

## BOOK REVIEWS

*Individualpsychologische Berufsberatung* (Individual-psychological Vocational Guidance), by Leo Rattner, Gerber-Buchdruck, Schwarzenburg, Switzerland, 1952, 82 pages.

Reviewed by Danica Deutsch

This small volume will be worthwhile reading to anyone interested in vocational guidance or in Adlerian psychology. To my knowledge it is the first and only attempt to show how vocational guidance can be improved when based on Individual Psychology. The material is derived from the author's experiences as counselor at the Vocational Guidance Clinic in Zurich, Switzerland, in which position he made good use of his Adlerian training.

In a short but clear introduction to Adler's concepts the author stresses especially the point that "social feeling" is one of the most important factors which has to be developed in the counselor as well as in the client; it plays its role also in our attitude toward "Work."

Work is considered as one of the three great tasks of life; the two others concern human relationships and genuine positive emotions. Therefore work cannot be dealt with independently. The counselor trained in Individual Psychology will approach vocational guidance in the framework of "totality," and consider the whole personality of his client rather than merely his physical or mental capacities. The author gives due credit to objective tests but stresses the viewpoint of totality as essential for constructive vocational guidance.

Next comes the problem of the client's motives for the choice of his future profession. Real understanding can only be achieved by clarification of the "final goal" and the unconscious guiding line which the individual follows in his "style of life." Miscompensated inferiority feelings have to be cleared up in order to prevent neurotic over-compensation in the chosen profession.

In discussing the degree of preparedness and therefore, readiness, to make a realistic vocational choice, the author takes into account intelligence and talents as well as economic and social factors and the influence of the individual's environment. He draws attention to the fact that the family

and the school cannot always give the adolescent the courage to face realistically the problems he will have to meet until he has established his place in the working process of our society. Thus wishful thinking might easily blur the real picture regarding his capacities and here the skilled Adlerian counselor can do much to prepare a solid ground and realistic basis for any vocational choice.

The last chapter gives the counselor valuable advice on the techniques of vocational guidance. In line with Adlerian principles the author stresses the need to maintain spontaneity of choice. If after thorough investigation the chosen profession proves to be beyond the client's reach, constructive counseling should provide proper understanding that another choice might be better. On the other hand, if the client imagines himself to be basically incapable and without any talent, the counselor should encourage him to try within reasonable limits and not to give up even if the first attempt should fail.

The book accomplishes what it sets out to do, namely, to prove the applicability of Adlerian psychology to the field of vocational guidance. It is at this moment available in German only; however, an English edition revised and tailored to American conditions, is planned.

*Where Do People Take Their Troubles*, by Lee Steiner (Houghton Mifflin, Boston, The Riverside Press, 19—).

*A Practical Guide for Troubled People*, by Lee Steiner (Greenberg, New York, 1952).

Reviewed by Danica Deutsch

In her first book, *Where Do People Take Their Troubles*, Lee Steiner deals chiefly with the quacks who take advantage of people in trouble—people in need of psychotherapy. Thus she renders a useful service to the public.

In her second book, *A Practical Guide for Troubled People*, the author deals with those misguided people who consult professionals in the hope that their problems will thereby be solved. Yet in Miss Steiner's experience a lot of time and money is wasted in a large number of cases without achieving results. She concludes that no lay person is really able to decide what kind of therapy to choose, but should consult either his family physician or a social case worker.

Although the author is undoubtedly sincere and motivated by her interest in helping people, the book is likely to increase the uncertainty that already exists in the minds of people seeking a therapist's help.

*When Minds Go Wrong*, by John Maurice Grimes, M.D. Published and distributed by the author, Chicago, Illinois (1949).

Reviewed by Dr. Lydia Sicher.

The author started his investigations of mental institutions first in the service of the American Medical Association, later as a psychiatrist and staff member in a great number of state hospitals. That he had to publish his findings on his own is apparently the sad consequence of having written an "undesirable" account of what he saw and heard, and of being *persona non grata* in circles connected with the administration of mental institutions on the various administrative levels.

A look at the table of contents shows the author as a fighter for the inmates of such institutions and their relatives who, misled by "Pretensions" (Chapter IV), are unaware of the "Sizzling Truth," "Misery Incorporated," and "Delusions Unlimited" which are treated in Chapter I.

The other chapters of the book deal with *Places* and *Performance*. The horror of the latter shows up in the description of "Bodyguards," "The Easy Way," "Horrible Kindness," "Tales Not Often Told," and "Why Is an Attendant?" Chapter V is devoted to the various "Problems" of general, political, financial nature; problems of overcrowding, personnel and organization; and in the last chapter the author leads us into the future, predicting the state hospital of tomorrow, and he reaches "Journey's End" on a more hopeful note if and when society is willing to want more than gestures with respect to betterment and will fight for it. Dr. Grimes still seems to have retained enough of faith in the human race and in society, for he states: "Our very recognition of the awfulness of these conditions is itself an indication that improvement cannot be long delayed." He sees in the future mentally disturbed patients not secluded from social life as they are now, but living usefully together in "villages" with as much liberty and self government as possible. What is needed are not attendants but group leaders, people trained in understanding the problems of the mental patients and capable of educating and re-educating them. In this respect his ideas are very similar to those of Dr. Joshua Bierer, our Adlerian co-worker in England, who is attempting to socialize or re-socialize individuals in mental institutions there, within the framework of "social clubs," which are entirely in the hands of the inmates, and with as much or as little help from the personnel as is desired by the club members.

No one could disagree with Dr. Grimes' idea that in the future "work with mental patients will still be recognized as basically medical in some instances, but it will come to be recognized as basically social and educational in most instances. This shift in basic interest will take place gradually—and quietly—but it will be the most radical change in the entire program of mental care."

"On Emotions—Considerations from the Organismic Point of View" by Kurt Goldstein, *The Journal of Psychology*, 1951, Vol. 31, pp. 37-49.

Reviewed by Dr. Joseph Meiers

Goldstein attacks the "definition" of the emotions from several critical viewpoints. Concurring with R. W. Leeper, the author believes that not all emotions can be considered as "disorganization" of a normal, well-ordered response. As examples of essentially disorganizing emotions he mentions anxiety and ecstasy. However, the latter may put "the individual in a condition . . . of great positive value for [his] life." Fear, in contrast to anxiety, "can inspire purposeful activity, thus helping in the maintenance of ordered behavior." From the author's viewpoint "behavior is always an entity and concerns the whole personality." Concerning "un-emotional" and emotional ("disturbed") behavior, Goldstein agrees with Guenther Stern when the latter says: "It is not the mood character of the world that is puzzling . . . [but] that in certain so-called theoretical acts the world seems to shake that character . . . that man is able to disregard it and handle the world unemotionally in a rational way." Goldstein adds that this ability is basic "for a very important form of self-realization . . . it alone guarantees security."

Of interest for Individual Psychologists is Goldstein's view on the role of emotions in the person's search for and coping with his goals. It is also interesting to observe his concept of the relation of emotion to bodily activity. Concerning sadness and crying he says: "It is not true that we cry because we are sad, as the layman would think. Nor do we become sad because we cry, as William James would have assumed. Nor do we cry in order to become sad, as Sartre might say. It would seem to me that we best describe the phenomenon as a condition of the organism to which the feeling of sadness belongs in the same way as crying. Both sadness and crying originate on the one hand as a disturbing occurrence; on the other as an aid in overcoming the difficulties of the situation which has produced them."

*The Lure of Superiority*, by Wayland F. Vaughan, published by the Author, 1928.

*Personal and Social Adjustment*, by Wayland F. Vaughan, The Odyssey Press, New York, 1952.

Reviewed by Danica Deutsch

Wayland F. Vaughan's *The Lure of Superiority* was published in 1928 as a doctoral thesis. It is, in essence, a survey of Adler's basic concept of the

compensatory mechanisms, first of organ inferiorities, and then of other areas in which the individual may experience himself as being inferior. These areas may be the family, the sexual role, cultural, racial, social, intellectual situations. There are excellent examples, thumbnail sketches of well-known personalities, which illustrate these various points: Napoleon, Luther, Pascal, Nietzsche, Darwin, Byron, Oscar Wilde, Watt.

Part II of the studies is devoted to an analysis of the compensatory drives in groups. Two more extensive studies, "The Salvation of Schopenhauer" and "The Making of Abraham Lincoln," make it a worthwhile reading primarily for students of Adlerian psychology. They show how handicaps, instead of dragging a man down, can serve as a stimulus to attain "power" by superior accomplishments.

Vaughan substantiates his points by well chosen quotations from other authors.

In 1952, the same author, now a professor of psychology, published another book, *Personal and Social Adjustment*. According to the author, this book is meant to "deal chiefly with normal people" and tells "how they stay that way. . . . It is oriented around the concept that mental disorders are essentially disturbances in social relations. . . ." The book covers a wide range of topics, giving a survey on diagnostic and therapeutic techniques of the different schools and an account of the history of psychotherapy. This makes it a good text book.

The pioneers in depth therapy are treated individually. A good deal of space is devoted to Alfred Adler. Vaughan uses Adler's characterization of the neurotic in his chapter "Aims of Personality Development." And though Adler's spirit shines through many other pages of the book, it is regrettable that Vaughan confines himself to the popular ideas of Individual Psychology: of inferiority, the striving for superiority, the masculine protest, the family constellation—and does not go deeper into Adler's theoretical concepts of social interest, personal freedom, and responsibility.