

ID OR INITIATIVE IN THE INFANT?

RENÉ A. SPITZ with W. GODFREY COBLINER. *The First Year of Life: A Psychoanalytic Study of Normal and Deviant Development of Object Relations*. New York: International Universities Press, 1965. Pp. xix + 394. \$8.50.

Dr. Spitz's conscientious and comprehensive experiments took their starting point from several Viennese studies, and used the "Babytests" of Hetzer and Wolf (2). In 1935 Dr. Spitz came to the University of Vienna to learn and use the reviewer's methods of observation and experimentation with infants, but he made it clear that he would view his findings in psychoanalytic terms. Thus this book deals with the infant's relations with "objects," which term refers to human beings as well as things, as seen developing under the impact and within the frame of reference of the mother-child relationship.

Spitz is led to a comprehensive three-stage theory of psychic development. The first of these is "objectless," corresponding to Freud's assumptions about the infant starting as an id. Spitz claims that for the newborn there are "no stimuli from any sensory modality that he can recognize as signals; even by the time he is six months old, only very few such signals have been established and laid down as memory traces" (p. 41). This claim seems in complete contradiction to Ripin and Hetzer's (1) observations on newborns in the feeding situation, according to which the infant of 4-5 days begins to eliminate movements hindering feeding, and some infants of 5-7 days make active movements to recapture the lost nipple or to find it with head turned and mouth wide open. B. Löwenfeld (1) found similarly specific responses to sounds between the 2nd and 3rd month. The same is true in response to color and light stimuli about a month later(1). Though Spitz denies the possibility of true imitation before the 8th to 9th month, both Piaget and the reviewer have observed this as early as 2 months.

According to Spitz's very fine observations, in his first full smile the infant pulls himself together in a first fully integrated response. But the direction the infant takes from this point on, according to Spitz, results from the mother as a superego and from the mother's ego ideal. Spitz's second and third stages thus are: organization of the ego after the first true object relation has been formed with the mother, at the time of the 8-month anxiety, when the infant distinguishes the stranger; and the organization which comes with the mastery of the "No," soon after the 2nd year. Whereas Spitz says that to a certain extent maturation is independent from the environment, in view of the individual's congenital equipment of *Anlage* and maturation (p. 101), and he recognizes innate behavior patterns theoretically, this does not become operative in the interpretation of his findings.

The last third of the book is a survey of Spitz's well-known brilliant studies on the pathology of infant development. At the end there is a critical evaluation of Piaget's work as it relates to Spitz's, written by W. Godfrey Cobliner.

This book represents perhaps the most thorough and consistent presentation of a theory based on a wide collection of data. However, in his experiments as well as in his general observations, Spitz manages to bypass all signs of the infant's actively directed interests. His theorizing puts one-sided emphasis on the mother's influencing the infant's orientation in goal-setting as well as in the world of objects. But it is precisely the degree of initiative to be observed in this

very early behavior that impresses this reviewer today even more than originally. Modern infant psychology, according to a forthcoming summary by Bernice Eiduson (3), thinks of the child no longer as a passive recipient of experience but as contributing something to the way he experiences things. Recent research, as assembled in this reviewer's and collaborators' studies on goal development (3), have confirmed earlier assumptions on the infant's starting out into reality on his own initiative.

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2. BÜHLER, CHARLOTTE. *The first year of life*. New York: J. Day, 1930.
3. BÜHLER, CHARLOTTE, & MASSARIK, F. (Eds.) *The course of human life: a study of goal development in the humanistic perspective*. New York: Springer, in press.

A GERMAN ADLER BIOGRAPHY¹

PAUL ROM. *Alfred Adler und die wissenschaftliche Menschenkenntnis*. (Alfred Adler and the Scientific Understanding of Human Nature.) Frankfurt am Main: Waldemar Kramer, 1966. Pp. 142. DM 9.80.

To be factual and to remain objective are among the criteria by which the value of a scholarly book is judged, while readability comes second. Paul Rom proves with the present small book that the introduction to a scientific area, in this case Individual Psychology, can actually be facilitated when the author is committed to it with his whole person.

Adler has not left behind a closely knit system as, for example, Freud has done, obviously because the dynamics of his Individual Psychology cannot be gathered into a system. Instead, Adler has presented the decisive factors for the development of a person, and the disturbing factors in the case of failure.

The author, founder of one of the earliest educational guidance centers, is passionately committed to his teacher, Alfred Adler. Apparently with a light hand he draws the picture of Adler's life, and outlines the essence of Individual Psychology. But soon one recognizes that this apparent lightness is actually the result of the highly developed self-discipline of a gifted educator. Convinced that Adler still has something to say to us today, the author writes in a style which makes it difficult to put the book down before one has reached the last page. Thus, the author describes the significance of finality in the life of man without using this technical term. Besides, he describes the development of Individual Psychology from its beginnings to the present so lovingly that the reader has the impression of being introduced personally to the most important representatives of Adler's school.

This slender book does not intend to be a complete textbook of Individual Psychology. Rather it intends to show the reader, interested in the mental health

¹This is the first biography of Adler to appear in German since the translation of the work by Hertha Orgler in 1956 (see this *Journal*, 1957, 13, 199-200).—Ed. note.

of the child and the adult, that Adler's teachings still have something to offer today. Everyone professionally concerned with problems of education will profit from this book.

The preface was written by Professor Wolfgang Metzger, director of the Psychological Institute of the University of Münster, who is greatly interested in furthering the development of Adler's teachings in Germany.

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FREUD THROUGH ADLERIAN EYES

PAUL ROM. *Sigmund Freud*. (German.) Berlin: Colloquium Verlag, 1966. Pp. 93. DM 5.50.

This slender book is one of a series, *Great Minds of the 20th Century*. It is a terse summary of the original teachings of Freud and their later developments. The author has for many years edited the *Individual Psychology News Letter* in London, and his attachment to his teacher, Alfred Adler, is well known. It is therefore all the more gratifying to observe how he approaches with due respect the work and personality of the founder of psychoanalysis. The virtues of Rom's style, clarity and order, are always in evidence, and just because it is so unpretentious this essay will rightfully win many friends, and give them in popular terms an insight, which is nevertheless to be taken seriously, into the work of the man who began building the structure of modern psychology.

The path Freud took as a person and as a scholar is drawn from its difficult beginnings to its victorious end. It is to Rom's credit that he has been able, in all brevity, to show some of the essential intellectual differences between Freud and those who came later, particularly, of course, Adler and Jung, without neglecting the personal aspects. In an unaggressive manner, often with amiable humor, the author describes the human weaknesses of the great man as well. In conclusion, the trends of Gestalt psychology and existential psychology are also touched upon. When Rom says at the end that he believes he has given, in spite of undeniable personal sympathies, an honest description of Freud's life and work, we may well agree with him.

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ADLERIAN SELF-HELP

WILLARD and MARGUERITE BEECHER. *Beyond Success and Failure: Ways to Self-Reliance and Maturity*. New York: Julian Press, 1966. Pp. 242. \$5.00.

A book is only to be judged by the goals which its authors hoped to achieve. Some may seek to present new research, carry forward a particular line of thought, or make an original contribution that will open a new area of speculation and insight. Other books may have a much more modest goal, and in judging them one should have this standard in mind. It may be better to succeed on a small canvas than to fail on a large one.

Beyond Success and Failure is such a book. It sets limited goals for itself and succeeds admirably in fulfilling them. In doing so it provides a very helpful

starting point for people who wish to consider their life meaningfully without becoming involved in abstract or technical treatises.

The book is dedicated to Alfred Adler and the point of view from which it is written is fundamentally Adlerian. What is of particular interest in the Beechers' approach, however, is the way in which they have drawn upon other sources of insight. Significantly, these other sources are not primarily from the field of psychology. They come rather from the philosophy of religion and from the social sciences. It is refreshing and exceedingly stimulating to see the ideas of Lao Tse, Ralph Waldo Emerson, and Thorstein Veblen perceptively intermingled with those of Adler.

A focal point of the book is the chapter entitled, "After games, what?" Here the Beechers are offering a much needed rejoinder to the work of Eric Berne. The games of which they speak are essentially carry-overs of patterns of behavior which were developed in childhood. They may have been useful and valid in the early years of life, but they become inappropriate and are often destructive when they are carried over into adulthood. Following their Adlerian orientation, the Beechers emphasize the games that derive from feelings of inferiority engendered in childhood. They are particularly apt in demonstrating the debilitating effects of dependency patterns.

In providing their solution to the problems which arise in this way, the Beechers proceed in the spirit of Adler and take a significant step of their own. Like him, they point out that the solution is to be found in terms of a new attitude toward life. It is necessary to develop a personal philosophy capable of reaching *beyond personal success and failure*. The Beechers are especially helpful as they draw upon Lao Tse and Emerson in providing the basis for a more-than-personal perspective of life.

This is a good book, a serious book, a simple book, and potentially a very helpful one. The Beechers are aware that the journey toward self-realization is long and arduous, but they have written a book which has the great merit of starting people on the path with a good measure both of hopeful enthusiasm and sober forewarning. In the category of self-help books, this one must be placed close to the top of the list.

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BEHAVIOR THERAPY FOR PARENTS

MARGUERITE and WILLARD BEECHER. *Parents on the Run: A Common Sense Book for Today's Parents*. New York: Agora Softback, Matrix House, 1966. Pp. 238. \$1.65 paper.

Since the first edition of *Parents on the Run* in 1955, more and more parents have found that this book helps them "make sense out of" their children's disturbing behavior.

There are many delightful vignettes taken from the daily lives of the children and their families who, throughout the years, have come to the Beecher Counseling Service in New York City. In these familiar scenes the reader is helped to abandon any fixation on the symptom. The child's total behavior is viewed in its relationship and interaction with those around him.

The "problem" child is presented as an intelligent, strong-willed human

being whose highly motivated behavior is directed toward maintaining and expanding his position of "privilege."

Parents are viewed as sensible people with concern for the child's happiness and success, but who unwittingly are complementing their child's inappropriate behavior and thus are maintaining it. They are shown how to recognize these "hidden" privileges in the problem situation.

Parents learn how to examine the simple daily activities in their child's life, such as getting up, getting dressed, doing homework, going to bed, etc., with the following questions uppermost in mind: (a) Does the child carry out the activity independently and with responsibility appropriate to his age? (b) If not, do I, as a parent, give (whether solicited or unsolicited) unnecessary help, thus subsidizing his deficiency?

Every child has had, in infancy, a prolonged and successful experience of satisfying his needs through the activities of others. It is not surprising then that the child, at times, should cease his own efforts and turn to others for satisfaction.

The Beechers, who proudly acknowledge their debt to Alfred Adler, repeatedly spotlight the exploitive element in the disruptive and regressive behavior of the child. For parents, as well as citizens, the price of liberty is eternal vigilance.

It is perhaps significant that the issue of the paperback edition of *Parents on the Run* comes at a time when psychologists are more than ever searching for ways of influencing behavior, rather than merely understanding and interpreting it.

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FAMILY INTERACTION IN EUROPE

Aspects of Family Mental Health in Europe. Geneva: World Health Organization, 1965. Pp. 124. \$1.75 paper. Available through Columbia University Press, New York.

This is an extremely valuable work because every aspect of family problems is explored. The chapters deal with the mother, the child, the working woman, marriage problems, family psychotherapy, family mental health and the older generation, and the School for Parents. The authors come from Denmark, France, Spain, England, Czechoslovakia, and Switzerland. It is striking to note that their conclusions are similar, namely, that the individual can be understood only within the context of his environment and by his interaction with all his family members. This is truly a universal confirmation of the position taken by Alfred Adler fifty years ago.

The one dissenting view comes from the Hampstead Child Therapy Clinic, under Anna Freud's direction, where procedures are based completely on psychoanalytic concepts, and the nursery-school children are seen individually five times a week for 50 minutes over an extended period of time. Parents and relatives are also seen, as necessary.

There are two outstanding chapters. One is "Family Psychotherapy" by Jirina Knoblochova and Ferdinand Knobloch from Czechoslovakia, who say

that the one-to-one psychoanalytic relationship lends itself to distraction from the patient's reality problems, thus wasting precious time and energy. The other is "Family Mental Health and the Older Generation" by E. E. Krapf of Geneva, which focuses on the increasing number of three-generation families, due to the lengthening of the life span, and the impact of all three generations on each other. Krapf advocates the positive role the grandparents could play in their families. However, we must be aware of the danger which the demands for personal attention of the grandparents might exert upon their families. One has to think of possibilities for widening the circle of their interests. One means could be a School for the Aging and the Aged. This idea came to me in reading the chapter on the School for Parents by Isambert in Paris, which I also recommend as a much needed addition to any community service.

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DANICA DEUTSCH

A "DO-IT-WITH-OTHERS" APPROACH TO PSYCHOTHERAPY

RAYMOND J. CORSINI. *Roleplaying in Psychotherapy: A Manual*. With the assistance of Samuel Cardone and foreword by Rudolf Dreikurs. Chicago: Aldine, 1966. Pp. xiii + 206. \$6.75.

Reading this deceptively slender book should be regarded as a necessity for the activist curious about action therapy. The author, clearly a leader in the field of group psychotherapy, gives a vivid, absorbing picture of his therapeutic rationale together with examples of his transactions in individual psychotherapy. The foreword by Rudolf Dreikurs initiates the main theme: "It is so easy for us to see what others do to us; so difficult for us to see what we do to others." Techniques are not used in lieu of an honest leveling relationship, but are employed by antagonists, alter egos, assistants, and directors (the "living audio-visual devices") to motivate the patient to think about his major mistakes and reflect upon possible alternative modes of thinking, feeling, and acting.

Only the most salient techniques of straight roleplaying, role reversal, alter ego format, mirror technique, and doubling are pursued in detail. For an expanded armamentarium, the reader is supplied with abstracts of 133 representative papers from Ablesser to Zacher, prepared by Samuel Cardone. It seems appropriate that 19 of these are by the Morenos on sociodrama and psychodrama (the latter defined by Corsini as specific types of spontaneity action techniques in which the protagonist roleplays his own past, present, or future situations). The glossary of almost 50 items also provides a cache of techniques and such novel terms as idiopanima, oversight, and spectator therapy.

The tone of the approach is definitely Adlerian, although the author eschews school labels for techniques as much as he avoids descriptive diagnoses for patients. There is no aggressive proselyting or defensiveness in the service of any one approach. Even prayer in solitude, possibly the antithesis of action therapy, is credited with precipitating behavioral change for some people. Catharsis is scarcely mentioned, and the following is added to its traditional energetic definition—" . . . and honestly facing the causes of difficulty" (p. 198). Problems are roughly classified into undesired feelings and behavioral insufficiencies, and the solution comes with increased social competency.

The chief criticism of this book is that it wasn't written earlier. Had that happened, persons like myself would not have been burdened with writing relatively less compelling papers on roleplaying techniques. Other criticisms are minor: More techniques could have been detailed, especially examples as they evolve from the director's phenomenological creativity. One also wonders about examples of the disadvantaged chronic patient when the therapist is himself caught in a pathological, institutional double bind.

Corsini happily gives the picture of a therapist with an attitude of detached concern, who maintains his one-up poise by humorously assuming a voluntary one-down position.

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LEST WE FORGET

J. L. MORENO (Ed.), in association with A. FRIEDEMANN, R. BATTEGAY, and ZERKA T. MORENO. *The International Handbook of Group Psychotherapy*. New York: Philosophical Library, 1966. Pp. 747. \$17.50.

The purpose of this book, as given by the editors in their preface, is to communicate "a complete impression of the present status of the group psychotherapy movement and its methods, and . . . make known its facts and figures." The secondary goal consists of presenting a history of the group movement before such people, places, and events "are forgotten and forever lost in the obscurity of the past." Less detached motives emerge later in Zerka Moreno's history: "If we do not claim ideas . . . other movements will place them into their own context, with the consequence that the 'image' of the group psychotherapy movement will be distorted" (p. 83).

The fear that the considerable achievements of Moreno will be temporarily ignored, apparently has stimulated this uneven compendium, four fifths of which consist of Proceedings of the Third International Congress of Group Psychotherapy, Milan, July, 1963. Mrs. Moreno therefore creates such parables as, "Like a modern St. Paul, Moreno began to travel . . . spreading the gospel . . ." (p. 90). Dr. Moreno also labors on such an image by often quoting himself. These behaviors may often be seen as lovable foibles by those who have experienced his true genius of creativity and love in their transactions. But in the case of those who do not know Dr. Moreno personally, such mistakes provide the enemies of group methods with the false, but often convincing argument that where such mistakes are made there must be failure.

An Adlerian reading the book would perhaps find too much of the mechanistic and too little of goals and expectations in Moreno's theory. But for lasting appreciation he must overcome other obstacles: the excessive price for a book organized more as a scrapbook and memento of an international meeting, about twenty percent of the papers in languages other than English, and the repetition and uneven quality and quantity of the papers. One dozen pictures of leaders of the group movement are provided, suitable for framing.

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THE ART OF PARADOXICAL COMMUNICATION

JAY HALEY. *Strategies of Psychotherapy*. New York: Grune and Stratton, 1963. Pp. x + 204. \$7.75.

Jay Haley, a communications analyst and psychologist, editor of Dr. Ackerman's journal, *Family Process*, has written probably the most provocative book on psychotherapy that has appeared in years, now in its third printing. The thesis of *Strategies of Psychotherapy* is that the patient's behavior will change because of the paradoxes posed to him by the therapist, rather than because of self-awareness or insight into his problems. Posing a paradox is defined as presenting conflicting directives to the patient.

Neurotic symptoms are conceived as ways for the patient to control his relationships with other people, as attempts to control other people while denying that he is doing so. Even a person who has a compulsion, say, to wash his hands, may really be using this as a means of intimidating or controlling other people. This type of communication is called paradoxical communication. As Haley says in the preface, "Since this approach focusses upon the relationship between two or more people rather than upon the single individual, the emphasis is upon communicative behavior. When human beings are described in terms of levels of communication, psychiatric problems and their resolution appear in a new perspective" (p. ix).

The most striking paradox that a therapist could present to a patient would be actually to encourage the symptom. By encouraging the symptom you are stopping all resistance in the patient. He has been using his symptom to control other people including the therapist. If the symptom is encouraged he cannot resist or control the therapist, except by giving up the symptom.

In psychoanalysis or non-directive therapy the therapist never tells the patient to give up his symptom and in fact urges him to say everything that comes to mind. This is tantamount to encouraging the patient's usual behavior, and this paradox is what "cures" the patient, according to Haley. Change in psychotherapy must come spontaneously, and if you give a patient conflicting directives he will change his behavior spontaneously. The way to overcome a patient's resistance is to encourage the resistance. By defining resistance as cooperation you gain control over the behavior and can shift it to the desired direction.

Haley also feels that all psychotherapy is something of an ordeal and that providing the patient with an ordeal in the context of helping him, gives him a method to change. Ideally the patient should prescribe his own ordeal for his symptom. This latter idea, in my opinion, opens up a vast new area for experimentation in psychotherapy.

There are many ways for a therapist to encourage a patient's symptom and still make sense to the patient. Adler did this when he told depressed persons, "Never do anything you don't like" (1, p. 346). Adler states that the patient "wants to dominate and accuse others; if they agree with him, there is no way of dominating them" (1, p. 346). When he was treating a young girl he advised her to "Write in capital letters over your bed, 'Every morning I must torment my family as much as possible.' Thus in the future you have to do consciously, and with a bad conscience, what you formerly did unaware but with a clean conscience" (1, p. 398). On the point of prescribing an ordeal for the patient,

Adler advised cases of insomnia, "When you are unable to go to sleep, think how you can please someone." This is an ordeal for them since such patients worry about themselves, not others. Rather than do the latter they go to sleep (1, p. 347).

Haley states that paradoxical communication occurs in hypnosis, in symptomatic behavior, and in "spontaneous" change in psychotherapy. There are fascinating chapters in this book on hypnosis, on brief directive psychotherapy, marriage therapy, family therapy, and one on the real meaning of schizophrenia in which the author shows us that the irrational behavior of a schizophrenic can be understood as his method of avoiding communication with others. Haley's ideas are complicated and not easy to explain briefly. A thorough reading of this book cannot help but prove fruitful.

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REFERENCE

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BOOK NOTES

ANASTASI, ANNE (Ed.) *Individual differences*. New York: Wiley, 1965. Pp. xiii + 301. \$5.00; \$2.95 paper.—Another excellent volume in the Perspectives in Psychology series. Dr. Anastasi sees her editorial function "as that of a guide who takes the reader on a personally conducted tour of the literature," and there could be no better qualified or more skillful guide for this field. It includes five areas, selected to represent "active foci of current research," having basic and far-reaching concepts and findings: measurement of individual differences, nature of intelligence, behavior genetics, cultural deprivation, and nature of genius. The papers cover the almost hundred years since Galton's contribution of 1869, up to 1962. Dr. Anastasi's introduction and transitional comments combine with the selections to make an integrated, smoothly moving, highly recommendable account.

ASSAGIOLI, R. *Psychosynthesis: a manual of principles and techniques*. New York: Hobbs, Dorman, 1965. Pp. 323. \$7.50.—Everyone interested in personality or psychotherapy should know Dr. Assagioli's work. Born in Venice, 1888, he is fully aware of current literature here and elsewhere. In a few, readily learned idiosyncratic terms, he presents his original ideas in unusual combination with the findings of others. His techniques, intended for self-help as well as psychotherapy, are described systematically and concretely. Their range is most comprehensive: questionnaires, diary-keeping, music therapy, exercises in reflection and developing the will, etc. The range of the fields discussed is likewise wide, from greater self-realization to desensitization. Always Assagioli judges each case individually, with the single purpose, and accompanying trust of reaching the level of greatest harmony.