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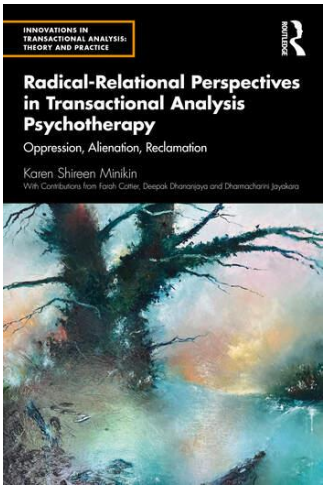
The reviewed book is part of the publishing series titled "Innovations in Transactional Analysis: Theory and Practice", published by Routledge Taylor & Francis Group. Karen Shireen Minikin presents a courageous and deeply humanistic approach. Her work inspires reflection and action. The book is not only a handbook for therapists but also a call for a more just and empathetic world. From the beginning, the author encourages including socio-cultural contexts and political perspectives in psychological practice. To support her approach, she uses knowledge from history, geography, anthropology, developmental psychology, and psychotherapy. Minikin shares



her personal experiences as a woman of dual cultural heritage. She describes dialogues and encounters with Black and Asian colleagues. Additionally, she provides clinical examples and references from politics and media.

The author moves fluidly from macro to micro perspectives, from the street to the therapy room, and from the individual to the community. Periodically, she includes fragments of her personal history, travel memories, personal anecdotes, and illustrative cases. These elements complement and simplify the content, making the book accessible and easy to read.

The first part of the book, ***Alienation***, includes six chapters. It begins with explanations of fundamental concepts and revisits the theme of alienation as defined by Steiner and colleagues in 1975. The author identifies alienation as the primary source of stress, suffering, and trauma in society.

In the first chapter, *"Why Relational? Why Radical?",* readers find a summary of concepts developed by Eric Berne and Claude Steiner. For those less familiar with Transactional Analysis (TA), this chapter provides a useful review of the theory's basic concepts, a brief history of its origins, an attempt to explain its popularity, and an overview of its development from inception to the present day. Central to this chapter is Steiner's concept of alienation, which he defines as the culmination of two processes: "oppression" and "deception." According to the author, alienation is fundamentally relational, which supports the assertion that alienation underlies all social and psychological suffering. The radical aspect referred to in the title (the transactional equivalent of anti-psychiatry) arises from accepting this definition, implying the need to deconstruct our assumptions and consequently reconsider our approaches within social and psychological disciplines. Alienation is relational in that it involves connection, interaction, and subjective responses. The concept of alienation implies the existence of both an oppressor and an oppressed individual. Oppression diminishes the sense of autonomy and distances us from understanding internal experiences. Despite the fundamental assumptions of TA—"I'm OK/You're OK; people can think and people can change"—there are developmental barriers that can only be explained by considering the often-neglected socio-political context. This socio-political context significantly influences psychotherapy by shaping the understanding of mental health as a systemic issue and highlighting the impact of social structures, capitalism, and historical narratives on individual experiences. The author emphasizes the necessity for therapists to consider clients' social histories and the broader socio-political climate in which they live. This perspective promotes a relational and radical approach to psychotherapy, recognizing that psychological change requires awareness of and engagement with these contextual factors.

Chapter Two, "The Premise of Alienation", begins with a personal story related to the author's father and the historical context surrounding the creation

of Pakistan. Minikin shares her surprise upon discovering the many "unspoken" elements in her family and how uncovering these significantly deepened her relationship with her father. At the same time, she describes the context of her upbringing and the path she has taken in life. The author recognizes that her reflections on alienation in radical psychiatry were influenced by her father's insistence on ideological and relational detachment from parts of their family history. This personal journey illustrates how individual stories and family heritage intertwine with broader social and political contexts, highlighting the impact of alienation at both personal and collective levels. Through comparisons of motherhood in African and European contexts, the author demonstrates how familial and societal expectations often dictate that mothers embody unconditional love and responsiveness. These expectations stem from traditional gender roles and social norms that idealize maternal sacrifice and caregiving. Such expectations are reinforced by cultural narratives equating a mother's worth with her ability to provide emotional and physical care, often leaving little room for individual needs or imperfections. Additionally, these cultural frameworks can alienate mothers by placing the primary responsibility for child-rearing upon them without adequate social support or recognition of their challenges. The chapter also references clinical examples involving men who commit violence against their partners. Minikin describes how heterosexual men often enter therapy confused and distressed, unable to understand why they engage in abusive behavior. Experiences of relational, social, political, and cultural alienation can cause therapy-seekers to feel disconnected from their sense of self, community, and support systems, deepening their anxiety and isolation. These forms of alienation can manifest as difficulty understanding emotional struggles, complicating the articulation of needs or experiences within therapy. Furthermore, therapists risk re-traumatizing clients if they overlook these broader contexts and focus solely on individual issues. This chapter powerfully emphasizes the significance of external factors contributing to individual suffering.

Chapter Three, *"Oppression"*, begins by describing the current geopolitical state of the world, reflecting on the post-lockdown period, stress caused by Brexit, and the war in Ukraine. The author considers the complexity of writing about oppression and examines the psychological and social consequences of oppression, especially in war-torn regions and marginalized communities. This chapter includes a description of the mental health crisis in the United Kingdom, highlighting systemic inequalities and the inadequacy of current therapeutic approaches. This section may be somewhat controversial, as it offers clear criticism of cognitive-behavioral therapy (CBT), which is a cornerstone of psychological support in the UK. While acknowledging the value of CBT, the author questions its widespread implementation to the exclusion of other therapies. She argues that excessive intellectualization can obscure the realities of social inequalities,

which are potential root causes of depression and declining mental well-being. The discussion is enriched with statistical data demonstrating the link between belonging to excluded groups and experiencing psychological difficulties and disorders. The chapter identifies script recordings as sources of these issues, describing them as a legacy of deeply unprocessed emotional material inherited from our parents, experienced through interactions with them. The author explains how fragmented experiences and overwhelming contexts from past generations are passed down unresolved, becoming part of the grandchildren's heritage. This chapter clearly illustrates the usefulness of TA in broadening our understanding of psychological problems and approaches to therapeutic support.

Chapter Four, *"The Colonising of Lands and Minds: Things Fall Apart",* similarly to previous chapters, begins with historical references highlighting sources of oppression. The chapter offers extensive criticism of colonialism, capitalism, and fascism. Colonialism is depicted as a process of identity theft, opening the oppressed individual's mind to the oppressor. This initiates a specific symbiotic process, where a dynamic dependency creates a complementary relationship, disabling certain states of autonomy. This description is particularly compelling, illustrating an unusual application of TA on a macro level, providing insight into the overall process of colonization. The narrative transitions smoothly from the historical context of colonialism to discussions about scripts and cultural trauma. Minikin highlights a specific issue arising in psychotherapy, where the survival imperative forces identification with the oppressor, resulting in the loss of parts of one's script and identity. Losing parts of oneself signifies not only a loss of content, function, and process but also the loss of a sense of self. Such a loss amounts to a deconstruction of personal history—a catastrophe from which recovery may not be possible. This chapter presents another example of TA's application on a broader scale. Polish readers may connect these discussions with historical periods in Poland involving systemic attempts at cultural transformation. The chapter includes numerous examples from the author's therapeutic practice, illustrating the consequences of script transmission and the impacts of partial script loss.

Chapter Five, *"Transgenerational Trauma"*, co-authored with Dharmacharini Jayakara, describes intergenerational trauma. The author shares a painful experience familiar to many parents—the inability to shield their children from problems they themselves have not resolved. Intergenerational trauma is portrayed as somewhat enigmatic and resistant to rational explanation. To illustrate this phenomenon, Minikin refers to her own experiences and those of people around her. The chapter includes examples primarily drawn from the experiences of Black women, demonstrating how profoundly past events can influence the scripts of subsequent generations. A significant part of the chapter is structured as a distinctive, somewhat educational dialogue among the women described.

These examples effectively highlight script recordings, allowing readers to draw parallels with their personal histories.

Chapter Six, *"Partition and Intergenerational Hauntings",* co-authored with Farah Cottier, addresses contemporary views on colonialism. The author reflects on the transactional aspects of this phenomenon. The ability to disregard others, especially individuals of a different skin color, involved an internal revaluation within the minds of colonizers and the creation of a particular dynamic, where the colonized became dependent on the colonizer. Minikin suggests that these processes remain active in contemporary communities, metaphorically referring to them as "hauntings". To thoroughly illustrate this phenomenon, she extensively describes the historical partition of India, and the tremendous suffering experienced primarily by women. She then smoothly transitions into contemporary issues and the legacy of colonialism experienced in Britain today. The Partition of India severely disrupted identity, as people nearly overnight shifted from being Indian to Pakistani, leading to feelings of alienation and confusion. Many individuals faced trauma, loss, and challenges in adapting to new cultural landscapes, further complicating their sense of belonging. This fragmentation of identity continues to impact subsequent generations, contributing to ongoing struggles with cultural and national identity amidst the colonial legacy. The historical accounts and experiences presented by the author effectively demonstrate the significance of transgenerational scripts.

Part Two, ***Radical-Relational Reformation***, addresses key questions: If alienation is considered the central challenge, what must we focus on to heal? Is liberation from alienation sufficient? If so, what elements can lead to a sense of freedom, meaning, or recovery?

Chapter Seven, *"From Social Liberation to Radical-Relational Reformation",* revisits the previously discussed radical approach to psychotherapy. It moves away from the belief that problems reside solely within individuals and reaffirms the importance of a broader perspective, fully recognizing society's impact on individuals. Again, the author references Steiner's concepts, arguing that if oppression and deception lead to alienation, it is deceptive to believe that individuals exist independently of society. Treating individual depression while ignoring the associated social processes perpetuates this deception. Steiner argued that awareness of this deception liberates the mind but often results in anger. To ensure this anger is not destructive, the motivation and energy it generates can be effectively channeled through connections with others who have similarly suffered. The current era, marked by societal polarization on a scale rarely seen, demonstrates people's willingness to take risks for the greater good. This chapter further references the history of TA and the evolving ideas of Eric Berne. Minikin emphasizes that we are transactional beings, often needing to choose between belonging and independence, pride and potential rebellion. The neces-

sity for compromise and the difficulty of reconciling conflicting desires can lead to a position described as "I'm almost OK." According to the author, one path out of this position is engaging in social actions, which—although potentially idealistic—can expand our relational experiences, explore new psychological territory, and ultimately help us return to the position of "I'm OK."

Chapter Eight, *"Reclamation: Coming Out of Exile",* returns to Eric Berne's concept and the process of life-script formation. The author describes this process as negotiating between maximizing the chance of receiving love while minimizing the risk of losing it. Thus, it is simultaneously creative and destructive and may develop within potentially oppressive social systems. Minikin shares from her professional experience that clients' attitudes and decisions often initially appear odd or self-destructive. However, over time, these choices can reveal themselves as uniquely creative strategies for coping with situations that seem otherwise insurmountable. This chapter includes practical therapeutic examples illustrating this phenomenon. By expanding on the definition of alienation, the author provides examples showing how exploring previously unnoticed aspects of external oppression and recognizing the social context can facilitate personal growth.

Chapter Nine, *"Working with Dissociation, Enactments, and Re-enactments*", describes experiences of dissociative processes resulting from traumatic events. Minikin shares insights from therapeutic practice, illustrating how dysfunctional behaviors can be passed to children through script transmission, creating problems that defy rational understanding. She also shares her own experiences of a "freezing" state as a defensive response with unknown origins, likely inherited from her father, who witnessed terrifying events during the partition of India. The chapter explores this phenomenon more broadly, identifying a cycle of freezing and powerlessness that can extend from individual issues across generations, especially when encountering authority figures. Clinical examples provided in this chapter illustrate how exploring external contexts can foster personality integration. Additionally, the chapter contains moving historical descriptions of violence experienced by women, demonstrating how these past experiences continue to impact subsequent generations.

Chapter Ten, *"Is Liberation Possible? Radicalising Relational Psychotherapy and Counselling*", authored by Deepak Dhananjaya, explores therapeutic work with women from the lowest castes in India or those outside the caste system. Such women, labeled "untouchables," represent one of the most oppressed groups globally. Dhananjaya shares reflections on alienation and liberation, critically examining traditional perceptions of liberation. He illustrates his efforts to work both radically and relationally within his therapeutic process. Dhananjaya candidly confronts his capacity for domination, demonstrating profound humility and self-reflection. Drawing from personal experiences of exclusion, the au-

thor highlights the considerable challenge therapists face in providing unconditional support. He emphasizes the difficulty marginalized groups encounter in achieving the transactional analysis stance "I'm OK/You're OK" when constantly subjected to public ostracism or hatred. Dhananjaya proposes an approach to psychotherapy for excluded groups that integrates psychoeducation with the roles of therapist and activist. The chapter includes a detailed description of his therapeutic work with a group of twenty Dalit women within a TA framework. According to Dhananjaya, recognizing the internalized "not-OK" beliefs toward oneself and others is key to transformation. For genuine change to occur, individuals must confront and challenge the societal structures and relationships that perpetuate mutual positions of "not-OK." This chapter clearly embodies the radical stance promised by the book's title. It concludes by advocating a shift in defining mental health, emphasizing the necessity to consider individual contexts and environmental factors. Therapists, according to Dhananjaya, must become aware of how their perceptions of mental health often reflect their privileged social positions.

Chapter Eleven, *"The Relational-Radical and the Radical-Relational",* addresses the current geopolitical situation, illustrating how societal pressures can lead to polarized views and a rise in nationalist tendencies. The chapter also summarizes key themes presented in earlier chapters. The central conclusion advocates shifting away from the traditional health-illness continuum toward expanding awareness. Emphasis is placed on therapists' willingness to challenge themselves, broaden their frames of reference, and adapt their perspectives regarding clients and transference situations, while still maintaining clear boundaries within their own minds.

Karen Shireen Minikin and her co-authors' book offers a profound journey through time, continents, and cultures. It is certainly not a book for everyone; readers seeking simple explanations and clear diagrams will not find them here. The text moves beyond typical TA descriptions into historical, political, and cultural reflections. It strongly criticizes colonialism, capitalism, and oppression, presenting a distinctly feminist perspective, with several references to Karl Marx, which might deter some readers. However, readers willing to explore these narratives, immerse themselves in histories of diverse regions, and experience the vivid perspectives of marginalized groups will discover an extraordinary and complex portrayal of psychotherapeutic practice integrated with active advocacy for those most in need. This narrative provides valuable insights beneficial for practical applications of TA. Minikin highlights psychological inequalities, showing how some social groups not only face external discrimination but also carry life scripts that hinder personal development. According to Minikin, awareness of how these factors affect our lives is essential; without this understanding, achieving true liberation remains challenging.