

author has provided a rationale and a direction.

The fourth section on achievement, includes a chapter by Becker who studied the pre-examination behavior of success-oriented and failure-oriented students. In parallel with earlier research on pre-jump behavior of parachutists, failure-oriented students experienced a steady increase of fear from low levels to excessive levels as the exam nears. Success-oriented students experience more anxiety earlier than the poorer students, and their anxiety peaks before the critical event, leaving them better prepared to focus on the task at hand. Becker illuminates several other components of pre-exam behavior, and shares a rationale for evaluating the adaptive function of appropriate levels of fear as an early-warning factor.

The last chapter of this volume is authored by Hodapp who presents a splendid chapter detailing alternative statistical procedures (in the main path analysis) for arriving at causal inferences. His alternate analyses of previous data provoke an interesting discussion of the worry versus emotionality theses as they compete to explain low levels of task performance.

In conclusion, this reviewer cheerfully recommends this text for the new student of anxiety research because of its theoretical guidelines and for the experienced researcher as an up-to-date statement of the art and science of a particular body of research.

Freeman, D.R. *Marital Crisis and Short-term Counseling*. New York: Free Press, 1982.

Reviewed by:

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This is a very practical, concrete book which would be of great interest to student marital counsellors. After a brief introduction a total of 13 case histories are presented. Cases are separated into those that are appropriate for short-term marital therapy and those that require some other type of intervention. The author uses the interesting format of providing a running summary of the highlights of each session including a fair amount of verbatim on the right side of the page. On the left side, a wealth of practical clinical comments as to: diagnostic conclusions of the clinician; problem solving on what intervention tactics are available to the counsellor, and justification for choosing one tactic over another.

The material presented by the author reflects an eclectic here-and-now approach

which draws from a variety of schools such as short-term dynamic, short-term systemic, learning theory, role theory, and client centered. The transcripts testify to a very skillful clinician, capable of carrying out: a rapid multilevelled diagnosis; setting meaningful objectives that will satisfy both spouses; implementing rapidly moving intervention that can jump back and forth between feelings, interaction, past history as related to present conflict and confrontation, and throughout communicating a respectful and supportive attitude towards both spouses. The beginning clinician will particularly benefit from this experienced counsellor's decision making rules as to what to ignore and what to attempt to modify. In many ways Freeman through her clinical wisdom portrays an excellent model of the type of eclectic marital counsellor that more and more students wish to emulate.

The author presents some convincing arguments in favor of the efficacy of the short-term model such as: couple malleability during crisis, higher motivation during crisis, many couples are ready to invest a maximum of 6 to 8 meetings and the short-term model does not require the couple to see themselves as sick. As well in the majority of cases presented by Freeman, the impressive gains are reported in relatively few sessions with assurances that improvement were either maintained or augmented during follow-up.

The major drawbacks of this book are all related to problems of representativity. For example, the author presents not actual transcripts but her recall of events post session. There is a considerable risk with this approach that both the couple and the counsellor emitted behaviors of central importance that are unreported and are not consistent with the position presented by the author. The book provides no data or opinion on how representative the presented material is of her own practice. Also no details are furnished as to the type of overt or covert selection procedures operating in her own institution or practice. The counsellor interested in this model requires estimates of the proportion of couples who can benefit. Admittedly Freeman, in chapter 8 enumerates a variety of selection criteria that have guided her over 20 years of practice. However the interested counsellor needs to know: are these procedures pertinent for 20 or 80% of couples seeking counselling?

Not unlike the practice of many marital consultants no objective data is gathered from couples either during assessment, at treatment termination or follow-up. Again, how representative are the author's claims of

actual improvement rates? The non standardized clinical interview is the most biased outcome measure available. Questionnaire or standardized interview measures would have greatly bolstered the credibility of claims as to the efficacy of the short-term model. The central test of any counselling service is whether clients achieve significant improvements that persist over time. The author assured the majority of couples described in the text that improvements would continue through their own efforts. However the complicated question of when is longer term intervention ideal was not discussed. Agreedly low motivated couples should not (and cannot) be kept in consultation against their will. However, the risk that some (or many) good candidates for longer term couple therapy would prematurely terminate with inappropriate advice ("you don't need more therapy" or "you can settle your remaining complaints") goes undiscussed. One risk of the short-term model, if too rigidly applied, is that couples who terminate (or are terminated) prematurely change from the improved to the no change or deterioration group (Gurman & Kniskern, 1978).

Undoubtedly this book offers a promising intervention model for couples but unfortunately the author does not provide either data or an operational framework for deciding how many.

#### Reference

- Gurman, A.S., & Kniskern, D.P. Research on marital and family therapy: Progress, perspective and prospect. In S. Garfield & A. Bergin (Eds.), *Handbook of Psychotherapy and Behavior Change* (2nd ed.). New York: Wiley, 1978.
- Hayim, G.J. *The Existential Sociology of Jean-Paul Sartre*. Amherst: University of Massachusetts Press, 1980.

Reviewed by:

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Over the last decade there has appeared a strong voice of criticism against various psychologies: against positivistic psychology for its inclination to reduce human reality to material reality; against humanistic psychology for its one-sided interest in individualism and subjectivity, to cite two examples. While readers of this journal may not be completely caught up in such criticisms, I believe that they may have some concern since many important concepts and principles of counselling and psychotherapy are derived from

those psychologies. Revisions in theory have consequences, in due time, for applications derived from these theories.

It seems to me that one of the most trenchant criticisms against psychologically-based counselling and psychotherapy is the criticism that current therapeutic methods by and large fail to place themselves on firm social footing. Man is a social being, meaning arises through social exchanges, social order is *negotiated* order, and actions are socially derived. Yet our counselling and therapy approaches seem to fall either on the side of subjectivity or exterior behaviour.

If the reader is concerned with the conceptual issues I have only hinted at the preceding paragraphs, then Hayim's essay on *The Existential Sociology of Jean-Paul Sartre* should provide welcome and provocative reading.

The late French philosopher, Jean-Paul Sartre, worked out his method of social enquiry in two volumes: *Being and Nothingness* and *Critique of Dialectical Reason*. Probably because of the size of these works as well as the difficulty in terminology, Sartre has been badly understood, according to Hayim. Sartre has been accused of championing the irrational in human life and advocating a wholly subjective position. Hayim claims that both these claims are entirely unjustified. Instead, Hayim's view is that Sartre developed a theory of *social action* in which the actor, the group, and the field of practical action are all interconnected. In brief, Sartre's works should not be interpreted as either nihilism nor solipsism. Rather, these two works of Sartre represent a "real effort to afford moral guidance for an age in which values are threatened and men have lost the traditional authorities that once direct their lives" (Allen, 1973).

For Sartre, a person is the sum total of his acts. One is what one does. Sartre attacks the long-standing philosophical claim of dual realities. In his view each human act of expression indicates itself and conceals nothing. The act reveals all of the capabilities of the individual (at that moment). The acting person cannot truthfully make excuses by referring to "hidden" capabilities of the self.

In Sartre's work freedom takes on two connotations which are complimentary. In *Being and Nothingness* freedom is explicated as a radical condition resting on the ontological status of person *qua* person. In the *Critique* freedom is linked indissolubly with responsibility, i.e., to the constrictions of human affiliation, social obligation, material scarcity