

Part III "Counseling Processes and Methods" is the pivotal point of the book. George and Cristiani must be commended for the excellent content and the precise, logical delivery of these chapters.

"Principles and Procedures of Group Counseling," Chapter Eleven, is a most useful overview of group counselling. In view of the observation that counsellors who primarily counsel individuals spend as much as 90% of their time with as little as 5% of the student population, group counselling is an excellent way for counsellors to meet the needs of their clients as well as satisfy the demands of the community. The focus of Chapter Twelve is on counselling special populations, such as, handicapped, aged, women, and the culturally different. Chapter Thirteen presents a survey of the theories of career development and the process of career counselling.

Part IV of George and Cristiani's book highlights Issues and Trends. Chapter fourteen describes the current trend of counsellors and psychotherapists to include the role of consultant in their work, thereby multiplying their effectiveness many times over. In this way professionals in the counsellor's community learn to solve their own problems. In addition, provision of consultation allows the counsellor and therapist to focus on prevention rather than crisis. With the rising incidence of law suits against members of the helping professions it is mandatory that they become knowledgeable in matters of ethics, licensure, evaluation, and law. The final chapter provides this. Furthermore, Appendix I—A.P.G.A. Ethical Standards and Appendix II—A.P.A. Ethical Standards provide information of a most practical nature.

It is difficult to find fault with the book. Perhaps it could be argued that the title is too long and clumsy, that career counselling does not get fair space, or that Adlerian Counselling is quite short changed; but the positive aspects of the book far outweigh any that might be perceived as negative.

What is so impressive about *Theory, Methods and Processes of Counseling and Psychotherapy* is that it is a first-rate one-volume edition for counsellors-in-training and in-service upgrading. Its consistent integration of theory and process is outstanding. The book must be highly recommended for programs in social work, nursing, counselling, psychotherapy, and related fields.

Gare, W. J. (1982). *The missing link: The transition from animal instinct to the human mind*. New York: Philosophical Library.

*Reviewed by:* Lloyd W. West, University of Calgary.

The major thesis of this book is that the missing evolutionary link between *Homo sapiens* and other animals is not morphological or structural but rather mental and emotional. When our ancestors learned to use weapons they evolved from a hunted species to become the supreme hunters of the animal kingdom. As they gained dominion over other living creatures, *Homo sapiens* also evolved an overwhelming ego—a sense of grandiosity, self-glorifying vanity, and unrealistic conceit. According to Gare, it is this narcissistic grandeur or emotional need to feel proud and powerful which is the specifically human characteristic that marks the transition from animal instinct to the human mind.

Briefly, the thesis is developed as follows. Human thought processes are prompted by and subservient to human emotions. The primary emotional need of *Homo sapiens* is a sense of grandiosity. In the evolution of humankind, the predominant motivating force has shifted away from preserving the species to the preservation of the ego. The key to understanding human mental functioning therefore lies in understanding the distinctively human characteristic of self-adulation.

Clearly, Gare is not impressed with the evolution of the human mind. Unlike animal instincts, which he regards as biologically rational, the human mind is described as psychotic or out of touch with reality. Ego preservation is opposed both to individual and group survival and therefore must be viewed as biologically irrational. Humans fight and even kill each other not for the necessities of existence but out of untouchable vanity, implacable arrogance, or uncompromising self-righteousness. No other animal is motivated by such impulses. Humans also demand answers to unanswerable metaphysical questions and when logical reasoning fails to provide these answers, humans everywhere have relied upon the supernatural (mythology and religion) for explanations. No other species, we are told, has irrationally sacrificed the lives of its own members or those of other species in order to placate invisible gods. Moreover, the human capacity for self-worship and self-deception appears to have no limits. What we wish to believe we readily believe. Widespread acceptance of the romantic notions that people are basically good or basically rational, for example, provides empirical support to the hypothesis that humans have a need to strut in self-glory. Since our emotional need for self-adulation is not satisfied by reality but rather demands unrealistic and therefore psychotic responses for its maintenance, the human mind is in effect mad. *Homo sapiens*, according to Gare, is the psychotic species.

Perhaps the most interesting corollary to the self-adulation hypothesis is Gare's position on "free will." *The Missing Link* strives to disabuse us of any homage to that concept. It is argued that free will is an illusion that we cling to because it permits us to congratulate ourselves for our accomplishments. It also justifies our punitive attitude toward others whom we find bothersome or antagonistic. Unfortunately, however, the concept of free will does extract a price by forcing us to blame ourselves for our errors. Gare believes that we should strive to rid ourselves of the illusion of choice and come to recognize that we are programmed by heredity and environment, for neither of which are we responsible. From this perspective the goal of psychoanalytic therapy is "to review our formative years objectively in hope of recognizing that we could not have turned out differently than we did" (p. 255).

Although the self-adulation hypothesis does provide an organizing focus for the book, numerous rambling digressions allow the author to present a potpourri of tangential psychoanalytic speculation. Since I was hoping to read a logically tight sociobiological explication of human mental functioning, I found the title of this book to be somewhat misleading. The writing style, although often colourful and vivid, if not artistic, also proved a source of annoyance to me. By current standards, the language is conspicuously pedantic and sexist. True to the self-adulation hypothesis, the author manifests an ample supply of smug conceitedness. As a result of his unique life situation, he claims to have developed "to the very limits of emotional insight and objectivity" (p. 39).

However, the failure of others to perceive reality as he construes it, in typically psychiatric fashion, is attributed to resistance, insecurity, or some other form of pathology. It is claimed, for example, that the evolution of man (sic) "has not been questioned earnestly by people who had enough self-confidence to trust their own scientific findings and rational conclusions" (p. 25). And, in contrast to the author's self-avowed infallibility over a period of three decades, Mrs. Gare's estrangement from him is attributed to "her own disturbances" (p. 274).

*The Missing Link* is intended to be the scientific proof of Mark Twain's contention that we are all mad and that when we recognize this fact "the mysteries disappear and life stands explained." The "proof" offered by Gare is indeed clever and creative, but falls considerably short of scientific credibility. The epistemological approach which he finds congenial is introspective and experiential, consisting of "thought experiments" rather than empirical studies. Moreover, frequent and unwarranted appeals to the authority of printed matter weaken his arguments. Several propositions are introduced by the phrase "It has been said . . ." On occasion, an entire syllogistic argument takes the form of "It has been said . . . therefore it may be assumed or concluded . . ." I seriously doubt that many contemporary scholars will be impressed by this style of reasoning.

*The Missing Link* also purports to make a novel contribution to our understanding of human behaviour by taking an evolutionary perspective. Such an approach is both laudable and timely. Unfortunately, however, the author's knowledge and understanding of evolutionary biology appears to be somewhat outdated. Presumably unaware of the modern concepts of "gene selection" and "inclusive fitness," he contends, for example, that "the highest law of nature is not the preservation of the individual but the preservation of the species" (p. 63). And, unlike sociobiology which capitalizes upon the power of evolutionary theory to provide ultimate causal explanations for human behaviour, Gare continues to offer proximate psychoanalytic explanations. In short, he maintains an environmental bias and continues to attribute human problems in living (i.e., our madness) not to our human condition, but to the "distorted programming to which we are exposed in our formative years" (p. 255). The greatest mistake of most people, Gare argues, consists of having chosen the wrong environment, that is, in having given the stork the wrong address.

In conclusion, *The Missing Link*, is not a book that is likely to satisfy the reader who seeks greater understanding of the biological (i.e., physiological, genetic, or evolutionary) basis of human behaviour. It is, nevertheless, a very readable, entertaining, and provocative presentation of many novel psychoanalytic hypotheses about human mental functioning. Perhaps its organizing thesis is best summarized in the following quote: "Human beings can be compared to computers plus vanity. This is the essence of the vaunted Human Mind" (p. 254).