

and cannot be dated by the delays of publication.

Perhaps of most value to readers of the *Journal* is the realization that many of the controversies which have shaken the psychiatric world, and now seem to have degenerated to the formal posturing of Chinese theatre, are still alive elsewhere; the hybrid vigour of the work thus generated prompts the hope that crossing back will be achieved.

ANTHONY COSTELLO.

The Moral Judgement of the Child. by JEAN PIAGET. London: Routledge and Kegan Paul. 1968. Pp. 418. Price 18s.

This is vintage Piaget. First published in English in 1932, it illustrates the author's ingenuity of method, and his originality of thought in interpreting and systematizing results. The investigations are concerned with the appreciation of the rules of games, with attitudes to lying, and with the development of the idea of justice. The theory of the development of moral judgement which is put forward implicitly foreshadows much of Piaget's later work, and perhaps the most remarkable feature of the book is that it points to the close connection between moral and cognitive development. In Piaget's words, 'logic is the morality of thought, as morality is the logic of action'.

Referring to the views of anthropologists, sociologists and philosophers of the time. Piaget discusses the conflicting theories of those who explain moral consciousness by means of purely individual processes, and those who admit the necessity of inter-individual factors. According to the first, there is in humans an inherent moral sense, which entails a respect for rules and laws as such. According to the second view, the appearance of a sense of duty develops from the child being subjected to the commands of adults and other children. Though Piaget recognizes that egotism and sympathy have individual or biological roots, he points out that these are necessary, but not sufficient conditions for the development of moral consciousness. He states that 'apart from our relations to other people there can be no moral necessity'. From the psychological point of view an *a priori* norm has no existence except as a form of equilibrium, i.e. when mind and reality become co-existent. The emergence of this equilibrium parallels that of logical thought. Thus the first stage of moral development, in which children's moral codes are determined exclusively through the moral constraints of the adult, could be described as one where accommodation predominates. As in the corresponding stage of intellectual development, this means that the child is exclusively guided by

external, environmental factors. The majority of children aged 6 to 8 still condemned lying only because it was forbidden, and considered rule-breaking in terms of the seriousness of the ensuing consequences. Motives and particular circumstances are ignored.

Between nine and eleven years a ritualistic attitude and a scrupulous adherence to rules in games is found. This transitional stage is characterized by assimilation, i.e. the strict and unmodifiable application of internalized rules and concepts, irrespective of the situation to which they are applied.

This stage is superseded by one where moral judgement is based on reciprocity and co-operation. Motives as well as consequences are taken into account, and most of the twelve-year-olds accounted for the necessity for rules in terms of the need for equality and fairness. This stage represents an equilibrium, at which external and internal forces are balanced in determining moral judgement. Piaget thinks that co-operation and discussion gives rise to reflection and objective verification. This leads to a conscious realization of the logic of relations in both moral and the intellectual sphere.

So much for Piaget's impressive and elegant reasoning. However, even for those Anglo-Saxons for whom his theories are too esoteric, too elaborate, or simply too difficult to follow, there remain the many delightful accounts of the children talking about their games, their behaviour and their attitudes. This reviewer, who met Piaget only after he had become an eminent authority surrounded by countless assistants, cherished a less portentous image of him playing marbles and shouting 'tommike!' with the children of Neuchâtel.

BEATE HERMELIN.

ANXIETY AND PHOBIAS

The Psychology of Anxiety. By EUGENE E. LEVITT, London: Staples Press Ltd. 1968. Pp. 259. Price 36s.

A perennial problem in the behavioural sciences is the barrier of a common language. A psychiatrist would probably expect a book entitled 'The Psychology of Anxiety' to be of direct relevance to clinical problems. *Angst*, after all, is often said to be the fuel which fires neurosis. However, anxiety in the sense used by Dr. Levitt has little to do with the panic and tension so often found in psychiatric patients. Instead, his book chiefly concerns mild anxiety as measured by symptom inventories such as the Taylor Manifest Anxiety Scale and the State Trait Anxiety Inventory. Most of these inventories are lists of diverse neurotic