

BOOK REVIEWS

Programmed Teaching: A Symposium on Automation in Teaching. Joseph S. Rouseck (ed.), Philosophical Library, 1965.

This book is comprised of thirteen articles on the uses, misuses, and potentialities of automated teaching devices. The claims made by the authors cover a wide gamut, ranging all the way from a belief that teaching machines can bring mastery of subject matter to every student--with the individual variable limited to learning time, to a view that the devices may serve as helpful "tools" to the teacher if used in a conservative and calculated fashion.

After noting the lack of consensus opinion the reader is left with three general impressions: (1) Teaching machines can be a useful extension of the teacher in lessons not involving the three-dimensionality of events, people, ideas, and relationships. (2) Teaching machines may prove of particular value in special education by allowing a certain amount of individual pacing in learning. (3) The virtue of any lesson presented on a teaching machine is dependent on a knowledgeable and well-trained programmer--of which few exist.

Unfortunately, all of the articles concentrate on the broad subject of learning achievement; little consideration is given to the effects teaching machines may have on the students' personal and social development. Apparently few studies have been initiated on this important issue. Automated learning is solitary work which could severely limit the constant social interplay of the normal classroom. Consequently, one wonders whether the large scale use of automated teaching (as some of the authors promise for the not too distant future) may eventually lead to generations of automated students.

Jerome F. Brodlie, Ph.D.

Schaie, Warner K. and Heiss, Robert, Color and Personality, A Manual for the Color Pyramid Test (Farbpyramidentest), New York, Grune & Stratton Inc., 1964, 295 pp.

In contemporary clinical research there is a constant search going on for new and better projective tests. The standard tools of the past--Rorschach, TAT and Figure-drawing--all have their defenders and detractors. None of these tests have become universally accepted. Weakness of conceptualization and disagreement among the experts about interpretation have generally tended to favor a rather cautious approach to the clinical data derived from a single projective test. The sceptical clinician will always prefer a variety of test results before he ventures forth with a positive diagnosis.

The present book describes a new projective test that has evolved in Germany over the last 15 years. It is the cooperative effort of an associate professor of psychology at West Virginia University and a German psychologist from the University of Freiburg, Germany. Basically, it is a manual for the administration and scoring of the Color Pyramid Test. The authors emphasize that this is a non-verbal technique of personality assessment. They claim that even the most hostile patient will willingly cooperate in taking the test, and that there are no ways in which he can falsify the test results.

The administration of the test is a rather simple affair. Twenty-four color chips are placed in front of the subject together with a pyramid that has room for fifteen chips. The subject is instructed to select fifteen chips and to make as pretty a pyramid as he can. This procedure is repeated

three times. Then the subject is asked to produce an ugly pyramid three times. All the choices are scored on frequency of color, hues, sequence and color syndromes. Similar to the Rorschach technique, attention is also paid to the form content by observing and interpreting the various shapes that the subject constructs within the confines of the pyramid.

The authors provide a wealth of statistical data in this book. The criteria of validity and reliability are satisfactorily met. A great number of studies done in Germany attest to the usefulness of the CPT as a projective test. Much less material is available from this country. But the senior author has introduced the test into the United States, and many studies are now in progress to test its validity with American subjects. The University of Nebraska has initiated a computer test scoring and interpretation program to facilitate evaluation of the flow of data that results from the studies now being done in this country.

Of greatest interest to the practitioner is Chapter IV which deals with the interpretation of the CPT. From the German studies done so far, a good deal of evidence has been accumulated to be able to diagnose psychotic conditions from the test results. Less agreement seems to prevail when it comes to the diagnosis of neuroses and normal states. The authors emphasize that many of the conclusions are still tentative, and that a great deal more research needs to be done before valid norms can be established.

The interpretation of test results seems to rest on shaky grounds, however, when an attempt is made to predict isolated personality traits. There are forty-two pairs of personality traits on which the CPT can presumably provide valid information. Yet, it is not clear to this writer what the clinician should do with this information. Such an approach views the human person as a compartmentalized being, and thus does not contribute to a comprehensive understanding of the individual. It also contradicts the Adlerian notion of the essential unity of personality which we find so amply validated in our daily work.

The CPT thus can be characterized as another useful tool for the clinical practitioner. Handled with care, it may be of help for the beginner who wants to be sure of the correct diagnosis, especially where psychotic conditions are concerned. However, it must be emphasized that the state of the art has not progressed to the point where the use of the CPT alone could be advised. For the time being, it is only in conjunction with other projective techniques that the use of the CPT as a diagnostic tool would seem to be indicated.

Leo Rattner, Ph.D.

Medical Orthodoxy and the Future of Psychoanalysis, K.R. Eissler, International Universities Press, Inc., New York, N.Y. 1965.

(This book was written by a classical Freudian, and reviewed by a Freudian medical psychoanalyst. Naturally, the views of an Adlerian will differ sharply from those expressed by him. For example, we regret his failure to see that Individual Psychology, the first psychological system that emphasized the social aspect, may "contain the seed that may lead to the growth of a new civilization and culture." The reader will, himself, note many other differences. —Editor)

This large and important book consists of two fairly distinct sections. Approximately the first half expounds Eissler's thesis regarding lay analysis. The second half contains Eissler's defense of psychoanalysis against a variety of contemporary critics.

To say that this is a book, referring to the first half, on the question of lay analysis, would be a correct but basically misleading characterization. Before reading this book, I would have thought that lay analysis was a very tired question indeed, that everything that could be said about it had been said, that all the arguments pro and con had been advanced ad nauseam, that, in any case, the matter would be eventually settled not by reason but by "political" (in the broad sense) considerations. But Eissler has brought

to this issue a power of historical vision which has transformed the problem by setting it into a radically novel perspective. It is a distinction of this book that Eissler sees psychoanalysis in the context of the cultural and general history of our time in a way that few if any other authors would have the learning or imagination to accomplish.

For those not familiar with Dr. Eissler's work, he is a medically trained psychoanalyst who writes with consistency and thoroughness from a "classical" Freudian viewpoint and who has written on many subjects including delinquency, psychoanalytic technique, schizophrenia, and treatment of the dying patient. He has most recently been concerned with the psychology of creativity and genius and has written a book on Goethe and another on da Vinci. He brings to the present book, as to the others, an almost unbelievable breadth of knowledge and diligence in scholarship. He loves detail and speculation, and cannot resist exploring for some distance any interesting side path that branches off his main theme.

The core of Eissler's argument regarding lay analysis can be summarized as follows:

1. Mankind is in clear and present danger of destroying itself.
2. Rapid, profound, revolutionary advances in the social sciences might lead to our finding a way to avoid this fate.
3. As the natural sciences needed a good physics as the groundwork on which to advance, so do the social sciences need a good psychology on which to build, and they do not have one.
4. Psychoanalysis is the only psychology which would serve as the base for the social sciences, and if available to them would be of great value.
5. In order to lead to important advances, psychoanalysis must be really integrated in the mind of the scientist and this requires thorough training in psychoanalysis including personal analysis and the conducting of analyses. An academic knowledge of psychoanalysis is not enough.
6. Such training is not now available to social scientists (or scholars in the humanities) because it is offered only by the psychoanalytic institutes of the American Psychoanalytic Association which, except for the most token exceptions, restrict admission to psychiatrists.
7. Psychoanalytic institutes should change their primary function from the present one of training psychiatrists to do psychoanalytic treatment to a new one; namely, training scholars from many fields to do research in the social sciences based on and using psychoanalytic knowledge.
8. This would be of value to society, since it might produce discoveries that would save man from his own destructiveness, and it would be of value to psychoanalysis since it would get it out of its present medical cul-de-sac and also protect it from suppression by society since psychoanalysis would then be recognized as necessary to the survival of society.

It has been instructive to me to abstract the main thesis of the book, as given above. Such an outline tends to bring out the weaknesses of an argument. On looking it over, I was forced to admit that the enormous effect which the book made on me at first reading was due to my being dazzled by the author's knowledge and originality and was not a result of the solidity of the central argument.

The main problem is that Eissler sets his proposals for reform of psychoanalytic institutions and policies into relation with the total salvation of our civilization. Towards the end of the first part of the book, the following paragraph occurs:

Whether psychoanalysis actually contains the seed that may lead to the growth of a new civilization and culture is, of course, highly debatable; but it is certain that no societal forces are observable that are ready to use it for such purposes. Therefore, I am certainly indulging in an optimistic illusion when I assert that, by the proper use of psychoanalysis, a new world, a new culture, and the means for the survival of the Occident could be built. However, the reader who has followed me thus far

will not be astonished to hear this opinion.

What Eissler has in mind by the "proper use of psychoanalysis" is sketchily outlined above. The style of the quoted paragraph is characteristic of his way of carefully acknowledging the highly speculative nature of his thought. After the glow of his rhetoric wore off, my final feeling about his overall thesis was that his reasoning contains tenuous extrapolations and leaps of thought such that his conclusions become utopian and grandiose. But perhaps it is my imagination which is too pedestrian; perhaps my sense of what is possible, like the "common-sense" of most persons in most periods of history, is very limited indeed.

In any case the changes he suggests would still be very valuable even if they do not lead to a new civilization. The proposal for training scholars from many fields deeply in psychoanalysis would greatly enrich the humanities and social sciences, including psychoanalysis itself, and would be eminently justifiable on the basis of purposes much more modest than those which Eissler emphasizes. His discussion of many aspects of the problem, as the essentials of the psychoanalytic situation, the range of possible applications of psychoanalytic insight, the selection of candidates for training, etc., are all very valuable and they are relevant whether or not one agrees with his overall vision of the potential role of psychoanalysis in history.

I have the impression that psychologists and others interested in advancing the cause of non-medical psychotherapy want to seize on this book as an important work supporting their side of the controversy. They may be disappointed. The book is not very usable as propaganda. For one thing, considerations of immediate social welfare--the we-need-more-therapists position--are not Eissler's concern. He is interested in the development of science, not treatment facilities. In practice, it appears that this conflict will before long be settled, is, in fact, now being settled, in such a way that those who would keep psychotherapy a medical prerogative will have to relinquish their claim. Our society is in the process of deciding that mental health is a value to which every citizen is entitled. There are just not enough psychiatrists to do the job. Therefore, non-medical therapists will play an increasing role.

Eissler is anything but eclectic. When he speaks of psychoanalysis, he means psychoanalysis proper, Freudian psychoanalysis, and nothing else. He has only contempt for the burgeoning "schools of psychotherapy" and speaks with impatient irritation of the "innumerable and obnoxious efforts at 'improvement' (of psychoanalysis)." Readers of this journal may be put off by this (Eissler refers six times to Alfred Adler; three references are purely factual, three are disparaging), but they would be ill advised to let any such prejudice stand between themselves and Eissler's thought.

Some might think that if so eminent a Freudian psychoanalyst as Eissler writes 592 pages in support of the cause of lay analysis, this may mean that the wind is changing in the psychoanalytic establishment. Eissler is quick to squelch any such hopes. He had wanted to title his book: "Some Futile Remarks on Lay Analysis and Other Subjects." He is putting his position on record, but he repeatedly disavows any idea that his book will effect any changes in current policy.

I hope the reader will have gathered, despite my critical comments, that this is a work of great interest. Without doubt it contains the most thorough and profound discussion ever written regarding the issues involved in the question of lay analysis.

Winslow Hunt, M.D.

(The second half of this review will be published in a future issue. Though not seeing eye to eye with Dr. Hunt, we appreciate his thoughtful critique of this important work. --Ed.)