

BOOK REVIEWS

“THE ESSENTIAL WORD IS COURAGE”

BERTHA G. MASLOW (Ed.) *Abraham H. Maslow: A Memorial Volume*. Monterey: Brooks/Cole, 1972. Pp. 133. \$12.50.

In a moment of B-playfulness Abe Maslow addressed the following note to his daughter Ellen's teacher:

Please excuse Ellen for being absent Wednesday. She had an extreme ponderosity of the semignberous plasmophobe on the left side. In addition, her upper-left glabor has been terribly forbushed and seems destined to become catrosed and possibly even flambric. It looks serious (p. 93).

The explanation, he adds, passed without comment.

Spontaneity is the well-spring of our wholeness. Often enough, only family and intimate friends are privy to its moments. Memorial volumes can enlarge the circle. For the general reader it is clearly their principal value. Genius is a public fact, and while it may be cause for much admiration, the *lessons* of greatness are to be found elsewhere, in the area of act and feeling that all men share, talented and untalented alike, and which defines the common denominator of our humanity. Great men also weep in sorrow and in joy, and in the knowledge of their tears the fact of human brotherhood receives a special confirmation.

Bertha Maslow's tribute to her late husband succeeds admirably in helping us to know a bit better the private personality. The eulogies, the transcript of his last major public seminar, and the unpublished notes and letters—which together make up the text of the volume (there is a bibliography appended)—all bring us closer to the fundamental nature of the man, and hence to a better understanding of all men. When he was pricked, he bled. Of his granddaughter, Jeannie, he wrote: I've seen nothing at all yet of any impulse that could conceivably be classified as “evil” or anything like it. But she (Jeannie) can dish out pain and hurt. As usual, she rejected me for the first few days, or at least totally preferred Bertha. And as usual I had to be patient and build up a whole campaign of slowly making contact and being accepted. I complained about this to various people and discovered that it was not uncommon. I never heard of it before. Anyway, babies can hurt by their preferences and favoritism and, therefore, by rejection (p. 92).

Of his work, less than a year before he died:

I can tell you it's a tough life, all full of anxiety attacks, nightmares, depressions, conflicts, and uncertainties. There is a huge abyss between feeling intuitively, subjectively certain or convinced *and* having the courage to say it, without any real evidence, to a cold-eyed nonbeliever, a skeptical scientist who asks for proof, or at least for data, or at *least* for logic.

The essential word is *courage*—nerve, brass, chutzpah—at least for opening one's mouth and even more for committing yourself to print (pp. 63-64).

Good holist that he was, Maslow vigorously affirmed Alfred Adler's work. Denis O'Donovan notes the fact in his commemorative address to the Association for Humanistic Psychology, included in this volume. Maslow himself supplies a further testimony when, in a letter dated 23 November 1960, he chastises his correspondent for completely overlooking “the rich Adlerian literature on early memory” (p. 73).

A century hence what will they remember and cherish of this man? I think Warren Bennis speaks for that far time when he says: "Two big things which Abe gave to all of us: the art and science of becoming more fully human, and the democratization of the soul. For these we will be forever indebted" (p. 21).

University of Alberta

PAUL SWARTZ

HUMANISM WITH IMPLICIT PESSIMISM

ROY D. WALDMAN. *Humanistic Psychiatry: From Oppression to Choice*. New Brunswick, New Jersey: Rutgers University Press, 1971. Pp. x + 164. \$6.00.

Within this slender volume the author has undertaken an ambitious enterprise, which seeks to anchor psychiatry and psychotherapy within the ambiguous depths of existentialist philosophy and democratic political theory. If his reach conspicuously exceeds his grasp, the study is nevertheless an original and provocative contribution to the burgeoning literature of social (and "ethical") psychiatry—a respectable companion to the works of Szasz, Laing, Wheelis, Goffman, and Ernest Becker.

Like these thinkers, Waldman calls for the abandonment of traditional mechanistic and medical models in psychiatry in favor of a humanistic alternative emphasizing the volitional and purposeful character of neurotic behavior. In the development of his case he relies particularly upon Adler's premises and propositions, such as that "neurosis is a creative act and not a reversion to infantile and atavistic forms." In contrast to Freud's deterministic interpretation of emotion and instinct, Adler is credited with a conceptualization "in terms consistent with the humanistic concept of originality, spontaneity, decision, and choice that is basic to man as a creative animal" (p. 53).

The case for man as an active agent in pursuit of a coherent life-plan, even in the throes of neurotic conduct, is further buttressed by reference to a variety of existentialist philosophers such as Tillich, Buber, and Ortega—all of whom (like Adler) illuminate the importance of relationship and social feeling in the course of personal development. On the other hand, seeming to take support wherever he can find it, the author turns without embarrassment to a number of other writers (e.g., Ryle, Niebuhr and Fanon) whose congeniality to the cause of humanistic psychology is less obvious.

A singular feature of the book is the attempt to view the neurotic as a social deviant whose condition is less one of sickness than of "oppression" and alienation—close kin to Fanon's "wretched of the earth." More broadly still, and perhaps inconsistently, neurosis is held to be a special case of the existential dilemma of modern man in general, symbolic of a "fallen condition" or state of "sin"—an odd choice of metaphor, in its implicit pessimism toward man's nature and history, for a study that seeks to enhance the humanistic values of freedom, spontaneity, and choice. It is not made clear, for one thing, how this existential *Angst* (neurosis) is to be handled in terms of personal therapy. In any case, if neurosis is the prevalent condition of mankind (or, as Freud saw it, the price of civilization), then it is not deviance but conformity; for then we are all oppressed, and all oppressors.

In fairness it should be noted that Waldman, himself a practitioner as well as a professor of psychiatry at Rutgers Medical School, does not scant the practical

demands of the clinic. His philosophical and political discussion is illustrated by a running case history which documents his search for the meaning of a patient's neurotic life style in terms of the three dimensions of human experience: "the individual (or interpersonal), the social, and the existential."

In fairness, also, it might be surmised that this essay represents not a completed theory of neurosis and society but a promising prolegomenon in the spirit of existential humanism. It is to be hoped that, in the development of a more comprehensive and consistent theoretical work, the author will compensate for (or explain) the absence of reference to the writings of leading existential psychologists such as Binswanger, Frankl, and Rollo May—while devoting what seems to be inordinate attention to the idiosyncratic and intuitive speculations of Sartre.

Whatever its shortcomings, however, this book—in its commitment to a view of man's nature as possibility and of man's behavior as choice—falls squarely within the post-Freudian and post-Skinnerian tradition of "third force" psychology which is gradually undermining the reign of mechanism and hastening the advent of humanism in the various departments of the proper study of mankind.

University of Hawaii

FLOYD W. MATSON

"THE MORAL LAW WITHIN ME"

RONALD C. JOHNSON, PAUL R. DODECKI, and O. HOBART MOWRER (Eds.) *Conscience, Contract, and Social Reality: Theory and Research in Behavioral Science*. New York: Holt, Rinehart & Winston, 1972. Pp. xiv + 460. \$12.00.

The topic of conscience itself has as many angles as a Buckminster Fuller dome—and similarly they all hang together. The editors have tried to include them all, and they have indeed succeeded remarkably well. This merit must not be diminished even though the book's achievement in extensivity seems to be at the expense of focus. A reviewer is hard-pressed to give an overall picture of the contents because of overlapping, loose ends, no clear progression, and too much to digest at one reading. However, there are advantages to such a farago: as a reference, of course, and as a challenge to one's own questioning regarding this most intriguing question of human living.

To attempt an overview of the book's offerings, there are: literary pieces from Mark Twain, Camus, and others; phenomenological views including Freud (1930), Piaget (1932), and Boss (1963); measurement studies ranging from the early work of Hartshorne and May (1928) to statistical tests of the "Mowrerian typology" by Peterson (1967); many studies on the stages of moral development, including judgment and behavior, employing different methods of measurement; papers on the influences of parents, peers, community, and of ethnic factors, on ways of learning—from the training of puppies to social learning and "induction," on sex differences, the definition and dynamics of conscience itself; and an account of the most recent work by Kanfer and others on self-control. Research papers take up about three quarters of the total pages.

There is much to be learned from researches, but it is a natural response to select from them the findings which reinforce one's own experiences and individual curiosity, and this review will briefly describe such a natural response.

Kant has compressed the essence of the problem of conscience in his state-

ment: "Two things fill the mind with ever new and increasing wonder and awe—the starry heavens above me and the moral law within me." The law is obviously of a social nature. Its internalization is revealed in the present book as being brought about by many ways of learning, but the fact that all are effective (to varying degrees), and at an early age, indicates an innate human capacity very close to Adler's social interest. This attitude, sometimes actually described by Adler as seeing with the eyes of another, is based upon the natural gift of empathy. We were therefore particularly interested in the finding of Sears, Maccoby, and Levin (1957) that *identification* with the parent is a factor in the development of conscience, as well as maternal warmth and acceptance (pp. 212-213). A second prerequisite for acquiring the moral law is what Hoffman and Saltzstein (1967) call the child's "need for love," the resource which makes parental discipline effective. Again, Adler pointed to "the need for affection as the lever of education" (1908). The present authors point out that this need plus "induction" which directs the child's attention to the other person's pain, and communicates to the child that he caused that pain, "produces the necessary cognitive (self-criticism) and affective properties of guilt" (p. 235).

The negative values of conscience, in this book as in life, have received more attention than the positive. The content of conscience is most often described as guilt, blame, shame, self-control, and the like—probably because most learning takes place through constraints exercised by the adult. Mark Twain's story personifies conscience as a devilish fellow, and Freud calls too much conscience unhealthy. It is the significant contribution of Mowrer to have refuted this view of Freud. Mowrer has illuminatingly pointed to the meaning of the term as *con-science*, i.e., "joint knowledge, what we know with others" (p. 34), hence, having an all-round positive function, such that anyone with a well developed conscience "ought to be bound to other people and to community life in general in a very intimate and effective way" (p. 351), instead of being estranged in a neurotic way. Accordingly, he suggests a therapy, in contrast to the Freudian, "to support conscience . . . and its objectives, . . . to motivate [the neurotic] to change . . . to be a fully acceptable, valued member of the community from which he draws his sustenance" (p. 362).

Whereas I would not detract an iota of emphasis from man's relation to his social context as the basis and fiber of his life, I am pleased that Mowrer's very careful delineation of his theory, emphasizing as it does the need for confession, honesty, and openness, does see the human importance of privacy (p. 363). It seems that one aspect of conscience is precisely the deep-down core of the self trying to know the self, an experience of private subjectivity which cannot be communicated because it has more to do with one's being than one's doing. It is a remarkable coincidence that in this volume the research-oriented paper by Margaret Mead (1950) ends on a purely speculative consideration about "consciousness of a debt to life . . . which will always be the mainspring of man's human strivings" (p. 180), and the existential psychoanalyst Medard Boss (1963), expresses the almost identical thought when he states: "Man's existential guilt consists in his failing to carry out the mandate to fulfil all his possibilities" (p. 412). It seems that this kind of conscience, as well as that dealing directly with the debt to one's fellowman, is what invokes our "awe and wonder."

MOTHER LOVE FREED FROM CAUSALITY

J. H. VAN DEN BERG. *Dubious Maternal Affection*. Pittsburgh: Duquesne University Press, 1972. Pp. 110. \$2.50 paper.

This slim book is as fascinating as the others we have come to know by Dr. van den Berg, professor of medical psychology at the University of Leiden—but it is strangely put together and suffers somewhat from a kind of uneven level of discourse.

The author begins with a vivid description of today's popular dogma of the vulnerability of the young child to a lack of parental affection, and the generally accepted explanation of maladjustment as occasioned by causes in the past—be they instinctual-inherited or early-experienced. He then seeks the basis for these prevailing notions on the part of the public in their acceptance of popularized research, and on the part of scientists themselves in accepting their colleagues' findings. This involves firstly a critical review of the work of Bowlby and others on hospitalism in children, which van den Berg shows to be actually *without* evidence of resulting maladjustment in maturity.

Next, van den Berg turns his attention to Freud's theory of the aetiology of neuroses. This chapter, in a different vein, is of great historical-theoretical interest, though marred by a lack of references which are missed throughout the book. It traces changes in Freud's views on the subject from 1896 till his death, showing the concept of the incurability of neuroses to be the common thread, applying to both constitutionally and traumatically disturbed patients. Building on this, van den Berg then claims that the new psychotrauma of 1945, propounded by Bowlby and Spitz, defined in terms of what parents did *not* do, satisfied all those therapists "who, with Freud, were not prepared to believe in other than past causation of neurotic symptoms" (p. 68).

This clarification of the Freudian view and its influence on popular thought is a significant contribution, as are the fine illustrations of the ways in which memory represents the past *and* the present. We were pleased that van den Berg credits Adler with having stated in 1912 that factors causing neurosis are "primarily in the patient's present," which view "cost him Freud's friendship" (p. 69). However, van den Berg credits Horney with the first "victory" in conveying this view to the public (p. 69). Again, when he asks his question, "What is reality for the patient?" he cites Erwin Straus, 1930, for formulating the same question and giving an answer "*still as original as it was then*: reality for the patient is primarily what he makes of it" (p. 98, italics added). Here the author is unaware that Adler had written in 1912, "The neurotic character with its enormous sensitivity, makes contact with reality in order to change it or to subjugate it in accordance with the personality ideal" (*The Individual Psychology of Alfred Adler*, p. 282). This is certainly a phenomenological view, which Adler restated variously throughout his life.

To return to the question of parental affection—as van den Berg, too, returns to it at the end of the book—since the negative childhood experiences of an individual have not been shown to influence his adult disturbances, a mother should not be frightened into losing her spontaneity in relating to her child, "the most real, the most true of human relations" (p. 11). Citing a study on Polish peasants,

the author tends to define good motherly affection as that "embodied in the simple acts of life; it is hardly ever exercised for its own sake" (p. 78). In the mother-child relation, he concludes, too little affection were better for both than "too much of a specially recommended, specially exercised, and therefore artificial, unreal and hampering, affection" (p. 106). Reminding us of Adler's encouraging assumption that "everyone can do everything necessary" (*ibid.*, p. 206), Van den Berg concludes: "To raise a child is, and remains, a simple uncomplicated matter for the mother, for which, as a rule, she has all the necessary talents" (p. 110).

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A GROUP OF STYLES IN GROUP THERAPY

HENDRICK M. RUITENBEEK (Ed.) *Group Therapy Today: Styles, Methods, and Techniques*. New York: Atherton, 1969. Pp. 365. \$9.50.

Significantly Ruitenbeek's subtitle reads, "styles, methods, and techniques," for it is these which have varied with the accelerated use of groups rather than the understanding of their basic psychotherapeutic processes or the uncovering of new dynamics. In a meaty historical review Dreikurs reports on the "collective counseling" of alcoholics by J. Metzl in Vienna in the late 1920's, early Adlerian group counseling, and Dreikurs' own "collective therapy," and points out that, though hardly noticed at the time, these made the "essential innovation" of replacing the intimacy of a personal consultation by public participation (p. 19). The basic advantages of the group became apparent very soon, but especially to those who "considered man as a social being and as socially motivated" (p. 20).

Nevertheless Ruitenbeek refers to the psychoanalytic as the "traditional" group psychotherapy, and the first paper in the chapter, "Traditional Schools," is on "Freud's Contributions to Group Psychotherapy," by S. R. Slavson. In his own chapter Ruitenbeek concludes, "If psychotherapy is a reflection of what takes place in the world outside, and *if all* members are going to play a role in the picture, then the group psychotherapist needs to involve himself much more than the individual therapist" (p. 342). While admitting this to be different from the "traditional therapist," he claims that "Freud, himself" also differed from such by being "much more humanly involved" with patients (p. 344).

It is surely generally understood that many attitudes are founded while the child is preverbal, prerational, and inexperienced; and that when these necessarily limited attitudes prove undesirable and are not given up on the strength of later corrective experiences or reasoning, it falls to psychotherapy to bring about changes. However, to nonpsychoanalysts the application of the concept of transference in the present volume often seems farfetched. In one case, any sexual relationship between group members is regarded by the rest of the group as incestuous because the group stands for the family (p. 164). In another, when one young woman observes her lover directing his attentions to another woman in the group, the first woman's sense of rejection—which would seem understandable on its face value—is *explained* by the statement: "Steve [the lover] became for her the father who preferred a more attractive sibling" (p. 166). And again, "When one therapist left the room for a moment, a [schizophrenic] patient, who grew up without a father in the home asked in an excited voice, 'Are you leaving, Mr. X?' *clearly showing* the felt loss of the father figure as well as the rejection of the

mother" (p. 197, italics added). There is also much infighting among the psychoanalysts about "acting out" in group therapy, which lacks pertinence for non-Freudians.

But in spite of these criticisms there is a great deal of value in this volume for the reader of any orientation. I was particularly interested in the systematic desensitization of A. A. Lazarus; the bio-energetic approach of A. Lowen; G. R. Bach's views on the marathon; the perceptive comments of Ruth C. Cohn; the implications of time-limiting of Frances S. Buchanan. I should like to close by quoting from a relatively early, 1950, paper by a psychoanalyst because of its striking and happy consonance with what could be an Adlerian expression:

The analyst exposes the social counterpart of the overevaluation of the male sex organ as an incessant power drive that shows itself in diverse antisocial efforts to establish individual dominance . . . Yet even within our present societal context, certain things can be achieved . . . The therapist offers genuine regard for each patient in the group . . . opposes any gesture which serves personal interests at the expense of group interests. He sees that no individual really gains anything at the cost of others; their loss is his loss and their gain is his gain (A. Wolf, pp. 85-86).

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ROWENA R. ANSBACHER

FINDING COMMON GROUND BETWEEN THE GENERATIONS

DOUGLAS HOLMES, MONICA B. HOLMES, and LISA APPIGNANESI. *The Language of Trust: Dialogue of the Generations*. New York: Science House, 1971. Pp. xv + 179. \$10.00.

This is a splendidly useful book about middle-class adolescents and their families today, a joint effort of the psychologists Holmes and the writer Appignanesi, for all readers with serious concern about this problem. It offers (a) four profiles each of contemporary adolescents and parents; (b) an essential summary of 30 pages on drugs and drug users; and (c) a discerning analysis of the disharmony between the generations and ways toward resolving it. Each of these sections is helpful, and the third is additionally a direct supplement to Adlerian insights.

The first way to bridge the "gap" (and the authors decry the use of that word as intensifying the situation it describes), without minimizing the differences between the two generations, is to find the common ground between them. The limited view each has of the other today, "fraught with the constant tensions of cohabitation," is pointed out as the difficulty. The first essential, therefore, is to "recognize both adults and youths as individual persons who share daily tasks and problems, . . . to enhance awareness of shared humanity, . . . to see the others in a three-dimensional manner, as beings who exist in both closeness and distance, as . . . members of a larger community or profession . . . thus involving a sharing of experiences, adventures, and worries related to the external world" (p. 72). But a sharing of subjective worlds must also take place. Even though the teen-ager may reject his parents' values, he needs to recognize his parents' concerns for him and their experience from which they may be able to help him. The teen-ager's sensitivity, often directed toward himself, must be directed to understanding the parent, and it is also the child's responsibility to explain his own concerns to his parents (p. 73).

One excellent practical recommendation for learning that differences between the generations are but different expressions of common human needs, and for achieving a tolerance for these differences, is to organize groups which for freer

generational dialogue should be made up of parents and children *other than their own* (p. 172).

Regarding individual psychodynamics the authors make a fine point in relation to our societal emphasis on being a winner. They identify the real dilemma for the young maturing person today as how to be special, and its sequel: if one cannot be so in a positive way, be so in a less demanding way by turning to negative extremes. The authors' solution is to bring about a general understanding that recognition is not the only measure of individual worth.

To be outstanding does not necessarily mean that one is in any way better, more dignified, or more human as a person. Many parents have simply not been able to give their children sufficient attention to satisfy this craving to be outstanding . . . Furthermore, parents who pressure their children to succeed at all costs, yet never express satisfaction with what has been achieved, force their children to attempt more and more extravagant methods to gain attention. Mediocrity is, after all, only a self-evaluation, and the child . . . who is made to believe in his own worth, does not need to judge himself as mediocre (pp. 100-101). Every person wishes to be recognized and approved of for what he is and has done and not measured against some absent and invisible standard (p. 157).

Sound advice—and not without heritage. It reminds one of Lydia Sicher's plea in her "Education for Freedom" (this *Journal*, 1955, 11, 97-103) to relinquish the verticle plane for the horizontal where there is room for everybody, side by side, each with his own start, the progress of each measured from his own point of departure, each responsible for his own actions, co-responsible for the welfare of others (p. 101).

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PSYCHOLOGY TECHNIQUES FOR THE CLASSROOM TEACHER AND THE SCHOOL COUNSELOR

RUDOLF DREIKURS, BERNICE B. GRUNWALD and FLOY C. PEPPER. *Maintaining Sanity in the Classroom: Illustrated Teaching Techniques*. New York: Harper & Row, 1971. Pp. xiii + 338. \$4.95 paper.

The initial chapters of this book, review the essential tenets of Adlerian theory with particular attention to those aspects most germane to the classroom, with greater scope than its antecedent volume, *Psychology in the Classroom*. The reader is subsequently instructed in the use of several important strategies and techniques for diagnosing the nature of untoward behavior in schools.

Thence, the book moves to a consideration of specific means for implementing what Dreikurs, following Kurt Lewin, terms a "democratic atmosphere" in the classroom. The authors argue eloquently to the point that it is not enough simply to desist from the use of traditional, autocratic (albeit frequently benevolent) modes of behavior in the classroom. The tyranny of children, of momentary impulses, is no more desirable than that of well-meaning adults. (Indeed, it is probably much less so, for teachers and students alike.) Therefore the establishment of a democratic social structure is an essential task. It requires skillful leadership which can develop the ability of children to assume the responsibilities of "citizens" in a self-governing social system.

The nature of such leadership is then explored, and detailed instructions for its implementation are given. The three major tools of democratic classroom

leadership—logical consequences, encouragement, and group discussion—are extensively discussed and explicated. Since the first two have already been the subjects of a book each, the treatment of the third is perhaps the most useful. It is a practical guide to the crucial and lively art of group discussion. Specific techniques are well-illustrated. Finally, there is a bibliography of materials of tested utility as stimuli for such group discussions.

The book addresses the issue of children with "special problems" directly and at length. For example, the authors offer a vigorous and persuasive dissent to the doctrines of "minimal brain damage," "perceptual disorders," and "dyslexia," now commonly invoked. In addition, such behaviors as lying and stealing come under helpful consideration. The final chapter is devoted to the nemesis of many a teacher, parent-teacher relations, again with a host of eminently practical suggestions and illustrations.

It is difficult to imagine a teacher who would not find the present volume of great value, a substantial contribution to his or her capacity to retain a sense of sanity amid the vicissitudes of the contemporary classroom.

At the same time, I cannot but be mindful of those who will raise evidential questions and who cannot be cavalierly dismissed as "factophiles." Indeed, the liberation of the mental health professions from the "dark ages of psychoanalytic domination" was possible largely through the defeat of a "factophobia" which favored the pronouncements of various oracles over empirical investigation. For everyone who is really familiar with the classroom the present work provides evidence aplenty for the soundness of its claims. Unlike the situation with psychoanalysis, these claims are supported by common sense rather than being an affront to it.

Had the authors chosen to submit their work to quantitative validation studies, the book might well have been regarded by academicians as a sort of scientific classic. As it is, the individual teacher must make the ultimate test of the techniques described in this book in his or her classroom. Given the model which the book provides, teachers are in an excellent position to replicate the set of interventions presented. Experience allows one to predict that those who will try it, will indeed like it.

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THOMAS W. ALLEN

DON DINKMEYER and EDSON CALDWELL. *Developmental Counseling and Guidance: A Comprehensive School Approach*. New York: McGraw-Hill, 1970. Pp. ix + 502. \$9.95.

How does one review an encyclopedia? For this is what we seem to have here. Such broad coverage has been attempted by few other writers, and produced successfully by even fewer. As one would expect with an encyclopedia, there are both strengths and weaknesses in the presentation.

Let us examine the weaknesses first. The writing style lacks smoothness. Transitions from paragraph to paragraph are often awkward, and occasionally one is troubled by redundancy. For example, between pages 18 and 26 it is repeated four times that childhood behavior is a relatively good predictor of adult behavior. One occasionally finds gaps in the documentation, as on page 32 where the statement is made that "psychological studies have repeatedly demonstrated the importance of uniqueness in the psychological realm," and yet not a single

psychological study is cited to substantiate this claim. There are, of course, still other weaknesses in the writing that one has learned to expect from texts in counseling and guidance, the chief example of which is the description of the goals of counseling as, "to help the child realize his potential." There seems to be an increasing recognition in the field that this is a fuzzy statement at best, in that it does not include any criterion for recognizing when one has arrived at that goal.

The strengths of the book, however, greatly outweigh its weaknesses. It is not only very comprehensive but also very complete in its coverage. Furthermore, in contrast to other books in this area it recognizes some of the realities of school-centered counseling. For example Part 2 is entirely concerned with administrative relationships. Also, this reviewer would consider the nontechnical presentation of information to be a major strength: The absence of pedantic language would seem to increase the likelihood that the beginning student would spend additional time with the book. Part 5, probably the most outstanding section, offers a good coverage of non-psychometric assessment techniques. The reader is also given a wealth of information about techniques for classroom-centered guidance activities. Such techniques as sociometry, group guidance, and role playing are presented very nicely and efficiently.

It is important to note that Dinkmeyer and Caldwell present the basis for understanding human behavior primarily from an Adlerian point of view. The notions of the dynamic unity of the personality, teleology, social embeddedness, belonging, the creative power of the self, the psychology of use, and the importance of idiographic laws are the fundamental ideas utilized in the section on personality development and functioning. It is interesting that the authors cite others in addition to Adler in support of these concepts.

This is a good, complete book for the beginning student in elementary school guidance, or for that person who has been in the field for some time waiting in vain for a publication as helpful as this one. If one were to have only one book in this field available in one's library, this would be the book of choice.

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WILLIAM C. MARCHANT

VINCENT F. CALIA and RAYMOND J. CORSINI (Eds.) *Critical Incidents in School Counseling*. Englewood Cliffs, N. J.: Prentice-Hall, 1973. Pp. vii + 304. \$6.95.

The editors' avowed purpose is "meeting real needs of school counselors, relating theory to reality, principles to experience." Consequently, they have put together a book of critical incidents which reveals exactly what a school counselor does, how he fits into his role, and how he uses theory in specific incidents.

They have compiled sample incidents that run the gamut of experiences of counselors in school situations, and obtained comments on these incidents from a variety of qualified people—college professors, school administrators, school counselors, supervisors of counselors, and assorted professionals. For each incident from three to eleven experts, each commenting independently of the others, have expressed their ideas on the issues involved and on the counselor's method of handling the situation.

The editors urge the reader to be *active* as he reads this book: to formulate his own ideas concerning the way *he* would have handled the situation before reading on and comparing his ideas with those of the consultants. Used in this way, the

book would be an excellent spring-board for class discussion in a counseling practicum course. It also serves as practical review for the experienced counselor.

The incidents are arranged into three parts. Part 1 includes student crushes, the misinterpreted comment, anti-social student groups, the unwanted pregnancy, shop lifters, drug users, false accusations. Part 2 is concerned with the complex relationships between the counselor and the family, the counselor and the child, the child and the family, parent pressure, professional position. Part 3 focuses on such issues as the counselor's relationship to his client and to his supervisor, the confidentiality of the counseling interview, the counselor's dilemma when the reality of the situation differs from avowed school policies and principles.

While the 36 consultants have various theoretical perspectives, many represent or lean toward the Adlerian approach, as one might expect since this is also the editors' position, and Rudolf Dreikurs is one of the main commentators. The editors do not try to foist any particular theory upon the reader. But the practicality of the Adlerian approach in these incidents is most apparent.

This reviewer, having eighteen years' experience as a school counselor, can unequivocally attest to the reality of the incidents presented. They are typical; they are relevant; they illustrate the wide range of problems confronting the working counselor; they point up issues, principles, and the need for an understanding of the practical application of theory to real situations. Besides being delightful reading, this book indeed bridges the gap between theory and reality.

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THE NEW GERMAN ADLER EDITIONS

ALFRED ADLER. *Ueber den nervösen Charakter: Grundzüge einer vergleichenden Individual-Psychologie und Psychotherapie* (1912, 4th Ed. 1928). Intro. by Wolfgang Metzger. Frankfurt, Main: Fischer Taschenbuch, 1972. Pp. 296. DM 4.80 paper.

ALFRED ADLER. *Der Sinn des Lebens* (1933). (Engl. ed. *Social Interest: A Challenge to Mankind*, 1938.) Intro. by Wolfgang Metzger. Frankfurt, Main: Fischer Taschenbuch, 1973. Pp. 192. DM 3.80 paper.

Alfred Adlers Individualpsychologie (1956). Ed. by H. L. and Rowena R. Ansbacher. Intro. by Ernst Bornemann. Transl. from the English by Gerd Janssen. Munich: Ernst Reinhardt Verlag, 1972. Pp. 445. DM 38.50.

JOSEF RATTNER. *Alfred Adler in Selbstzeugnissen und Bilddokumenten*. Reinbek bei Hamburg: Rowohlt Taschenbuch, 1972. Pp. 157.

There has been a remarkable resurgence in Adlerian psychology in Germany within the last several years. The German Society for Individual Psychology which was reconstituted only a few years ago has some 360 members, including young and vigorous well-trained professionals in daily practice as well as academic institutions, and there is a wide interest in books by and about Adler.

The Fischer Verlag which published *Menschenkenntnis* (Understanding Human Nature) in 1966 as a paperback has now committed itself to publish in the same format seven further books by Adler, with extensive new introductions by Professor Wolfgang Metzger, University of Münster. Metzger, student of Max Wertheimer, and well known for his contributions to Gestalt psychology, from his

holistic orientation soon came to reject Freud and accept Adler. He objected especially to Freud's reductionism and the lack of verifiability of his tenets, quite in contrast to the situation with Adler. Metzger is today perhaps the most valued senior member of the Adlerian movement in Germany. The first two volumes listed above are the first of the seven that have been announced.

The *Nervöse Charakter* may well be considered Adler's most important book, but it is also a very difficult book and not very well organized. When it was translated into English in 1916, as the *Neurotic Constitution*, Adler was hardly understood, and the translation turned out so unsatisfactory that it has not been reprinted. The new German edition makes the book readily available at least in its original language, and furthermore offers the scholarly reader an enormous advantage over any earlier edition—an exemplary, large, name and subject index. Through this addition even one familiar with Adler and the present work can easily achieve a better comprehension.

The introduction of 17 pages by Professor Metzger is well designed to give a good comprehension also to the newcomer to the book. He learns of Adler's work and development from the time before he met Freud up to the present book. While, as is well known, Adler was for a time interested in organ inferiority, his main concern, from his early days, was in actual persons and their position in life, not mere organ functions, a field theory, like Kurt Lewin's later, as well as a truly social psychology. Several years before his *Study of Organ Inferiority* Adler regarded a child's self-confidence and personal courage as his greatest blessing. What actually follows in the present volume is by contrast highly theoretical and far-reaching, and, in Metzger's words, still "exciting and significant."

Der Sinn des Lebens, Adler's last book, was published in 1933, the year Hitler came to power and has thus remained relatively unknown to the German reader. For the English readership this new edition is not so important since we have a good translation—its title, *Social Interest: A Challenge to Mankind*. Why was not the German title translated, which would have been, *The Meaning of Life?* Probably because it would have been too similar to *What Life Should Mean to You*, an English original book by Adler published in 1931 and incidentally to date not translated into German. Understandably the matter as it is, has frequently given rise to confusion.

In his introduction Professor Metzger discusses among other matters covered in the book, the various erroneous meanings that are given to life. He concludes by considering the two main new constructs since the first book. One is the concept of social interest which he believes would have been developed more completely, had Adler lived longer. The other is the striving for perfection as the basic dynamic. This must be understood as a self-transcending striving for perfecting one's work, in the direction of what is socially useful, what is required by the situation. This would also be in accordance with Max Wertheimer's thinking. This book also has an excellent index.

The Individual Psychology of Alfred Adler in its new translation is appreciated by German professionals and students as giving them a solid foundation of Adler's work. While many had read the English original, it makes quite a difference to have such a book in one's own language. Some review comments are: "Alfred Adler's magnificent and still basic work . . . becomes visible to its full extent." "Certainly a technical book of the first order." "Since the Individual Psychology

of Adler focuses on the personality, its life style and life goal, it opens an easy access to the values of culture, to ethics, as well as to social living." "Adler's significance is today undisputed. He is at the moment held in greater esteem than other psychologists. Thus the importance of this work cannot be emphasized enough."

The introduction of 23 pages is by Professor Ernst Bornemann, also of the University of Münster, the prime mover in bringing this edition into existence, after years of persistent effort. Both, he and his wife Anne had originally come to Individual Psychology through Leonhard Seif. Integrating Adler with the German psychological tradition and the present-day scene, Bornemann offers an overview of Adler's development, renders his main concepts, compares Adler's concept of man and its therapeutic consequences with that of Freud (following an outline by van Sassen), and traces the recent revival of Individual Psychology in Germany to the founding of the new Society in 1964 and such books as those by Viktor Louis, Josef Rattner, Manes Sperber, and especially Rudolf Dreikurs. In concluding with the present-day general relevance of Adler with regard to the world-wide struggle for "the liberation of man, partnership and democratization, humanization, the equivalence of the sexes, the emancipation and maturity of man," Bornemann expresses the belief that, properly understood, Adler could provide the needed orientation toward a "social humanism."

The fourth book, the title of which reads in translation, *Alfred Adler: In His Own Words and Pictorial Documents*, and which is "presented" by Josef Rattner, is one in a large series of short paperback biographies of "important persons," including Bach and Buber, Hegel and Hemingway, Napoleon and Nietzsche, Teilhard and Trotzky, da Vinci and Verdi to mention a few—all sharing the same subtitle—a fascinating conception. In the present volume we find 53 illustrations: 26 of Adler, his family, and residences; 15 of significant other persons in his life or background; 7 of title pages of important publications in his life and samples of his handwriting; and 5 of related material. This wealth of illustrations conveys a feeling of reality and closeness, although a few of the selections could be questioned. We enjoyed particularly the portraits of Klages, Nietzsche, Marx, Vaihinger, Bergson, and Pestalozzi, all of whom are mentioned in the text for their significance for Adler.

Regarding Adler's "own words," these are given in the form of some 90 well-selected quotations of perhaps one third page each on the average, with references to Adler's main works from which they are taken. They are joined in a satisfactory organization by the easy-flowing writing of the author. Although Rattner was only nine years old when Adler died, he shows an excellent grasp of Adler himself as well as his position in the larger scheme of things.

While there are some minor flaws, this is certainly an interesting, worthwhile and useful addition to Adlerian biography which should familiarize wide new circles with Adlerian psychology and what it stands for. The book closes with an interesting, quite unknown quotation from Carl Jung, dated 1930: "No-one . . . who aims at gaining a somewhat adequate overview of the field of psychotherapy should miss studying Adler's writings. He will derive from this most valuable stimulating ideas." A translation of Rattner's book into English should be very welcome.