

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

on "Occupational Change" is excellent. It is up-to-date and features such topics as "Trends in the Employment of Women" with candor and sensitivity. Isaacson deserves high praise for employing nonsexist language throughout the entire book. When he quotes passages which use the masculine pronouns "he" and "him" to refer to either male or female workers and clients it shocks the reader.

For practicing career counsellors, the advantage of *Career Information* is its scope. Even though there are some parts of the book which may not be applicable, there is something useful for everyone and much useful information for most of us. It will be a handy reference for career counsellors and counsellor educators.