

This book's integration of theory and clinical intervention provides a thorough basis for addressing some of the key themes in the resolution of sexual abuse. The first three chapters contain a detailed discussion of the theoretical and philosophical underpinnings involved in conducting group psychotherapy with women who have experienced childhood sexual abuse. Anecdotal and self-help approaches are also outlined, which provide a useful foundation for research and clinical practice. However, the necessary bridge between theory and practice is initially accomplished by including contributions from the Eriksonian approach, the feminist perspective, narrative therapy, and the solution-oriented approach. These different theoretical frameworks establish the rationale for group treatment. The importance of language in the recovery process is also extensively covered, as in the quote from Walters and Havens (1993): *"Becoming a survivor certainly is better than being a victim, but becoming a celebrant of life seems to us to be an even better outcome."*

The following chapters provide the practical "how to's" of conducting a thirteen session group, which emphasises the discovery of solutions, strengths, and both internal and external resources, while highlighting the temporal nature of *"being a victim,"* and *"being a survivor"* at theoretical and clinical levels. The detailed step-by-step account of how to conduct group work emphasises leading clients to personal empowerment, self-compassion and resourcefulness.

The final chapter on *"Self-care and the therapist: creating a context for renewal"* seems almost an adjunct to this book. However, the critical importance of facilitators having adequate training in addressing sexual abuse issues in a counselling context, as well as having experience working with groups, and competent clinical skills, is highlighted. Sexual abuse work is extremely challenging, and, *"one of the most important tasks of the therapist is to cultivate a healthy sense of self amidst the myriad of responsibilities of working with individuals with past sexual abuse histories."* Thus, care for the self of the therapist, particularly in this domain, is a high priority and so the chapter constitutes a useful ending to a readable volume. Indeed this book is an important addition to the extensive literature on sexual abuse and is a valuable and efficient source for counselling practitioners embarking on group work.

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**Islamic Society and State Power in Senegal**, Leonardo A Villalon, Cambridge University Press, Cambridge, England (1995), ISBN: 0521-460077 (h/b). Price: N/K.

This book is a major study that should be read by every student of Islam and politics as well as of Africa. It underlines a very important observation which escapes many

researchers in Senegal, that the political role of Islam in this country is clearly not that which much of the recent literature on Islam and politics would lead one to predict.

Leonardo Villalon argues that in Senegal, the Muslim orders have been a central component of a political system that has been among the most stable in Africa. This can be understood by looking at his detailed account of grassroots politics with an analysis of national and international forces and examination of the ways in which the internal dynamics of the orders shape the exercise of power by the Senegalese state.

Villalon's study shows how the interaction of religion and politics in Senegal proves intriguing and puzzling. For example, the religious elite carry great weight in national politics. Political discourse is replete with references and appeals to Islam; Islamic symbols are omnipresent, and a myriad of popular organisations centred around Islam are flourishing.

On the other hand, there is little evidence of the social phenomena which might be expected to accompany the politicisation of Islam; socio-political cleavages based on religion, whether between Muslim and non-Muslim or between orders, are virtually non-existent; and outside a very small urban minority, there is virtually no opposition to the much-touted principle of the secular state.

This book explores the relationship between the two central traits of the Senegalese political system. It recognises, as many others have, that there is a close link between the role of Islam in the country and its political system.

The methodology adopted differs substantially from various other models that have been suggested by writers on Senegal. This book particularly calls into question both interpretations that would rely too heavily on Islam and those which consider it too lightly. It is noted that much of the recent literature on the role of Islam in politics has sought an explanation in Muslim theology.

More specifically this book develops an analysis which specifies the *process* and examines the *institutions* through which the "people's voice" is expressed and heard, and places this discussion in the context of current debates about state and society in Africa.

Although this book was built on an empirical case study, the author hopes that it will ultimately be read as a statement about the conditions shaping the exercise of state power in Africa: a growing number of political systems in Africa must be understood in terms of variations in the specifics of societal structures and in the capabilities of those structures to effectively organise and transmit social concerns. Politics in Africa are largely shaped and conditioned by the evolving fortunes of the continent's still-fragile civil societies. This is the perspective that Villalon uses to analyse the political impact of Senegal's Sufi orders.