

only a "technician's handbook", dealing with the acts of relationships themselves. The serious student of the profession would read far beyond this source in order to seek ways of organizing and implementing the larger service.

But then, no book, alone, need provide all the answers. Specific chapters, such as the sixth,

Establishing Goals in Counselling, or the fourth, Using Silence, do add significant understanding to the beginning reader. Important additional sources are recommended reading at the end of chapters.

Should you buy and read this short programed book? Surely. It's well worth the typical price paid for a technical paperback.

Help Yourself, John Lambo, Nile, Illinois: Argus Communications, 1974, 123 pp.

Reviewed by:

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Help Yourself is an extremely handy paperback which is intended for use by clients and individuals in self-management behavior change programs which they can institute on their own. This volume is essentially based on Ellis' rational-emotive therapy model but also deals with the decision making process, very specific self-help techniques and strategies, some self-help management theories, and communication techniques for improved interpersonal relationships.

Consistent with the rational-emotive theory, the first chapter deals with "talking to ourselves" and outlines the basic theory and specific suggestions of rational-emotive psychotherapy. The author then discusses how people may establish their own personal goals in life and outlines techniques for evaluating these goals in light of reality and with what's going on around us.

There is a chapter devoted exclusively to communication skills and emphasizes such things as clear communication, communication channels, listening to ourselves, and so forth. There is also a chapter on self-acceptance and the importance of a positive self-image. These types of things are of obvious relevancy to people who are mildly neurotic or are perhaps not neurotic but are having trouble getting along in their day to day living situations.

The volume is particularly useful because it is written in clear and simple language, the presentation is logical and sequential, and the author makes use of graphs, charts and an appendix. The format is colorful with one-page color inserts throughout the book, as well as colored bold-type summary points for quick reference. Lest the reader believe that he can solve all of his own problems, merely with the use of this book, there is a final chapter devoted to getting professional help and assisting the reader in logically choosing a useful and effective helper.

I have personally found this volume useful to give to my clients as an assistance in ongoing therapy, and have also used it as a basis for workshops for para-professionals so that they may include this in a bibliotherapy type of program for their clients. Over-all, I would certainly recommend *Help Yourself* as a very simple but effective addition to dramatically illustrating self-help techniques to clients.

Counselling Across Cultures, P. Pedersen, W. Lonner & J. Draguns, Honolulu: The University of Hawaii Press, 1976, 228 pp.

Reviewed by:

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It is probably correct to call Canadian society pluralistic, at least in the sense of ethnic diversity. The counsellor in Canada cannot ignore the presence of many ethnic groups and the culturally differing backgrounds of many clients. To do so is to run the risk of forcing one's own values, decisions and beliefs about what is healthy, normal, and expected onto persons who do not share one's own belief system.

To this reviewer it seems foolish for the counsellor to remain insensitive to his or her own cultural biases and those of ethnically different clients. The purpose of *Counselling Across Cultures* is "to help counsellors become more aware of the cultural biases that surround them and affect all of their interpersonal behavior". The eleven chapters of the book, each by a different author, were either written specifically for this volume or were papers delivered in 1973 at the American Psychological Association in Montreal on the topic of the influences of cultural values on the counselling process.

Paul Pedersen, in his article on "The Field of Intercultural Counselling", suggests that counsellors who are unable or unwilling to adapt to cultural-

specific differences may be termed "encapsulated". Such counsellors are likely to encounter greater resistance and failure in communication with culturally different clients than are those counsellors who can permeate the cultural boundaries between themselves and their clients.

In a research-oriented chapter, Norman Sundberg raises questions of the effectiveness of intercultural counselling, or "How do you know whether or not you are helping clients from other cultures?" Fourteen research hypotheses for intercultural counselling are proposed and brief reviews of related literature are cited. Two example hypotheses are:

- i. The more similar the expectations of the intercultural client and of the counsellor in regard to the goals of counselling, the more effective the counselling will be,
- ii. Intercultural counselling is enhanced by knowledge and use of the intercultural reference groups most important to the client.

Another chapter of interest to university and college counsellors is "Psychotherapy and the foreign student". A set of guidelines are provided on the problem of accommodating to the foreign student's counselling needs and cultural expectations while upholding one's own ethical and professional responsibilities. Slightly modified, they are:

In making contact with the intercultural client, a counsellor should:

1. Keep in mind that it may not have been easy for the client to seek help,
2. Remember that the western counselling values of openness and honesty may be viewed as an invasion of privacy,
3. Refrain from assuming that he or she intuitively or naturally understands the meaning, source, feelings or symptoms of the intercultural client,
4. Be aware of his or her own cultural biases,
5. Never underestimate the client's sense of national or ethnic pride,
6. Do not rely on coercion when communication or understanding fails,
7. Refrain from defining counselling process, progress, or goals in Canadian (North American) terms,
8. Not lose sight that each intercultural client is unique — and not simply a stereotype.

In an area of considerable importance but little publication, the ideas and information in this book are welcome, provocative, and timely. The material in the book is exploratory, informative, and is designed to motivate the reader to take intercultural counselling seriously.

I highly recommend *Counselling Across Cultures* to any counsellor who is in contact with culturally or ethnically diverse clients — and that surely must include most of us!