

ties to their communities and profession. These are issues that become increasingly crucial to the settlement houses in subsequent decades. My current research deals in part with these questions. In addition, I would like to second Scimecca's suggestion that sociologists (and also social workers) become involved in using the tremendous amount of documentary evidence on settlement houses in public archives. The varying perspectives are bound to add much depth to our knowledge of this unique special institution.

Dorothy F. Zeligs. *Psychoanalysis and the Bible: A Study in Depth of Seven Leaders*. New York: Bloch, 1974. pp. xxiv + 348, \$10.00. (Reviewed by L. D. HANKOFF)

As the subtitle of the volume indicates, the author has undertaken a personality study of seven Old Testament characters — Abraham, Jacob, Joseph, Samuel, Saul, David, and Solomon — using the standard biblical text supplemented by a considerable available folklore as the basis for her application of psychoanalytic thinking to the subject. She has, in effect, provided us with seven psychoanalytic biographical studies in miniature, approaching the biblical material with respect and a background of interest in biblical matters which goes beyond a mere application of her profession to the topic. Dr. Zeligs, a psychologist with training in psychoanalysis, has written the book in lucid and simple terms with the interested layman in mind. This is evident in her inclusion of a glossary of psychoanalytic terms and the lack of technical referencing with regard to modern biblical scholarship.

Zeligs offers many interesting formulations concerning the unconscious strivings of her seven characters and possible explanations for some of the puzzling events in the Bible. We are told in a brief forward by Dr. Joost A. M. Meerloo that the present form of applied psychoanalysis is comparable to the approach of good exegesis generally. This raises some general issues with regard to Zeligs' techniques of applied psychoanalysis.

The issue of the context of the psychoanalytic focus is perhaps the most basic concern. The author has chosen to use mainly the biblical account of the character as a basis for a psychoanalytic formulation. This is bound to introduce distortions if the assumption of the researcher is at variance with the intention of the biblical writer. For what purpose was the Bible written and is it suitable for psychoanalytic study as biographical material? The author often uses the scriptural text as if it were an analysand's free association, interpreting portions as indicating psychodynamic relationships in the character's unconscious. For example, she refers to an apparent unclear and faltering passage about King David in the Book of Samuel as possible evidence of David's "resistance" to dealing with sensitive material (p. 212). I believe it is an error to consider the Bible's narrative as in any way comparable to modern biography. The Old Testament gives an account of the relationship of a people to God and any biographical details which have been included are incidental to that task.

The present psychoanalytic study of the historical character is prone to the error of ignoring the context because of the nature of the psychoanalytic study process. The psychoanalytic method is of value clinically in looking at the individual in terms of individual defenses, coping mechanisms, and motivating forces. There is an emphasis by the psychoanalyst on universal symbols and the interpretation of behavior in terms of individual psychology. The broader context is not always in sharp focus. Thus we find our

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Table of Contents Moses A Psychodynamic Study

1. Understanding the eBook Moses A Psychodynamic Study
 - The Rise of Digital Reading Moses A Psychodynamic Study
 - Advantages of eBooks Over Traditional Books
2. Identifying Moses A Psychodynamic Study
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Moses A Psychodynamic Study
 - User-Friendly Interface

4. Exploring eBook Recommendations from Moses A Psychodynamic Study
 - Personalized Recommendations
 - Moses A Psychodynamic Study User Reviews and Ratings
 - Moses A Psychodynamic Study and Bestseller Lists
5. Accessing Moses A Psychodynamic Study Free and Paid eBooks
 - Moses A Psychodynamic Study Public Domain eBooks
 - Moses A Psychodynamic Study eBook Subscription Services
 - Moses A Psychodynamic Study Budget-Friendly Options
6. Navigating Moses A Psychodynamic Study eBook Formats
 - ePub, PDF, MOBI, and More
 - Moses A Psychodynamic Study Compatibility with Devices
 - Moses A Psychodynamic Study Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Moses A Psychodynamic Study
 - Highlighting and Note-Taking Moses A Psychodynamic Study
 - Interactive Elements Moses A Psychodynamic Study
8. Staying Engaged with Moses A Psychodynamic Study
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Moses A Psychodynamic Study
9. Balancing eBooks and Physical Books Moses A Psychodynamic Study
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Moses A Psychodynamic Study
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Moses A Psychodynamic Study
 - Setting Reading Goals Moses A Psychodynamic Study
 - Carving Out Dedicated Reading Time

12. Sourcing Reliable Information of Moses A Psychodynamic Study
 - Fact-Checking eBook Content of Moses A Psychodynamic Study
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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