central points to be scrutinized are, (a) the *social* interaction of the subject selected and the culture in which he has developed, with emphasis (not peculiar to these studies) upon the family as a vehicle; and (b) the life must be regarded as a totality and the materials drawn from it must be *culturally* organized and conceptualized. Caution must be observed (on the negative side) against inappropriate use of the neurological and superficial *SR* formula.

Relevance and adequacy of the seven criteria can (of course) be judged only by many applications of many kinds and only by individuals who know descriptively and at first-hand the socialized aspects of man's living under many cultures. As applied in the six documents, the mere psychologist can apprehend their orderly character, their keen enunciation, and their high instrumental use in those studies which seek methodically to relate the individual to his cultural background without making a fetish of something called 'personality.' In spirit and partially in method (the difficulties of control being what they are in these problems), the proposal stands—in this reviewer's opinion—far closer to a basal general psychology than the current method of the behaviorists does. The main differences are that *other aspects of living* than the temporal flow of culture into the developing individual are included in psychology and that *all factors in man's living* which produce, and are in turn modified and extended by, the Theater of Living are included in that subject. When there is added to these two 'main differences,' a chiseled distinction between psychology and freudian doctrine, speculation and practice, an unsmeared and serviceable relation of psychology to biographical and other cultural studies may emerge. M. B.

Frustration; The Study of Behavior without a Goal. By NORMAN R. F. MAIER. New York, McGraw-Hill Book Company, 1949. Pp. xiii, 264. $3.50.

The author summarizes the results of a series of experiments on frustration which have been appearing from his laboratory over the past ten years. In addition, he defends the theory that the frustration process differs fundamentally from the motivation process. This theoretical position accounts for the enigmatic subtitle. More conventional psychological theorizing would lead to the expectation "No goal, no frustration," for frustration suggests thwarting on the way to a goal.

The experimental results are important and exciting to anyone interested in theory of learning and motivation. Rats in the visual discrimination ap-

paratus ordinarily choose the window that leads to reward and avoid the window that leads to punishment. This is learning under control of motivation. It provides for problem-solving because there is behavior leading to positive goals and behavior leading to escape from negative goals. If, however, the rat is forced to choose when no solution is possible, frustration may ensue. (There are degrees of frustration-tolerance, so that in the same external situation some rats may remain responsive to motivational controls, while others are frustrated.) Once frustration takes over, the characteristic response is stereotypy. Rats may form a fixed position habit that endures for hundreds of trials during which the attempt is made to teach them a symbol-reward response. One rat was run for 630 such trials without abandoning its unadaptive response. Many rats persist in the position habit against 100% punishment. Such abnormally fixated responses endure over vacations, beyond metrazol injections, despite changes from a two-window to a one-window situation.

These abnormal fixations in the rat are to be distinguished from convulsive attacks. It is pointed out that the predisposition to develop fixations and the tendency to show seizures are unrelated factors.

While most of the experimental results are concerned with abnormal fixations in the rat, results from human subjects, both children and adults, are considered. These lead to the classification of four symptoms of frustration: (1) aggression, (2) regression, (3) fixation, and (4) resignation. It is suggested that the first three of these may occur in combination, but the fourth occurs alone. Hence resignation is said to be (like psychoneurosis) a later stage of the frustration process.

The main thesis that the behavior of the frustrated individual differs from that of the motivated individual is reiterated throughout. Twelve basic differences are described (pages 159-161). The chief points are that a problem situation produces stereotyped behavior in the frustrated individual, and variable behavior in the motivated individual; frustration-instigated responses are not responsive to punishment, while reward-learned responses can be altered by punishment; frustration-instigated responses are compulsive, whereas responses in the motivated individual are choice-reactions. Not all of the differences are equally cogent or equally well established; that some differences exist at an empirical level cannot be doubted.

The problem of separating frustration from motivation is in part a matter of definitions. Where others might point out continuities, Maier prefers to point out discontinuities. This preference for discontinuity was

shown in his earlier attempts to demonstrate the discontinuity between learning and reasoning. Those dissatisfied with his dichotomy between learning and reasoning will be equally dissatisfied with the present one between frustration and motivation. The treatment of escape-from-pain, as motivated learning, is inadequately contrasted with relief-from-frustration. Thus the "behavior without a goal" has as its end-point relief from frustration, that is, the dissipation of the tensions aroused by the frustration. But is not relief also the end-point of escape behavior, such as that described by Mowrer and Miller in their treatments of anxiety and fear as acquired motives?

A chapter on counseling and psychotherapy points out parallels between Rogers' interpretation of non-directive therapy and the distinction between frustration and motivation which Maier makes. Psychoanalysis is readily disposed of. Most of its concepts depend upon postulating a subconscious mind in order to provide disguised or concealed goals. Because frustrated behavior has no goals, the subconscious is unnecessary. Such a disposition of the problems of repression, hysteria, and the rest, is too pat to be entirely convincing.

This book will stir up arguments, but it will cause the participants in the arguments to take another look at stereotyped behavior, and to be careful about over-confident statements concerning the ways in which reward and punishment affect conduct.

Stanford University ERNEST R. HILGARD

The Tibetan Book of the Dead; The After-Death Experiences on the Bardo Plane. Lama Kazi Dawa-Samdup, Translator from a Tibetan Block Print. Second Edition. W. Y. EVANS-WENTZ, Editor and Commentator. Oxford, University Press, 1949. Pp. l, 248. $5.25.

After a related review was completed, the present text and commentary were received from the Oxford Press. Since it is a work upon Mahayana Buddhism of a different, a Tibetan, sect (Tantric Buddhism), it may deserve brief notice in the place.

It is, like the *Egyptian Book of the Dead,* a description of ceremonies and 'occult' practices surrounding death. It is supposed to have been compiled from a Sanskrit original somewhere about the eighth century A.D., when Lamaism was taking root in Thibet. Buddhism is said actually to have entered Thibet in the 600s, coming by way of two wives of King Srong-Tsan-Gampo, one wife from Nepal, the other a princess of the Chinese imperial family. The temper of Tibetan Buddhism seems, however, to have been established (first community of Tibetan Lamas, 749)