

Religion and Politics in Haiti. By R. Schaedel, H. Courlander and R. Bastien. ICR Studies 1, Washington, D. C.: Institute for Cross-Cultural Research, 1966. Pp. xvi + 81

This little monograph represents the first in a series of studies by the Institute for Cross-Cultural Research and, (according to the foreword) was prepared for the benefit of "researchers, planners, technicians and travelers." The result is a pair of highly readable essays by Harold Courlander and Remy Bastien—both qualified Haitian scholars. The essays are introduced by Richard Schaedel, and are followed by an extensive annotated bibliography.

With such a broadly conceived audience, it is not surprising that the portraits of Haiti offered by the principal contributors are done in rather broad strokes. In certain respects, this treatment comes off quite well. Thus, the reader is provided an overview of Haitian history and a brief structural account of Haitian folk religion (Vodoun), as well as hypotheses regarding the relation between Vodoun and Haiti's current economic and political plight—all in two compact essays.

In certain other respects, however, this treatment leaves much to be desired. Of particular concern are those occasions in which the psychological implications of Vodoun do not receive the consideration they deserve. Unfortunately, these occasions are numerous. For example, Schaedel asserts that Vodoun "embodies a core of deeply rooted Africanist beliefs and modes of cognition which are the essence of Haitian national personality." Although one might reasonably expect further explanation of such a sweeping statement (what beliefs? which modes of cognition?), explanation is not forthcoming. Similarly, Courlander asserts that Vodoun is "an integrated system of concepts concerning human activities," and "provides guidelines for social behavior." Again, the reader is left on his own to extract from the remaining material just what concepts and guidelines are involved, and why.

This is not to say that this study does not deal with the influences of Haitian culture (and Vodoun in particular) on Haitian values, beliefs or behavioral norms. It is to say only that when psychological propositions are made, they are anchored neither in empirical evidence, nor in an explicit theoretical framework. As a result, the reader is left with the uneasy feeling that we don't know very much about which aspects of Haitian behavior are distinctly Haitian, and that what we do know has yet to be dealt with systematically.

It should be kept in mind, of course, that it may be unfair to make such demands of any study of Haitian culture. After all, the current political situation in Haiti makes it highly unlikely that empirical data regarding Haitian behavior can be obtained in the near future. Until these data are available, per-

haps we must make the most of limited material such as provided in the present study.

University of Illinois
David A. Summers

HINOJOSA A., COSIO PASCAL A., *Análisis Psicológico del Estudiante Universitario*, México: La Prensa Médica Mexicana, 1967. Pp. XVI + 412.

El presente libro es una importante contribución original a la Psicología. Contiene los trabajos realizados en la Cátedra de Psicología Médica de la Facultad de Medicina de la Universidad Nacional Autónoma de México. Los autores, un psicoanalista y una psicóloga, se dedicaron desde 1956 al estudio caracteriológico de los estudiantes de Medicina, especialmente desde el punto de vista de Erich Fromm. La idea original era hallar las cualidades que hacen al buen estudiante y más tarde al buen profesional. Con este fin elaboraron un cuestionario de tipo "abierto" al que denominaron MCU (iniciales de Medicina, Ciudad Universitaria).

Los autores entrevistaron a 50 médicos de personalidad "productiva" a quienes preguntaron qué cualidades personales consideraban necesarias para ser un buen médico y cuáles defectos obstaculizaban más el ejercicio de la profesión; tras analizar las respuestas se obtuvieron los siguientes puntos.

1. Cultura general.
2. Identificación con algun personaje significativo e ideal.
3. Actitud ante la verdad y capacidad para la crítica racional.
4. Capacidad para las relaciones humanas positivas.
5. Seguridad y decisión en situaciones difíciles.
6. Sentido del humor y seguridad ante la crítica.
7. Sensibilidad.
8. Capacidad para amar.
9. Respeto por la vida.
10. Sentido de responsabilidad.
11. Escala de valores éticos y vitales.
12. Ausencia de mercantilismo y capacidad para sustraerse a su influjo.
13. Discreción.
14. Autoritarismo en su fase de "dominio" (autoridad racional).
15. Autoritarismo en su fase de "sumisión" (ausencia de sumisión o aceptación irracional de la autoridad).
16. Poseer orientación biológica y médica.
17. Control de la sinceridad a través de las preguntas (se añadió después).

Se idearon entonces series de preguntas que sirvieran para estudiar estos factores. Las preguntas eran de tipo abierto, y en la mayoría de los casos no po-