

BOOK REVIEWS

"A PROMISE OF REVOLUTION"

THOMAS W. ALLEN (Issue Ed.) *Individual Psychology: The Legacy of Alfred Adler. Counseling Psychologist*, 1971, 3(1), 3-72. St. Louis, Mo. 63130: Washington Univer., Box 1180. \$2.50.

The present volume is to our knowledge the first issue of a non-Adlerian psychological journal devoted to Individual Psychology. It is hence greatly to be welcomed, especially as it is the publication of the Division of Counseling Psychology of the American Psychological Association, which has about 2,000 members. This issue's editing and the writing of more than half its pages are the work of Dr. Thomas W. Allen, of the editorial board of the journal, director of student counseling services, and associate professor of education and psychology at Washington University, St. Louis.

The leading paper, Allen's "The Individual Psychology of Alfred Adler: An Item of History and a Promise of Revolution," is at once both fascinating and scholarly. Although Allen was born in 1938, one year after Adler's death, he has caught the spirit and the letter of Adler's teachings remarkably, and has taken a forthright stand of endorsing them. He has come to this position from a rich background of experience and training beginning in a psychoanalytic setting, progressing through client-centered techniques, to work with Albert Ellis, and then to a postdoctoral fellowship at the Alfred Adler Institute of Chicago. He has also carefully studied the Adlerian literature of recent years. Added to this foundation is the freshness of his own contribution, enlivened by a concern for theory, varied practical experience, wide reading, and a connectedness with the contemporary scene.

Perhaps the most impressive aspect of this paper is the scope of its comparative treatment. Roughly 50 names are mentioned, either among "those who have incorporated much Adlerian thinking . . . although they are ostensibly unaware of this," or "those in whom one can find confirmations of the basic Adlerian notions." Many, perhaps most, of the crypto-Adlerians, to use Ellenberger's term, have been noted before, but Allen brings them all together and makes a bold case for Adler's priorities.

In Allen's treatment of Adlerian theory we found new and particularly interesting the way in which he combined the strands of the psychology of use, self-determination, and the nature and function of the emotions; also his description of social interest as "not merely the articulation of an ideal but a reference to a fundamental fact of the human mode of existence"; the criticism of psychoanalysis for "legitimizing" the neurotic's "desire for avoiding the issues of life"; the point that behavior, like fundamental assumptions, "so frequently contains the seeds of its own confirmation"; and his account of the "social utility" of Kierkegaard's sorrow.

There is only one point of disagreement with Allen worth mentioning and that refers to the definition of Adler's life style as merely "a set of ideas," *excluding* "habitual modes of behaving." Although Adler held that behavior springs from opinion, life style is his all-inclusive descriptive term of the personality, "the wholeness of his individuality," and this would be unthinkable without his moving, acting, and transacting with the environment, the very essence of living as Adler

saw it. Actually, in the very quotation which Allen cites on the same page, Adler speaks of a "style of action."

Although Allen has not mustered much in the way of validation, it is greatly to be appreciated that he did not blithely skip over this problem-still-to-be-solved, none the less important because of being shared by other schools of psychotherapy as well.

We were somewhat disappointed that the "revolution" in Allen's title was never specified in the paper. Even so, one gets the message clearly that the Adlerian approach, including kindred approaches by other names, is on the way to upset "traditional" psychotherapy theories and to become practiced for the benefit of ever greater numbers of our fellowmen.

The second contribution in this issue, also by Allen, is a detailed diagrammatic summary of a life style—as he understands it. This inclusion lends an essential and most relevant concrete note to the discussion, a note often absent in a printed symposium.

"The Technique, Utility, and Validity of Life Style Analysis" is the title of the next paper by R. S. Gushurst. It is so far as we know the first attempt to set down these aspects systematically. The term, life style *analysis*, is one to which we object because it refers to the antithesis of the holistic approach which is to look for transactions and interrelationships, for wholes within contexts. "Formulation of a Life Style," Gushurst's own heading for a description of the counselor's functions, is a term much to be preferred since the counselor is not engaged in separating into elements, but rather in piecing elements together. Gushurst makes an interesting suggestion for attempting a "validation" of life style formulations, namely, to compare them with TAT results or diary and autobiographical data.

Allen's further paper on "Adlerian Interview Strategies for Behavior Change" is highly readable and informative. He explicates the familiar "spitting in the soup" tactic—heading it with the more dignified synonymous "Disappointing Dysfunctional Expectations." He also deals with "strategies for avoiding the client's traps"; and ways of employing "the prime mover: encouragement." Allen's last contribution is "An Interview with Rudolf Dreikurs" (excerpted from an APGA sound track). In this Dr. Derikurs discusses self-determination, holism, and purposiveness as distinguishing features of Adlerian psychology. The interview format is notably apt in that it enables the reader to perceive Dreikurs' personal approach and emphases, along with his views.

The remaining three papers in this issue deal with problems in schools. Bernice Grunwald's "Strategies for Behavior Change in Schools" and Harold H. Mosak's "Consultation Strategies: A Personal Account" tell, respectively, of what should be done generally, and what has been successfully done in one particular case. The concluding paper is by Don Dinkmeyer, "The 'C' Group: Integrating Knowledge and Experience to Change Behavior: An Adlerian Approach to Consultation." The "C" groups are so named because they are characterized by collaboration, consultation, clarification, among other functions. The school consultant needs to deal through the teachers rather than with individual pupils; and the teachers learn in "C" groups about their own psychodynamics, as well as those of the children and the classroom.

PSYCHOTHERAPY: HUMANISTIC, ADLERIAN—AND CHRISTIAN?

WALTER E. O'CONNELL. *An Odyssey of a Psychologist*. New York: MSS Educational Publishing Company, Inc., 1971. Pp. 169. \$5.00 paper.

This paperback volume is a compilation of the main articles written by the author between 1960 and 1971. Most of them were published in the *Journal of Individual Psychology* and other professional journals. The book is in three main sections: papers on action therapy, papers on mental hospitals and society, and papers on psychology and religion.

There is a kind of wise consistency about practically all Dr. O'Connell's writings. He takes an approach to psychotherapy which has become increasingly Adlerian over the years, but which was always oriented in that direction. He integrates with the Adlerian outlook a hardheaded approach to psychotherapy which includes the heavy use of psychodrama, a leaning toward experimentalism, a highly active methodology, an emphasis on cognition and what people tell themselves to upset themselves, a use of love in its agape sense, and a thoroughly humanistic atmosphere. Nothing seems too startling or out of the way in anything he says; but that is probably because one unconsciously nods in agreement, as one reads his book, and says to oneself, "Yes; you know, he seems to be quite right about that. I wish I had said some of those things myself!"

About the Christian religion, I think Dr. O'Connell is much too optimistic. He notes that "The Christian ethic is synonymous with an ideal end of psychotherapy, humanistic identification. Practicing Christianity here means that the individual has developed a feeling of belonging and responsibility toward the human race and shows this love in his actions" (p. 155). He forgets, however, that virtually all "practicing" Christians in one sense or another put God above man and believe that if man does not eventually become superhuman or God-like he is essentially evil and belongs in some kind of hell. It seems to me that all religions which are worthy of the name, and are not merely *philosophies* masquerading as *religions*, cannot really accept the idea that man is and ever will be nothing but *human*, and not in any manner, shape, or form superhuman or subhuman. Hence they can really never be thoroughly humanistic.

Anyway, Dr. O'Connell is a very humanistic psychologist and Adlerian, and this collection of his papers contains a hell of a lot of good sense.

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ALBERT ELLIS

NOT SEX BUT POWER

ROBERT ARDREY. *The Social Contract*. New York: Atheneum, 1970. Pp. 405. \$10.00.

An exciting, provocative book by a former successful playwright who became an anthropologist in 1954 after his visit to Africa, it demonstrates how the struggle for power and superiority dominates the world of animals as well as man. The author, who derives his title from Rousseau's *Contrat Social*, defines society as a group of unequal beings organized to meet common needs. He implies the need to balance the evolutionary sources of order and disorder with another law that will provide equal opportunity to everyone.

He devotes an entire chapter to a study of the alpha fish, which to understand, he asserts, "we must dig up Adler whose concern was not with sex but with power." In this connection he probes into the problem of hierarchy, what makes some leaders (alphans) and some followers (omegas). He tends to believe that the true alpha male is born, not made, and is relatively invulnerable to stress.

As he inspects the alpha-omega relations of all species, he expresses among many concerns, the fear that in our culture's increasing population and crowding, a factor in violence, many potential alphas will find diminishing alpha roles or prizes. Although many of us may not share his pessimism, the book is entertaining and thought provoking.

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ESTHER P. SPITZER

GESTALT THERAPY IS HERE NOW

JOEN FAGAN and IRMA L. SHEPHERD (Eds.) *Gestalt Therapy Now: Theory, Techniques, Applications*. Palo Alto, Calif.: Science & Behavior Books, 1970. Pp. viii + 328. \$9.95.

This is a stimulating volume, well organized and carefully edited, containing 25 papers, almost all original, by 24 authors, presenting an approach which answers the present need for a theory that is brief, explicitly non-Freudian, and especially effective in groups. Since these characteristics can also be claimed for Individual Psychology, a comparison is particularly worthwhile. We did review Frederick Perls' *Gestalt Therapy Verbatim* (1969) in this *Journal* (1970, 26, 88-90), and again, many of his distinctively expressed views in the present work are similar to those of Individual Psychology.

A crucial Gestalt concept is *awareness*. J. B. Enright defines it as developing with and being integrally a part of an organismic-environmental transaction. "It includes thinking and feeling, but it is always based on current perception of the current situation" (p. 118). Perls defines his technique as "the awareness continuum" of each actual experience the therapist looks for. The *interruption* in this awareness is the crucial factor in the patient's difficulty, an avoidance maneuver, and the "avoidance tendency is to maintain the status quo" (p. 17). This reminds one of Adler's basic characteristic of neurotic behavior, "the hesitating attitude" which results in the individuals' standing still. Adler emphasizes this basic trait in several variations: the tendency to put off doing something by hesitating, by the compulsion to do something else—usually a meaningless repetition, constructing "preoccupying pretenses," wasting or losing time "in order to gain time." All of these behaviors would create the unease which Perls describes as accompanying "unfinished business." But the significant difference here between Adler and Perls is that Adler characteristically uses behavioral terms whereas Perls' uses experiential.

Unlike some other experiential-existential therapies, however, Gestalt Therapy "does not depend on the patient's accuracy in self-report. We simply tell him, in effect, to sit down and start living, then we note where and how he fails" (Enright, p. 113). "An aggressive attempt is made to keep him in constant contact with what he is doing" (p. 114) while the therapist concentrates on the same, thus practicing a "noninterpretative therapy." The technique rejects

talking about one's difficulty (or about someone) in favor of experiencing immediately the difficulty (or talking *to* someone). In this way Gestalt Therapy shares one aspect of "concrete psychology" with Individual Psychology. Claudio Naranjo says: "Instead of interpretation . . . we have explication: the request that the patient himself become aware of and express the experience underlying his present avoiding behavior" (p. 57).

The title of Elaine Kepner and Lois Brien's chapter, "Gestalt Therapy: A Behavioristic Phenomenology," fairly leaped at us from the printed page. Its meaning is identical with *phenomenological operationalism*, the phrase which had been applied to Adler's methodology by H. L. Ansbacher in 1965.

But in spite of these striking similarities and the high quality of the extensive contributions to this volume, we do not fully understand the distinctive techniques nor how they succeed in taking care of the patient's "unfinished business." Possibly the differences between the Adlerian and the Gestalt schools are related to the fact that the former is broadly based, on a comprehensive psychology of the personality and a social psychology, with explicit relevance to mental health and education, whereas the latter is largely limited to therapy.

Thus we note in Gestalt Therapy the relative neglect of the individual's social predispositions and his relationship to his life-tasks—a lack most pronounced in Perls' own writings. The Gestalt emphasis is on "jarring the patient into closer touch with the *real world of his own senses*" (Enright, p. 124, italics added), rather than on coming closer to others in cooperation or consensus. Whereas Adler's criterion of mental health is social interest, Perls says health is "the ability to see" (p. 19). Whereas the goal of Adlerian psychotherapy is to help the patient to solve his social, occupational, and sexual problems, the Gestalt goal of therapy seems to be to unblock the patient's awareness of himself in the present. Beyond that he is on his own.

Gestalt Therapy is thus more nondirective. Its aims are stated more vaguely: filling the voids of existence, finding and utilizing one's potential, a better ability to cope with life, or "to make life livable for a being whose dominant characteristic is his awareness of himself as a unique individual" (Laura Perls, p. 128). Even when the Gestalt therapist says, "We see one of the basic purposes of therapy as being a return to contact with others" (Kepner & Brien, p. 44), "contact" is still far from the Adlerian concept of social interest which involves disinterested concern for the other. And even in family therapy, the Gestalt goal is to "encourage the patient's awareness of responsibility *for his own position* . . . [at best] while listening to the other person as an equal" (Enright, p. 115, italics added).

Gestalt Therapy emphasizes the present to the virtual exclusion of the future, and seizing the moment is ingeniously accomplished in many examples of Gestalt Therapy. But life is significantly future-oriented, and for the Adlerian therapist the patient's "whither" is crucial for understanding his behavior and for planning its redirection.

Lastly, the Gestalt emphasis on awareness of body feelings, sensations, and perceptions, constituting "our most certain—perhaps our only certain—knowledge" (Levitsky & Perls, p. 143), definitely diminishes the importance of cognitive processes such as opinions, meanings, and values which, for Adlerians, are basic influences in the patient's life style.

Generalizations such as the above cannot be made categorically about a volume containing the views of so many, original contributors. For example, as though to offset criticism such as ours above, Naranjo remarks: "Not all that is of value as a psychological exercise need automatically be a good prescription for living" (p. 61). Dr. Fagan says, in words very like those Adler himself used, "The therapist who does not consider the question of goals in their broader aspect becomes a mere technician or a flunky of the values of the culture and its institutional systems" (p. 99). And Dr. Shepherd's contribution is titled, "Limitations and Cautions in the Gestalt Approach." The combination of moderation with enthusiasm in these accounts of therapeutic achievements is a further credit to the volume—and to the school of Gestalt.

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CHANGING UNHAPPY TOGETHERNESS

JAY HALEY (Ed.) *Changing Families: A Family Therapy Reader*. New York: Grune & Stratton, 1971. Pp. xi + 353. \$9.75.

This is an important volume since it includes the many new directions which merge in the developing field of family therapy—communication theory, systems orientation, community mental health, crisis intervention, brief therapy, multiple therapists and therapy teams, group techniques, even the uses of one-way mirrors, tape recordings and videotapes—and all with the benefit of Jay Haley's careful editing.

Haley has been in this field from its beginning and contributed to its progress, as his own three excellent contributions convey. In his words the essence of family therapy is simply the endeavor to change a family rather than an individual, "to change the living situation of a person, not to pluck him out of that situation and try to change *him*" (p. 4). Thus family therapy is defined as taking place when two or more family members actually meet together (conjointly) with the therapist (Wynne, p. 97). The 23 chapters by 41 contributors are stimulating equally with regard to the techniques used in this new approach, and the conceptual framework on which it is based, and this stimulation is heightened by the fact that the volume does not present a monolithic approach.

The general underlying concept of the family is, as Jackson and Weakland put it, that "the characters of the members and the nature of their interaction—including any identified patient and his sick behavior—are such as to maintain a status quo typical of the family, and to react toward the restoration of this status quo in the event of any change, such as is proposed by the treatment of any member" (p. 16). Most often—though not necessarily—the families dealt with do have an "identified patient" member who is institutionalized. In such cases there are many and obvious advantages to bringing the family together for therapy. "It alone permits direct observation of patterns of family interaction . . . and affords the therapist the greatest opportunity to observe and confront the family with its interactional distortions" (Rabiner, Molinsky, and Gralnik, p. 72). Furthermore, it affords the family access to the patient under controlled circumstances; gives them evidence of their importance to his prospects, and a feeling of participating in the therapy; allows them to perceive the therapist's competence

and interest; fosters positive attitudes on their part; and indicates what the patient will be exposed to when he returns to the family (pp. 73-75). Any complementary changes taking place between the other family members during the patient's treatment would go unnoticed if he were in individual therapy (Kempler, p. 137). Speaking of several families in therapy together, Laqueur, Laburt, & Morong say: "As the group gains in understanding of the significance of interaction, it progresses from seeing a patient's behavior only as a *symptom* to perceiving it as an interaction between the patient and his relatives" (p. 92). Therapists often find this as a *folie à famille* (Schaffer *et al.*, p. 48; Bowen, p. 171).

Leaving, for the moment, the concept of the family itself, the most important corollaries of family therapy are communication as "the chief means of human interaction and influence," and the pathogenic double-bind message (Jackson & Weakland, p. 16). The therapist's concern is almost totally with the family's communications, but it should be emphasized that this is in terms of *interaction* among actual persons at a level of directly observable behavior. There seems to be agreement in dealing with what Kempler calls "the 'what and how' of 'I and thou' in the 'here and now'" (p. 133). Attention is drawn to "what the protagonist is doing and what responses the others make to this stimulus . . . Current behavior preempts verbal content" (p. 138). As Wynne puts it, "The focus is more on the unnoticed but observable rather than on the unnoticed but inferable" (p. 101). Haley points out that the trend is wholly *non-Freudian*—and cannot be called a development or modification of psychoanalysis (pp. 8 & 273). "Family therapy is the only means available . . . for observing and treating the shared aspects of familial cognitive chaos . . . [And] cognitive and communicative difficulties go hand in hand with difficulties in emotional distancing" (Wynne, p. 104). Therefore, "there is an emphasis upon creating a positive framework within which family members can be motivated to deal with each other differently" (Haley, p. 283). "The third ear of the family therapist is listening to the effect of a person's statements on other people" (p. 281). "If a person is depressed, [the therapist is interested in knowing] what function does the depression have in the current situation" (p. 282).

Interesting techniques are described by Pittman *et al.* in explaining to the family the symptom of the patient. It is translated "as a comment on the problems in the current situation upon which more direct communication was ignored or seemed impossible" (p. 265). They also say,

Blaming the family must be avoided, and support for them must be steady. . . . The ideal attitude to the patient is one of intolerance of the symptoms with maintenance of sympathetic respect for the message underneath (p. 265). In most families there is one . . . who has the power to facilitate or prevent any change. . . . He may need support . . . a careful avoidance of blaming, and a clear endorsement of his good intentions . . . combined with an unmistakable statement of his role in the crisis and his need to change (p. 268) . . . Therapy is basically a series of binds from which the patient can escape only by giving up his symptom—it becomes more painful and embarrassing to retain it than to give it up (p. 269).

The conjoint family setting in itself needs no special pleading to those of us who regard all life problems as involving interpersonal relations. Actually Adler interviewed parent and child together (*The Pattern of Life*, 1930), and Adlerian family education centers do so today with as many members of the immediate family as can attend. Adler also pointed out the intrafamily influences in the

various birth-order positions and the family constellation, aspects presently of much concern to counselors assessing the life styles of their clients. Family therapists, however, have in mind a more specific built-in, family-as-system dynamic, a homeostatic relationship which is self-maintaining through repetition and through balancing the change in behavior of one member by a change in behavior in one or more others. Definitions of such a system range from relatively cognitive to experiential. When Wynne speaks of the "shared aspects of familial cognitive chaos" (p. 104), he sees the therapist's interventions as facilitating "changes in how the family relates, communicates, and organizes its values and style of living" (p. 97); whereas Bowen describes the basis of the family system as a "pre-existing emotional stuck-togetherness, the undifferentiated family ego mass," and sees the therapist as helping the individual members to differentiate themselves from this mass (p. 162).

There would seem to be an inherent danger in applying a physical simile, such as homeostatic system, to a human condition. In this case it inclines one to see the family as a situation which must be broken up by the therapist's active intervention, and to devalue the creativity of the individual members. Thus Haley states in his latest writing: "The logic of the family view derives from the idea that a person is responding to his social *situation, which must change before he can change*" (p. 10, italics added). He draws the ultimate conclusion: "When persons are seen as responding to social situations and being driven by the responses of other people . . . the question of free will arises in a new form" (p. 284). This is particularly startling since Haley so clearly denounces the Freudian position, according to which man is manipulated by internal forces beyond his control, only to claim that it is an illusion that either patient or therapist can change his behavior because he so chooses. This extreme view is not shared by most others in this symposium, for their efforts seem pretty equally divided between getting family members to understand their own patterns of interaction, and intervening to change these patterns.

Haley has developed beyond his colleagues in another aspect, however, which we find a positive advance. This is, "concern with, and an attempt to change, what happens with the family and also . . . *the social institutions in which the family is embedded*" (p. 236, italics added). In spite of the book's general emphasis on social systems, there is no indication that family therapy should fit the family, in turn, into its larger context. According to Wynne, "Therapist and family are involved together in efforts to consider alternative modes of family life" (p. 97). Virginia Satir's aim is to "further the common goals of the family" (p. 130). Bowen includes interactions of the nuclear family with its extended family, but this is a backward-looking, causal view rather than goal-oriented. Only Speck and Carolyn L. Attneave, in their fascinating chapter on "Social Network Intervention" speak of going beyond families and groups, and getting individuals involved with one another and with humanity in general. It would seem that therapists could still deal with "the family as a treatment unit" but include in their goal that the successfully treated family have the intention and potential for contributing to their community context. Hopefully the continuing development of family therapy will be within "the new ecological framework" (p. 236) of which Haley speaks.

WORDS TO THE WOULD-BE WISE

HAIM G. GINOTT. *Teacher and Child: A Book for Parents and Teachers*. New York: Macmillan, 1972. Pp. 323. \$5.95.

Haim Ginott is an artist in expressing in compelling, memorable idiom the uncommonly practiced common sense of interpersonal dynamics. His approach to the problems of education is through using the right word, and this is an enlightening and useful contribution. "Congruent communication can transform education" (p. 120). We should express ourselves to children in a way which will enlarge and refine their vocabularies; we can help to settle their disputes, listen to their complaints, work off their resentments, by having them put their side in writing; and we can encourage and direct them, in turn, by doing likewise.

Since Ginott is so concerned with language, man's most species-specific characteristic, it is not surprising to find him emphasizing that a teacher "is a concerned human being first and always" (p. 57). "Above all, a teacher needs to demonstrate humanity. Where others condemn, he consoles. Where others blame, he helps" (p. 71). But such humanity, and the ability to express it under trying circumstances, constitute a skill, and a skill must be learned—and practiced, with "self-imposed restraints" (p. 89). Without it a teacher—or parent—cannot be effective. The value of this book lies in the many excellent examples of meeting common problems with this skill.

Even though common sense may at times seem scarce, those who discern it, express it, and enrich it (which, as Adler pointed out, is an ongoing process) cannot, by its very definition, expect to be alone. Thus most of the *meanings* of Ginott's expressions are shared by others—especially, we would say, by Individual Psychologists. (Adler's coworkers in Vienna some 50 years ago were making lists of what one should not say to children!)

A few examples from Ginott's shared wisdom will substantiate this claim: "Children often live up to what parents expect them to be" (p. 102). Though our concern is with the person, in matters of encouragement or correction, "Talk to the situation, not to the personality and character," is the cardinal principle of communication" (p. 84). "Whatever creates self-esteem is to be fostered. . . I am careful not to diminish self-worth" (p. 148). "A child often misbehaves in order to elicit reactions that confirm his negative views of adults. He provokes anger and evokes punishment to obtain proof for his convictions" (p. 149). Treat children with "equality of dignity" (p. 260). Say, "You can choose," and give alternatives (p. 172). "To welcome mistakes is to encourage learning" (p. 242).

In his underlying approach Ginott seems to have moved beyond his earlier, almost exclusive, reflection of emotion, in the direction of focusing on the objective situation. For our part, we have come to accept reflecting, in so far as it represents empathy, as an excellent means of initiating contact. Still, the only cases in the book which we do not find convincing are the few where reflecting is given as the sole response. Some readers may feel that the number of cases might have been judiciously cut (even though the publisher has already made the greatest possible use of blank spaces). This criticism is minor, however, compared to the boon, while one is still trying to "develop an aversion to words that humiliate, acts that pain, and gestures that degrade" (p. 89), of having a Ginott phrase come to mind to keep one from yielding to impulse, and direct one toward a solution—

a phrase such as, "When things go wrong, first aid, not criticism, is needed" (p. 287), or "Helpful correction is direction" (p. 103), or "Labeling is disabling" (p. 100).

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HELPING CHILDREN THROUGH THEIR DRAWINGS

EDITH KRAMER. *Art as Therapy with Children*. New York: Schocken, 1971. Pp. xx + 234. \$10.00.

This book, the result of many years of experience and observation by a perceptive artist and therapist, discusses in seven chapters art and art therapy in relation to society, the therapeutic milieu, the artistic process, sublimation, defense, and aggression.

Mrs. Kramer points out that in school and in therapy overpermissiveness is often advocated, leading to the reckless use of art material and senseless smearing. The result is not expression of feelings or unconscious material, but "stereotyped chaos." She emphasizes that the adult should function as a guide and helper in the development of the child's creativity.

There is little doubt that the author shows deep understanding in the evaluation of children's drawings, and gives the child attention and encouragement in his mode of expression. Since her approach is based mainly on orthodox psychoanalytic concepts, it seems that exaggerated emphasis is given to sexual symbols and too little attention is devoted to the social and physical development of the child. However, in the reviewer's opinion her terminology can be easily translated into terms used by different schools of psychology: Basically, the meaning will hardly vary whether we refer to the child's anxiety as caused by comparing his small penis to his father's, or as originating from his feeling of inferiority in regard to his father's powerfulness. What counts is that the therapist should use the child's communication through his drawings or sculpture in a meaningful way, conceptualizing his problems and thereby helping him to deal with them.

The book is interesting and the material is informative and excellently organized. It contains 49 half-tone illustrations and 14 beautiful color plates of children's drawings and sculptures. The bibliography is very helpful. Everybody interested in art therapy will benefit by reading this book.

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EMERY I. GONDOR

SELF-HELP FOR MOTHERS

G. HUGH ALLRED. *Mission for Mother: Guiding the Child*. Salt Lake City, Utah: Bookcraft, 1968. Pp. xi + 270. \$3.95.

Allred's approach is admittedly and gratefully based on the writing and teaching of Alfred Adler, Rudolf Dreikurs, O. C. Christensen, and Raymond Lowe, and he has presented this material with the fullest understanding and clarity. His language is always simple and well chosen, and not, as is so often the case in popular writing, redundant.

What he has added to the Adlerian presentations is to give reasons and an authority for the kind of behavior advocated for mother and child in terms of his

religious belief as a Mormon. This may enhance the book's influence for some readers, but may turn others away.

Compared to *Children: the Challenge* by Rudolf Dreikurs with Vicki Soltz, the present book is a briefer course, and simpler. However, it offers more in the way of several learning exercises to help a mother acquire the recommended child-rearing approach by herself. Allred includes over 50 cases of typical misbehavior, followed by multiple choices for what the child's goal is, and what the mother should do to change it and to encourage good behavior. Most cases are followed by explanations, and some include what happened next. The final chapter, "Getting Started," offers suggestions especially useful for mothers to change their ways. Since the book addresses itself to mothers, it might not be well suited to parent study groups, but it should serve well for mothers' informal small-group study.

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COVERING GROUP COUNSELING

DON C. DINKMEYER and JAMES J. MURO. *Group Counseling: Theory and Practice*. Itasca, Ill.: F. E. Peacock, 1971. Pp. viii + 355. \$7.50.

Intended for "all who would lead groups and who are concerned with improving their skills," this readable book will prove useful to a broad spectrum of people. Dinkmeyer and Muro indicate that their motivation to write this text was to bring necessary coverage of the field under one cover. The instructor in group counseling or procedures will find that the authors have done remarkably well in just this. In their efforts to achieve clarity and good coverage they carried out a procedure which could serve as a model for co-author textbook writing: After establishing an outline, each chapter was critiqued intensively by the respective co-author and then rewritten; the first draft of the manuscript was mimeographed, distributed to several graduate classes, and improved on the basis of their critical review.

Complex concepts are carefully defined with all of the basic areas covered in the following chapter topics: group dynamics and group process, theoretical approaches, therapeutic forces in the group, group leadership and organization, group establishment and maintenance, special problems in the group, as well as a chapter on research. The authors have managed to maintain a good balance between coverage and depth. Enough material is given for a basic grasp, with sufficient references for the individual who wants to go beyond. There is a broad sampling of a variety of theoretical approaches (e.g., socioteological,¹ behavioral, transactional, group-centered, T-group, and Hill interaction) as well as a variety of theories on group process, but with the authors maintaining their identity throughout, bringing about a synthesizing effect.

The Adlerian counselor will find much in this book with which he will be in agreement. "All psychological movement has a purpose, and the context of the behavior enables us to determine its social purpose" (p. 5). "Motivation is best

¹Socioteological approach is the term used by Rudolf Dreikurs for his form of Adlerian psychotherapy and counseling.

understood in terms of comprehending how the individual finds his place" (p. 6). "The learning of new methods to manage children in this democratic era is no longer a choice; it is a critical necessity" (p. 284).

Due to the rapid growth of group work in recent years, many professionals have found themselves left behind, faced with the dilemma of whether to go back for intensive formalized training or to develop the necessary skills through a variety of workshops, marathons, or other assorted means. In the case of the latter choice, theoretical content is often lacking. This book provides a good starting point for filling such a professional's needs. Teachers often find themselves in the predicament of being group leaders without having been given any prior preparation. The teacher who learns to use the potential of the group discovers an amazing resource for the facilitation of learning. Such a teacher will find this book helpful, especially the chapter on group dynamics in the classroom. Those who are or who will be practicing group counselors will find the book intensely practical. The use of the Hill Interaction Matrix for conceptualizing group phenomena, for guiding the leader in selection of group members, in leading the group, as well as for research, is stressed throughout.

The socioteleological point of view is clearly expressed in the material on group work and consulting with parents, teachers, families, and children. Some of this is unique and will be of special interest to school counselors—also to social workers. Particularly relevant for counselors is the description of group counseling for teachers known as the C-group (so called because of the many factors which make it effective which begin with the letter "c"—collaborating, consulting, clarifying, confronting, concern, confidentiality, caring, and commitment). These groups help teachers to develop an understanding of the motivation of their students, their own interpersonal transactions with them, their own in-put into the situation, their attitudes and feelings which may inhibit growth and also prevent change.

An extensive name index including 319 names gives some indication of the comprehensiveness of this book. Those with more than ten entries, excluding the authors, are George R. Bach, Dorwin Cartwright, Raymond Corsini, Rudolf Dreikurs, Helen E. Durkin, S. L. Freeman, George Gazda, Haim Ginott, Ed Glanz, William Glasser, William Hill, J. A. Johnson, Walter Lifton, A. S. Luchins, C. A. Mahler, Jacob Moreno, Merle Ohlsen, Herbert Otto, Carl Rogers, S. R. Slavson, Manford Sonstegard, Jane Warters, and Alvin Zander. The appendix contains a useful compendium of visual aids.

Dinkmeyer and Muro have produced an excellent introductory text. This reviewer has used it with a small sampling of graduate students, and has found them very favorably impressed.

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