

Hence, our understanding of the individual requires not only a description of his behaviour but also description of the experiencing which accompanies the behaviour. "Insight" and "behavioural" methods should be replaced [at least in part] by "experience-description" methods.

While the main thrust of this book is to develop a humanistic theory and apply this theory to human development, the author does have a few things to say to the helper.

For example, in the author's opinion the helper/helpee enterprise is currently misguided and reformation is needed. Specifically what is called for is removal of the intent to change society. The authentic work of the counsellor and therapist is with the individual client and the client's own inferiority.

The movement toward maturity requires a commitment to the "internal journey" as well as an ability to reflect — that is, be able to articulate both what oneself and others are privately thinking and feeling.

I think that the author's discussion of the state of "unfeeling" (pp. 374-380) is especially significant for the counsellor. I say this because many of the clients I work with are entrapped to some degree in states of "unfeeling" which in effect, *seals off access to potentials* and turns responsibility for personal fate to external determinants.

I recommend this book for the serious student of humanistic thought and as a reference work for advanced studies in personality, human development, and humanistically-oriented counselling and psychotherapy studies.

Existential-Phenomenological Alternatives for Psychology, R. Valle & M. King, New York: Oxford University Press, 1978, 392 pp.

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According to the authors, this book attempts to present, at an introductory level, a wide range of psychological topics "as understood and worked through by those [psychologists] who examine these issues from an existential-phenomenological approach".

Following a Foreword by Rollo May, the editor-author's Introduction provides a perspective for the following chapters and presents a working definition of the existential-phenomenological alternative [to positivist psychologies].

Existential-phenomenological psychology is "that psychological discipline which seeks to explicate the *essence, structure, or form* of both human experience and human behaviour as revealed through essentially *descriptive* techniques including disciplined reflection".

The remainder of the book is organized into five clusters of chapters, each written especially for this text. The first cluster of chapters discusses such topics as "The history of existential-phenomenological thought", "Psychology and science", and "Psychological research from the phenomenological perspective".

The second cluster of chapters is devoted to traditional psychological topics: body-image, perception, learning, and memory. The third set of chapters is organized around personality and social psychological topics.

The fourth chapter [probably of strongest interest to most reader of this journal] discusses counselling, psychotherapy, and psychopathologies from an existential-phenomenological perspective. The final two chapters examine "passions" and "aesthetic consciousness".

Although this book has been written as an introductory textbook, it is not easy reading, especially for the reader who is unaccustomed to the heavy, and, at times convoluted language of phenomenology. Nonetheless, in my opinion, this book is the best available introduction to a variety of psychological topics presented from an existential-phenomenological perspective.

There are three chapters which seem to me to have special significance for the counsellor and counsellor educator. The first chapter is on "Psychological research as the phenomenologist views it", written by Paul Colaizzi, a learning theorist who describes himself as an "evolving" phenomenological psychologist.

Colaizzi presents an example of research, including procedures used, which could easily be a prototypical model for research into counselling topics. Further, Colaizzi outlines the essential differences between phenomenological and traditional research. Finally, the author describes characteristics of existentially significant research — perhaps the most powerful assertion being that "All human research, particularly psychological research is a mode of *existential therapy*, or at least should proceed within the horizon of existential therapy . . ." (p. 69). This assertion rests upon a number of assumptions, the most important being: existential research *rejects* the categories of "researcher" and "subjects"; existential research requires a base of *trust*; existential research passes beyond research "conclusions" in the conventional sense and proceeds to existential *insight*; existential research

is better not done at all than conducted under the "respectable" guise of "pure" research, "objective" research or "systematic" research; existential research *uncovers* the co-researchers' pre-suppositions as persons, and since no person can ever be "researched" to exact, precise conclusions, existential research [like existential therapy] leads to ever expanding vistas. Existential research projects, similar to existential therapy projects, are investigative, uncovering, structure revealing, deepening, explicatory yet never conclusive, final nor exactly repeatable.

Chapter fourteen is devoted to a brief description of six representation approaches to existential therapy: Victor Frankl's logotherapy; J.H. Van den Berg's conception of contemporary existential therapy; Rollo May's orientation to existential psychotherapy; Frederick Perls' Gestalt Therapy; Ludwig Binswanger's Daseinanalytic approach; and Medard Boss' Daseinanalysis. In my opinion, each of these short reviews are unusually clear — the sections on Binswanger and Boss are the best short statements on these two therapeutic approaches which I have read.

The final section of this book which is of special interest to counsellors is Tom Anderson's explanation of "existential" counselling contained in chapter fifteen. As one reads the approaches to counselling and psychotherapy put forward by different theorists [Van Kaam, May, Frankl, Gendlin, Arbuckle] one is struck by their common mood but their considerable differences in particular aspects or formative principles. Anderson gives an explanation of this paradoxical situation. To him, "existential" counselling is by definition a *non-standardized* counselling approach. This non-standardization results in part from the fact that different existentially oriented counselling theorists choose different existential *content*, i.e., one may select *authenticity* as a primary informing principle, while another chooses *encounter*, and yet another *freedom*. What unites them most strongly may be their determination not to succumb to technique. Further, as Anderson emphasizes, the existential counsellor does not necessarily practice strictly according to established existential principles such as have been formulated by such notable thinkers as Kierkegaard, Heidegger and Sartre. Instead, genuinely existential counsellors or counselling theorists arrive at an existential standpoint "*via* their practices". Existential counselling tends to be an *a posteriori* process — that is, a process which designates what can be known through experience. First of all, existential counsellors live their counselling encounters; second, they are observers of experience(ing); third, they are students of existential philosophy (which, of course, existed long before existential counselling); and fourth,

they struggle to integrate their living experience as counsellors, their observations of others' expressed experiences together with their understanding of principles of existential philosophy and psychology in a counselling orientation which attempts to recognize the totality of human experience.

I liked this book very much. Not all portions are likely to be of interest to all readers. For the reader who is looking for an articulate, informed introduction to the applications of existential-phenomenological concepts to various psychological topics, especially counselling, therapy, research and learning, this book is a must.

Career Information in Counselling and Teaching (3rd Edition), Lee E. Isaacson, Boston: Allyn and Bacon Inc., 1977, 547 pp.

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Both the strengths and weaknesses of this book are the result of the Brobdingnagian treatment Isaacson attempts in this third edition of *Career Information*. It covers the topic from theoretical perspectives to nuts and bolts counselling strategies. He offers the reader everything from an historical review of career education to schematic diagrams of model counselling centres.

In such a comprehensive volume, however, there are some notable weaknesses. In the part entitled "Factors Influencing Workers and their Careers" (there are six separate parts) the section on "Sociological and Economic Factors" seems sadly out of date. Isaacson employs long quotes from sociologists of the 1950's such as Whyte, Caplow, Hollingshead, and Mills to illustrate the relationship between individuals and their occupation. The factors that these writers consider important have changed considerably since the 50's and recent research has not been used to comment on such crucial issues.

For Canadian counsellors, the major weakness of the book is the use of American data which Isaacson uses in his discussion of career information. Some of this material is quite similar to Canadian sources but long chapters on the D.O.T. and programs offered by federal and state governments do not have much relevance to Canadian readers because he goes into quite specific detail on their application. A far shorter and more general approach would have been beneficial in these chapters.

There are some notable strengths in this book which compensate the patient reader. The section