

The section of the book entitled "Career Planning and Job Planning", which are seen by the authoress as two parts of an inseparable, continuing process, deals with the art of career planning in general, career planning as a continuing process, self assessment, using your self assessment and gives an orientation of job hunting and job hunting methods, on and off campus.

The section of the book entitled "Occupational Options" has four parts. Part one divides the world of work—areas of the world of work that might be encountered by the university graduate—into basic categories of work, or occupational groups. Part two is an occupational cross reference which lists occupations alphabetically and indicates how each occupation fits into the groups outlined in part one. It attempts to show that many occupations are interrelated, that many occupations can be approached from different angles, and that many occupations have several different, clearly defined aspects. Part three answers some basic questions. For example:

"What can I do as a"?"

"What are some of the occupations connected with.....?"

Part four lists the various settings or environments in which an university or college graduate might do his or her work.

Although the authoress is not telling us anything which is new or exciting she is to be congratulated in that she has brought together in one volume much of the information which a vocational counsellor dealing with college or university students should know and probably does not know.

My first reaction to the layout and organization of the book was that the authoress was forcing length by using wide margins and exaggerated spacing between sections, but upon closer examination, after knowing the purpose of the book, I can see that this is not true. She should be complimented on both her style and organization which make the book what it is intended to be, a practical and useful counselling aid.

It is, therefore, my opinion that the authoress has achieved her goal. Her book is a resource book for present and prospective university students and vocational counsellors.

FUTURE SHOCK

By Alvin Toffler. New York: Random House, 1970, pp. 432. \$10.95 (Paperback \$1.95).

Review by Robert Bagshaw,
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The content of *Future Shock* will be discussed often in the seventies. British historian, Arnold Toynbee, suggests that, change and man's ability to cope with change will be the major problem for psychologists in the seventies. He predicts man's effort at coping with change will fail.

The purpose of *Future Shock* is to help people understand the future and to cope with both personal and social change. Toffler not only deals with the content of future changes, but emphasizes that the consequences of the rate or pace of change, can be is important as the direction of change. At this

point, Toffler recognizes the value of McLuhan's contribution of "the medium and the message". Most books on the subject matter of the future deal with developments that will cause changes in environment, life-styles, and value systems. Toffler chooses to deal with these projected developments, but goes beyond conjecture to deal with the deeper issue about change, the limited pace of adequate human response to change. In fact, Toffler claims it is this lag between external changes and internal ability to cope with the changes, that is the cause of future shock. After detailed discussion of the death of permanence, transience, novelty, diversity, and limits of adaptability, one begins to wonder if we are in line for a new rash of books of a new category, social science fiction. Toffler, however, writes in a serious vein chiding psychologists and sociologists for not commenting on, or researching the effects of, the accelerated pace of change on human behavior. Throughout the book the author makes the assumption that man is in control of society and that man is rocketing society towards a "historical crisis of adaptation". Toffler does not write with the pessimistic voice of the existentialist, but with emphasis on Teilhard de Chardin's attitude towards the evolution of man. Social rationality assumes individual rationality and this is dependent on order and regularity in the environment. According to Toffler, it is in thoughtless acceleration of change that has hammered the foundation of order and brought on future shock. Man has failed to be responsible. Man has failed to use his gifts consciously or imaginatively to advance the future super-industrial society.

The alienation, confusion, and lack of personal identity commonly experienced in the western world of the seventies has come from man's response to over stimulation of new experience. Like culture shock which comes from the rapid change of location combined with an exposure of unpredictable stimuli, future shock (the rapid intrusion of what is considered only future) produces very similar behaviors. Confusion, distortion of reality, fatigue, emotional and intellectual emptiness, are the symptoms of future shock. We can expect more bizarre and anti-adaptive behavior. Careful strategies must be implemented by all nations if a future mass pathology is not to be experienced.

Toffler's suggested solutions to the inevitable crisis begin with a massive research into tolerance of change. How much change can man endure? How much can we learn to endure? Instead of endlessly producing acceleration of the pace of change, we should discover the limits. The first control then, is to regulate the pace of change to a measure consistent to man's capacity to absorb change.

The last section of *Future Shock* discusses Toffler's formula for survival strategy. His proposals are broad suggestions in areas of personal, social-political, educational and technological life. The last chapter attempts to be an integration of controls necessary to prevent mass future shock. The concept is "social futurism". The details of Toffler's plan are too complex for the scope of a review, but are written with clarity and with hope. The author is convinced that the world can be saved from future shock by following his plan to manage change. The question still remains a socio-metaphysical one. What ideological bond is personal, universal, and concrete enough to integrate change in the future? Otherwise we succumb to a twentieth century platonic-republic ruled by an elite.