

BOOK REVIEWS

AN ATLAS OF LOGICAL CONSEQUENCES

RUDOLF DREIKURS and LOREN GREY. *Logical Consequences: A Handbook of Discipline*. New York: Meredith Press, 1968. Pp. vii + 216. \$4.95.

Johnny, a four-year-old, had had a rough morning. It seemed that he was always in trouble. After reprimanding him several times, his mother finally said with anger, "Go sit on that chair *right now!*" Johnny went to the chair, sat down, and with meaningful words said, "Mommy, I'm sitting down on the outside but I'm standing up on the inside."

Most parents and teachers have no doubt experienced the problem expressed in this anecdote. External pressure does not guarantee internal compliance by the child. But what is one to do?

Dreikurs and Grey set forth a new practical methodology for working with children that is neither autocratic nor ultra-permissive. Such a new tradition is needed, they feel, because the traditional methods of child-rearing have been based upon authority which respects the rights of the adult, but not of the child, or on permissiveness which respects the rights of the child but not of the adult. The aim of their new tradition is essentially "to help the parent and teacher to learn to cope with today's children on the basis of equality and mutual respect" (p. 20). This new tradition is based on the keystone that children must become responsible, but that they "cannot be taught to take on responsibility unless it is given to them" (p. 20).

The book is divided into two parts. Part I, four chapters, deals with theoretical considerations. Chapter 1 is a simplified but convincing argument about the need for a new tradition and is based on a historical and cultural explanation. Chapter 2 contains an abbreviated presentation of personality development based on Adlerian principles. Chapter 3, presenting principles supporting the new tradition, is based on a belief that reward and punishment have lost their effectiveness in disciplining children and must be replaced by responsibility from within the individual.

The key means of promoting responsibility is found in Chapter 4. It presents Herbert Spencer's suggestion for the use of natural consequences as a helpful method in child rearing, and a highly practical and effective method which the authors have based on Spencer's original concept. Natural consequences are defined as denoting "the natural results of ill-advised acts." Their value lies in the child's experiencing for himself the consequences of those of his acts which run counter to the demands of the natural order of reality, thus promoting the acceptance of responsibility. Dreikurs and Grey have further defined Spencer's broader concept to include what they call "logical consequences . . . situations where the consequence is, in effect, arranged by the parent or another adult rather than being solely the result of the child's own acts" (p. 65). Such consequences "must be *experienced* by the child as logical in nature, or the corrective effect may be lost" (p. 66). The authors clearly set forth in this chapter the differences be-

tween logical consequences and punishment, a point that is often misunderstood. This chapter should be a "must" reading for any who want to understand the merits of this approach.

The larger, second part of the book consists of three chapters of practical examples illustrating the preceding principles according to three age groups—preschool, elementary school, and adolescence. Preschool examples refer to being late for breakfast or preschool, housecleaning chores, leaving toys outside, etc. Under "Elementary School Situations" one finds such problem areas as getting to school on time, establishing class routines and rules of order, following instructions, excessive talking, the child who interrupts, children not remaining in their seats, problems on the playground, fighting, etc. The chapter on adolescents deals with problems at home (chores, clothes, punctuality, use of automobile, decision-making) and in school (showing off, failure to do assignments, grades, responsibility, vandalism, etc.).

The reader familiar with the writings of Dreikurs will find considerable repetition in Part I. The new and essential contributions are to be found in Part II, in the 103 concrete examples of the nature and use of logical consequences and their discussion. They are quite unique and make the book well worth being read by parents, teachers, counselors, pediatricians, social workers, psychiatrists—in actuality anyone who works with children. Many will appreciate the practical approach of the authors. Though their goals are lofty, the implementation is down-to-earth.

The hoped-for result of the application and practice of a new relationship as proposed here will be a world where everyone, regardless of race or sex or age, lives together in a society of freedom with responsibility, of democratic cooperation, with each contributing according to his ability and receiving the benefits of his efforts accordingly without prejudice, without punishment (p. 21).

While the millenium is not likely to come quickly, a tradition of child rearing based fully upon a "democratic" model of man and one that can be effectively implemented is overdue.

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A TREATISE ON SIBLING CONSTELLATION

HANS CHRISTIAN DECHENE. *Geschwisterkonstellation und psychische Fehlentwicklung*. (Sibling constellation and psychological maldevelopment.) Munich: J. A. Barth, 1967. Pp. 243. DM 36.00.

This book is by a young clinical psychologist in private practice in Munich. It consists of a careful review of the field of sibling constellation and the author's own research. The review covers all the major developments in this rapidly growing area up to 1964—the major theoretical positions as well as the pertinent empirical findings.

The author shows that especially Alfred Adler's original contributions have kept the discussion alive. Yet Adler's merits lie not so much in the presentation of a systematic theory of sibling constellation as in the ingenious interpretations he furnished for various birth positions, thus demonstrating the potential psychological usefulness of this variable.

Noteworthy among the numerous topics of the review section are two very readable contributions. One is a small chapter on sibling constellation in pre-scientific sources, such as myths, fairy tales, novels, etc. The other is a review of Freud's stand on problems in connection with siblings, which is relatively extensive considering that he did not write very much on the subject.

The author's research was conducted on 416 referrals to a child guidance center at the Munich University Hospitals during 1956-1963. While the wealth of data makes a detailed description impossible, the results may be summed up as follows: Inadequate parental expectations of the child's role appear to be the most important pathogenic source. Oldest and youngest children are most predisposed toward pathogenic factors, with the former tending toward compulsive behavior, the latter toward infantile symptoms. Intermediate children are more likely to suffer from a lack of role expectations on the part of the parents. When they show disturbances, these are more likely to be in social behavior. Middle children were in the author's sample relatively more frequent than the children in the extreme positions but their disturbances were less severe.

This reviewer considers Dechêne's book a valuable contribution toward a clarification of the complex problems involved in sibling constellation. It contains numerous facts and suggestions which the theoretician cannot afford to by-pass and which should be helpful to the practicing psychologist as well.

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PSYCHOLOGICAL STATES

FREDERICK C. THORNE. *Integrative Psychology*. Brandon, Vermont: Clinical Psychology Publishing Company, 1967. Pp. viii + 373. \$7.50.

Fred Thorne is without a doubt one of the hardest working clinicians the helping professions have ever known. Among the first, if not the first, to attempt to systematize an eclectic orientation, "the only approach capable of dealing with all levels of factors organizing various levels of behavior integration," Thorne has spent more time than any other psychologist or physician integrating details of different systems of diagnosis and treatment. His books reflect this high level of energy, intelligence, and diligence. *Integrative Psychology* represents the culmination of his efforts to develop a systematic clinical approach to "case handling."

The fundamental organizing concept of Thorne's presentation is the psychological state, or "factors organizing the pattern of integration," which is the "central attribute of behavior." Psychological states, to be contradistinguished from traditional personality traits by their constant change due to constant fluctuations in the psychological field, are the primary referents of all psychological operations, including psychodiagnosis and psychotherapy. The clinical problem is to identify the factors organizing any particular individual pattern of integration.

Thorne is thorough in developing a comprehensive diagnostic system. In an age which tends to disregard constitutional factors, he reintroduces us to morphological, biochemical and physiological, as well as the usual psychological and psychosocial organizing principles of integrative behavior. His chapter on the

etiological equation is a classic. If anything, however, his work suffers from the inability to relate his complex consideration of individual states to differential treatment other than for the case handler to pass along to the client his understanding of the factors involved, i.e. insight-giving activities. This is perhaps a function, not so much of a flaw in Thorne's system, as of the absence of preferred modes of treatment other than creative applications of systematic treatment programs, such as those of the behaviorists. That is, Thorne's system tells you better what is involved in the client's dysfunctioning than it does how and what to do about it. Principles of diagnosis should carry within them direct implications for treatment, and Thorne's approach does offer real promise for accomplishing a complete system.

To read Thorne is to be overwhelmed by the prodigious nature of his effort. Few writers in this area are courageous enough to summarize their insights in postulate form. Many could write—and, indeed, some have written—entire books about one such insight, if they were fortunate enough to have one. Thorne's reinterpretations of major systems do much to clarify the contributions of these positions; sometimes he is able to make sense out of positions where there was none. In addition, he sprinkles the scholarly scene liberally with a good deal of common sense. It remains the reader's task to gain his own footing, to pull away and gain a perspective, to see the woods for the trees.

As I read this work I was struck by the point that I should have been assigned to read and conquer Thorne as a graduate student. All graduate students in the helping professions should be assigned to read *Integrative Psychology*. All professional practitioners and theorists concerned with translating their efforts to human benefits should read it.

Science begins with the perception of the perceiver. *Integrative Psychology* reflects Thorne's own attempts to integrate himself at the highest level. In his own words: "Man at his highest is a rare achievement, occurring only as the result of successful integrations which cannot always be repeated and maintained over time. The struggle of man is to transcend himself, to beat his own records, in achieving higher integrations than ever before" (p. 28). Thorne at his highest is a rare achievement.

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A SAMPLER FROM THE REALM OF HUMANISTIC PSYCHOLOGY

JAMES F. T. BUGENTAL (Ed.) *Challenges of Humanistic Psychology*. New York: McGraw-Hill, 1967. Pp. xiv + 362. \$6.95; \$4.95 paper.

This is appropriately a most extensive compendium of 34 chapters (some prepared for this volume, others modified from addresses, previous publications, etc.), for, in Bugental's words, humanistic psychology is directed toward exploring the immensity that is man. And the category of humanistic psychologists has in recent years become a widely accommodating umbrella for those interested in what is species-specific to the whole man. Obviously it is difficult to organize a review of so wide and full a field, but the volume does present an impressionist mosaic, one might say, of humanistic psychology today. I shall try to reflect this,

referring to individual contributors whenever possible. Unfortunately, not every one can be mentioned within a limited space.

The reader will find a few general orientations, such as Bugental's presentation of the subjective position; Cantril's outline of human nature—"the basic functional uniformities which take diverse forms . . . in different societies" (p. 13); Sargent's discussion of humanistic methodology; and Rogers' description of the process of the basic encounter group. Whatever limits the humanistic psychologist places on his topic, his approach is to "man-in-the-universe," and he paints him "with a big brush" (Royce, p. 24)—while yet being aware of our inability to encompass him fully (Bugental, p. 7). Interest is in the larger wholes of man's living, challenged perhaps by the very impression, "The larger the human event, the more its significance eludes us" (Lifton, p. 195).

For most contributors, "experience is the fundamental datum" (Lasko, p. 247). "The willingness to use one's own experience as the final authority for truth" is seen by Thomas as the common denominator of existentialists, an attitude which "tends to shun abstractions which have little to do with experience" (p. 228). Bühler finds the "participating experience" of psychotherapy is the most appropriate technique for research in understanding an individual (p. 89). Moustakas set out to research the meaning of loneliness "by experiencing it directly and through the lives of others, as a simple reality of life," "seeing what an experience *is* for another person, not what causes it, not why it exists, not how it can be defined and classified" (p. 103). There is much emphasis on greater awareness and fuller experiencing. Otto suggests the use of highly growthful, positive, "Minerva" experiences. Maslow gives some new and quite specific steps to self-actualizing which firstly means "experiencing fully, vividly, selflessly, with full concentration and total absorption" (p. 281).

Accompanying the emphasis on experiencing, and in the subjectivist approach, there is an aversion to viewing or treating man as an object or as anything lower on the organism scale, or to manipulating or controlling him in any way. Jourard shows how even objective questionnaires and impersonal experimenters can be manipulative, whereas a dialogue in which mutual self-disclosure takes place is much more effective for understanding a subject. There is a shared fear lest methodology, measurement, and objectivity take primacy over the search for understanding. Moustakas quotes an apt statement from Rogers: "It is the dedicated, personal search of a disciplined, open-minded individual which discovers and creates new knowledge. No refinement of laboratory or statistical method can do this" (p. 107). Even the Romes' study, involving computers, experimental simulations, and quantitative measurements of organizational performance, is within the humanistic framework—their only references being to Baeck, Buber, Tillich, and Spinoza.

Obviously the role of the therapist is particularly influenced by the respect for the individual's selfhood. Maslow formulates the counselor's role as helping individuals to become all they are capable of becoming (p. 280), and he quotes Bugental and Kubie for similar positions. In the humanistic view, the individual is "an organism of unknown potential" (Thomas, p. 227). And he has a natural tendency for growth. Bonner sees us all endowed with some degree of intentional forward thrust, and quotes Nietzsche's description of man as "that being who

must continually surpass himself" (p. 66). Whitaker and Warkentin believe, "Perhaps the most important factor in the therapist . . . is his belief that the patient can grow" and that "the therapist's own continued growth constitutes the only valid basis for a belief that patients are treatable" (p. 244).

One of the major concerns of respecters of the individual is the way in which he transcends himself. To begin with, the human organism transcends its basic biological needs. The higher realm of culture is defined by this very fact (von Bertalanffy, p. 338). Lifton finds that "this need to transcend individual biological life . . . is part of the organism's psychobiological quest for mastery" (p. 201). Obviously, the greatest expression of transcendence is in the personal relationship, and this, among today's humanistic psychologists, in turn finds its greatest expression in the encounter groups. The Gibbs present an informative summary of their research on basic dimensions of group growth which thus provides a climate for member growth and fulfillment. In his summary of the group process, Rogers states: "In a climate of freedom, group members move toward becoming more spontaneous, flexible, closely related to their feelings, open to their experience, and closer and more expressively intimate in their interpersonal relationships" (p. 275). The great concern for deepening human relationships stems in part from acquaintance with the growing number of individuals suffering from alienation and isolation. In Haigh's words, "the antidote to alienation is interpersonal encounter" (p. 223). Much is made of the relevance of honesty and openness in this connection. Thomas points to "the pretenses and façades which tend to isolate us from ourselves and others" (p. 231). Clark sees the "revelation of the *I* to the other and the other to the *I* [as] the core healing and redemptive activity in the sensitivity training group" (p. 255).

Though it may be the most innovative means of transcendence, the group encounter is not the only means. Humanistic psychology has revised awareness of its rich overlapping with the humanities, concerned with the "insistent quest for the 'what' and 'how' of human experience" (Wyatt, p. 292). Severin, basing his thought on Teilhard de Chardin, states: "The more profoundly one shares in the accumulated wisdom of mankind, the greater is his capacity to emerge from the human collectivity as a unique personality" (p. 156). The "storehouses" of literature are again open. The classic masterpieces are represented by a chapter on *King Lear* (Kaplan); the moderns, by a chapter on Camus whose characters "have traced a pattern that unites us as humans . . . and demarcates our solitude" (p. 303).

The thrust of humanistic psychology is in part pioneering, as in increasing awareness and in exploring personal encounter, but it is also in rediscovering and reactivating old wisdom. Harman, for example, in his chapter, "Old Wines in New Wineskins," cites the convergence of three streams in the growth of humanistic psychology: "psychotherapy, religion, and liberal (liberating) education" (p. 331). In his Epilogue and Prologue, Bugental describes how there have now been gradually brought back from banishment, into the psychological field, such members of man's being as the self, consciousness, mind, choice, responsibility, etc., issues with which the rest of mankind, however, had not ceased to deal. To complete this picture it seems only accurate to point out that not even all psychologists became victims of "behavioristic"—and I would add, Freudian—"excesses."

It can be acknowledged with some pride that Adler was a subjectivist who maintained his position (as did his followers). Maslow and Sargent credit Adler with several contributions to their present position. Of his many emphases, almost all are reflected in this volume, and, put conversely, almost every point mentioned in Bugental's concluding commentary may be found in Adler's writings—even to the final words regarding a man-centered universe (p. 348).

It is good to know that many truths though crushed do rise again, and that there is an upsurge in optimistic commitment to the productive study and development of man, the very subject matter of which each of us is a living part. Bugental's volume, as a fine sampler and source, will be a wide base and a fount of encouragement for the growth of a muchly needed, promise-giving humanistic psychology.

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MAN'S NATURE AND SURVIVAL

JEROME D. FRANK. *Sanity and Survival: Psychological Aspects of War and Peace.*

Preface by Senator William J. Fulbright. Pp. x + 330. New York: Random House, 1969. \$5.95.

This excellent book should provide all students of the contemporary scene with a whetstone upon which to sharpen their wits. What is it that drives civilized nations to war? What needs to be done if peace is ever to be secured among the peoples of the world?

Dr. Frank sets before the reader the issues that are involved, and discusses them. He makes it a principal point that in order to secure that peace for which all men seem to yearn, with of course, a few pathological exceptions, it is first necessary to understand the nature of human nature, man's drives toward the achievement of power, and his impulses to violence. Dr. Frank assumes that such drives and impulses are, at least in part, innate. He believes that man's territoriality has "deep biological roots," that there is an "innate distrust of the stranger," and so on.

Dr. Frank, being the knowledgeable man he is, recognizes the existence of the opposite point of view, but what he seems to me to overlook entirely is the evidence that man's only innate trait, so far as a system of behavioral potentialities is concerned, is his generalized capacity for educability; that he does not, in fact, possess any biologically predetermined modes of response to stimuli, with the exception in infants of the reaction to a sudden loud noise and the sudden withdrawal of support; and that, in short, his human nature is what he learns. There are many peoples who have no sense of territoriality, and an equally large number who have no distrust of strangers. War and violence are learned activities, and in any event often have nothing whatever to do with feelings of aggression of any kind.

But whatever the case may be, the more we learn to understand what drives man to his violent activities, the better able we shall be to head them off altogether or channel them into more creative directions. Toward that end Dr. Frank's book constitutes a splendid contribution.

Princeton, New Jersey

ASHLEY MONTAGU

MAN'S IMPRINT ON THE FUTURE

JOOST A. M. MEERLOO. *Creativity and Eternization: Essays on the Creative Instinct*. New York: Humanities Press, 1968. Pp. 272. \$6.00 paper.

The sixteen essays gathered here are perhaps as important for the person they reveal as for the ideas they express. At a time when many social forces and behaviorist psychologists still seem to be conspiring to reduce man to a wholly externalized fragment of what he potentially can be, each opportunity to engage—even at a distance—someone of authentic human shape assumes a special significance. It becomes for most of us the sole outside source of courage in our own struggles to be.

Joost Meerloo is a man of many dimensions. Each of the three great traditions of knowing—philosophy, science, and art—can legitimately claim him. Animating the mixture of sensitivities and talents is a rich infusion of social feeling. I know that he is my brother simply because he tells me—and because of the way he says it—that “man does not have to be victorious to be accepted by the gods,” that “it is the spiritual rebellion that counts” (p. 60).

The lines come from the essay titled “Vincent van Gogh’s Quest for Identity.” Together with “Dance Craze and Sacred Dance,” “The Monument as a Delusional Token,” “The Creative Banquet” (a reminiscence of conversational suppers), and “Staying Young, Walking Erect, and Playing with Reality,” the selection is one of my favorites. Among the remaining papers some deal further with problems of art and artists, some develop a psychiatric perspective to man in the nuclear age, one explores the psychology of ambivalence, another celebrates Freud, one reflects on the roots of the word “love,” and one inquires into the biology of laughter.

Throughout, the two ideas linked into the title of the book provide a common focus, the perimeter of which is carefully measured in the opening essay, “Eternization and Man’s Creative Acts.”

It is man’s ambitious urge to perform beyond the limits of meeting biological needs that leads him to creativity. He gambles for continuity. The ecstasy of creation makes him part of eternity. Man’s multiplication of images is his magic grasp for eternity. He wants to outdo his brother and fellow man. Rivalry, competitiveness, may make a killer out of man but also a doer, a creative worker, one who puts his imprint on the future (p. 8).

Meerloo’s faith is in man’s capacity to grow “despite historical reversals,” in the power of democracy to help him “conquer his inner contrasts,” and in psychology (for the author “essentially the science of the *juste-milieu*, of free choice within the framework of man’s personal and social limitations”) as an instrument of increasing power in man’s “struggle for freedom and maturity.” It is man’s choice what the future will be; and it is the “harmonious self-conscious and self-confident” who hold this future.

It is up to every individual being to work toward this aim—of becoming an alert self-aware being, who takes part in the tremendous psychic battle that is going on in the world—or he can let go and evade the issue looking passively and ironically to what others try to do for him. However, nobody *has* to commit suicide. It can always be prevented at the very last moment (p. 184).