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RHETORICAL CRITICISM AND

HUMANISTIC COUNSELING

VOLUME I

DISSERTATION

Presented in Partial Fulfillment of the Requirements for
the Degree Doctor of Philosophy in the Graduate
School of The Ohio State University

By

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* * * * *

The Ohio State University

1981

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Adviser  
Department of Communication
To Laura . . .

. . . without whose understanding, love and patience this degree would have been a passing fantasy.

Thanks . . .
Our cities are man-made;
our institutions are man-made;
our laws are man-made;
our schools are man-made;
our machines are man-made;
our schedules are man-made;
our financial systems are man-made;
our bombs are man-made;
our fate is man-made, too.

We are men,
dependent now,
on other men.

This great shift has come
in one lifetime;
from rural life to urban life,
from nature-base to human-base,
from independence to dependence.

--- Ross Mooney
To Meet the Night in
Ways That Bring the
Dawn

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CHAPTER 1

INTRODUCTION

In *Intimate Communication*, Phillips and Metzger state, "Traditionally, we have regarded interpersonal discourse as a 'spontaneous' form of verbal expression. We have not attempted formally to apply the principles of rhetoric to the study of this kind of talk . . . "¹ A major effort of Phillips and Metzger is to apply traditional and contemporary theories of rhetoric to the process of interpersonal communication. They claim, "But if we accept the view that people seek to accomplish goals with others, in private as well as in public, then it should be possible to apply the principles of rhetoric to intimate situations as well."² Not all forms of interpersonal, or intimate, communication are task or goal oriented.

One of the most common goal-oriented interpersonal situations is counseling; where the goal of the client is to seek therapeutic assistance and the goal of the counselor is to provide that help. Phillips and Metzger define

---

² Ibid.
interpersonal rhetoric as, "the conscious effort to achieve goals in intimate relationships . . . "\(^3\) In a recent essay, Sharf, in attempting to apply definitions of rhetoric to non-public discourse, reemphasizes Phillips and Metzger's view. She claims, "Rhetorical acts can be perceived as goal-oriented, that is, inducing the cooperation of others toward a specific end; and as strategic . . . "\(^4\)

With this view of rhetoric, interpersonal communication is goal-oriented and therefore strategic. Sharf further states, "If the critic views a conversational exchange as a rhetorical situation, there cannot be a narrow or rigid speaker-audience orientation. Each communicator uses and responds to symbols based on his or her own agendas and purposes."\(^5\)

Interpersonal rhetoric actually has been discussed since the classical period as therapeutic communication.\(^6\) In a recent article, Makay suggests, "The therapist, as rhetorician, seeks to help the client as audience to reason in ways which can be instrumental for the development of good mental health . . . "\(^7\)

Each theorist attempts to demonstrate a relationship between rhetoric and

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5. Ibid., p. 25.
psychotherapy. A common denominator appears to be the goal orientation present in psychotherapy and in rhetorical discourse. Phillips and Metzger reemphasize this relationship by arguing, "The basic premise of interpersonal rhetoric is that it is impossible to carry on talk without having some purpose." 8

Did Aristotle limit the scope of rhetorical inquiry when he defined rhetoric "as a faculty of discovering all the available means of persuasion in any given subject?" 9 Or is it better to recognize the possibility that modern interpretations of Aristotle and other classical theorists have limited the focus of rhetorical inquiry? The latter seems probable and Sharf attempts to explain how the emphasis on public discourse occurred. She writes,

It should be noted that on practical, rather than theoretical grounds, there are at least two good reasons why studies in the history and criticism of rhetoric have tended to focus on public address. First of all, public discourse is easily accessible and often is in writing, on tape or film thus facilitating the job of data collection for the researcher. Secondly, discourse communicated in public is usually uninterrupted, preplanned, and coherently organized, all of which certainly aids the tasks of analysis and evaluation.

For convenience Sharp's analysis seems plausible, but
convenience hardly seems sufficient reason to avoid a
wealth of data for rhetorical analysis from a critic. I
concur with Sharp when she concludes, "... I assert
that these arguments are insufficient to warrant the
conclusion that acts treated rhetorically necessarily be
public." Looking back at classical rhetorical theory,
one can easily concur that private as well as public
discourse is a source of data for the rhetorical critic.
Phillips and Metzger reemphasize the problems inherent in
contemporary interpretations of Aristotle's rhetoric. They
write, "... Aristotle's rhetorical view, as interpreted
by philosophers up to the present day, is that rhetoric is
the deployment of talk according to some plan and directed
at another person or persons in order to alter their behavior
and thus to satisfy some goal held by the person who is
talking." The principles of rhetoric, as outlined by
Aristotle, are not in themselves limited to public address.
Entralgo reiterates this position and states,

... could not what Aristotle says of
deliberative, demonstrative, and judicial
persuasion be easily transferred to
therapeutic persuasion? In the therapeu-
tic meeting, too, a more or less harmon-
ious collision occurs between the
characters of the physician [counselor]
and that of the patient [client]; in
that the latter in his disposition,
which now receives the name of illness,

11. Ibid.
there is for definite reasons for some passions of other predominant as well; the psychotherapist also endeavors to modify them in accordance with the ends proposed in each session; • • • •

It certainly seems plausible that the goal orientation of the therapeutic encounter, as implied by Entralgo, allows for the justification of interpersonal transactions as data for the rhetorical critic.

One of the few rhetorical critics to suggest this relationship has been Donald Bryant. He concludes, " . . . as it [rhetoric] is akin to politics, drawing upon psychology and sociology, rhetoric is a social study, the study of a major force in the behavior of men in society."14 The implications of rhetoric being a study of a major force in human behaviors are in favor of analysis of interpersonal rhetorical situations. Much influence is exerted by human beings on others in the interpersonal or private situation, as opposed to the public setting. Phillips and Metzger conclude, "Analysts of public rhetoric have discovered some orderly principles that seem applicable to all human discourse."15 Adding to this statement, Sharf writes, "Contemporary statements that delineate rhetorical objectives do not negate Aristotle's definition, but help to

15. Phillips and Metzger, p. 175.
carry its significance into contexts upon which he had not focused.\textsuperscript{16} In accepting these theorists' views, an application of traditional, classical rhetorical standards and definitions to interpersonal rhetoric seems to serve a valuable function. Critics would continue to study those traditional forms of rhetoric; but would have a much broader data base upon which to draw.

Certainly my intention is not to suggest that traditional rhetorical studies be abandoned; only a short-sighted individual would suggest this. Instead the advice of Thompson seems appropriate: "Classical rhetoric is a compendium of so much wisdom that any new sound rhetoric must be an extension or a modification of the old and not a rejection of it."\textsuperscript{17} I suggest that rhetorical theorists turn their attention to what occurs daily in interpersonal communicative transactions. As Makay contends, "To tap this rich area of therapeutic communication the rhetoricians must give considerable attention to interpersonal rhetoric as well as public discourse."\textsuperscript{18} Sharf also calls attention to the wealth of data available in counseling situations. She states, "... in a therapeutic transaction, relationship issues are essential to persuasive ends."\textsuperscript{19} Sharf argues

\textsuperscript{18} Makay, p. 1.
\textsuperscript{19} Sharf, p. 27.
that the relationship between counselor and client is essential for the achievement of any therapeutic goals.

However, in attempting to analyze interpersonal rhetoric, the critic needs a critical methodology. Makay offers one, of the potential hundreds of suggestions, when he claims:

The rhetorical scholar need not be concerned with which psychological force is the largest corner on truth but instead she or he examine the conceptualizations, theoretical framework, language, and techniques of psychotherapies to see what their thought can contribute to the study of rhetoric and what rhetorical theory and analysis can contribute to the study of psychotherapy. 20

As a critic it is not my intention to establish criteria for judging which therapy is "best" or "worst." For the rhetorical critic, what is important occurs within the situations and between client and counselor during their transactions. Sharf argues the methods developed for the analysis of public discourse may not be applicable to the interpersonal rhetorical situations:

... almost all contemporary critical approaches have emerged from the studies of public discourse. Many of these will not be directly applicable to nonpublic communication, and, new rhetorical methodologies will have to be created in order to better understand the material being examined. 21

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New methodologies can be created or old methodologies can be used in the analysis of interpersonal, and primarily counseling, rhetoric. There will be many results as rhetorical critics begin to analyze non-public forms of discourse. As these transactions are analyzed, one result of the criticism will be an increase in the scope of rhetorical criticism and the advancement of rhetorical theory. In addition, the counseling genre will be carefully scrutinized; and hopefully some insights into counseling theory and practice will be gained through the critical efforts. The focus of this chapter lies in the groundwork of the justification for the analysis of counseling theories in the hope of contributing to the ever-increasing body of rhetorical literature and theory.

In light of this focus, it is easy to agree with Wallace's conclusion: "the advisor and counselor, the psychiatrist, and the physician can profit from the rhetorician's art." Sharf reaffirms these benefits to other scholars and disciplines from rhetorical criticism. She argues, "... the many professors and academic disciplines that deal with non-public modes of discourse stand to benefit greatly from the unique perspective of the rhetorical analysis." For these benefits to become reality,

critics must be concerned with the clear application of traditional or newly-developed rhetorical standards to the rhetorical situation being investigated.

If, in fact, these critical efforts are to benefit the helping professions, the critical methodology must be carefully implemented. Phillips and Metzger offer a view of how a critical methodology might be employed. They claim, "We have not attempted, formally, to apply the principles of rhetoric to the study of this kind of talk because we felt that it did not meet the standards found in public discourse." The implicit assumption in this statement is for critics to take and utilize traditional critical methodologies when analyzing interpersonal rhetoric. This is only one approach and one not to be detailed in this study. Traditional approaches to criticism may be appropriate for public speaking situations, but may not be for the interpersonal counseling genre. Sharf offers a warning concerning the abandonment of historical rhetorical methodologies when she writes,

Current critical/analytical frameworks that have been used in the explanation and evaluation of public address need to be tested to find which can be adapted to a transactional perspective and conversational conventions.\(^\text{25}\)

The discourse to be analyzed must suggest the critical tools

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25. Sharf, p. 27.
and methodologies developed and used by the critic.

Whatever critical methodology used, the critic should be able to respond to the challenge issued by Phillips and Metzger. They claim, "Presumably, then a theory of interpersonal rhetoric should explain what goes on in an interpersonal exchange." Attempts will be made to answer this challenge for the counseling situation. One thing appears paramount for the critic of interpersonal rhetoric; that is whatever the methodology used -- there must be some latitude for the critic to adapt to the type of transaction investigated; the particular participant's rhetorical efforts and adaptations, and any limitations of the critical methodology. The methodology implemented places a "set of blinders" on the critic; therefore, if there were latitude included in the critical model the critic can attempt to overcome any potential limitations of that model.

**Developing Critical Models**

In a recent essay, Farrell describes critical models that may prove beneficial to the critical act. He argues, "... a model can be drawn from any source that promises to illustrate the phenomenon in question; it may be visual, pictorial, verbal-categorical, symbolic-mathematical, or whatever." The model to be developed in this research


will be an attempt to illustrate an approach to the rhetorical criticism of the counseling situation. Included will be a graphic representation of the relationship between client and counselor and an indication to the reader of the things to be aware of in a criticism of the counseling rhetorical situation. Farrell claims, "In other words, model criticism preports to draw some connection of analogy between the way an artifact of rhetorical communication functions structurally or operationally and the way some related specifiable process operates."28 This model of counseling rhetoric will be a graphic representation of the situation and the relationship between the client and counselor. This model will also include characteristics to be aware of in attempting to do a thorough analysis of counseling rhetoric.

There are some inherent dangers in developing a model for performing a rhetorical criticism. The primary danger of model criticism is the tendency to allow the critical model to determine what is analyzed and how the analysis is performed. Farrell warns, "While the bridging of communication theory and practice is one of the most promising features of such models, there is the occasional danger of substituting perceptual and explanatory closure for a careful reading of the work itself."29 This is an inherent

28. Ibid.
29. Ibid., p. 313.
danger and tendency in all critical models; however, models are beneficial, and sometimes necessary, in explaining complex rhetorical situations.

In implementing a critical model, a critic should not be totally locked in to any one particular viewpoint of the specific rhetorical situation. Farrell asserts, "The best model criticisms are thus able to show forth unanticipated features in even the most conventional communicative artifacts." The model to be constructed in this research for the criticism of counseling rhetoric will attempt to account for the many variables included in typical, and even atypical, counseling situations.

This model will attempt to offer a view of the entire counseling situation at any particular moment in time. Farrell argues, "Models are simplifications and sometimes fanciful and slapdash simplifications at that. And sometimes, a model may discount or trivialize the significance of social reality, merely through its associations." Models are still beneficial; with the primary benefit being allowance for the implementation of a method which recognizes all variables included in a particular rhetorical situation and any potential relationships between these variables that may develop.

30. Ibid.
II. The Critical Methodology: A Traditional Perspective

Much has been written regarding the focus and purpose of rhetorical criticism. Stewart states, "Rhetorical criticism is the study of man's past attempts to change the behavior of fellow man primarily through verbal symbols. . . ."\(^{32}\) In this view, critical inquiry becomes much broader than rhetorical scholars have defined it historically. Sloan, et al. argue, "Rhetorical criticism must broaden its scope to examine the full range of rhetorical transactions; . . . ."\(^{33}\) Interpersonal communication could be included in this "full range of rhetorical transactions."

Sloan, et al. further claim, " . . . rhetorical criticism may be applied to any human act, process, product, or artifact which, in the critic's view formulate, sustain, or modify attention, perceptions, attitudes, or behavior."\(^{34}\)

With this broad perspective for potential data for critical analysis, the critic might be in a better position to contribute to practical knowledge for potential rhetors. Studying a variety of rhetorical situations may permit the critic to

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34. Ibid., p. 220.
make broader claims after analysis about rhetorical impact and influence than if limited to public address. Sloan et al. further argue, "The emphasis on platform public speaking inhibits the critic's explorations of such obvious rhetorical transactions as small groups and confrontive interchanges."\(^{35}\) Rhetorical critics have emphasized the public orator and public speeches for too long. The rhetorical critic can use interpersonal communication as data for analysis and can make pragmatic applicable claims about the rhetoric of the situation after the analysis. One restriction on rhetorical criticism in the past has been its emphasis on the important event, the well-known orator, and the famous public rhetorical situation. Von Graber, in discussing the role of the rhetorical critic, claims, "The rhetorical critic should not be bound by a single goal, or even a set of goals for his criticisms may serve an almost infinite variety of purposes."\(^{36}\) If criticism is to serve a variety of purposes, then the rhetoric to be examined must be varied and different. Rhetorical critics should not emphasize any form of discourse for analysis; whether it be small group, one-to-one, or one-to-many. Critics should choose material to examine because they have certain research

\(^{35}\) Sloan, et al., p. 222.

interests of research questions for which they are seeking answers. Critics would pose different research questions in examining interpersonal rhetoric than if they were examining a public rhetorical situation.

Campbell would be supportive of criticism of interpersonal and small group rhetorical situations. She argues, "If criticism is to fulfill its functions, the rhetorical critic must proclaim: Nothing that is human symbolization is alien to me." Campbell's charge allows for the analysis of other forms of rhetorical discourse than the public speech. The counseling situation would be an example of interpersonal rhetoric available for critical investigation. All forms of "human symbolization" can be critically analyzed by the enterprising critic.

With an emphasis on any human symbolization for the critical enterprise, a shift of critical rhetorical theory seems necessary. Sloan et. al. hint at this shift in claiming, "... we regard as fundamentally important ... that rhetorical criticism (1) contribute to rhetorical theory and (2) illuminate contemporary rhetorical transactions." For criticism to contribute to theory, there needs to be a theoretical foundation for all critical analysis. Ochs and Burritt write, "... the rhetorical

38. Sloan, et. al., pp. 221-222.
critic must also be a theorist and must make a theoretical basis for his criticism clear to his audience.\textsuperscript{39} If the critic is contributing to rhetorical theory, then there must be a clear conceptual framework for doing criticism that can be clearly explained to the reader of the critical analysis. Critical methodologies not grounded in sound theoretical foundations do not result in "good" criticism. Von Graber reiterates this position in claiming, "\ldots each piece of criticism should exhibit its own methodological frame, a portion of which is established before the critic begins."\textsuperscript{40} If only a portion of the methodology is established prior to the critical act, the critic can and will remain much more flexible while performing the analysis. If an entire methodological framework were established prior to the critical endeavor and applied to the rhetorical situation, the critical work might appear very mechanical and unbending.

Theories of communication, rhetoric, and criticism need to be tested in the analysis of all forms of human communication. This study will attempt to apply various theories of rhetoric to the theories of counseling: a predominately dyadic transactional form of communication. Hopefully what


\textsuperscript{40} Von Graber, p. 208.
will emerge from this analysis will be a theoretically-based model of criticism for the counseling genre which can apply to counseling transactions.

Otis Walter reemphasizes the importance of a sound theoretical base for criticism when he writes,

We rhetorical critics must, ourselves, meet the responsibility of finding intensely worthwhile problems for research and of designing techniques to solve them, and not forever be looking to psychology, or linguistics, or semantics or group dynamics . . . or any other disappointing comets that in the past fifty years have appeared in our discipline. 41

Walter seems to be scolding critics for relying too much on other disciplines for theoretical foundations of criticism. Based on the past, this critique seems justified; however, through contemporary critical endeavors, the rhetorical critics may add to the theory of rhetoric that currently exists from an analysis of all forms of rhetoric. The critical methodology, grounded in a theoretical base, applied to rhetorical situations, adds to our theory of rhetoric. As Natanson points out:

The fundamental difficulty, it seems to me, that has confused the discussion is a failure on the part of the analyst to distinguish between the theory of rhetoric and the practice of rhetoric; the former involves ultimately a philosophy of rhetoric; the latter presupposes that philosophy and directs

its attention to the structure of rhetorical technique and methodology. 42

In concurring with Natanson, the possibility of using the critical analysis of rhetorical technique and method to examine the philosophy of rhetoric inherent in it seems impossible. The critic chooses methodologies that will illuminate answers to specific research questions; whether they be related to the philosophy of rhetoric or the practice of rhetorical techniques.

Once the critic develops a methodology, what does he or she do with it? One current view is expressed by Ewbank and Ewbank. They claim, "The function of the critic of rhetoric . . . 43 to enhance the appreciation and understanding of the components, techniques, strategies and achievements . . . in order to sustain and enhance the standards of rhetorical performance and acceptance." In accepting this view of rhetoric, the assumption is the critical effort will serve to enhance existing rhetorical standards. However, there are other functions of the criticism to be considered. Another function for the rhetorical critic is carefully outlined by Larson. She argues, " . . . the critic must have an object worthy of study; . . . the critic must have something worthwhile to

say about the object or phenomenon of the analysis."\textsuperscript{44}

Why should anyone be interested in studying counseling communication theoretically as it relates to a philosophy or theory of rhetoric? First, prior efforts to locate a philosophy of or theory of rhetoric have failed. There is no expectation on the part of this researcher, however, to discover a philosophy or a theory of rhetoric in counseling literature of client-counselor transactions. The expectations are to be able to contribute to existing theory of rhetoric and criticism. The theme of the 1977 Speech Communication Association Annual Meeting elicited several attempts by communication scholars to discover the center that holds our discipline together. The attempts illustrate one theme: there is no one philosophy or one theory of rhetoric, only attempts to add to existing philosophies or theories.

Second, the writings of counseling theorists have been largely ignored by rhetorical scholars. These writings are abundant with information regarding how people communicate with one another. Similarities seem to exist between theories of counseling and theories of rhetoric. In examining counseling theories, a critic is seeking an answer to the question: To what extent is the foundation of counseling theories grounded in theories of human rhetorical

communication?

In seeking answers to these questions, the implications of counseling theory for rhetorical research may be demonstrated. This research examines the relationship between theories of counseling and rhetorical criticism as well as the implications an analysis of these theories may have on the practitioner of counseling.

III. Methodology: Background Information

A critical methodology determines how to do criticism, exactly what to search for in the discourse and what to do with the data once collected. Many contemporary rhetoricians have written about what exactly a critic ought to do and what the critic should not do. Often, scholars have claimed merely describing the discourse is not rhetorical criticism. Brock claims, "Rhetorical criticism requires that a critic make a descriptive, interpretive judgment regarding the effectiveness of the rhetoric." At the basis of all rhetorical criticism is the description of the situation and all that is associated with it. Ewbank and Ewbank state, "Description is a necessary antecedent to and element of criticism." They are arguing that description of the

45. See Wayne Brockriede’s essay, "Rhetorical Criticism as Argument," The Quarterly Journal of Speech, April, 1974, pp. 165-174 for a more complete explanation.
47. Ewbank and Ewbank, p. 285.
situation forms the basis of all rhetorical criticism. Knepparth reemphasizes the importance of critical description in claiming: "The rhetorical critic studies discourse to know, first of all, what was said and how it was said." Providing a concise description of the situation and the rhetoric is a primary task for the critic in performing a rhetorical criticism.

A traditional classical view of criticism is provided by Hillbruner. He believes critics should consider the history of the occasion and the audience, the history of the times, a description of the speaker, some determination of the effects of the speech, and a description of the speaker's ideas. In traditional studies all of these matters are important in the early stages of the critical act. Description is the foundation for rhetorical criticism; however, the critic must go beyond providing mere description.

A "good" rhetorical critic goes beyond description and offers evaluations or judgments about the discourse being examined. Brock argues, "In executing rhetorical criticism, the critic not only describes man's rhetorical efforts but also makes interpretive judgments based on rhetorical norms


or principles." To make judgments, a critic needs clear criteria from the onset of the critical efforts. Sillars reiterates this position in arguing, "A standard notion of rhetorical criticism is that the rhetorical critic must do more than analyze the rhetorical act; he must judge." This judgment is essential if the critic is attempting to assist other scholars understand rhetorical processes. A lay person, is likely to view a critic as "expert," and expect the criticism to provide a perspective or view that is insightful and thorough.

The critic's choice of a methodology is important to the outcomes of the critical appraisal. The choice of methodologies forces a critic to a certain outcome. For example, if a critic chooses the traditional, classical view of criticism; the research questions will be different from a critic's questions who is employing a contemporary, non-traditional critical methodology. What rhetorical critics choose to analyze reflects their definition of rhetoric. Walter points out, "... where rhetoric goes depends on how we view it. Traditionally and correctly, rhetoric is not just an experimental discipline. It has been said to be a humanistic study." With an emphasis on humanism, the critical enterprise may broaden its scope.

52. Walter, p. 37.
to include all forms of rhetorical discourse.

IV. Counseling and Psychotherapy: More Than Semantics

There is an important need to establish the parameters for the study of counseling rhetorical situations. First, the number of counseling theorists suitable for studying is considerable, so five major therapists and counselors have been selected for this investigation. Each of these theorists has contributed significantly to the body of counseling literature and theory. Included are: Robert Carkhuff (specialist in human relations training), Gerard Egan (expert in encounter groups), Albert Ellis (founder of Rational Emotive Therapy), Frederick Perls (founder of Gestalt Therapy), and Carl Rogers (founder of Client-Centered Therapy). A study encompassing the totality of counseling theories is not the function or scope of this study. Because the terms counseling and psychotherapy are often used interchangeably and because both forms of communication are interrelated, a distinction must be made between the two.

Second, there is a clear distinction between counseling and psychotherapy. Psychotherapy is a more intensive psychological investigation of the client than is counseling. Brammer and Shostrom write, "... psychotherapy emphasizes depth of involvement in the personality and is more concerned with alleviating pathological conditions, where as
counseling is not so deep." Counselors, in being honest to themselves and their clients, refer clients to psychotherapists for more intensive treatment. Counseling has been defined by many theorists; perhaps the most complete is offered by Shertzer and Stone, in claiming,

Counseling has been used to refer to a wide range of procedures including advice giving, encouragement, information giving, test interpretation, and psychoanalysis. H.B. and A.C. English define counseling as "a relationship in which one person endeavors to help another to understand and solve his adjustment problems." They point out (1) that areas of adjustment are often indicated, . . . (2) that reference is usually to helping "normal counselees" but creeps imperceptibly into the field of psychotherapy, and (3) that while everyone occasionally undertakes counseling the word is preferably restricted to professionally trained persons.

Shertzer and Stone attempt to establish some parameters for the practice of counseling. First, they imply a distinction between counseling and psychotherapy and state that counseling "creeps" into psychotherapy. This act of "creeping over barriers" implies that a difference exists. Indeed the distinction between counseling and psychotherapy exists and is more than a semantic one. Osipow and Walsh state,

Counseling is seen as an attempt to facilitate the learning process by focusing on the relationship between the individual's overt responses and his environment in order to aid the development process and broaden the individual's problem-solving and coping response repertoire.

This is not an attempt to belittle the benefits of counseling rhetoric upon the client. Indeed, the distinctions between counseling and psychotherapy are real and are explained in the counseling literature.

Second, Shertzer and Stone limit counseling to the practice of helping another person only by a professionally trained individual. Arbuckle believes counseling is "a warm relationship in which the counselor, freely and completely, without any ifs or buts, accepts the client as a worthy person." This premise forms the basis of all humanistic counseling. He further writes, "Counseling, then, is a process which takes place because of the relationship between two people. It is in the uniqueness of this relationship that the individual called the client begins to see things he never saw before." This definition could apply to the practice of psychotherapy as well.

Are counseling and psychotherapy the same? Certainly not! What then causes the confusion? Perhaps some


57. Ibid., p. 72.
difficulty about differentiating between counseling and psychotherapy comes from the fact that people are hesitant to admit they are in psychotherapy. They will admit to being involved in a counseling relationship; for the connotations attached to counseling are safer for people than those meanings attributed to psychotherapy.

Even with these problems arising from lay persons' definitions of counseling and psychotherapy, professionals realize the danger of confusing the practice of counseling and psychotherapy. Albert suggests, "the more the 'experts' seek to define counseling and psychotherapy differentially, the more the two areas seem to bend and overlap." 58 As these two helping professions overlap, Albert sees some inherent dangers. He argues, "If . . . counseling is essentially -- in many functions, at least -- a form of psychotherapy, we [counselor educators] are permitting personnel with dangerously inadequate training to attempt salvage operations in water beyond their depth." 59 The amount of training is not the only distinguishing factor between counselors and psychotherapists. The kind of training undertaken by these two helping professions remains a major distinction. Osipow and Walsh explain, "Too often

59. Ibid., p. 21.
it is assumed either that trainees already possess certain basic counseling skills, such as the ability to listen carefully, and the ability to ask sensible behavioral questions, or that they will naturally acquire these skills over time without special attention.\textsuperscript{60} Training is essential for trainees to acquire the rhetorical skills necessary for effective counseling. Osipow and Walsh reiterate this when they claim:

\begin{quote}
After the selection of potentially effective and responsible counselor trainees, the next step in insuring ethical and competent counseling is teaching the prospective counselors not only the "what" of counseling, which tends to be highly emphasized in current programs, but also the "how" of counseling.\textsuperscript{61}
\end{quote}

The "how" of counseling is grounded in the ability of the counselor to communicate with the client. The "how" of counseling is determined by how well the counselor implements rhetorical strategies of the particular theory or theories being utilized. The educators of potential helpers prepare them to be competent in different aspects of the human psychic. These varying aspects of the human psychic used in the preparation of counselors and psychotherapists is, perhaps, the major distinction between counseling and psychotherapy. Brammer argues, "Psychotherapists generally aim at personality organization at relatively deep levels

\begin{footnotes}
\item[60] Osipow and Walsh, p. 130.
\item[61] Ibid.
\end{footnotes}
of personality, whereas counseling is more concerned with the denouncement of incomplete maturing or learning processes."

The depth of analysis is the distinguishing feature as Brammer differentiates psychotherapy from counseling. He further argues, "Thus, psychotherapy emphasizes depth of involvement in the personality and is more concerned with alleviating psychological conditions, whereas counseling is not so deep." Besides different levels of analysis, Brammer views psychotherapy being longer in duration than counseling by claiming: "Counseling, consequently, is shorter in duration than psychotherapy." These two distinctions between psychotherapy and counseling are warranted and justifiable.

The focus of this study is on the work of humanistic theorists, primarily psychotherapists but ones who have had a great deal of influence on the practice of counseling and in the preparation of counselors.

V. Research Procedures

The data for this research will be taken from two separate, yet interrelated areas. A major source of the data will be the counseling theories presented by each of

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63. Ibid., p. 8.
64. Ibid.
the theorists. The importance of a theory to a practitioner of counseling can be demonstrated. In counseling, the theories are evident and are reflected in the rhetorical strategies of the counselor in transacting with the client. The second data source will be actual counseling transactions between counselor and client.

Second, after describing the theories and their contributions, a demonstration of the similarities and differences in these theories will be presented. Each theorist has a similar view of the helping process; and this helping process is the center around which each of these humanistic counseling theories revolves. The core of any counseling relationship is helping; then the critic ought to look at the rhetorical transactions to see if they are "helpful" for the client. In each theory of counseling, the statements made by the theorist will be indicative of "how" a counselor should help a client. The judgments rendered regarding the similarities of the theories can provide additional information as attempts are made with which to construct a critical methodology to evaluate counseling rhetoric.

Third, it seems improbable, that one methodology could apply to this critical endeavor. Taking one methodology into a critical appraisal limits the kinds of insights a critical work may yield. Realizing the limitations of choosing one critical methodology, many questions can be posed. From the answers to these questions, the necessary
information may be obtained to provide the adequate method to criticize counseling rhetoric.

Finally, some research questions emerge as original tasks for the rhetorical critic of counseling rhetoric. Others may emerge as the criticism of the theories and/or transactions is completed. The questions are as follows:

1) What do major counseling theorists have to say about the communication process?

2) What do counseling theorists say about how a counselor ought to communicate with a client rhetorically?

3) How can counseling discourse be described and appraised?

4) What new information and/or insights can be drawn about counseling rhetoric from rhetorical criticism?

5) What implications seem evident from a rhetorical criticism of counseling discourse for counselors and rhetoricians?

VI. Selection of Pertinent Counseling Literature

Carl Rogers in his humanistic theory of counseling, argues that communication is an important component in the overall helping process. He claims,

It may seem curious that a person whose whole professional effort is devoted to psychotherapy should be interested in the problems of communication. What relationship is there between providing therapeutic help to individuals with emotional maladjustments and the concern
of this conference with obstacles to communication? Actually the relation­ship is a very close one indeed. The whole task of psychotherapy is the task of dealing with a failure to communicate.

These remarks are indicative of Rogers' concern with communication variables within counseling. The key to successful counseling may be effective communication skills.

It seems as though Rogers has discovered the core of the counselors' dilemma. That is: Does a person have to be an effective communicator in order to be an effective counselor? By effective, I mean being able to offer strategies and insights to the client so that he or she can overcome personal difficulties. Apparently, no one counseling theory produces more effective counselors than any other. Citing Rogers again,

The task of psychotherapy is to help the person achieve, through a special relationship with the therapist, good communication within himself. Once this is achieved he can communicate more freely and more effectively with others. We may say then that psychotherapy is good communication, within and between men. We may also turn that statement around and it will be true. Good communication, free communication, within and between men, is always therapeutic.

He believes that the key to effective therapy is good, clear communication. Others, too, recognize the importance of

66. Ibid., p. 330.
effective communication in counseling. Crowley and Ivery emphasize communication skills being taught by counselors to clients. They contend, "Teaching clients effective communication skills has become an increasingly important function of the counseling psychologist." Crowley and Ivery do not conclude with the responsibility of teaching effective communication skills to clients. They are interested in what constitutes effective communication for counselors. They argue, "... it would seem that more facilitative communication can be distinguished from less effective communication by the presence of appropriately referred emotional expressiveness." It becomes apparent that counselors and counseling theorists are concerned with their communication skills as they relate to their professional responsibilities as counselors.

Carkhuff emphasizes the role of communication in successful counseling as he demonstrates the importance of the individual's responses within counseling transactions. He claims:

... responding prepares us for initiating. Responding involves seeing the world through the eyes of others. Initiating involves seeing the world through your own eyes ... We must see the world through their [client's] eyes before we can filter their

68. Ibid., p. 271.
experience of it through our eyes. Only by responding before we initiate can we hook up our experiences — our parenting, our teaching, our counseling — with their experience. 69

Responding, or feedback, is included in complete models of the communication process. Ellis, in his work on Rational-Emotive Therapy, recognizes the importance of responding to a client's statements appropriately in the counseling relationship. He argues:

It is my contention, in other words, that all effective psychotherapists, whether or not they realize what they are doing, teach or induce their patients to reperceive or rethink their life events and philosophies and thereby change their unrealistic and illogical thought, emotion, and behavior. 70

Others, too, have contemplated the relevance of communication to effective counseling. In determining the role of communication in the success or failure of counseling, Egan discusses the skills necessary to be a good communicator. He assumes good communication will be more effective for the counselor than "poor" communication in helping clients. Egan states, the crux of counseling is, "... the ability to act in a facilitative or helping way in social situations [and this] is called communication." 71 By acting as a


facilitator, the counselor is attempting to help the client relearn methods of dealing with situations which have previously resulted in experienced mental difficulties for the client. Osipow and Walsh write, "Counseling, in facilitating the learning process, attempts to help the individual acquire and accumulate significant responses that he may implement under different conditions" and with a different population of significant others. 72 Realizing, from a client's point-of-view, counseling is a learning process, Osipow and Walsh contend, "The counselor's general goals are to identify the inappropriate behavior, identify appropriate behavior to replace it, and devise a learning program to accomplish the replacement." 73 The learning that occurs within counseling is determined by the effectiveness of the transactions between client and counselor. The success or lack of success of counseling may be attributed to the quality of communication between participants in the situation. Egan further defines what a "good" communicator is when he claims:

A good communicator, then exercises agency /initiative/ in a number of ways: He communicates to others the fact that he understands them from their own frame of reference. He uses understanding of what is functional and dysfunctional in the lives of others to help them uncover areas that need concrete exploration. His being in touch with himself allows him to reveal himself to others whenever this is

72. Osipow and Walsh, p. 11.
73. Ibid., p. 62.
appropriate. He challenges others with care and understanding. He collaborates with clients in the elaboration and implementation of action programs. In a word, the good communicator is an agent rather than an observer.  

The emphasis on effective communication skills by counseling theorists is echoed by Maslow:

> The communication relationship between the person and the world is a dynamic one of mutual feelings and lifting-lowering of each other. . . . A higher order of persons can understand a higher order of knowledge, but also a higher order of environment tends to lift the level of the person, just as a lower order environment tends to lower it. They make each other like the other. These notions are also applicable to the interrelationships between persons, and should help us understand how persons help form each other.  

The counselor must be sensitive to the fact that communication between counselor and client can shape the personality of the client. According to Maslow, if the counselor's communication is of a higher order than the client's level, it will raise the client. If it is of a lower level, it will probably tend to lower the client. Maslow is not emphasizing any particular methodology of counseling, but that communication between client and counselor determines the success or failure of counseling.

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The realization by counselors that communication is basic to their effectiveness is summarized by Rosenblatt. In writing about his experiences as a counselor, he claims, "Counseling, therefore, involves dialogue. It is in the present and appears to be a by-product of an honest and open relationship." The emphasis on an open and honest relationship is the core of humanistic psychology. All of the material reviewed for this study are major works of prominent counseling theorists. The list includes:

<table>
<thead>
<tr>
<th>Author</th>
<th>Works</th>
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<tbody>
<tr>
<td>Robert Carkhuff</td>
<td>Helping and Human Relations (Volumes I &amp; II)</td>
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<td>The Skills of Helping</td>
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<td>Beyond Counseling and Therapy</td>
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<td>Gerard Egan</td>
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<td>Encounter: Group Processes for Interpersonal Growth</td>
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<td>Albert Ellis</td>
<td>Reason and Emotion in Psychotherapy</td>
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<td>A New Guide to Rational Living</td>
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VII. The Critical Investigation

The criticism of counseling dialogues can be accomplished in three phases. First, a major task of the researcher is the investigation and analysis of counseling theory. In describing and analyzing such work, the rhetorical critic can make judgments about the theory for supplying a set of critical standards.

Second, once the description and analysis of counseling theory is complete, attempts could be made to merge this with existing critical methodologies. In combining these two separate, yet similar, areas, the historical tradition of criticism serves as the foundation for the innovative critical endeavors. To divorce the criticism of interpersonal rhetoric from the classical tradition of criticism seems unprofitable and unwarranted. With a historical foundation, combined with the theoretical assertions of counseling theorists, a critical model may be developed to examine these intimate counseling transactions. Transcripts of
these conversations could come from several sources: (1) actual counseling sessions; (2) transcriptions of counseling situations used in textbooks; and/or (3) transcripts from demonstration counseling tapes as prepared by the counselors whose theory provided part of the data for this analysis.

Finally, the standards provided from the analysis and merging counseling and critical theories can provide the foundation for a criticism of the counseling dialogues and the model of criticism.

VII. Summary and Conclusion

By refocusing our definitions of rhetoric, it will allow us to pursue the study of interpersonal rhetoric. For too long, rhetorical scholars have largely ignored interpretations of rhetoric that included non-public forms of discourse. As Sharf explains, "... a functionally based definition of rhetoric provides the possibility of considering nonpublic discourse as if it were rhetorical." 77 Interpersonal situations provide a wealth of data for rhetorical critics. The tradition of limiting rhetorical examinations to famous speeches, famous speakers, and/or historical situations must be reexamined. As Sharf argues, "Rhetorical theory and criticism have done little with the idea of the relationship dimension of rhetorical discourse." 78

77. Sharf, p. 29.
78. Ibid., p. 27.
Relationships are primarily built in interpersonal communicative situations, as opposed to public situations. A prime example of interpersonal rhetoric with a strong goal-orientation is counseling.

One aspect of the counseling situation is the theory used by the practicing counselor. The relationship between theory and practice is important. Osipow and Walsh illustrate this point:

The question of the role of theoretical foundations for counseling has been discussed and debated voluminously. These debates have centered about two major issues. The first issue concerns the particular usefulness of theory in general for the counselor. In what way is the practitioner able to perform his service more effectively if he has had a set of guiding theoretical principles? The second issue concerns the question of whether an adequate theoretical formulation for counseling exists, and, if so, which of the many theoretical proposals has the most to offer the counselor?

Once a theory is examined in light of the actual practice of counseling, the critic ought to examine the rhetorical implications of the transactions between the client and the counselor. Osipow et. al. state, "Research supports the idea that the quality of the counseling relationship is related to positive outcomes in counseling. Regardless of one's counseling theory, counselors need to show a level of understanding, respect, and acceptance of

79. Osipow and Walsh, p. 3.
the client as a person." \(^{80}\) The focus of this initial research is on the communication processes that occur within the counseling situation. If rhetorical critics studied the effects of counseling, there would be two likely outcomes: (1) less emphasis on the rhetorical processes that occur within the situation; and/or, (2) the outcomes of counseling have too many potential contributing factors to claim the rhetoric of the counselor was the single-most determining factor. It is difficult to prove the correlation between a counselor's rhetoric and the success or failure of counseling.

Finally, by opening counseling rhetoric to critical examination, a reexamination of our rhetorical roots is necessitated. For example, the definition of rhetoric and what it includes and excludes would require further exploration and redefinition. Secondly, rhetorical critics would test existing critical methodologies or create new ones to be able to analyze the new rhetorical data bases. Critics would have a larger data base to examine for validating rhetorical theories and practices.

Perhaps, in adopting the definition of rhetoric offered by Morley, scholars can justify analysis of all forms of discourse and recognize them as rhetorical situations. He claims, "... rhetoric is the art of

learning; for it is through rhetoric that we gain our understanding of the world around us.\textsuperscript{81}

IX. Preliminary Research Outline

Chapter 2 -- examines the writings of Gerard Egan and Robert Carkhuff in a descriptive fashion. As a theorist, Carkhuff is very basic and his theory of helping is applicable across theoretical perspectives. He is looking at the essence of communication as it operates in helping, interpersonal relationships. Carkhuff draws a great deal of his philosophical orientation from the writings of Carl Rogers.

Gerard Egan is also concerned with and interested in the communication dynamics that operate in helping interpersonal transactions. In utilizing information from Carkhuff, Egan attempts to further operationalize the essence of helping skills -- the communication between participants.

Neither of these two theorists promotes a counseling theory, \textit{per se}. Instead they try to analyze counseling theories and practitioners in helping situations. Brief summaries of their major theoretical and practical contributions to the practice of helping will be provided.

\textsuperscript{81} Don Morley, "Rhetoric as the Art of Learning: An Interpretation of Robert M. Prisig's Zen and the Art of Motorcycle Maintenance," in Conference in Rhetorical Criticism edited by Sharon L. Meier (Hayward, California: California State University, 1971), pp. 32-33.
Answers to the following questions are sought:

1) What do major counseling theorists have to say about the process of communication?

and

2) What do counseling theorists say about how a counselor ought to communicate with a client rhetorically?

Chapter 3 — provides an analysis of the counseling theories of Albert Ellis, Frederick Perls, and Carl Rogers. Each of these counseling theorists has developed a unique and innovative way on how to do counseling and therapy. Perls, Rogers, and Ellis have posited statements concerning a theory of a "healthy" personality and have practiced their theories with clients in actual counseling situations.

The major theoretical positions of each theorist will be presented in summary fashion. The questions this chapter examines are:

1) What do major counseling theorists have to say about the process of communication?

and

2) What do counseling theorists say about how a counselor ought to communicate to a client rhetorically?

Chapter 4 — offers preliminary criticism of counseling. The data for this chapter come from training and demonstration counseling material provided by each of the theorists. From this analysis, a model of rhetorical
criticism will be developed to assist in the evaluation of counseling rhetoric. The answer to the following question will be discussed in this chapter:

3) How can counseling discourse be described and appraised?

Chapter 5 -- Conclusions from the rhetorical analysis of counseling theories and counseling dialogues is drawn. The applicability of counseling theory to serve as a basis for critical rhetorical analysis will be discussed. Claims drawn from the investigation of counseling theory and dialogues are merged with the standards of rhetorical criticism in order to develop a critical model. The following research question is faced:

4) What new information and/or insights can be drawn about counseling rhetoric from rhetorical criticism?

If rhetorical theorists are accurate in their consensus approach to criticism, the next phase of the research is an evaluation of the counseling theories as they relate to rhetorical communication. The relationship between counseling theories and rhetorical communication is discussed to generate a model of criticism.

The final section of this chapter is an application of the critical model to an actual transaction between a client and a counselor. This transaction is separate from the dialogues used to construct the critical model in Chapter 4.
Chapter 6 -- From the previous chapters, assertions regarding the benefits of this model are made along with suggestions of potential applications to other forms of interpersonal communication. The implications of this research on contemporary rhetorical theory and practice are discussed.

The following research question is the focus for this chapter:

5) What implications seem evident from a rhetorical criticism of counseling discourse for counselors and rhetoricians?
CHAPTER 2

AN INTRODUCTION TO COUNSELING AND THE

THEORIES OF ROBERT CARKHUFF AND GERARD EGAN

I. Introduction

Each theorist chosen has a unique perspective of communication in a counseling situation. Carkhuff and Egan each have developed theories and programs for helping other persons. Their theories, techniques, and projects have been adopted nationally by counselors and counseling training programs. The theories and techniques taught and practiced by Carkhuff and Egan will be examined as they apply to counseling rhetoric.

II. The Counseling Process: The Theorists' View

Although each theorist is a psychotherapist, each also has a unique and individual idea for counseling. The commonality demonstrated in each of these theorists is the concern for improvement of a client's self image. This respect for the individual is the humanistic thread that unifies each therapist. Each therapist views the
counseling situation from the humanistic position; but the content of the counseling situation differs drastically depending on the strategies employed by the counselor. A major difference between the two is that each individual theorist approaches counseling with a different perspective.

Egan views counseling as a small percentage of the totality of interpersonal situations when he writes, "Everyday interpersonal relationships are characterized by more mutuality than is the helping or counseling process." Egan further states, "Friends help each other, while, in more formalized helping relationships, roles are more clear-cut: one is the helper or counselor and the other is the helpee or client." With this bias, Egan exhibits a low opinion of trained professionals in counseling relationships. As Egan states, "There are many professional helpers with the proper credentials (degrees, licenses, and so on) but without essential skills." Egan believes counseling, as currently

1. As Makay and Gaw write in their book, Personal and Interpersonal Communication, "A statement by Edwin Wilson, former Director of the American Humanist Association, seems to sum up the views we've shared with you about humanism: 'One thing can be said of all Humanists that are worthy of their name: their central concern is for man, his growth, fulfillment and creativity in the here and now.'" (p. 7).


3. Ibid.

4. Ibid., p. 18.
practiced, is poor as the result of the lack of competence in using proven communication skills.

Criticism of counseling is not unlike criticism of traditional psychotherapy. For example, when criticizing psychoanalysis, Perls wrote, "The great error of psychoanalysis is in assuming that memory is reality." A therapist's over-emphasis of past experiences is a humanistic psychologist's major criticism of psychoanalytic techniques. For instance, Ellis believes psychoanalysis helps a client deal with the past by forcing the client into the here-and-now. In emphasizing rational emotive psychotherapy, Ellis writes,

> Psychotherapy today is, in many instances one of the most wasteful, ineffective modes of treatment ever invented — mainly because it tries to help most clients function more effectively with ill-founded philosophies of life instead of compelling them to face reality and give up these views.

As Perls and Ellis believe, the important process in counseling is for the client to deal with the problems in the here-and-now. Differing from psychoanalytic treatment they contend the past has little bearing on what is occurring "now" in the client's life.

Rogers takes a more encompassing view of therapy in writing, "It is one method, albeit a significant method, of dealing with the multitude of adjustment problems which

cause the individual to become a less useful, less efficient member of his social group." Counseling is only one method which has been practiced for many centuries.

In attempting to explain counseling as a person-centered activity, both Rogers and Egan emphasize the skills the counselor needs to develop. Egan argues, "... the counseling process should center on the person rather than on the person's problems." Treating the person and treating the problems encountered are two separate approaches. Treating the person is the key to humanistic counseling and humanistic psychotherapy. Rogers writes, "... the basic discovery of psychotherapy seems to me, if our observations have any validity, that we do not need to be afraid of being 'merely' homo sapiens." For Egan and Rogers, being human as a counselor is essential for successful counseling.

In a more encompassing view of therapy than those proposed by Rogers and Egan, Perls viewed the counselor being directive with the client to assist them through the difficulties now being faced. Perls wrote, "A major problem for all forms of psychotherapy is to motivate the patient to do what needs to be done." For Perls, motivation is the key to

8. Egan, The Skilled ... p. 33.
counseling; for Ellis and Rogers, a key component in counseling is learning. Ellis believes the major task for the client is to relearn a rational way of living. He argues, "One of the advantages of intensive psychotherapy lies in its repetitive, experimenting, revising, practicing nature."11 Through repetition, experimentation, revision and practice a client may learn during counseling. As a method of learning, counseling adopts a new perspective, one closely aligned with the humanistic thrust of each theorist. Ellis contends:

The essence of humanism, in both psychological and ethical areas, is that man is fully acknowledged to be human -- that is, limited and fallible -- and that in no way whatever is he superhuman or subhuman.12

This position reiterates Rogers' view that a counselor should not feel limited by being "only human." Others have a different view of the counselor and, as a result, counseling.

Carkhuff views the counselor as a poorly trained individual attempting to offer assistance to a client. He argues:

There is little evidence to indicate that persons in professional trainee programs are being trained to function effectively on in any dimensions related to constructive client change over very long periods of training.

In another text, Carkhuff reiterates his position, that a counselor practicing helping skills on unsuspecting clients, is misinformed, poorly educated, and lacking in skills and understanding necessary for helping. Carkhuff comments: "If counselors and psychotherapists functioned in real life the way most of them do in the therapeutic hour, they would be patients."\(^{14}\) With these criticisms of the counselor, his or her ethos becomes suspect. Ethos is the rhetorician's term for the audience's image of a rhetor's character, intelligence, goodwill, expertise, trustworthiness, authoritative ness, and sensitivity.

**Ethos of the Counselor**

Are Carkhuff and Egan's attacks warranted? Perhaps these attacks may be integrated into other perspectives of ethos of the counselor.\(^{15}\) In adding these insights to the attacks of Carkhuff and Egan, perhaps the reader might agree with the attacks leveled on the practice of counseling and psychotherapy. Ellis also discusses the counselor's ethos in arguing, "... it is likely that most clients, even before they arrange to see a given therapist, assume that he is more effective in his way of life as they are and it should hardly come as a great surprise to them when this actually proves to

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15. Ethos, or source credibility, has been discussed since Aristotle. It has been noted that the "ethos" of a rhetor can effect the audience's perception of the rhetor's message.
be the case." Ellis believes it is accurate to assume the client is less effective in dealing with life situations than is the counselor. Perls, too, attributed a great deal of ethos to the counselor when he contended, "Gestalt therapy makes the basic assumption that the patient is lacking in self-support . . . ." With the client lacking self-sufficiency, a counselor becomes a source of needed support.

Although a client may not know what ethos is, he or she recognizes the fact that a counselor is the person sought for help. As a result, the perception of the counselor is one of a more competent, more qualified, and better equipped individual necessary for the client's growth. Other aspects of ethos (trust, knowledge, integrity, and believability) emerge as the relationship progresses. However there is an initial impact of the client's perceived ethos of the counselor.

Perhaps Carkhuff may be skeptical of current counseling practices, but his perspective is important to be aware of and relevant in light of the assumption that all persons can learn helping skills. Others view counseling as a learning process, especially for the client. Rogers writes, "Another way of looking at this process, this relationship, is that it is a learning process by the client."

Counseling as a Learning Process

Counseling consists of introspection where a counselor assumes the client possesses innate powers and capabilities of self-help with minimal facilitation and direction. Ellis believes all counseling teaches clients new methods of behavior. He argues:

It is my contention, in other words, that all effective psychotherapists, whether or not they realize what they are doing, teach or induce their patients to reperceive or rethink their life events and philosophy . . .

Perls concluded counseling is a way of learning for the client to change their psychological health. He contended:

So what we are trying to do in therapy is step-by-step to re-own the disowned parts of the personality until the person becomes strong enough to facilitate his own growth, to learn to understand where are the holes, what are the symptoms of the holes.

To Perls, Gestalt Therapy teaches the client to recognize feelings, thoughts, and emotions as well as their origins.

To conclude, counseling when viewed as a learning process, places the majority of the responsibility for learning on the counselor. If this claim is accurate, counseling may be thought of as a series of rhetorical strategies that enhance client learning.

The Role of Communication in Counseling

Carkhuff believes helping is completely reliant upon the communication activities of the client and counselor. He writes, "Effective communication encourages both parties to risk their best rather than accepting the certainty that comes with being less than they can be with one another and themselves." The quality of communication between counselor and client forms the basis for evaluating the success of failure of a helping relationship. The quality of communication separates counseling from other interpersonal communicative situations.

Primarily, there are two kinds of counseling -- directive and non-directive. The global terms directive and non-directive may be misinterpreted as a result of the connotative meanings ascribed to them by counselors. Historically, non-directive counseling was founded by Carl Rogers as a facilitative approach to helping people overcome mental illness through self-initiated, facilitated counseling. In this research when the term "non-directive" is used to describe counseling; the more global term "facilitative" may be used to better understand the type of counseling process being discussed. When using the term "directive" to describe the counseling processes promoted by Albert Ellis and Fritz Perls, the term "confrontive" may be substituted to better describe

the rhetorical communicative strategies used by the counselor in these counseling situations.

The effectiveness or success in counseling situations seems directly related to the quality of the communication between the participants as opposed to the type of counseling technique. Egan views counselor skills as a combination of directive and non-directive approaches to counseling. He views the directive approach as a later step in counseling following the non-directive initial steps. He contends,

The completely nondirective counselor . . . assumes that if he helps the client explore his behavior and to begin to understand himself, constructive forces that are somehow lying dormant in the client will be released. The client, once these forces have been released will go on to change his behavior and live more constructively. 22

There is more to helping than the initial non-directive rhetorical strategies. Egan believes there is also the need for directive rhetoric. He argues:

... the completely directive counselor . . . listens to the client's story and then begins, almost immediately, to give the client advice. He assumes that the client does not know what to do about his problems. In a sense, the highly directive counselor sees the client as a problem rather than as a person. 23

Egan combines the directive and non-directive approaches to counseling. If there is a developmental approach to counseling it emerges in the rhetorical strategies of trying

23. Ibid.
to help the client through the implementation of specific counseling skills. For each of these theorists, counselor skills reflect a humanistic orientation to helping.

**The Foundation of Humanism**

From a humanistic perspective it is important the individual client be central to any counseling approach. Ellis argues:

> Nearly all systems of psychotherapy hold that the individual is worth-while and can esteem himself because he discovers how to relate to others and win the love he needs and/or learns to perform adequately and to achieve his potentials for functioning.

Carkhuff argues current psychoanalytic systems are not client-centered and further contends no approach accounts for all client needs, attitudes, beliefs, and values. He writes,

> To the extent that all therapeutic processes inherently are client-centered in that they occur for the benefit of the client, none are truly client-centered in the sense that the conditions they institute are often independent of the client's needs and attitudes.

It seems imperative that a client-centered counseling approach be concerned with all facets of the client. People

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24. For a thorough analysis of humanistic psychology see Humanistic Psychology: A Sourcebook edited by I. David Welch, George A Tate and Fred Richards (Buffalo: Prometheus Press, 1978). Especially read essays, "The Humanistic Perspective" by James Klee (pp. 3-12); "The Third Force in Psychology" by J. Bugental (pp. 13-22); and "Some Questions and Challenges Facing a Humanistic Psychology" by Carl Rogers (pp. 41-46).

25. Ellis, Humanistic . . . p. 65.
in need of counseling are served by the practitioners with a variety of approaches. A major question not yet discussed by any theorist is: how can we evaluate the practice of counseling separately from the theories of counseling.

II. Counseling Theories

In this section, Robert Carkhuff and Gerard Egan will be discussed separately. The major reason for separating them is to get a microscopic view of the theoretical positions of each, and thus analyze their positions ultimately to help in fashioning a model of rhetorical criticism.

A. Robert Carkhuff: The Helping Relationship

Core Conditions

The major thrust of Robert Carkhuff's theory is assisting potential counselors in improving their skills through a series of core conditions. Carkhuff argues, "... helping is a developmental process." If counseling is developmental, the relationship progresses through these core conditions. Carkhuff contends:

Perhaps the most critical variable in effective counselor training is the level at which the counselor-trainee is functioning on those dimensions related to constructive helpee change. In relation to helpee change research has led us to discern what we term both facilitative and action-oriented interpersonal dimensions (empathy, respect, 

correctness, genuineness, self-disclosure, confrontation, immediacy) as the critical ingredients of effective interpersonal processes.\(^\text{28}\)

To Carkhuff a person who can master these core conditions may be more effective than persons not possessing these skills in assisting the client and maintaining interpersonal relationships. He contends, "Those core conditions that have received the most imposing support are those involving the levels of empathic understanding, positive regard, genuineness, and correctness or specificity of expression."\(^\text{29}\)

Each of these core conditions is humanistic in nature and similar to the client-centered approach to counseling. Carkhuff states, "The nondirective or client-centered approach concentrates upon empathy, warmth, and unconditionality.\(^\text{30}\) If a counselor is able to master these conditions through training programs, he or she might be better able to help a client.

**Effective Helping Skills**

In addition to these core conditions, Carkhuff discusses other things included in the helping skills of a counselor.

He writes,

\[\ldots\text{the effective helper may draw from a variety of systems in helping to personalize the understanding of the helpee.}\]

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Unfortunately, the study of counseling systems alone does not translate readily to skills that benefit the helpee.\(^{31}\)

Carkhuff decides having a theoretical knowledge of counseling cannot be the sole determinant of effective counseling. Emphasizing a theoretical foundation is a major criticism of Carkhuff concerning the "state of the art" of counseling. He seems to imply that theoretical skills are all many practitioners of counseling possess.

Carkhuff proposes practical skills for the potential counselor or helper to master. He believes that there is not a theory of counseling more effective than any other approach. He contends, "... the most effective helpers need no system, they draw upon all systems and create their own to meet the way unique and individualized programs that will enable helpers to function more effectively."\(^{32}\) He reiterates this position in stating, "The current proliferation of psychotherapeutic theories is a direct reflection of the inability of any one theory of counseling to prove itself universally correct and useful."\(^{33}\)

**Communication Skills in Counseling**

Carkhuff believes the basis for successful counseling is an effective, open communicative situation between the client

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and counselor. To create this open, facilitative communication pattern, Carkhuff argues the most important ingredient being the core condition of empathy in writing, "Empathic understanding, in turn is the key ingredient in the establishment of a viable communication process." Empathic understanding must be communicated to the client if it is to effect client behaviors.

Without effective and thorough responses to the client, counseling cannot progress. Carkhuff argues the counselor learns appropriate responses to client statements in writing, "Responding remains the cornerstone of effective helping." In responding, the counselor communicates empathy, understanding, and a humanism that makes him or her more effective. Carkhuff contends, "Since the purpose of empathic responses is, after all, to communicate to the helpee in a manner that the helpee is best able to employ for his own purposes, then the helper's language must reflect his ability to assume the helpee's frame of reference." With empathic responses the counselor is better able to communicate the other conditions necessary for effective interpersonal relations and counseling.

34. Carkhuff, Helping and Human(II) . . . p. 96.
It seems plausible that the emphasis on accurate responding makes counseling an if-then continuum. By an if-then condition, the client communicates to the counselor who appears "programmed" to respond with a range of rhetorical strategies at his or her disposal. Carkhuff contends, "Responding involves responding to content, feeling, and feeling and content together."\(^{37}\) In attempting to accurately respond to the content and feeling in a client's message, the counselor engages in empathy. Carkhuff defines empathy as, "... experiencing another person's world as if you were she."\(^{38}\) Responding to the content of a message may be easier for the counselor because the content is usually straightforward, thorough, and is as complete as the client desires. Responding to the feeling interjected by the client is another matter and it takes more effort by the counselor and requires attention to how things are said. Brevity, accuracy, and clarity are all components of effective counselor responses.

There are other conditions related to counselor responses in counseling. Carkhuff writes, "Formulating the response in such a way as to highlight and personalize the common or dominant themes of the helpee's expressions about herself facilitates the helpee's understanding of herself in relation to her world."\(^{39}\) Carkhuff concludes, "Without empathy there

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38. Ibid., p. 65.
39. Ibid., p. 124.
is no basis for helping. From it flows the appropriate and meaningful employment of all other dimensions. ... 40

Levels of Interaction Involvement

Carkhuff provides other qualities of the helping relationship in addition to the core conditions. He discusses freely the levels of functioning or communicating and uses these five levels to rate the interaction involvement by the counselor and/or the client. He argues:

To begin with, we can use a simple five-point scale to rate the level of any helper's interaction with the helper or client.

Level 1: There is no evidence of any helper effort to attend to the helpee's needs.

Level 2: There is evidence of the helper's effort to involve the helpee in the helping process.

Level 3: There is evidence of the helper's effort to facilitate the helpee's exploration of her or his experience.

Level 4: There is evidence of the helper's effort to facilitate the helpee's understanding of her or his experiences.

Level 5: There is evidence of the helper's efforts to facilitate the helpee's action based on her or his understanding. 41

Obviously, the ideal is achieving Level 5 and upon obtaining this level, the counselor is better able to assist the client. Achieving Level 5 requires a large commitment of emotional and

psychological energies by both participants. Client involvement is essential for any subsequent change by the client in counseling and the goal of all counseling is client change or growth. The major assumption of counseling is that the client grows in the relationship striving for goals established through the transactions of client and counselor. Carkhuff states, "... the goal of all helping is a change for the better in helpee behavior; a change that is reflected in concrete and measurable movement toward a goal."^{42}

Through high levels of involvement, the counselor may be able to help the client achieve these goals. Carkhuff states, "Those who communicate at high levels are best equipped to help persons in need."^{43} Unless the counselor is functioning in high levels of interaction, the final goal of counseling may not be attained. As Carkhuff states, "The final helper goal is action."^{44} Without action there is likely to be no change; without change there is no helping; without helping there are no skills evident on the part of the counselor.

Goal Setting in the Counseling Relationship

One of the skills for a counselor is the ability to help set goals for the relationship. According to Carkhuff: "The essential skills the helper must promote in the helpee are those of goal development."^{45} Carkhuff suggests there

42. Ibid., p. 257.
43. Carkhuff, Helping and Human (1) ... p. 93.
44. Carkhuff, The Art ... p. 130.
45. Carkhuff, The Skills ... p. 231.
is no reason to establish goals if there is no realistic course of action implemented to attain those goals. All actions by the counselor influence the client's chances in achieving the goal. Carkhuff argues, "The goals of the helping process, then, are facilitative communication and constructive action both as an individual relates to himself and to others."46

In addition to helping the client attain a higher degree of communicative awareness, the counselor assists the client establish courses of action to pursue the goals of counseling. There is a range of options in pursuing these goals and the counselor is to allow the client to choose one of the clearest and best alternatives available. Among the possible alternatives congruent with client growth there will emerge only a few viable alternatives. It is the goal of counseling to assist the client in choosing the best alternative. Carkhuff argues, "Getting people to learn new behaviors by means of a reinforcement process has been a longstanding concern of 'action' therapists."47 The goal of the counselor is motivating the client to grow and to change. He contends, "The aim of all helping is to promote real, fundamental, and constructive change in a given client's or helpee's pattern of behavior."48 If the goal of counseling is change, there may

46. Carkhuff, Helping and Human (II) . . . p. 35.
48. Ibid., p. 136.
be a set of communication patterns that emerge for the counselor to implement in assisting the client.

As the client begins counseling, there is an expectation to be helped by the counselor. The initial stages, many times, establish the parameters for the rest of the counseling process. There is an overriding factor evident in all phases of counseling. Carkhuff asserts, "At every stage of the pre-helping and helping processes, it is critically important for the helper to be 'right there'... communicating that 'hovering attentiveness'..."\(^{49}\) The impression created by the counselor by being attentive to the client will establish the perception the counselor is concerned about the client.

**Mutual Responsibility and Participation**

In counseling, since the client is susceptible to the influence of the counselor, mutual responsibility and participation by both client and counselor must result. Carkhuff contends, "... the trainer is the key ingredient insofar as he offers a model of a person who is living effectively."\(^{50}\) Without client involvement, there can be no constructive change in the client. The counselor can emerge as a role model for the client as counseling progresses. If the counselor is involved in the relationship, client involvement also increases. Carkhuff writes,

\(\text{49. Ibid., p. 114.}\)
\(\text{50. Carkhuff, Helping and Human (I) ... p. 201.}\)
Particularly at the beginning of training as well as helping the helper will find an increase in his verbal responsiveness will not only provide a model for increasingly active helpee but will also serve to increase the probability of accuracy in communicated formulations.  

Carkhuff implies an active counselor promotes active clients and the more interaction that occurs between a client and a counselor, the less chance there will be a misunderstanding between them. With an increased rate of interaction, the counselor will usually have an easier time keeping client involvement at a high level throughout the relationship. Conversely, if the interaction begins slowly, there will be difficulty in achieving a higher level of involvement by the client later in counseling. Carkhuff asserts, "the helper communicates personal attending by all of her mannerisms and expressions." By attending, the counselor makes the client feel as if he or she is an important human being, the basis of humanistic counseling. If the counselor does not act in a highly facilitative manner, there will be problems the client and counselor may encounter. Carkhuff concludes,  

Too often, counselors and therapists who do provide minimally facilitative levels of conditions are faced with the dilemma that the helper, over the course of the dynamics yet can make no meaningful translations to action in real life.  

At the highest levels of facilitation, the counselor may be

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51. Ibid., p. 203.
able to assist the client to enact any course of behavior they have decided upon to attain the goals previously established.

The Client as a Human Being

Unconditional acceptance of the client as a worthwhile human being by the counselor is emphasized by Carkhuff: "For the effective helper, the new helpee is welcomed as a person first and then as a potential source of a learning experience . . . The effective helper trusts the known to enter the unknown."54 As a counselor, one must trust the client, to some degree and if the client cannot trust what the client says, then he or she will experience difficulty in counseling. Associated with trust is refraining from judgment by the counselor. Carkhuff asserts, " . . . it is important to suspend our judgment in listening, at least initially."55

In addition to suspending judgment, Carkhuff offers other specific skills for counselor awareness and practice in arguing, " . . . the helper's concreteness ensures that his or her response does not become too far removed emotionally from the helpee's feelings and experiences."56 Another aspect of the communication behavior in counseling is the counselor's affect. Carkhuff believes affect must not be demonstrated in a helping relationship; but only made evident as the counselor achieves understanding of the client.

54. Ibid., p. 160.
Genuineness is another core condition for counseling. Counselor understanding can only be obtained through honest, concerted effort by the client. Carkhuff contends, "A fully alive communication process and the resolution of problems are possible only if we have built upon the necessary foundation of understanding." 57 Emphasis on acceptance, understanding, and responding to the client are emphasized by Carkhuff.

Probing the Client Through Questioning

Carkhuff believes asking questions of the client is important for the counselor. He argues, "The helper must learn to make open-ended inquiries into the experience with the helpee that give him the most difficulty." 58 Short answers are easier for the client and less rewarding for the counselor in counseling.

Carkhuff does not view counseling as different from other interpersonal relationships. He assumes helping skills are evident in the communication patterns of the people daily. He reduces counseling to a simple three "R" formula in writing:

... the three R's of helping with which we began this volume -- the right of intervention, the responsibility for intervention, and the role in intervention -- lead quite readily into the fourth R of helping -- the full realization of the helpee's resources ...

59. Ibid., p. 265.
Reducing counseling to these three "R's" makes it appear simplistic. Carkhuff, however, believes these helping skills supersede any and all theoretical perspectives offered as techniques of counseling and helping.

He concludes a counselor can be effective in spite of theoretical perspective by asserting, "It is the manner of the helper, not his theory of technique that communicates understanding and fosters growth." Finally, counselor behavior leads to growth in the client through mutual participation and involvement. Mutual participation is achieved through the avenue of questioning. The emphasis on interaction involvement and participation makes Carkhuff's perspective unique.

B. Gerard Egan: Human Relations and Interpersonal Growth

Egan has definite views of the psychotherapeutic helping process. He contends, "Professional helping or counseling is a one-way relationship; the helper gives to the client." He views this as a weakness of counseling and sets out to improve common everyday communicative experience through his models and techniques of helping. He believes communication is a two-way process as do most scholars in communication research.

60. Carkhuff, Helping and Human (II) . . . p. 283.
Egan emphasizes open, honest, clear, accurate communication between the participants in counseling. According to Egan, if the process of communication is clear, the participants may be able to develop personal potentialities more completely. After all, the development of one's potential is the over-riding goal of all humanistic counseling.

Training the Counselor

Training a counselor should include a variety of activities to provide a diverse range of behavioral alternatives for the client to choose from for self-development. Egan writes, "The potential helper should be trained in theoretical issues in helping, developmental psychology, abnormal psychology, and personality theory; but these should have a practical impact on the prospective helper's ability to help." With this broad background, the prospective helper may have the necessary skills to be effective. Egan argues, "... the helper is a skilled person, a person who is living effectively and who is certainly living more effectively than the client in the areas of the client's problems, ..." Through appropriate training programs, the counselor may be able to recognize areas of weakness and strength in the client as well as her or his own strengths.

and weaknesses.

Egan stresses the breadth of training as opposed to microscopic educational programs for counseling. By limiting the amount of information gathered by a prospective counselor, there are limits on the amount of help to be provided a client. Egan contends, "The most effective counselors are those who have the widest repertory of responses and who can use them in a socially intelligent way." With a broader base of information and experience upon which to draw, a counselor may be better suited to influence a client in more positive, growth-promoting ways. Because counseling is a persuasive activity, the counselor is in a position to teach various ways of growth to the client.

Counseling as a Learning Process

For Egan, the process of teaching is a central theme in counseling:

The counselor can teach the client how to avoid crisis living, how to take counsel with himself and with friends in order to avoid unnecessary crises, and how to plan and program his life so as to enrich and enjoy life as a process of being as well as becoming.

The client is taught how to plan programs to increase mental health by a counselor perceived as a person capable of offering assistance. The client ascribes a great deal of ethos to the counselor for the counselor is a significant

64. Ibid., p. 52.
65. Ibid., p. 186.
other to the client. Egan states, "The counselor, as a 'significant other,' acts as a potent source of reinforcement throughout all the stages of the counseling process."\(^66\)

It is the responsibility of the counselor to act humanistically with the client. Egan believes through counselor behavior, the counselor transmits a message to the client regarding the degree of concern possessed for the client. He argues, "The counselor's manner indicates that he is 'for' the client simply because the client is human."\(^67\)

**Communication Patterns in Counseling**

In attempting to assist the client as a person, counselor communication fosters client responsiveness. Emphasizing rhetorical strategies to elicit responses from a client is necessary for effective counseling. In the initial stages, Egan believes the two most important qualities demonstrated by the counselor are empathy and acceptance.

Acceptance of the client is, at times, difficult to achieve; as Egan argues, "Acceptance implies an active allowing the other to be different from oneself, 'active' here meaning that A's interaction with B should actually foster B's otherness, his differences, his unique way of being."\(^68\) Closely associated with acceptance is counselor empathy for the client. Egan contends, "Accurate empathy

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66. Ibid., p. 42.
67. Ibid., p. 95.
68. Egan, *Face to Face* . . . p. 93.
is absolutely essential to growth in interpersonal relations." Understanding the client is essential to helping the client because if there is no understanding, how can the counselor hope to help the client? Egan attempts to answer this question in arguing, "The communication of understanding is a kind of oil that lubricates the entire communication process and makes all kinds of interactions go smoothly." Understanding, through empathy and acceptance, is a skill the trained counselor should possess.

Egan views listening as essential if a counselor is to respond to a client with understanding and empathy. Egan cites Carl Rogers as a noted therapist emphasizing the importance of listening in counseling: "Perhaps Rogers' emphasis on total listening explains in part the impact he has had on the field of psychotherapy. He has seemed to prove that total listening is in itself therapeutic." Listening, in a sense, involves accuracy, clarity, empathy and large amounts of attentiveness.

Through the dialogues with the client, the counselor attains a high level of acceptance and also demonstrates

69. Ibid., p. 91.


understanding through attentive listening. According to Egan, if the counselor anticipates client self-disclosures, then the counselor must be willing to disclose as well. He declares, "All in all, a helper's self-disclosure increases his ability to work with the client early in the helping process in order to encourage the client to engage in self-exploration." It is the counselor's task to initiate client participation during the initial stages of counseling. In advancing counseling, the counselor motivates the client to higher levels of self-exploration. Through self-exploration, the client is better able to grow and change through counseling.

Mutual Participation by Counselor and Client

In order to benefit from counseling, the client needs to develop awareness of his or her emotional state. According to Egan, "... if a person wants to grow emotionally, he must improve his awareness of himself and of his environment, especially his interpersonal environment." Clients may not increase self-awareness unless there is a mutual participation in counseling. Through self-disclosure, for example, a more mutual, intimate relationship between client and counselor emerges. For Egan this is an acceptable result of the disclosing behaviors. He contends, "It is hypothesized here that this quality of congruence is essential not only for a

73. Egan, Face to Face . . . p. 65.
therapist in a therapeutic relationship but for anyone who wants to live a fully human life."\textsuperscript{74} Without interaction and participation on the highest levels, mutualness between client and counselor cannot be attained.

Both client and counselor must be concrete in counseling. Egan argues, "Speaking vaguely or in abstractions creates distance between you and the other person to whom you are communicating."\textsuperscript{75} The counselor seeks to avoid the creation of psychological distance between participants. In defining concreteness, Egan states, concreteness is "... speaking about specific experiences, behaviors, and feelings."\textsuperscript{76} Being as specific as possible increases the chance the counselor will be able to help the client. If the client uses vague and ambiguous communication, the counselor will have little information from which to work in helping the client. Likewise, if the counselor's communication is vague, counseling cannot provide any benefits for the client.

**Nonverbal Communication in Counseling**

In assisting the client, counselor awareness of nonverbal communication is important. Egan is one of the few therapeutic theorists who emphasizes nonverbal communication. In stressing the nonverbal he writes, "The letters S-O-L-E-R can remind us of the five basic things to do . . . to let others

\textsuperscript{74} Egan, \textit{Encounter: Group} . . . p. 272.
\textsuperscript{75} Egan, \textit{Interpersonal Living} . . . p. 64.
\textsuperscript{76} Ibid.
know that we're involved with them: (S - face the other person SQUARELY; O - adopt an OPEN posture; L - LEAN toward the other; E - maintain good EYE contact; and, R - try to be at home and relatively RELAXED while attending). 77 These steps are prescriptive and directive; they are prescriptive so there can be no misunderstanding by the counselor by the counselor regarding what to do while trying to understand the client.

Goal-Setting in Counseling

Another task of the counselor is to assist in establishing a plan to achieve the goals of therapy. Without goals there can be little client growth. Without the establishment of a set of behaviors to achieve these goals, the client has little chance for growth or change. Egan states,

Once you see point A, or what you're like now, and point B, or what you'd like to be, the next step is to do something to get from point A to point B -- that is, to come up with an action program to get you where you want to go. 78

Achieving goals, assisting client growth, and demonstrating helping skills are things the counselor does in counseling. If a counselor is helping the client, the client's interpersonal communication skills will improve.

In describing good communicators, Egan argues, "A good communicator can translate his or her perceptions, insights,

78. Ibid., p. 316.
For Egan, effective communication includes a variety of things; among them:

Total human expression refers to man's ability to communicate himself freely -- that is, on both an intellectual and an emotional level. This ability will be examined in terms of three dimensions of dialogue: pathos, logos, poiesis. Pathos ... constitutes the experience of feeling and emotion. Logos ... reflects man's ability to communicate himself to others, ... Poiesis refers to the ability of man to be 'poetic' in his communication -- that is, the ability to integrate verbal, nonverbal, and emotional expression in dialogue.

In including these components, Egan stresses a high-level communication which is mutual in nature.

**Trust in Counseling**

Egan stresses the transactive nature of communication is believes an important feature of the transaction is the response of the counselor. He declares, "More than any other communication skill, the skill of responding with understanding helps create a climate of support and trust between two people ... " To experience the client's trust is the goal for the counselor and this is primarily achieved through the interpersonal transactions. In responding, counselors are to be empathic and demonstrate understanding to the client, for this promotes client trust. Egan

asserts, "Responding with understanding is not the whole of the interpersonal-communication process, but it is the basic ingredient in that process. Communicating understanding and being understood are basic to building trust." Once a level of trust is reached between client and counselor, counseling can progress. In addition to trust, Egan includes respect and genuineness as characteristics of the successful counselor. By demonstrating support for a client's personal strengths, the counselor is in a position, then to criticize weaknesses.

It is through the recognition of these weaknesses by the client that illustrates a more effective method of functioning and coping. Communication in the here-and-now allows counseling to deal with both participants' feelings, emotions and psychological condition at the time of counseling.

**Self-Disclosure in Counseling**

Egan feels the counselor must make personal feelings known during counseling primarily through self-disclosure. He contends, "'Relationship immediacy' refers to the ability to discuss with another person, directly and mutually, where you stand at the present in your relationship to him or her . . . ." A common understanding of where other participants are in the relationship is important for helping. Understandable,

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82. Ibid., p. 139.
83. Ibid., p. 235.
honest and open communication between counselor and client is emphasized by Egan.

Egan realizes too, the quantity of communication is important. If the client is communicating very little quantitatively, the counselor enacts rhetorical strategies to assist client's improved communication. Egan argues, "Although the quantity of participation is, absolutely speaking, more important than quantity, there is a point at which lack of quantity is deleterious to the overall quality of an individual's participation." Questions may be effective in increasing involvement if they are posed in a way that enables the client to make self-revelations in the response. Asking questions for the sake of asking questions is not enough; there should be a definite purpose for posing the question. The goal of asking questions is to improve the quality and quantity of client communication.

One way to promote quality communication as well as the amount of participation is for the counselor to be genuine. Genuineness, the quality of being "real" in one's communication, is important in Egan's scheme of helping skills. Counselor genuineness is reflected in empathic responses, understanding of the client, and attending to the totality of the counseling situation. Egan writes, "It's impossible to practice genuineness by itself, since genuineness is a

84. Egan, Face to Face . . . p. 138.
set of attitudes and behaviors that influence the entire communication process." It appears as an overriding characteristic of effective communication and, therefore, effective counseling.

**Achieving Goals Through Counseling**

The final outcome of counseling is primarily determined by the goals and methods of achieving those goals established by the client and counselor. The mutualness of this project reflects a humanistic approach to counseling and is indicative of the entire theory Egan has constructed. According to Egan, "In choosing an action program, the client should be helped to evaluate the risk involved and determine whether the risk is proportional to the probability of success." He realizes if the client does not want to improve, there is little a counselor can do. There needs to be a commitment by the client in order to enact and achieve any goal-oriented behaviors. Egan contends, "The motivation for change must come from yourself. You must want new patterns of acting for the rewards inherent in such patterns, or you must want to change unsatisfactory patterns because you are dissatisfied with them."

There are several ways of achieving change in behavior through counseling. In describing one alternative, Egan

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writes, "Learning new communication skills or improving the skills you already have is in itself a way of changing your interpersonal style." 88 Through the counselor's guidance, the client works towards achieving the goals of counseling. With this in mind, Egan discusses a weakness of several counseling theories currently practiced. He believes therapists are competent in helping a client understand problems; but in actuality, can do little to help clients improve their conditions. Egan argues, "Not only does the person feel confused as he approaches the psychotherapeutic situation; his confusion often persists because the therapist fails to provide any meaningful structuring." 89 He believes counselors have few of the skills necessary to help a client.

Counselor Participation

One of these skills is the commitment of the counselor to the process and to the client. There is no substitute for self-investment by the counselor in the relationship. Egan asserts, "Thinking of a relationship as an investment of yourself -- that is, as a commitment to another person -- is another way of clarifying what 'establishing and developing a relationship' means." 90 Through disclosing, the counselor provides a model of participation for the client. However,
there is always some risk in self-disclosing; but Egan believes counselor self-disclosure prompts the client to do the same. Assisting a client to improve functioning and coping skills is a primary goal of the effective counselor.

Finally, Egan makes one final prescriptive statement concerning the quality of communication in counseling. All skills necessary for effective counseling are primarily communicative in nature. The how of the counselor communication to a large degree determines the effectiveness of counseling.

III. Summary and Conclusion

Carkhuff and Egan are concerned with those communication skills and interaction patterns that facilitate a helper's efforts to assist the helpee. Their approach, humanistic in nature, is not a "counseling theory" per se; but the skills promoted are an attempt to describe those conditions and communication strategies facilitative to helping situations. Egan and Carkhuff are concerned with promoting a school of thought regarding human relations and interpersonal relationships. Their skill-oriented teachings have been adopted by counselor education programs as well as practitioners in counseling situations.

The following table serves as a summary of the skills and rhetorical strategies promoted by these theorists discussed in this chapter. As one can ascertain, these two
<table>
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<tr>
<th>THEORETICAL POSITIONS</th>
<th>CARKHUFF</th>
<th>EGAN</th>
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<tbody>
<tr>
<td>ACTIVE PARTICIPATION BY CLIENT</td>
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<td>YES</td>
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<tr>
<td>ASSERTIVE, PERSISTANT COMMUNICATION</td>
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<td>CONFRONTIVE COMMUNICATION</td>
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<td>COMMUNICATION OF GENUINENESS TO THE CLIENT</td>
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<tr>
<td>ESTABLISHMENT OF GOALS BY THE CLIENT</td>
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<tr>
<td>ESTABLISHMENT OF GOALS BY THE COUNSELOR</td>
<td>NO</td>
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<td>CLIENT GROWTH AS A GOAL OF COUNSELING</td>
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<td>SUSPENSION OF COUNSELOR JUDGMENTS</td>
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<tr>
<td>UNCONDITIONAL ACCEPTANCE OF THE CLIENT</td>
<td>YES</td>
<td>YES</td>
</tr>
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* indicates acceptance of the theoretical proposition; NO indicates rejection of the proposition; in Egan's case (#) indicates acceptance of the proposition in combination of another theoretical statement or counseling technique. A blank indicates no clear position in their theoretical statements.
approaches to human relations are similar and consistent with one another. (See Table 1.)

In the next chapter, the counseling theories of Carl Rogers, Fritz Perls and Albert Ellis are discussed. These men are those recognized as promoters of particular schools of training and practitioners of their own approach to therapy.
CHAPTER 3

THE COUNSELING THEORIES OF ALBERT ELLIS, FRITZ PERLS, AND CARL ROGERS -- PREPARATION OF A MODEL OF RHETORICAL CRITICISM OF COUNSELING

I. Introduction

Each psychologist chosen has a unique perspective of counseling, and has differing perspectives on how counseling ought to be done. Carl Rogers, Fritz Perls, and Albert Ellis developed theories of psychotherapy which have been adopted by counselors and counselor training programs throughout the country.

The theories and techniques taught and practiced by Rogers, Perls, and Ellis are examined in this chapter with an eye to their positions on counseling rhetoric.

II. Counseling: The Theorists' Views

A. Albert Ellis and Rational Emotive Therapy

Albert Ellis, the founder of Rational Emotive Therapy, developed this approach because of the inadequacies in psychotherapy he was practicing. Ellis provides the goal of Rational Emotive Therapy in contending:

My main goals in training any of my psychotherapy clients are simple and concrete: to leave the client at the end of the psychotherapeutic process, with a minimum of anxiety and of
hostility; and just as importantly, to give him a method of self-observation and self-assessment.\(^1\)

The emphasis on client training and education during the therapeutic process is emphasized. The client learns to deal with the problems encountered so he or she can develop and grow. The goal of rational emotive therapy is to have the client restructure their primary beliefs to think and live rationally. Ellis believes the core of his theory of psychotherapy is humanism. He argues,

> It is therefore possible that, no matter, what the therapist does, . . . he is also doing something that practically all efficient therapists do; and that is something . . . which really helps his clients.\(^2\)

In summarizing the therapeutic process, Ellis writes, "RET, then, has a clear-cut theory of appropriate and inappropriate, rational and irrational, thoughts, feelings and behaviors. It starts with the premise that virtually all humans strongly desire to stay alive and feel relatively happy and free from pain."\(^3\) Ellis explains, "RET, in particular, teaches people to be less conditionable and suggestible, to think largely for themselves no matter what the majority of their fellows think and feel, and to minimize their dire needs for approval and success, . . . ."\(^4\) A primary reason

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2. Ibid., p. 188.
for client anxiety is the desire to win approval from others and attempting to lead their life for the other person.

Counselor's Role in Counseling

Thinking and living rationally is a goal of rational emotive counseling and a major task of the counselor is helping the client feel good about him or herself in the here-and-now. Ellis argues,

Rational-emotive thinking, in other words, helps you to more freely and openly observe your feelings, acknowledge that they exist, accept yourself with their existence, determine their appropriateness, and eventually choose to feel what you want to feel and what will help you get more of what you want out of life.

Assisting the client through direct, confrontive counseling encapsulates Ellis' view of therapy. The directive, authoritative counselor telling the client what to do and how to do it is the thrust of Rational Emotive Counseling. RET assumes the client does not think rationally and needs direction in order to feel good. The counselor is assumed to be able to direct the client to a rational way of thinking and living. Another assumption is the counselor lives rationally and will be able to guide the client away from the irrational behaviors. Therefore, the counselor assists the client in overcoming those irrational beliefs preventing him or her from

5. Ellis, A New Guide . . . p. 29.
functioning in a healthy and normal fashion.

In assisting the client, the counselor employs rhetorical strategies advocated in the rational-emotive approach to therapy. Ellis asserts, "... RET made use of self-reinforcing or self-management principles from its earliest beginning, ..." These principles of self-management and self-analysis are taught by the counselor. The goal of the RET therapist is to direct the client to replace irrational beliefs which create emotional disturbances with rational beliefs to create good mental health. For example, if a client feels everyone in the world is against him or her in every aspect of his or her life, the therapist forces the client to realize this is irrational and that actually the person should be in control of him or herself. In the rational emotive approach, the client seeks to master these principles in order to improve once the counseling relationship ceases.

Counselor Training in RET

Persons trained to be rational-emotive counselors are taught specific confrontive rhetorical strategies. These strategies serve to provide the necessary direction for the client in abandoning irrational beliefs. Ellis contends,

RET therapists and students, ... learn to zero in quickly on any implied or stated absolutes -- shoulds, oughts, musts,

6. Ibid., p. 163.
needs, necessities, got to's, supposed to's, or have to's -- that they use to disturb themselves and actively and vigorously to dispute these musts.

Through improved communication patterns the counselor tells the client what needs to be changed to alter any irrational cognitive processes. Ellis argues, "The rational therapist indicates to the client what these biosocial irrational beliefs inevitably do to the person who believes them, how illogical and self-defeating these ideas are, and how they can be attacked and uprooted by the client's challenging and questioning them . . . ." 8 The counselor, according to Ellis, cannot remain passive and non-directive in the hopes of demonstrating the consequences of irrational beliefs. Ellis states, "The rational therapist, then, is a frank propagandist who believes whole-heartedly in a more rigorous application of the rules of logic, of straight thinking, and of scientific method to everyday life." 9 The client is living according to a set of irrational beliefs and is unable to recognize the impact on his or her mental health.

Counselor Activity in Counseling

The counselor must actively participate in the counseling relationship. Ellis declares, "The therapist encourages, persuades, cajoles, and occasionally even insists that the

7. Ibid., pp. 203-204.
8. Ellis, Humanistic . . . p. 93.
patient engage in some activity which itself will serve as a forceful counter-propaganda agency against the nonsense he believes. " Ellis illustrates the fact that counseling/therapy is persuasive in arguing, "All told, RET is, at one and the same time, highly rational-persuasive-interpretative-philosophical and distinctly emotive-direct-active-work-centered. "

There is no substitute for an active counselor in the situation and Ellis stresses this activity as crucial for effective therapy. Ellis argues, "Usually, RET gets best results when employed by a vigorous, active-directive, outgoing therapist who himself is willing to take risks and to be a little concerned about winning his client's approval. " Lack of activity by the counselor is detrimental to the overall counseling process, and Ellis contends non-directive approaches to counseling appear inactive and ineffective. He writes, "Nondirectiveness or passivity on the part of the therapist may encourage some patients to take advantage of their therapist endlessly and to avoid facing their basic problems -- . . . . "

Counselor behaviors are directed by a sense of purpose usually derived from a theoretical counseling perspective. Ellis, in describing the process from the point of view of the

10. Ibid., p. 95.
The rational-emotive therapist talks with this disturbed individual, showing him that A (his Activating Experiences or Events) does not normally cause C (his dysfunctional Consequences), but that he himself creates those poor Consequences by absolutistically and unscientifically convincing himself, at point B, of several highly irrational Beliefs.

The client's thoughts result, many times, in the perception of a connection between an event and a consequence that causes undue pressure. (This process is illustrated in Figure 1, below.)

![Diagram](image-url)

**Figure 1**

**The Process of Belief Substitution in Rational Emotive Therapy**

The client views an event and subsequent behaviors, which may or may not be related, and through cognition connects them with an irrational belief (1 and 2 in Figure 1). Actually, there may be little or no connection between the event (A) and the consequence (C). The relationship is determined through the client's cognition and accompanying irrational belief (B). For example, a college professor may possess the irrational belief that his students are to blame for his unhappiness and lack of success as a teacher. This professor blames others for an unhappy situation; while in actuality he may be the cause of the problem. A rational belief would reflect the feeling that the professor can assume responsibility for the unhappiness and perceived lack of success as a teacher and assume responsibility for correcting these difficulties. In RET, the therapist would confront this professor to recognize and accept self-responsibility for his environment. In assuming this responsibility, the professor, as client, adopts a rational, more healthy belief system.

The goal of RET counseling is to persuade the client the consequence (C) may not be the result of event (A). The client must be convinced by the counselor his or her cognitive processes establish irrational beliefs (B). Once the client understands there is little connection between the event and the consequence, the counselor is able to attack any irrational belief system. If the counselor can demonstrate the fact that the irrational belief (B) is causing the mental anguish,
he or she can work with the client to adopt more rational, logical beliefs (B'). This belief substitution is the goal of rational-emotive counseling (1' and 2' in Figure 1). As Ellis states, "... the RET therapist directly and vigorously attacks the clients' illogical thought process and evasions, ..."15 By having the client abandon these irrational, and therefore illogical, beliefs, the counselor can provide a better set of rational, less destructive beliefs. For the rational-emotive counselor, the primary method to overcome these irrational beliefs is by direct confrontation of the client. These irrational beliefs, as described by Ellis, are in Table 2.

Ellis' Experience as a Counselor

As a therapeutic practitioner, Ellis combines unique experience with insightful theory. In emphasizing active participation by the counselor, Ellis writes, "I am extremely active verbally with my clients, especially during the first few sessions of therapy."16 He continues to emphasize active participation by arguing, "RET, then, is a highly active, working form of treatment -- on the part of both the therapist and his patient."17 For RET to be effective, the client must make considerable cognitive commitment to change. Without this commitment, the counselor will not be able to help

15. Ibid., p. 85.
17. Ellis, Reason and Emotion ... p. 364.
<table>
<thead>
<tr>
<th>IRRATIONAL BELIEF</th>
<th>DESCRIPTION</th>
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<tr>
<td>I. THE IDEA THAT IT IS A DIRE NECESSITY FOR AN ADULT HUMAN BEING TO BE LOVED OR APPROVED BY VIRTUALLY EVERY SIGNIFICANT PERSON IN HIS COMMUNITY.</td>
<td>impossible to be liked and/or loved by all human beings; seeking their approval becomes an obsession rather than a matter of personal preference</td>
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<tr>
<td>II. THE IDEA THAT ONE SHOULD BE THOROUGHLY COMPETENT, ADEQUATE, AND ACHIEVING IN ALL POSSIBLE RESPECTS IF ONE IS TO CONSIDER ONESELF WORTHWHILE.</td>
<td>the desire by humans to be competent at all they do; if they are not competent then they are worthless; achievement becomes the ultimate goal</td>
</tr>
<tr>
<td>III. THE IDEA THAT CERTAIN PEOPLE ARE BAD, WICKED, OR VILLAINOUS AND THAT THEY SHOULD BE SEVERELY BLAMED AND PUNISHED FOR THEIR VILLIANY.</td>
<td>assumes that some people are bad and they should be punished; people who are bad are assumed to be stupid and ignorant</td>
</tr>
<tr>
<td>IV. THE IDEA THAT IT IS AWFUL AND CATASTROPHIC WHEN THINGS ARE NOT THE WAY ONE WOULD VERY MUCH LIKE THEM TO BE.</td>
<td>persons get upset when they view the world and it isn't the way it should be; they become very frustrated over circumstances beyond their control</td>
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<tr>
<td>V. THE IDEA THAT HUMAN UNHAPPINESS IS EXTERNALLY CAUSED AND THAT PEOPLE HAVE LITTLE OR NO ABILITY TO CONTROL THEIR SORROWS AND DISTURBANCES.</td>
<td>people believe that others have control of the events that make them unhappy; people feel that they have absolutely no control over the things effecting them</td>
</tr>
<tr>
<td>VI. THE IDEA THAT IF SOMETHING IS OR MAY BE DANGEROUS OR FEARSOME ONE SHOULD BE TERRIBLY CONCERNED ABOUT IT AND SHOULD KEEP DWELLING ON THE POSSIBILITY OF ITS OCCURRING.</td>
<td>if people view themselves in a dangerous or fearful situation they should feel as if they should dwell on them; the potentiality of danger is enough to warrant a person's preoccupation</td>
</tr>
<tr>
<td>VII. THE IDEA THAT IT IS EASIER TO AVOID THAN TO FACE CERTAIN LIFE DIFFICULTIES AND SELF-RESPONSIBILITIES.</td>
<td>the feeling of doing the things that come naturally and easily; it is important to avoid life's difficulties and responsibility of any kind</td>
</tr>
<tr>
<td>VIII. THE IDEA THAT ONE SHOULD BE DEPENDENT ON OTHERS AND NEEDS SOMEONE STRONGER THAN ONESELF ON WHOM TO RELY.</td>
<td>there is a feeling that we should find someone stronger than ourselves to rely on; there is a feeling that we should always be dependent</td>
</tr>
<tr>
<td>IX. THE IDEA THAT ONE'S PAST HISTORY IS AN ALL-IMPORTANT DETERMINER OF ONE'S PRESENT BEHAVIOR AND THAT BECAUSE SOMETHING ONCE STRONGLY AFFECTED ONE'S LIFE, IT SHOULD INDEFINITELY HAVE A SIMILAR EFFECT.</td>
<td>if something has effected a person's life, either positively or negatively, that effect should influence one's life indefinitely; this idea applies to all circumstances!</td>
</tr>
<tr>
<td>X. THE IDEA THAT ONE SHOULD BECOME QUITE UPSET OVER OTHER PEOPLE'S PROBLEMS AND DISTURBANCES.</td>
<td>the feeling by a person that what effects another person's life is the most important thing in their life; consequently it is reasonable to become upset over another's misfortunes and problems</td>
</tr>
<tr>
<td>XI. THE IDEA THAT THERE IS INVARIABLY A RIGHT, PRECISE, AND PERFECT SOLUTION TO HUMAN PROBLEMS AND THAT IT IS CATASTROPHIC IF THIS PERFECT SOLUTION IS NOT FOUND.</td>
<td>the notion held by people that there are perfect solutions to problems; there is a constant quest for absolute control and perfect truth</td>
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the client grow and develop. The counselor may issue confrontive directives, but until there is some client commitment, there can be little or no change.

**Client Change Through Counseling**

Counselors work to overcome client resistance to obtain client commitment for change. Ellis writes, "The therapist, therefore, must usually keep pounding away, time and time again, at the illogical ideas that underlie that patient's fears and hostilities." RET counseling assumes there can be no growth unless the counselor maintains sufficient energy to challenge the client to abandon irrational beliefs.

Client growth is described as Ellis writes, "He can show the client how these irrational beliefs cause his problems and his symptoms; can demonstrate exactly how the client can forthrightly question and challenge these ideas; and can often induce him to work to uproot them and to replace them . . . ." The following table of "healthy" beliefs is presented to gain insight into the emphasis on rational beliefs in RET. (See Table 3.)

If the RET counselor can assist the client, the client may be better able to live a rational-emotionally happy life. In persuading the client to abandon irrational beliefs, the counselor confronts, probes, and questions the client to

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18. Ibid., p. 96.
19. Ellis, Humanistic . . . p. 56.
<table>
<thead>
<tr>
<th>CHARACTERISTICS</th>
<th>DESCRIPTION</th>
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<tr>
<td>I. SELF-INTEREST</td>
<td>the emotionally healthy person is primarily true to himself and does not sacrifice himself to others; his kindness and consideration is due mainly to the fact that he does not want to experience any unnecessary pain or restriction</td>
</tr>
<tr>
<td>II. SELF-DIRECTION</td>
<td>the emotionally healthy person assumes responsibility for his own life; he is adequately able to work out his own problems independently; seeks cooperation only when viewed as necessary; does not need other's support for effectiveness and well-being</td>
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<tr>
<td>III. TOLERANCE</td>
<td>the emotionally healthy person gives others the right to be wrong; does not blame others for their behaviors and is able to separate behaviors from the person; accepts the fact that people are fallible; does not expect other people to be perfect; does not unduly punish them for their mistakes</td>
</tr>
<tr>
<td>IV. ACCEPTANCE OF UNCERTAINTY</td>
<td>the emotionally mature person accepts the fact we live in a world of probability and chance; recognizes the fact there are no certainties; finds excitement and reward in the fact that life is full of that chance and probability</td>
</tr>
<tr>
<td>V. FLEXIBILITY</td>
<td>the emotionally healthy person remains intellectually flexible and is open to change at all times; finds enjoyment in the fact that people are different and offer variety to his life</td>
</tr>
<tr>
<td>VI. SCIENTIFIC THINKING</td>
<td>the emotionally mature person is objective, rational, and scientific; feels comfortable in applying the laws of logic and the scientific method to external events as well as internal experiences</td>
</tr>
<tr>
<td>VII. COMMITMENT</td>
<td>the emotionally mature person is wrapped up in something outside of himself, whether it be a person, idea, or thing; has at least one major creative interest as well as some &quot;outstanding&quot; human involvement</td>
</tr>
<tr>
<td>VIII. RISK TAKING</td>
<td>the emotionally sound person is able to take risks; constantly asks what he wants out of life and then tries to attain it, even though there is a chance of failure; this person is willing to try almost anything once; looks forward to some breaks in his normal routine</td>
</tr>
<tr>
<td>IX. SELF-ACCEPTANCE</td>
<td>the emotionally healthy person is glad to be alive; is capable of attaining enjoyment from the fact he is alive; tries to ward off unnecessary pain; does not view his worth as the same as extrinsic achievements; accepts his existence and tries to enjoy it</td>
</tr>
</tbody>
</table>
facilitate cognitive growth. Ellis is convinced the client will willingly abandon irrational and destructive beliefs when presented a set of healthier rational beliefs.

RET as Humanistic Counseling

With the directive, confrontive, and active approach to counseling, many may question Ellis being humanistic. Ellis explains, "... the rational therapist communicates to his patients that he unconditionally accepts them and forgives them ..."20 This unconditional regard for the client is the essence of humanistic psychology. Acceptance of the client, regardless of anything, is a primary characteristic of humanism. Ellis compares himself to Carl Rogers and states the goals of both approaches are similar while the methods are different. He contends,

The aims of Rogerian client-centered therapy and those of RET have much in common and are similar to the aims of most schools of therapy. Thus, Rogers notes that the altered human personality, after effective therapy takes place, generally includes (a) less potential tension or anxiety, less vulnerability; (b) a lessened possibility of threat, less likelihood of defensiveness; (c) improved adaptation to life; (d) greater self-control; (e) greater acceptance of self and less self-blaming; and, (f) greater acceptance of and less hostility to others. These are all definite goals of rational-emotive psychotherapy.21

20. Ibid., pp. 324-325.
21. Ibid., p. 324.
The Method of the RET Counselor

Ellis believes in counseling the individual by being confrontative, directive, and action-oriented. In directing the client, it is assumed the client benefits more because of a higher degree of cognitive functioning. Rational Emotive Therapy considers the human being as worthwhile and important; therefore it should be considered a humanistic process.

Ellis stresses the benefits of RET over other approaches to counseling and therapy. He argues, "RET, moreover, is usually done in face-to-face settings, and in as efficient and rapid-fire manner as the client can handle, so that intense emotional relationships between therapist and client are less likely to occur than they are to arise in many other kinds of therapy." Ellis views the lack of direction in nondirective counseling as a detriment to therapeutic growth. The intimacy that develops in non-directive counseling allows a client to hide the real self because there is no confrontation of client behaviors and/or statements. To summarize, Ellis writes, "In rational-emotive psychotherapy a most forthright stand is taken in favor of intense activity on the part of both the patient and the therapist." There needs to be a mutual active participation in rational emotive therapy for it to be effective. The client participates and invests him or herself at a sufficient enough level to be able to abandon any irrational belief(s).

22. Ellis, Humanistic . . . pp. 41-42.
The Benefits of RET

To conclude, Ellis summarizes the benefits of RET in one sentence, "... RET provides well-rounded, empirically based discussion of questions such as individualism versus conformity, ..."\(^{24}\) There has been a great deal of research that concludes Rational-Emotive Therapy is a sound and successful theoretical and practical approach to counseling.\(^{25}\)

B. Fritz Perls and Gestalt Therapy

Perls began describing the overall goals of any therapeutic encounter by writing, "And the aim in therapy, the growth aim, is to lose more and more of your mind and come more to your senses."\(^{26}\) For Perls, the therapeutic experience centers on helping the client grow and become better able to relate with the environment. He argued, "If therapy is successful, it will leave the patient self-supportive, no longer at the mercy of interpreting forces he cannot control."\(^{27}\) Counseling attempts to help the client learn better methods for interacting with the environment, psychological impulses, and emotions. In doing this, the counselor is teaching better ways of dealing with the causes of distress.

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In all his writings, Perls attempted to describe Gestalt Therapy. He began by taking the writings of Gestalt philosophy to formulate what he called Gestalt Therapy. He wrote, "Gestalt Therapy is an existential approach, which means we are not just occupied with dealing with symptoms or character structure, but with the total existence of the person."\(^{28}\) The emphasis on the total existence makes Gestalt Therapy a humanistic approach. Perls was not interested in treating small aspects (microscopic) of the person; he believed the total being must be the focus of counseling to promote a better state of mental health. Developing human potential as a major thrust of Gestalt counseling makes Gestalt Therapy humanistic. As in other humanistic psychology, Gestalt Therapy allows for a great deal of diversity in the counselor's rhetorical strategies in dealing with a particular client.

**The Counselor's Role in Gestalt Therapy**

The counselor may confront the client from a variety of directions, psychological levels, and emotional perspectives. Perls elaborated, "We have a specific aim in Gestalt Therapy, and this is the same aim that exists at least verbally in other forms of therapy, in other forms of discovering life. The aim is to mature, to grow up."\(^{29}\) The counselor helps the client mature, and form a better capacity for dealing with daily life.

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29. Ibid., p. 28.
Beyond helping, Perls sees Gestalt as a broad, in-depth means of therapy, by contending: "Gestalt is more than an effective psychotherapy; it is a way of seeing and knowing, . . . ."  

The Benefits of Gestalt Therapy

Due to the applicability of Gestalt principles, Perls viewed his approach as better than other therapies. Perls understood the benefit of Gestalt, but also realized it takes active, confrontive counselor behaviors and active mutual client participation for Gestalt to be successful. If the benefits of Gestalt are to become evident, the counselor must take an active, interventive role in counseling. The goal for the Gestalt counselor is to have the client become aware of the impact of external and internal influences through confrontation during the counseling situation. There is no need for the client to perceive the world from the same perspective causing current difficulties. Perls summarized, " . . . we have a very simple means to get the patient to find out what his own missing potential is. Namely, the patient uses me, the therapist, as a projection screen, and he expects of me exactly what he can't mobilize in himself."  

Perls assumed the client will recognize what is missing in her or his own potential; and, the therapist will be able to provide a role-model in these deficient areas. Perls placed responsibility on the client's ability to recognize personal weakness and on the

30. Perls, Gestalt Therapy: . . . p. i.
counselor's ability to recognize and improve these weaknesses. Perls attacked the current state of therapy by arguing, "Self-actualization is a modest term. It has been glorified and distorted by hippies, artists, and I am sorry to say, by many humanistic psychologists. It has been put forth as a program and achievement."\(^{32}\) Perls did not see self-actualization as a "god-term" or as a process that can be delineated to benefit a client. Perls viewed it as a psychological state as opposed to a therapeutic goal or process.

He continued to look at other kinds of therapy and identified a major distinction of his theory and those of other counseling practitioners. He stated, "The difference between Gestalt Therapy and most other types of psychotherapy is essentially that we do not analyze. We integrate."\(^{33}\) As Perls viewed counseling, there was no room for counselor judgment of the client's character or worthiness. The client is challenged by the counselor to see relationships between behaviors, emotions, and cognition. With this goal, the counselor employs confrontive rhetorical strategies to force the client to seek, understand and make a cognitive commitment to mental health.

Perls saw deficiencies in the counselors currently

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33. Perls, Gestalt Therapy Verbatim. p. 70.
practicing counseling, in arguing, "It could be that, for most therapists, doing therapy is a symptom, rather than a vocation: that is they externalize their difficulties and work on them out there in other people rather than in themselves." Perls concluded a therapist may use clients for personal growth at the expense of client growth and development. The counselor needs to view counseling as existing, for the most part, for the client. If the counselor is to be a role-model for the client, then she or he needs appropriate training in skills and behaviors to be modelled by the client. Without skills and appropriate training, there can be little effective role-modelling.

Counselor's Orientation to Counseling

Skills necessary for the counselor are taught in counselor education programs and practiced in counseling situations. The appropriate counselor behaviors are, to a great degree, determined by the philosophical orientation learned in training programs.

In adopting a directive orientation, like Gestalt Therapy, counselors may choose to seek inconsistencies in the verbal and the nonverbal expressions of the client and ask questions to provoke client involvement and thought. Perls concluded, "He uses this technique of asking questions rather than of making statements so that the burden of recognition and action is

34. Perls, In and Out . . . p. 23.
placed where it belongs -- on the patient."  

Client Participation in Counseling

Perls argued the client must be active if counseling is to be effective. The client should cognitively recognize current difficulties and make a commitment to change. Perls contended there is a method of asking questions to force the client to be aware of and to explain the "here-and-now." He wrote, "There are two legs upon which Gestalt therapy walks: now and how. The essence of the theory of Gestalt therapy is in the understanding of these two words." In asking questions, aimed at client understanding of the here-and-now, the counselor uses focusing strategies to elicit client awareness and behaviors. Perls contended, "Why and because are dirty words in Gestalt Therapy." For example, why is not a probing type of question because it allows for too simplistic a response from the client.

The Gestalt counselor makes assumptions about the client's willingness to participate and the client motivation for seeking assistance. Perls argued,

In therapy, if the environmental support the patient expects from us is not forthcoming, if we don't give him the answers he thinks he has to have; if we don't appreciate his good intentions, admire his psychological knowledge, congratulate him on his progress, we shall get the negative cathexis of

37. Ibid.
frustration. But Gestalt Therapy also constantly gives him much of what he wants—attention, exclusive attention—

Although a Gestalt counselor may not blame a client for resistance to change and growth, the counselor is confronted by resistance. Perls wrote, "... the analyst should not put pressure on the patient and persuade him to talk, but should attend to the resistances and avoidances."39 By confrontation, the counselor serves the client; although the client may not perceive it as assistance in the initial counseling stages.

Perls provided the Gestalt trainee with other insights into the "how" of counseling. Perls determined strategies for how a counselor ought to communicate and he demonstrated concern on how the client perceives the counselor's efforts. For example, in instructing the counselor regarding what to listen to in counseling, Perls wrote, "A good therapist doesn't listen to the content of the bullshit the patient produces, but to the sound, to the music, to the hesitations. Verbal communication is usually a lie. The real communication is beyond words."40 Perls assumed the client to be concerned with conveying personal experience and he attempted to demonstrate the relationship Gestalt therapy seeks between what the client says and what is experienced.

The "Here-and-Now" of Gestalt Therapy

Perls did not totally dismiss the client's past as "taboo" in Gestalt counseling. Instead he showed the therapist how to interpret the past and how to confront a client's preoccupation with the future. He asserted, "The relationship of past and future must be continually re-examined in the present." By stressing the "what is" of counseling and the client's present condition, the assumption is Gestalt counseling can provide valuable insights for client growth and change. By emphasizing the past, Perls believed a client is attempting to "hide" from the present. While the past is not emphasized in Gestalt Therapy, it is a condition to be addressed only from the perspective of the present.

In addition to the concern with the client's past, Perls provided the counselor with additional directives on how to communicate in therapy. First, and perhaps foremost, in stressing the humanistic approach, Perls wrote the therapist must refrain from judging the client in any fashion: "It is not the therapist's task to make value judgments about the client's existential needs." The task of the counselor is to provoke thought and insight by the client in forcing recognition of destructive and bothersome behaviors. However, Perls warned not to reduce all human problems to a few, but to focus on individualistic concerns of the client and the uniqueness of

41. Perls, Gestalt Therapy: . . . p. 46.
Gestalt Therapy as Humanistic

The humanistic aspect of Gestalt Therapy is reflected in all of Perls' writings. He is preoccupied with client self-discovery; this is exhibited in his claim: "... the Gestalt technique demands of the patient that he experience as much of himself as he can, that he experience himself as freely as he can in the here and now." The focus of Gestalt counseling is assisting client growth, development, and awareness of him or herself. The Gestalt counselor's responsibility includes "leading" the client to an improved state of mental health. Perls contended, "The therapist can help the patient to this self-discovery by acting, as it were, as a magnifying mirror for him. The therapist cannot make discoveries for the patient, he can only facilitate the process in the patient." The counselor's responsibility includes providing assistance, demonstrating benefits of certain behaviors, and showing how to implement client commitments.

For Perls, non-directive approaches to therapy have little chance in benefiting the client. He asserted, "There can be no true contact in empathy." This statement reiterates Perls' opinion of non-directive counseling providing a client a place to "hide" in the cloak of empathy, understanding, and

43. Ibid., pp. 64-65.
44. Ibid., pp. 75-76.
45. Ibid., p. 107.
acceptance.

Gestalt Therapy: A Wholistic Approach

The Gestalt counselor needs to be aware of all client behaviors and seek relationships between them. In stressing the wholistic approach, Perls believed a counselor must be aware of everything the client experiences, feels, thinks, and says (verbally and nonverbally). By being aware of nonverbal behaviors, the Gestalt counselor is better able to confront the client and force a commitment to change and develop. For example, if the client is exhibiting nonverbal behaviors that are contradictory to the verbal messages, by directing the client to explain these two different messages, the counselor forces: 1) awareness by the client; 2) participation by the client; and, 3) a "here-and-now" orientation to the situation. Counseling the person as a total system is the goal of Gestalt Therapy.

Interest by the counselor may promote greater understanding and awareness by the client of current problems. If the counselor can illustrate potential ways of overcoming problems, counseling may be successful. Once awareness by the client is achieved through "here-and-now" confrontations, the counselor should strive for a commitment to the here-and-now orientations so past and future influences cannot cause cognitive difficulties. An initial goal of Gestalt counseling is client awareness of the experienced difficulties in reacting to the environment from a future and past orientation. It seems other
goals of Gestalt therapy revolve around client awareness of a here-and-now perspective.

To conclude, Gestalt is a confrontive, thought provoking technique to counseling. It is less directive than some and more directive than other forms of counseling. Perls concluded, "Although the therapist keeps leading the patient back to that which he wishes to avoid, he usually is milder and more considerate with him than the patient himself or than his friends and relations." The Gestalt counselor is confrontive yet gentle, directive yet understanding, assertive yet compassionate in working with a client. The goal of Gestalt is understanding by the client that there is a problem resulting from past experiences and future expectations, specifically what the problem is, and what strategies can be implemented to remedy this past/future influence. Perls argued his approach is better in demonstrating the interrelationship between all aspects of one's environment than other therapeutic practices.

C. Carl Rogers and Client-Centered Therapy

The Counseling Relationship

Carl Rogers argues genuineness by the counselor is necessary for a qualitative relationship in counseling. He writes, "In any psychotherapy, the therapist himself is a
highly important part of the human equation: What he does, the attitude he holds, his basic concept of his role, all influence therapy to a marked degree." The role of the counselor is the key to motivating the client to better mental health. The relationship created between the counselor and client influences directly the outcomes of counseling.

Client Participation in Counseling

The counselor must make a personal investment in client-centered counseling. Rogers assumes the client has the innate capacity to better himself or herself given proper facilitation by the counselor. Rogers asserts, "Gradually, my experience has forced me to conclude that the individual has within himself the capacity and the tendency, latent if not evident, to move forward to maturity." The client has the ability to move away from those things causing problems through a counseling relationship in which learning occurs. Primarily, learning occurs within the client, but Rogers does not exclude learning promoted by the counselor.

Rogers believes client-centered techniques are as scientifically testable as psychoanalytic and other therapeutic techniques. Belief in the client's abilities for self-growth and self-development, facilitated by a trained counselor, is the basis for Rogers' client-centered, non-directive theory.

The goal of client-centered counseling is client awareness and a commitment for self-growth and development. Rogers claims:

Certainly one of the significant goals of any counseling experience is to bring into the open those thoughts and attitudes, those feelings and emotionally charged impulses, which center around the problems and conflicts of the individual.

Communicative Responsibility

Rogers contends counseling is an example of the interpersonal relationships encountered daily by the client and the counselor. He believes the basis of all interpersonal relationships is the communication patterns that develop as the relationship develops. In client-centered counseling, the counselor involves the client in mutual communication and the responsibility for communication involvement is mutually shared by the client and counselor. Rogers argues, "... the major barrier to mutual interpersonal communication is our very natural tendency to judge, to evaluate, to approve or disapprove, the statement of the other person, or the other group." Rogers explains the fact that offering judgments in counseling is detrimental to the establishment of a successful personal relationship between the client and counselor.

Although genuineness is a primary characteristic for the counselor trained in Client-Centered Therapy, there are

49. Rogers, Counseling and ... p. 131.
50. Rogers, On Becoming ... p. 330.
other characteristics Rogers finds central. He contends, "There are three conditions for this growth-promoting climate, whether it is in the therapist and client relationship or parent and child . . . " and they are genuineness, acceptance, and empathic understanding. Rogers concludes if the counselor communicates these conditions to the client, counseling has a greater chance for success. Without these conditions, the client perceives the counselor as not willing to accept him or her. With this perception the client is likely to refrain from participation and active involvement in counseling. Rogers argues, "The more that the client perceives the therapist as real or genuine, as empathic, as having an unconditional regard for him, the more the client will move . . . ." Client change is the goal of all counseling; for without change, the client will continue to experience the same mental anguish which originally caused him or her to seek counseling.

Being Real in Counseling

To facilitate client change, Rogers argues for counselor "realness", when he writes,

It has been found that personal change is facilitated when the psychotherapist is what he is, when in the relationship the client is genuine and without "front" or facade, openly being the feelings and attitudes which at that moment are flowering in him.

52. Rogers, On Becoming . . . p. 66.
53. Ibid., p. 61.
By being "real" in counseling, the counselor demonstrates a genuine concern for the client. Rogers reiterates, "When the therapist is experiencing a warm, positive and acceptance attitude toward what is in the client, this facilitates change."\textsuperscript{54} The demand to communicate one's real self in interpersonal relationships is central to the client and the counselor. A major goal in Client-Centered Therapy is mutual commitment and shared responsibility. Rogers believes the achievement of mutual responsibility for client growth and development enhances the chances for successful counseling.

The Counselor-Client Relationship

The relationship in client-centered counseling between client and counselor is emphasized by Rogers. Without a good interpersonal relationship between client and counselor, counseling has little chance of success. Rogers describes the "ideal" counselor-client relationship in writing:

What are the characteristics of this ideal relationship? When all the ratings are pooled, here are items placed in the top categories.

**Most Characteristic**
The therapist is able to participate completely in the patient's communication.

**Very Characteristic**
The therapist's comments are always right in line with what the patient is trying to convey. The therapist sees the patient as a co-worker on a common problem.

\textsuperscript{54} Ibid., p. 62.
The therapist treats the patient as an equal.
The therapist is able to understand the patient's feelings.
The therapist really tries to understand the patient's feelings.
The therapist always follows the patient's line of thought.
The therapist's tone of voice conveys the complete ability to share the patient's feelings.

These characteristics reflect the humanistic orientation of Rogers and Client-Centered Therapy. In assuming the inner capabilities of the client, the general orientation that the human being is unique and self-sufficient is reflected. Humans are able to care for themselves given proper care and consideration; and client-centered counseling reflects this orientation concerning the value of the human being as a unique individual.

**Client-Centered Counseling as Humanistic**

In describing the humanistic orientation of Client-Centered Therapy, Rogers writes, "The non-directive viewpoint places a high value on the right of every individual to be psychologically independent and to maintain his psychological integrity." The ability of the counselor to help the client function as a psychologically healthy, independent human being is the goal of client-centered counseling. Rogers claims:

The counselor's primary techniques are those which help the client more clearly to recognize and understand his feelings, attitudes,

Client-centered counseling is client-oriented, client-conscious, and reflects a humanistic orientation grounded in the assumption that each person is worthwhile.

The Client's Role in Counseling

Client-Centered Therapy is focused on the client's active participation in counseling. Client perceptions and expectations are paramount in attempting to overcome those feelings creating the psychological difficulty. At times expectations brought to the relationship by the client may be detrimental or beneficial to counseling. If the client expects a counselor to lead him or her to a state of improved mental health, in a client-centered counseling session, the necessary mutual relationship cannot be developed. Likewise, if the client expects to assume a shared responsibility for successful counseling, the necessary mutual relationship for client-centered therapy will be developed more quickly. If expectations interfere with free expression and mutual responsibility in counseling, the therapy is slowed down. For example if a client expects a counselor to provide analytic and diagnostic answers, the expectations for a Rogerian counselor are unwarranted. However, if the client's expectations reflect mutual responsibility in communicating, these expectations may benefit counseling. The rhetorical challenge for the

57. Ibid., p. 124.
counselor is to get the client to release unwarranted assumptions and to grasp those of client-centered therapy. This becomes difficult when a client expects total direction and these expectations continue through the relationship.

Rogers demonstrates additional concern for client participation and involvement in counseling. The client-centered counselor, if the counseling relationship developed correctly, serves as a facilitator for the client in that relationship. Rogers points out that much counseling, as far as the client is concerned, occurs outside any structured counseling situation. There is such a small amount of time spent in actual counseling in proportion to the rest of the time in a client's life. Rogers argues, "Not only is the client able to communicate only a small fraction of the attitudes and feelings he is experiencing, but it is also true that what he thinks through in the interviews is but a small fraction of what he works out between interviews." 58 Hopefully, the client will be better able to cope with and interpret his or her environment after successful counseling experiences.

Rogers believes there is much counseling performed outside the relationship and illustrates by claiming: "... the client takes from his counseling contacts, not necessarily a neat solution for each of his problems, but the ability to meet his problems in a constructive way." 59 If a counselor can

58. Rogers, Client-Centered . . . p. 74.
demonstrate to the client counseling will help face the problems *between* counseling sessions, he or she may have a better chance of being effective *in* counseling.

**The Quality of the Counseling Relationship**

Rogers also emphasizes the importance of the quality of the communicative relationship between the client and the counselor. The importance of the counseling relationship is made evident when Rogers explains why some counseling situations and encounters fail. He contends:

Much well-intentioned counseling is unsuccessful because a satisfactory counseling relationship is never established. Frequently counselors and therapists have no clear-cut notion of the relationship which should exist, and as a consequence their therapeutic effects are vague and uncertain in direction and outcome.\(^{60}\)

In a therapeutic relationship Rogers argues there are activities the participants *must* do for success. For Rogers, the skill most necessary is listening and responding to the client's emotional message content. Much information is transmitted through the emotional levels of communication, especially when a trained counselor is aware of their existence. Rogers asserts:

... when the counselor continually keeps himself alert not only to the content which is being stated, but to the feelings which are being expressed, and responds primarily in terms of the latter element, it gives the client the satisfaction of

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\(^{60}\) Ibid., p. 65.
of feeling deeply understood, it enables him to express further feeling, and it leads most efficiently and most directly to the emotional roots of his adjustment problems.61

Emotions may form the basis for three conditions (genuineness, acceptance, and empathic understanding) necessary for a successful client-counselor relationship.

The Role of the Counselor

In client-centered counseling, the counselor establishes a relationship conducive for the client to reveal his or her person. Rogers argues, "The counselor endeavors to create a releasing atmosphere in which the individual may express himself."62 The counselor establishes the boundaries for the relationship; and, by defining the boundaries, the counselor establishes his or her role for the client. For example, by making sure of the boundaries, goals, and activities of client-centered counseling, the counselor communicates to the client which client expectations are and are not going to be fulfilled through this counseling situation. Rogers argues, "When the relationship is poorly defined, there is always the possibility that the counselee may make too heavy demands on the counselor."63

Assuring client understanding of the parameters of counseling, the counselor is to ensure there are no unrealistic expectations by the client regarding the counselor's role. If unrealistic

61. Ibid., p. 141.
62. Ibid., p. 172.
63. Ibid., p. 99.
expectations are minimized, the goals of counseling may be more easily achieved. In order to achieve these goals, the client must take an introspective look at himself or herself. The counselor establishes the boundaries of the relationship to facilitate client introspection. In client-centered therapy, where the counselor promotes client involvement and participation through facilitative behaviors, primarily through empathy, so the client feels comfortable in examining and revealing those things causing her or him difficulty. Through this conducive situation, the client is better able to introspect and self-disclose information to the client. Rogers comments, "... the client for the first time has an opportunity to take a frank look at himself, to go behind the 'front' and make a frank evaluation."64

Establishing Boundaries in Counseling

In client-centered counseling, the client reveals information while the counselor refrains from judging any client statements, behaviors, and/or experiences. Through unconditional positive regard and the absence of counselor judgments, the client learns to express him or herself without fear. Rogers argues, "As a person talks about himself and his problems, particularly in the counseling relationship, where there is no necessity of defending himself, the real issues become more and more evident to the observant listener."65

64. Ibid., p. 171.
65. Ibid., pp. 131-132.
The more a client shares information with the counselor, the easier counseling becomes. Rogers summarizes, "While there is complete freedom to express feelings, there are definite limits to action in the therapeutic interview, helping give it a structure which the client can use in gaining insight into himself." The importance of structure is evidenced in the counselor establishing boundaries for client disclosures. Rogers illustrates structure in counseling in another fashion when he asserts, "To some extent, the structure of the situation becomes defined by what does not happen. Moral judgments are not made; pressure to follow certain sources of action is not felt."

Communication in Counseling

Other ingredients of counseling are the communication patterns and rhetorical strategies of the counselor. One communication pattern and rhetorical strategy in Rogerian therapy is the communication of empathy and understanding to the client. Through carefully listening to client statements, the counselor is able to implement rhetorical strategies to ensure he or she communicates empathic understanding. Rogers reveals a basic assumption regarding the role of communication in counseling when he claims:

Furthermore, our knowledge of the person's frame of reference depends primarily upon

66. Ibid., p. 88.
67. Ibid., pp. 90-91.
communication of one sort or another from the individual. Communication is at all times faulty and imperfect. Hence only in clouded fashion can we see the world of experience as it appears to this individual. 68

Rogers realizes communication, as a skill, is largely ignored by counselor education programs. He provides a thorough analysis speculating why a person studying counseling skills does not experience theories of communication in counselor education programs. 69 He advocates the importance of communication skills by declaring:

The human being deals with much of his experience by means of the symbols attached to it. These symbols enable him to manipulate elements of his experience in relation to one another, to project himself into new situations, to make many predictions about his phenomenal world. 70

A human being only shares his or her experience through symbolic language. If counselors understand elementary theories of communication, they may be better equipped to help clients. As Rogers states, "The more his communication is a free expression, unmodified by a need or desire to be definite, the more adequate will be the communication of his field." 71

The counselor can promote in the client a willingness to communicate freely in the relationship. If this is achieved, counseling may progress more quickly and offer more assistance

68. Rogers, Client-Centered . . . p. 495.
69. See Carl Rogers, Client-Centered Therapy, pp. 429-480.
70. Rogers, Client-Centered . . . pp. 144-145.
71. Ibid., p. 496.
to the client. Communicating private experiences by the client forms the basis of any counseling relationship. If the counselor is unable to promote client self-disclosure, there is little chance of success for that counseling relationship.

Rogers realizes the differences between a perceptual world, client perceptions, and what is communicated to the counselor. He argues, "... the perceptual field is the reality to which the individual reacts is often strikingly illustrated in therapy, where it is frequently evident that when the perception changes, the reaction to the individual changes." Understanding this process, the counselor may be better able to recognize and respond to any misperceptions and/or miscommunication by the client. The counselor determines responses based upon client statements and behaviors; this is all the counselor has to formulate a response.

Counselor Responses in Counseling

Basing reactions on client statements places the counselor in an awkward position. For example, the counselor may be responding to something the client has created to manipulate the counselor away from the real issues faced by the client. Rogers contends, "When the interpretation is based entirely upon statements which the client has made, and when the interpretation is merely a classification of what the client has already perceived for himself, this type of approach can be

72. Ibid., p. 486.
Successful." Notice Rogers argues can be, as opposed to is; it can be successful if the statements made by the client are accurate and are not an attempt to manipulate the counselor or the situation. Listening to the words is important, but not as crucial as trying to understand the emotions and intent of the client.

In addition to the emphasis on communication as a skill for the counselor-in-training, Rogers argues:

Hence the counselor who plays a merely passive role, a listening role, may be of assistance to some clients who are desperately in need of emotional catharsis, but by and large his results will be minimal, and many clients will leave both disappointed in their failure to receive help and disgusted with the counselor for having nothing to offer. 74

Rogers' theory of counseling recognizes the importance of doing more than merely listening to the client. Listening is important, but understanding what is said with one's emotions and communicating empathy form the basis of client-centered therapy.

Successful Counseling

To Rogers, the major reason of failure in counseling is the counselor being unable to implement the rhetorical strategies of empathy and understanding necessary for successful counseling. He claims: "Clinically it is probably true that

73. Rogers, Counseling and . . . p. 196.
74. Rogers, Client-Centered . . . p. 27.
our most frequent explanation of failure is that the counselor somehow failed to build a therapeutic relationship."\textsuperscript{75} A means of building a therapeutic relationship is responding accurately, empathically, and with genuine acceptance. Counselor awareness of the emotional meaning of the client's messages is important for successful counseling.

Rogers admits counselors may have little inclination regarding why specific counseling sessions actually succeed or fail. He contends, "We have much less understanding of what makes counseling effective or ineffective than we do of other approaches."\textsuperscript{76} With this in mind, it seems almost impossible to argue one form of counseling is better than another form. However, Rogers draws comparisons of the two major trends in counseling: the directive and the non-directive approaches. He claims: " . . . the direction group (directive counselors) stressing those techniques which control the interview . . . move the client toward a counselor-chosen goal, . . . "\textsuperscript{77} do not permit the client to develop the natural, inherent qualities that might lead to improved methods of functioning and coping. Juxtaposed to this, Rogers claims, " . . . the non-directive group (non-directive counselors) stressing those means which cause the client to be more conscious of his own attitudes and feelings, with a consequent increase in insight and

\textsuperscript{75} Ibid., p. 189.
\textsuperscript{76} Ibid., p. 14.
\textsuperscript{77} Rogers, Counseling and . . . p. 143.
self-understanding," allows for individual growth by personal decisions. It seems natural for Rogers to see the benefits of the non-directive approach to counseling.

Self-Disclosing in Counseling

If emotional messages form the basis of counseling, then, when interpreted accurately, they can lead to effective therapeutic assistance. Rogers contends,

If the counselor can be alert to the emotional aspects of the client's expression, if he can respond to those attitudes as they are expressed, without going too rapidly, more complete and constructive revelation of basic problems is almost sure to ensue.

Increased disclosures by the client help the relationship become more therapeutic. Client perception of the counselor being a warm, concerned, genuine individual with the client's best interests at heart, promotes the needed self-disclosure. Client disclosures seem to promote better counselor understanding and knowledge of the client and the relationship can grow and prosper to benefit the client. Rogers concludes, "As the process continues, a new or revised configuration of self is being constructed. It contains perceptions which were previously denied. It involves more accurate symbolization ..." Additional client involvement in the relationship, both quantitatively and qualitatively, is the goal of all

78. Rogers, On Personal ... p. 49.
79. Rogers, Counseling and ... p. 16.
80. Ibid., p. 123.
counselors.

Goals of Counseling

The counselor has a primary goal in developing a facilitative relationship with the client to promote and foster client growth and development. As the relationship develops, participants gain insight; the client into the counselor and the inner self and the counselor into the client. In describing insight, Rogers argues, "Genuine insight includes the positive choice of more satisfying goals."\(^81\) Setting realistic goals is necessary for counseling that promotes personal growth for the client. In client-centered counseling, the goals of counseling are mutually agreed upon through active participation by both client and counselor. However, the primary source of the goals and the means of achieving them, according to Rogers, is the client.

Empathy in Counseling

The counselor needs to be empathic in transacting with the client and to perceive the client's world as the client is perceiving it. Rogers asserts, "... it is the counselor's aim to perceive as sensitively and accurately as possible all of the perceptual field as it is being perceived by the client ..."\(^82\) One method of ensuring accuracy of counselor perceptions of the client's world is mutual interaction. As

\(^81\) Ibid., p. 158.
\(^82\) Rogers, Client-Centered ... p. 193.
the counselor attempts to gain information of the client's world, his or her remarks need not be judgmental. Refraining from judgment seems to promote further client participation, involvement, and disclosures.

Advocating Client-Centered Counseling

Rogers argues in favor of client-centered counseling as he believes other forms of therapy stress the "how" of counseling as opposed to the counselor's orientation to the situation. He claims, "Our concern has shifted from counselor technique to counselor attitude and philosophy, with a new recognition of the importance of technique considered from a more sophisticated level."83 The orientation of the counselor and the emphasis on the development of the inherent qualities of the client serve as the foundation of client-centered counseling.

Thus a client-centered theory of counseling with the emphasis on the individual and the individual's capabilities to resolve problems emerges from Rogers' work. He believes the client-centered counselor is best suited to assist a client because of his firm belief in empathy serving as the basis for good interpersonal (counseling) relationships. Other forms of counseling, although philosophically humanistic, do not view empathy as crucial in counseling -- thus the reason for Rogers' claim. The client-centered counselor relies on client abilities more than on directing client behaviors to improved mental health.

83. Ibid., p. 14.
III. Towards a Model of Rhetorical Criticism

Each theorist provides specific theoretical and technical counseling skills and how they work and why. The aim of this chapter has been to describe the primary views of Albert Ellis, Frederick Perls and Carl Rogers. The following summary can show the theories of therapeutic helping as they relate to one another. Table 4 illustrates some differences and similarities of the theories discussed in this chapter.

There are similarities and differences that emerge from the comparison of these various human relations experts and counseling theorists. The major difference is in the theoretical orientation of the non-directive counselor and the directive counselor. The major similarity is the humanistic philosophy as a basis to their counseling techniques and strategies.

Humanism as a Shared Perspective

Humanistic characteristics center around an orientation which perceives the client as a worthwhile person and each theorist identifies characteristics that reflect this orientation. Several characteristics suitable for developing in a critical model of counseling rhetoric aim at the counselor's orientation toward the client. Among them are: 1) acceptance and genuineness; 2) client learning; 3) respect; and, 4) empathy.
# Table 4

The Major Theoretical Contributions of Albert Ellis, Fritz Perls and Carl Rogers

<table>
<thead>
<tr>
<th>Theoretical Positions</th>
<th>Ellis</th>
<th>Perls</th>
<th>Rogers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Active Participation by Client</td>
<td>YES</td>
<td>YES</td>
<td>YES</td>
</tr>
<tr>
<td>Assertive, Persistant Communication</td>
<td>YES</td>
<td>YES</td>
<td></td>
</tr>
<tr>
<td>Attentive Listening by the Counselor</td>
<td>YES</td>
<td>YES</td>
<td>YES</td>
</tr>
<tr>
<td>Confrontive Communication</td>
<td>YES</td>
<td>YES</td>
<td>NO</td>
</tr>
<tr>
<td>Communication of Understanding by the Counselor</td>
<td>YES</td>
<td>YES</td>
<td>YES</td>
</tr>
<tr>
<td>Directive Counseling</td>
<td>YES</td>
<td>YES</td>
<td>NO</td>
</tr>
<tr>
<td>Communication of Empathy by the Counselor</td>
<td>NO</td>
<td>NO</td>
<td>YES</td>
</tr>
<tr>
<td>Communication of Genuineness to the Client</td>
<td></td>
<td></td>
<td>YES</td>
</tr>
<tr>
<td>Establishment of Goals by the Client</td>
<td>NO</td>
<td>NO</td>
<td>YES</td>
</tr>
<tr>
<td>Establishment of Goals by the Counselor</td>
<td>YES</td>
<td>YES</td>
<td>NO</td>
</tr>
<tr>
<td>Client Growth as a Goal of Counseling</td>
<td>YES</td>
<td>YES</td>
<td>YES</td>
</tr>
<tr>
<td>Suspension of Counselor Judgments</td>
<td>YES</td>
<td>YES</td>
<td>YES</td>
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<tr>
<td>Client Learning through the Counseling Relationship</td>
<td>YES</td>
<td>YES</td>
<td>YES</td>
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<tr>
<td>Open and Honest Communication by the Counselor</td>
<td>YES</td>
<td>YES</td>
<td></td>
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<tr>
<td>Appropriate Questioning by the Counselor</td>
<td>YES</td>
<td>YES</td>
<td></td>
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<tr>
<td>Unconditional Positive Regard for the Client</td>
<td>YES</td>
<td>YES</td>
<td></td>
</tr>
<tr>
<td>Client Self-Image Development through Counseling</td>
<td>YES</td>
<td>YES</td>
<td>YES</td>
</tr>
<tr>
<td>Counselor Self-Disclosure in Counseling</td>
<td>NO</td>
<td>YES</td>
<td></td>
</tr>
<tr>
<td>Trust Development Necessary for Success in Counseling</td>
<td></td>
<td></td>
<td>YES</td>
</tr>
<tr>
<td>Non-Directive Counseling</td>
<td>NO</td>
<td>NO</td>
<td>YES</td>
</tr>
<tr>
<td>Unconditional Acceptance of the Client</td>
<td>YES</td>
<td>YES</td>
<td>YES</td>
</tr>
</tbody>
</table>

YES indicated acceptance of the theoretical proposition; NO indicates rejection of the proposition; a blank spot indicates no position is clear in their theoretical statements.
Communication in Counseling

A second set of critical standards focus on the communication patterns between the client and counselor. Among these are: 1) communicating understanding; 2) listening; and 3) self-disclosure. An important characteristic to the non-directive counselor is self-disclosure but is not considered as a valuable rhetorical strategy for the counselor trained by Ellis (Rational-Emotive Therapy) or Perls (Gestalt Therapy). Carkhuff, Egan and Rogers are concerned with the appropriateness of counselor disclosures. Perls argued counselor self-disclosures serve no purpose in confronting and directing the client.

The Client's Role in Counseling

A third set of criteria emerge for the rhetorical critic to describe the client's role in counseling. Among these are: 1) active participation; 2) client growth and development; and, 3) client change. These characteristics are illustrative of the active participation necessary by a client in counseling. Without active client participation, the counselor will have difficulty in achieving success in counseling. Each theorist also stresses client commitment to the goals of counseling. The goal of all counseling is positive change in the client's ability to cope with daily life. Without client change, growth, and/or development, promoted by the relationship with the counselor; counseling has failed.
The Counselor's Role in Counseling

A final set of characteristics emphasize the importance of counselor participation in the communicative relationship with a client. Among these are: 1) open communication; 2) honest communication; 3) probing and provocative questions; and 4) the difference between the orientation of the counselor. Questioning is directive as explained by Ellis and Perls; but it is also a technique used to elicit increased client involvement and participation. Without active participation by the counselor used to promote client involvement, there can be little growth and development in counseling.

The Importance of Self-Concept

Each theorist shares a humanistic perspective as reflected in their concern with the client's self-concept. Improving the client's self-concept is a common characteristic shared by each theorist and practitioner. In recognizing the importance of a person's self-concept, Makay and Gaw assert, "The self-concept is probably the single most important factor in interpersonal communication." The client perceives two distinctive "selves": 1) what it ought to be; and, 2) what the self really is. The difference between the ideal self and the actual self may cause the client to experience emotional and/or psychological upset. Makay and Gaw define

self-concept as, "... composed of beliefs we have about the characteristics, the way we feel about those characteristics, and our consequent predispositions to respond to stimuli relevant to self." The closer the image of the real self is to the image of the ideal self, the easier it may be for the client to cope and function in a mentally healthy manner. The counselor's role helps the client to understand the reasons for the disparity between the ideal and real self-images. (See Figure 2 -- A.) In working with a client

FIGURE 2

IDEAL SELF-CONCEPT VERSUS REAL-SELF CONCEPT:
INFLUENCING THE COUNSELING RELATIONSHIP

85. Ibid., p. 27.
experiencing smaller image differences, the counselor has less work to do in having the client accept and understand these differences. (See Figure 2 — B.) A major goal of counseling is the reduction of the distance between the real self-image and the ideal self-image. (See Figure 2 — C.)

The improvement of the real self-image is a major goal of each practitioner of a counseling theory examined in this research. The significance of a person's self-image is emphasized by Giffin and Patton when they argue, "In our culture having a low self-concept is not a pleasant experience. Confirmation of it, even if valid, is likewise not pleasant." The goal of all counseling approaches is to help the client overcome the belief that the "real" self-image must reflect the "ideal" self-image. Langer and Deveck, in describing the self-image as it relates to counseling, argue, "We maintain that there are few, if any, of us who have a truly satisfying self-concept." Due to the large number of persons possessing a low self-image, according to Langer and Deveck, the counselor becomes a source for change, growth, and development for that low self-image.

Is it feasible for the counselor to hope to change a client's self-image during counseling? For the most part, the


self-image is determined by interactions with significant others. Patton and Giffin contend, "One's cognition of oneself is obtained, in part, by personal sensory perception and also, in part, by checking with other people." To improve a client's self-image, the counselor may work to reduce client reliance on other's opinions as important in shaping that image. In examining a client's significant interpersonal relationships, the counselor tries to reduce the importance of all other's opinions and strengthens a client's self-opinion and self-image. Directive and non-directive approaches to counseling both seek to improve the client's self-image in counseling.

Non-directive counselors believe in the client's inner ability for self-improvement. Conversely, directive counselors also recognize the importance in reducing the reliance upon the other's opinions for self-development. Realizing the reliance on others is a natural process, the directive counselor demonstrates that this is the psychological and emotional difficulties now encountered. The counselor actively confronts the client's reliance on others and forces the client to see the cause of experienced mental difficulty.

Makay and Gaw contend, "Self-concept is, simply, an attitude toward self, composed of beliefs about the self, emotions about these beliefs, and the resultant tendency to

respond positively and negatively." With this view, it may be argued that a counselor works to change the client's self-concept. In counseling the client is made aware of the current difficulties experienced as a result of the view of the self; then, hopefully, he or she can make a commitment to change and develop. If the client's self-image can be improved, there may be a corresponding improvement in the client's mental health. By being able to accept others for what they are, a person may be better able to communicate with them. It seems plausible: the better a person's communication patterns, the better his or her mental health.

Differences in Counseling Theories

There are characteristics separating these counseling theorists; one being a distinction related to the counselor's involvement in counseling. A central question is: Should the counselor have an active, directive or a passive, non-directive role during counseling? Ellis and Perls argue for the active, directive approach, emphasizing: 1) directive communication; 2) assertive communication; 3) confrontation; and, 4) the shared belief that empathy will probably not promote client growth and development. Contrary to this, Rogers believes empathy is the key to effectiveness in the non-directive approach to counseling.

Another difference is related to the responsibility for establishing goals for counseling. The difference revolves

89. Makay and Gaw, Personal and Interpersonal . . . p. 27.
around the assumption about who can best establish the necessary relationship goals — the client or the counselor. Rogers and Carkhuff assume the client can best establish relationship goals for him or herself. Conversely, Ellis and Perls assume the client can best be served by the counselor establishing the necessary relationship goals. This assumption by the counselor influences the type of communication during counseling. For example, the more directive the counseling approach, the more quantity of participation by the counselor will be evident; the less directive, the more quantity of communication will be evident by the client.

Perhaps Egan is the most practical in describing counselor behaviors during counseling. He argues in the initial stages of counseling, the counselor uses non-directive strategies to allow the client to orient him or herself. Later, as counseling progresses, the counselor becomes more directive to attain a higher level of client mental health. Egan stresses counselor empathy as a key ingredient to counseling and the merging of the directive and non-directive approaches into a single counselor orientation.

A set of questions emerges from this discussion. The questions can be at the base of a model for rhetorical criticism.
Educational Aspects

What did the counselor teach the client in the counseling process? Did the client readily accept the counselor as teacher?

Counselor Orientation to the Client

What were the client's initial perceptions of the counselor? Of the counseling situation? What did the counselor do to change and client misperceptions?

Communication Transactions Between Client and Counselor

What was the pattern of communication evident during counseling? Did the counselor or client do most of the talking? Did the client feel free to communicate openly with the counselor? What did the counselor do or say to promote this feeling in the client? Did the counselor disclose information during the relationship? If so, what effect did it have?

Was there evidence that the counselor was listening to the client? Did the counselor demonstrate that he or she understood the client? How was this understanding communicated to the client?

Was the counselor asking a lot of questions? What effect did the questions have on the client? Did the counselor make any judgments of the client? If any judgments were made by the counselor, what effect did they have on the client?

Client Behaviors in Counseling

What did the counselor do to change client behaviors? Was the client active in the relationship? What did the counselor do to alter the client's participation if it was too much or too little? Was the client self-disclosing to the counselor? Was the counselor accepting and encouraging these disclosures by the client? Did the counselor make any adaptations to the client to alter or reinforce any certain behaviors?

What influence did the client have upon the
establishment of goals in the relationship? Were these goals made clear early in the relationship? Did the counselor make it clear that there needed to be a concise plan developed to achieve these goals? Were these goals attained in the relationship? What role did the client play in the establishment of the "course of action" used to attain the goals?

Counselor Behavior in Counseling

What role did the counselor adopt in the communication patterns in the relationship? Was the counselor asking questions of the client? Were these questions in response to statements of the client?

Was the counselor's communication with the client open and honest? Did the client perceive the counselor to be open and honest? Did the client trust the counselor? Was the counselor aware of the nonverbal communication of the client? Did the client explain any nonverbal communication to the counselor? What impact did the counselor's awareness of the client's nonverbal communication have on the client?

The Counselor's Orientation to Counseling

Was the counselor directive or non-directive in transacting with the client? How could the critic of counseling rhetoric determine this from the transactions? What impact did this behavior by the counselor have on the client? Was the counselor confrontive? Was the counselor assertive with the client? Was the counselor persistent in interacting with the client?

How persuasive was the counselor? What did the counselor do if attempts to intervene in the client's life in an active way failed?

Was there evidence of empathy in the relationship? What beneficial impact did the realization by the client that there was an atmosphere of empathy in counseling? Was there evidence of counselor acceptance of the client? Were the client and counselor genuine in their transactions?
With these questions a critic may gain insight into counseling for a specific counselor, a specific client, and a specific rhetorical counseling situation. Once gaining information about a particular counseling event, the critic may be justified to offer some inferences about other counseling situations.
CHAPTER 4

THE COUNSELING DIALOGUES OF ROBERT CARKHUFF,
ALBERT ELLIS, FRITZ PERLS AND CARL ROGERS

I. Introduction

This chapter offers a critical model for a rhetorical analysis of counseling communication. Discourse from counseling settings is used and the data comes from the demonstration tapes of four selected theorists. Each theorist (Robert Carkhuff, Albert Ellis, Fritz Perls and Carl Rogers) has established a set of demonstration tapes to illustrate each particular approach to the practice of human relations and counseling. These demonstration tapes are sufficient for revealing the kind of rhetorical efforts made by the theorists.

1. All attempts were made to obtain demonstration tapes or transcripts of counseling situations employing Gerard Egan's theory of helping skills and interpersonal relations. These attempts have failed. A letter from Egan is included in Appendix U at the conclusion of this research. Appendix T is a copy of my letter sent to Egan requesting his assistance in obtaining this data. Although Egan's influence cannot be demonstrated in this chapter, careful consideration will be made to include his theoretical positions and include their impact in the model of rhetorical criticism developed in the next chapter.
Through an analysis of these dialogues, the researcher is able to construct a model of rhetorical criticism. The data (dialogues) are transcripts drawn from the books of these theorists and demonstration tapes. There is an obvious distinction between the theory of counseling and the practice of counseling. Counseling theories, although necessary, are beneficial to the practitioner only if they demonstrate techniques for the counseling situation.

Each theorist is examined separately and a summation of their techniques is provided. At the end of the chapter a discussion of the similarities and differences that arise from analysis of the dialogues in the counseling situation is presented. After claims are made, a model of rhetorical criticism is suggested.

II. Procedures and Sources of Data

All transactions included in this analysis are in the appendices. In addition, a thorough accounting of the sources of these counseling dialogues is included in the pages immediately preceding the appendices. Accurate transcriptions are provided to give the reader additional insights into the claims. Transcripts are coded and the reader can examine the

2. Excerpts from the appendices will be provided to illustrate techniques of counseling that emerge in an analysis of counseling dialogues. These excerpts are not meant to be all that could possibly reflect certain techniques discussed in this research. They are meant only to be examples of this type of rhetorical strategy used in counseling.
appendices and view the statements within the context of the total counseling transaction.

III. Summation of Counseling Dialogues
A. Robert Carkhuff: Helping Skills and Interpersonal Relations

Carkhuff, as a practitioner of counseling, provides five transcripts from his books as exemplar pieces of his works. These transcriptions are included in Appendices L, and N thru Q. From an investigation of these transcriptions several trends seemed evident and characteristic of Carkhuff's work in human relations.

Adaptation to the Client

A primary concern evident in each dialogue by Carkhuff is the ability of the counselor to adapt to the client's statements. Adaptation is a term used by rhetoricians in explaining the speaker-audience relationship. It is the ability of the orator to speak on the audience's level in a particular rhetorical situation. Aristotle suggested it as highly important to success in the rhetorical process. In counseling communication, adaptation may enhance the development of the relationship among the communicators and foster mutual involvement by the participants. Perhaps adaptation is

3. By adaptation I mean the counselor's ability to place him or herself on the same cognitive and emotional level as the client. As a component of the relationship, adapting to the client enhances the counselor's ability to succeed in the relationship.
a way a rhetor and his or her audience meet their needs. For example, if a rhetor speaks to an audience and attempts to adapt, he or she makes an attempt to meet their (the audience's) needs while serving his or her own as well. As a counselor, the primary rhetor (the counselor) wants to meet the other's (client's) needs -- in fact that is central to the reason for counseling. Perhaps adaptation is more crucial at the interpersonal level than in public rhetorical situations; and in particular the counseling situation. In Appendix L, Line 6, the counselor states, "While you know how strongly you feel about all these things, you're not sure you can really act in terms of them and be free," which is an example of the counselor adaptation; for it demonstrates the counselor is listening and reacting to client statements. This is juxtaposed to ignoring a client's feelings and seeking essentially goals pre-determined by the counselor.

The following sequence is an excerpt of a counselor trying to adapt to the client. (Appendix N, Lines 2 thru 6)

Carkhuff: So, while you find a lot of meaning in being a housewife, you have to raise a lot of questions yourself where you are going.

Client: Uh ... yeah ... but I don't think of it much ... Is it something that ... you have to start worrying about the future 10 to 15 years before it happens? Is this normal?

Carkhuff: Part of a lot of pressures that you feel do come from other people.

Client: Right! I know what I'd like to do. I know the things I'm best at doing,
but they aren't the things that society looks upon as the most meaningful or the best in their hierarchy.

Carkhuff: So you know something about who you are, but you have a growing feeling about who you are.

This suggests a counselor's attempts to listen to a client and to make necessary rhetorical adjustments. By mirroring and/or reflecting statements back to the client, a counselor must listen carefully or risk miscommunicating and create the impression he or she is not listening to the client. If this impression is created, the counselor takes a chance of inhibiting the success and progress of counseling. This transaction also reveals the adaptation by the counselor promoting active participation by the client.

Taking a second look at the importance of the ability to adapt to the statements of the client, consider the following excerpt: (Appendix Q, Lines 24 thru 29)

Client: Not really unreal -- just felt that -- I felt that maybe we could have, well, maybe, if I had participated in skating we could have had a really good time -- you know, a ball, -- if you want to call it.

Carkhuff: But do you feel that he had a good time?

Client: I felt that he had a good time.

Carkhuff: Did he say so?

Client: Yes, he said he had a good time. But, you know, it made me feel good, too, but . . .

Carkhuff: He probably did . . .
In this dialogue, the counselor seeks to adjust to what the client has said and probes concerning the client's intended meaning. In adapting, the counselor appears to seek to attain the same emotional and cognitive levels of the client. Briefly, this is an exploration of the complex process of adaptation to a receiver in an interpersonal rhetorical situation. This adapting prompted further client participation and involvement.

Probing and Questioning the Client

In counseling, the importance of appropriate questioning of the client is recognized as a valuable rhetorical strategy for the counselor. Counselor probing and questioning of the client may facilitate the adaptation process. Questioning skills must be developed to probe past the artificial statements by the client to discover potential hidden motives. In the transcripts a great deal of importance seems to be placed on the ability of the counselor to question the client. In the following sequence the counselor asks several probing questions seeking further clarifying information. (Appendix O, Lines 7 thru 10)

Client: Uh, I don't, I don't really don't . . . Is this true? Is this what happens?

Carkhuff: Well, isn't this what you're concerned about?

Client: Um, this is what I'm concerned about, but I'm not really sure that this is what happens. Uh, yeah, maybe I'm
raving, maybe he is a little spoiled brat, but, uh . . .

Carkhuff: Doesn't one follow from the other?
The counselor did not respond to the client's statements and questions with definitive statements, but rather, asked questions to seek further information from the client. In non-directive counseling, the counselor needs preliminary information from which to work. In asking questions, Carkhuff was not directing client behaviors, but only eliciting client disclosures of information necessary for successful and effective counseling. With this additional information, the counselor may be able to help the client in counseling.

Asking questions of the client requires him or her to become highly involved in the counseling transaction. More involvement by a client is the desired goal of the counselor's questions because without client involvement, there may be little if any progress made during counseling. Appropriate questioning is another important skill for the counselor.

**Listening to the Client in Counseling**

The ability of the counselor to listen\(^4\) during the transaction is perhaps the key ingredient in Carkhuff's

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4. Listening is an active participation on the part of an auditor of a message. Listening requires more than the process of hearing, which is the physical aspect of listening. Listening requires attention, cognitive energy, and selectively sorting through all that a person hears. Therapeutic listening requires a counselor to do all the above and then respond meaningfully in a way that will facilitate client growth and development.
theory of human relations. He demonstrates the importance of listening by the counselor in many different ways. In the beginning of the transaction with a client, Carkhuff allows time for a lengthy statement by the client about themselves without interruption. By allowing long introductory statements, Carkhuff establishes a precedent for later stages in the transaction. He demonstrates to the client that he really cares about the client as a person and what he or she is experiencing. However, the counselor's listening does not end with the introductory client statement; the counselor continually works at listening to the client throughout counseling.

In the following sequence, the value of counselor listening to the client is exhibited. After a complex statement by the client, the counselor indicates that he has listened to the client by saying, (Appendix N, Line 10): "You feel the pressures, but they don't really come from inside of you, they come from the outside."

The client's perception of being listened to may prompt more disclosures that will assist the counselor in the relationship. To listen is to understand so another skill the counselor needs is the ability to communicate understanding. Communicating understanding is based on the ability to listen carefully.
Communicating Understanding to the Client

The ability of the counselor to communicate understanding promotes client participation. A client may feel worthwhile when he or she perceives the counselor participating in the counseling relationship. By communicating understanding, the counselor can promote further communication by the client. With additional disclosures, the counselor may be better able to help the client overcome experienced difficulties that prompted the client's participation in counseling.

In the following sequence of statements, the counselor attempted to communicate understanding to the client.

(Appendix L, Lines 5 thru 10)

Client: That's right so what do you do? People say, "Oh, there's something wrong with you," then "You need to see a psychiatrist or something," because you . . . you know the thing in society is that a normal person gets along with people, and, uh, can adjust to any situation. And when you . . . when you're a little discriminating, maybe very discriminating or critical, then that means there's something wrong with you.

Carkhuff: While you know how strongly you feel about these things, you're not sure you can really act in terms of them and be free.

5. Communicating understanding is the ability of a person, involved in a transaction with another person, to make it clear to the sender of a message that he or she comprehends what is being said. The basis of communicating understanding is grounded in the ability of a person to listen carefully to a client.
Client: I don't know if I'm strong enough. The implications are great. It may mean, uh, a break up of the marriage, uh, and it means going it alone, and that's too frightening. I don't think I have the courage. But I do feel like I'm in sort of a trap.

Carkhuff: You know you can't pretend, yet you're really fearful of going it alone.

Client: Yes, there's nobody I can really talk to, I mean, you know, it's one thing if you have a . . . like a husband . . . if you can share these things, if he can understand it at some level, but, . . . um . . . he can't.

Carkhuff: It's like, "If I act on how I really feel, though, it frightens the people who mean the most to me. They won't understand it, and I sure can't share it with them."

In this passage, the counselor sought to understand the client, and by trying to understand the client, the counselor promoted increased participation by the client. If the counselor's statements indicate he or she is not understanding, the client may seek to clarify any previous misconceptions.

There is additional evidence for the importance of the counselor's ability to communicate understanding. Here the counselor seems to be trying to understand the client's statements. (Appendix Q, Lines 14 thru 17)

Client: . . . You know, in other words, I really didn't know how to tell him not to have it and yet it was all right to buy it. I had a hard time explaining and talking to him. I don't think we accomplished a great deal -- as much as I would like to have accomplished, but I think we accomplished something, anyway.
Carkhuff: You feel then that it was less rewarding than you thought -- it left you with a feeling of frustration that the whole thing didn't quite measure up.

Client: I don't think that was it. Actually, I don't think I was happy with myself, you know. I was trying to make him feel more -- happier and more -- but he accomplished something more -- he really accomplished something. I didn't give him much encouragement. I could have given him a lot more but he still . . .

Carkhuff: Well, you felt really disappointed with yourself.

The value of counselor understanding seems evident above. In this passage, the client clarified a point because of possible misinterpretation by the counselor. The client is able to correct these misinterpretations as a result of the counselor trying to communicate understanding.

Another skill associated with the communication of understanding is the ability of the counselor to infer meaning from the statements of the client. By trying to infer meaning from the client's statements, the counselor hopes to promote client participation in counseling. If the inferences are accurate, the client can communicate that to the client. However, if the inferences are inaccurate, the client will have the opportunity to make the necessary corrections so the counselor understands more clearly.
Inferring Meaning by the Counselor

If counseling were solely dependent upon the interpretations of the counselor without the added dimension of communicating them with the client, counseling would proceed slowly. The counselor, after carefully listening, may infer meaning and seek clarification from the client. By communicating these interpretations to the client, the counselor receives feedback concerning their accuracy and the client may clarify what was previously meant. By what the client does, the counselor gains additional insight that may eventually benefit the client. Any benefit from counseling is enhanced by additional participation by the client in the relationship. As previously stated, the counselor can make a statement and the client can either deny it or accept it as accurate. In either situation, participation by the client is promoted.

In explaining the accurateness or lack of accurateness in a counselor's inferences, the client may: 1) actively participate in the relationship; 2) contribute more information; or, 3) feel as if the counselor is really participating in his or her individual difficulties.

Teaching and Directing Client Behavior

Another process important in counseling is the client learning new ways of coping. Carkhuff argues in favor of client learning in counseling, at times promoted by counselor direction. In counseling transactions, the counselor may seek
to teach the client consequences of present and future behaviors. Teaching the client consequences of his or her behaviors is an activity in all counseling, regardless of theoretical orientation. Although the practice of directing the client is not emphasized in Carkhuff's theory, in the actual process of these communication strategies, there is a noticeable increase in the directive statements made by the counselor, especially when instructing the client.

There are several basic themes that emerge from the investigation of counseling which utilizes Carkhuff's theory of human relations. First, the necessity of the counselor adapting to the client within the situation is emphasized. The counselor must develop the skill to listen to the client and to communicate understanding. The ability to ask probing questions of the client is necessary in promoting qualitative and quantitative client involvement. Associated with these skills is the ability of the counselor to respond to the client appropriately -- which includes inferring meaning from client statements as well as asking questions.

The following sequence illustrates six characteristics of Carkhuff's theory of human relations and helping: adapting, communicating understanding, listening, teaching, and probing. (Appendix N, Lines 2 thru 10)

<table>
<thead>
<tr>
<th>SKILL</th>
<th>TRANSACTION</th>
</tr>
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<tbody>
<tr>
<td>Adapting,</td>
<td>So, while you find a lot of meaning in being a housewife, you have to raise a lot of</td>
</tr>
<tr>
<td>Communicating</td>
<td></td>
</tr>
<tr>
<td>Understanding</td>
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questions yourself about where you are going.

Client: Uh . . . yeah . . . but I don't think of it that much. I truly enjoy the here and now and what I'm doing but . . . uh . . . almost everybody that I'm associated with or talk with . . . uh . . . always worries about this, and so there's a part of me that worries about it. Um, do you have to worry about it more? Is it something that . . . that you have to start worrying about the future 10 to 15 years before it happens? Is that normal?

Client: Right! I know what I'd like to do. I know the things I'm best at doing, but they're not the things that society looks upon as the most meaningful or the best in their hierarchy. It isn't the thing that is looked upon as being the best thing to do . . . um, more of a menial-type job. It isn't like teaching or going out and being a social worker, going for a master's or Ph.D. I don't have the ambition.

Client: All right . . . but I . . . I don't know. Are they ever complete? This is looking to the future, something that's going to happen in the future. I have some ideas of the direction I'd like to go but I don't think you can know now what
you're going to be 10 years from now, or 15 years from now, but I know . . . but I do know that my life's not going to be empty. I mean, that's not my concern.

So, while you ask the questions about what's going to happen in the future, you, even though you don't know the answer, you kind of feel sure that you'll be able to handle it as it comes.

Client: Right, I'm confident of that. But . . . um . . . but I don't know . . . like going back, yet there's a part of me that feels guilty for not finishing. Uh . . . uh . . . society sort of puts this pressure on you . . . uh . . . that . . . uh . . . the best things come through a degree, and . . . uh . . . doing a professional job, instead of a secretarial or, or maybe something working with your hands . . . things like this that I enjoy doing. Um . . . uh . . . I find these things rewarding as opposed to going and listening to a lot of lecturers talk on things that aren't important to me.

You feel the pressures, but they don't really come from the inside of you, they come from the outside.

In almost every segment of the transaction, the counselor (Carkhuff) sought to understand the client and communicate understanding. The emphasis on the understanding of the client's statements is also reflected in the theoretical statements made by Carkhuff, so the practice and the training of counselors as described by Carkhuff are similar. The skills
of effective helping do not exist and are not practiced in isolation of one another; they are used in combination in order to achieve rhetorical goals.

B. Albert Ellis as a Rational-Emotive Therapist

Transcriptions of counseling sessions have been included in Ellis' books as he explains the rational-emotive approach to therapy. Also included as data in this section of the research is the often-viewed counseling session with Gloria. In the data, Ellis sought to demonstrate the techniques of rational-emotive therapy. There are trends that reoccur in rational-emotive counseling, just as there were in employing the skills explained by Robert Carkhuff. These trends are explained individually and illustrated when appropriate from dialogues between the rational-emotive therapist (Ellis) and the client.

By directing the counseling relationship, the counselor is able to focus the interactions by the client. The counselor focuses the discussion at those areas in which the client needs the most assistance. In rational-emotive counseling, the counselor confronts, directs, and guides client behaviors. The counselor assumes responsibility for the focus of the counseling relationship. There is little for the client to do but to follow the lead(s) of the counselor. According to Ellis, by following the directives of the counselor, the client is better able to participate in
the counseling situation. The client spends much time cognitively interacting with the self and responding to the counselor's statements prompting the substitution of rational beliefs for irrational ones.

In directing the client, the counselor illustrates the need for a cognitive recognition by the client that irrational beliefs are causing the distress. Directing the client to better mental health includes confronting and teaching.

Teaching in Rational-Emotive Counseling

The goal of all counseling is to teach the client better methods of dealing with daily life. Another aspect of rational-emotive counseling, and closely aligned with confrontation and directing, is the learning which occurs while involved in counseling.

Ellis believes the client learns in counseling that those irrational beliefs are not mentally healthy. In addition, the client learns any options available to replace these irrational beliefs. Many times these instructive statements take the form of declaratives which are placed intermittently throughout the counseling transaction.

The primary assumption of rational-emotive theory is the client's adherence to irrational beliefs causes mental anguish. If the counselor can instruct the client regarding the problems of adhering to irrational beliefs and demonstrate to the client a better alternative, the client may grow out of
the troubled state. In a sense, the counselor teaches the client rational alternatives and the consequences of adhering to realistic beliefs.

**Counselor Adaptation**

As stated in the analysis of Carkhuff's dialogues, nothing can be more important to the success of counseling than the perception by the client that the counselor is listening. In directive counseling, the counselor demonstrates a genuine concern for the client, a high level of counselor involvement in the relationship, and that the counselor is fully "tuning in" to what is being said.

By demonstrating this mutual participation, the counselor can promote client participation. The client's perception of counselor concern promotes additional participation and is conducive to a successful counseling relationship. Increased cognitive participation by the client can be the rational-emotive key to promoting a substitute set of rational beliefs.

**Questioning the Client**

Another major technique of rational-emotive counseling is asking questions of the client. In asking questions, the counselor confronts, probes, prompts additional involvement, and seeks clarification of statements made by the client. However, another function of the questions asked by the rational-emotive counselor is to gain cognitive awareness by
the client that he or she is actually the cause of the experienced difficulty. The questions asked by the counselor serve a valuable function and are not employed as a mere substitute for other rhetorical strategies. They are used to obtain certain information or to promote certain behaviors by the client. The following statements drawn from the counseling situations illustrate the type of questions asked by a rational-emotive counselor. The questions are directive and limit the range of responses the client can make.

(Appendix C, Lines 9-10) Ellis: All right, now why do you have to criticize yourself?
Client: I'd have to. I don't know any other behavior pattern, I guess, in this point of time.

(Appendix D, Lines 52-53) Ellis: But is it true because you would have been raised to believe it?
Client: No.

(Appendix D, Lines 68-69) Ellis: You mean you always sell your soul for a mess of porridge?
Client: Yes, I do.

(Appendix E, Lines 37-38) Ellis: Then why blame yourself? Why are you a louse for making a mistake? Who said so?
Client: I guess it's one of those feelings I have.

(Appendix E, Lines 145-146) Ellis: Why can't you do it in regard to the rest of those crazy philosophies?
Client: Well, I'll have to, because -- talk about catastrophies -- I could really screw up other things for myself if I just keep on
going this way.

Ellis: What's stopping you?
Client: I don't know. I thought -- Well, what I was hoping is, whatever this is in me -- why I don't seem to be attracting these kind of men.

Ellis: Now can you try to do that?
Client: I think, I think so. It sort of gives me a spurt to go out and see. You're right. That's all I can do is be rejected.

In asking these questions of a client, the counselor sought to elicit responses which are revealed as reflections of irrational beliefs. Questions have a purpose in the counseling process and they cause the client to formulate a careful response.

Listening in Rational-Emotive Counseling

The skill of listening cannot be separated from other skills incorporated in rational-emotive counseling. Listening is intertwined with the ability to adapt to the client, to ask questions, and to confront the client.

Counselor remarks may reflect a response to previous client statements in a way that illuminates the ability to listen. If the client perceives the counselor as not listening, he or she may refrain from participating to the degree necessary for improvement through counseling. Listening and the ability to communicate understanding are important for
successful counseling. If the counselor listens, he or she also communicates active participation in the relationship.

In summary, there are many techniques practiced by the rational-emotive counselor. Two paramount techniques are the ability of the counselor to confront and direct client behaviors. These techniques make rational-emotive counseling different from many others. However, there are other techniques available to the rational-emotive counselor. Among these are the active participation by counselors, a participation exhibited by the method of questioning by the counselor, by the ability to communicate understanding by listening to the client, resulting in direct responses to a client's questions. The counselor instructs a client in many ways, perhaps the most important focusing on rational and irrational belief systems. A key to successful counseling is the ability of the counselor to adapt to the client. The rational-emotive counselor also demonstrates the ability to adapt and foster additional participation by the client.

There are instances in counseling when some of these techniques may not be utilized by the rational-emotive counselor. At times it may be necessary in counseling the client and directing client behaviors for the counselor not to adapt to or respond to the client. These instances are exceptions to Ellis' theory, but are acceptable in the rational-emotive therapy under the proper circumstances. For example, if the counselor perceives the client as perpetuating an
irrational belief for an extended period of time, he or she may seek to jar the client into a state of awareness by saying something detached from the "regular" flow of the communication. This type of confrontation may or may not illustrate for the client what he or she is doing.

This sequence of statements, from a complete transaction in a counseling situation illustrates the important skills: confronting, communicating, understanding, listening, probing, concern and adapting. (Appendix C, Lines 12 thru 20)

**SKILL**
- Confrontation,
- Communicating
- Understanding,
- Listening, Probing

**TRANSACTION**

I get the impression you're saying, "I have to berate myself if I do something wrong." Because isn't that where your depression comes from?

**Client:** Yes I guess so.

Probing, Listening, Confronting

Now, what are you mainly putting yourself down for right now?

**Client:** I don't seem to be quite able, in this point of time, to break it down very neatly. The form gave me a great deal of trouble. Because my tendency is to say everything. I want to change everything; I'm depressed about everything; et cetera.

**Communicating**
- Understanding,
- Adapting, Probing

Give me a couple of things, for example.

**Client:** What I'm depressed about? I, uh, don't know that I have any purpose in life. I don't know what I -- what I am. And I don't know in what direction I'm going.
Yeah. But that's — so you're saying, "I'm ignorant."

Client: (nods)

Well, what's so awful about being ignorant? It's too bad you're ignorant. It would be nicer if you weren't — if you had a purpose and knew where you were going.

But let's suppose the worst: for the rest of your life you don't have a purpose, and you stayed this way. Let's suppose that. Now, why would that be so bad?

Client: Because everyone should have a purpose!

Where did you get this should?

Client: 'Cause it's what I believe in.

I know. But think about it for a minute. You're obviously a bright woman; now, where did that should come from?

Client: I, I don't know! I'm not thinking clearly at the moment. I'm too nervous! I'm sorry.

Well, but you can think clearly. Are you now saying, "Oh, it's hopeless! I can't think clearly. What a shit I am for not thinking clearly!" You see: you're blaming yourself for that.

Client: (nods)

Now you're perfectly able to think.

Client: Not at the moment!
Confronting,  Yes you are!  Want to bet?  
Adapting, Listening  
Client:  (begins to sob)  
Probing, Concern,  What are you crying about now?  
Adapting  

In this sequence of statements between the client and Ellis, it became increasingly evident the rational-emotive counselor relied almost exclusively on the confrontive rhetorical strategy. Ellis continually forces the client, through questions and statements, to rethink what has been said, the reasons for the statements, and the immediate consequences of these statements. By exposing irrational belief systems through cognitive awareness and direct confrontation, the counselor may be better able to gain an awareness of and a commitment to a more healthy, rational belief system by the client.

C. Fritz Perls as a Gestalt Therapist

Transcriptions from books authored by Perls are included as appendices in this study as is the interview Perls had with Gloria. As the founder of Gestalt psychotherapy, Perls concluded that it is best to treat the client as a total being in the current state of mental health. Once a practitioner of Freudian psychotherapy, Perls discovered this approach lacked an orientation he felt was important: the wholeness of the individual. Merging Gestalt theory with the practice of psychotherapy, Perls developed the Gestalt
approach to psychotherapy. 6

Client's Nonverbal Behaviors

In limiting the counseling relationship to the here-and-now, the Gestalt counselor pays careful attention to client nonverbal behavior. As the counselor observes nonverbal behavior, it is up to him or her to respond and inquire about its relevance to counseling. Many times the client may be unaware of his or her nonverbal behaviors. The following statements by Perls in counseling serve as an illustration of the importance of counselor awareness of a client's nonverbal behavior.

(Appendix S, Line 2)  
Perls: Did you say you were scared? But you're smiling, I don't understand how you could be scared and smile at the same time?

(Appendix S, Line 40)  
Perls: What are you doing with your feet now?

(Appendix H, Line 4)  
Perls: Can you do this again? With your right hand. Talk to yourself.

By asking the client to discuss current behaviors, the Gestalt counselor forces the client to deal in the here-and-now. The Gestalt counselor wants the client to stay in the present for the past is already over and the future remains unknown. The client may participate more completely if he or she perceives

6. Perls, once a psychotherapist, sought other methods of promoting client mental health. The theory of "Gestalt" was merged with Perls' conceptions of psychotherapy which resulted in a theory of Gestalt psychotherapy.
the counselor as paying attention and participating in the relationship. The importance of active participation by the client in counseling is imperative as is the importance of counselor adaptation to the client. This adaptation is an important rhetorical strategy for the practitioner of Gestalt psychotherapy.

Adapting to the Client

In Gestalt counseling, with its inherent emphasis on the here-and-now, it is important for the counselor to focus on the client's current mental, emotional, and physical state. The counselor seeks to have the client become more aware of his or her emotional state by confronting cognitive and affective structures. This awareness of emotions and feelings is achieved only on a cognitive level. Perls asserted that through confrontation of the client's cognitive structure, valuable insights may be gained and there may be an increased tendency to obtain a commitment from the client to grow and develop. Once this commitment is made, the counselor may direct the client to appropriate levels of involvement and participation during counseling. As in all directive counseling theories, there is an assumption the counselor should lead the client to growth and development.

The ability of the counselor to adapt in Gestalt counseling is instrumental to keeping the client in the here-and-now. If the counselor perceives the client as deviating
from the here-and-now, he or she will force the client, through confrontation, to deal with things currently experienced or thought. If there is little adaptation, there may be more of a tendency for the client to delve into the past and/or to the potential of the future. Reliving the past or projecting the future are two cognitive activities the Gestalt therapist does not want the client engaged in.

Directing Client Behavior

Another basic tenant of Gestalt counseling is the ability of the counselor to direct the client to a higher level of awareness of his or her emotions in the here-and-now. All directive therapies assume the client cannot better the current mental health without assistance and direction of a trained counselor.

In the following sequences extracted from dialogues employing the principles of Gestalt counseling, the counselor acts as an active participant in counseling, directing behaviors and client responses. (Appendix J, Lines 96 thru 104)

Perls: Now say this to your mother.

Client: O.K. Mother, sometimes it's an effort to get with my feelings toward you -- that I really don't want to hide myself. I don't want to be what you want me to be. I want to be myself.

Perls: Again.

Client: I want to be myself, Mother, and if that means ...
Perls: Louder.

Client: . . . being selfish, it means being selfish, damn it!

Perls: Louder.

Client: O.K. I wanna be myself. I wanna be me. I wanna let it come out and if that means being selfish, it means being selfish.

Perls: Now say that to your whole body.

In the preceding sequence, the counselor told the client to deal with the feelings held regarding his mother. Finally, the client is instructed to tell himself, as a total human being, of these feelings. In another sequence, the counselor did much the same thing with the client and directed the client's behaviors in counseling through appropriate use of Gestalt rhetorical strategies. (Appendix J, Lines 82 thru 88)

Perls: Fine we've got polarity now. Now play the insignificant person.

Client: Play the insignificant person?

Perls: Insignificant person.

Client: Play the insignificant person.

Perls: The one who appears in the dream.

Client: Play the insignificant person.

Perls: And then, take the other role -- the pompous ass person. And let the insignificant one and the pompous ass have an encounter.

Perls directed the client's responses to explain certain assumptions and feelings about his or her ideal self-image juxtaposed with his or her real self-image.
A counterpart to directing client behavior is the ability of the counselor to confront the client.

Confronting the Client

Confronting the client in Gestalt counseling involves a trained counselor making a decision about current client behaviors. For example, in the following sequence, Perls saw a discrepancy between what the client was doing and what the client was saying. This is an example of the inconsistencies by the client a Gestalt counselor examines with the client.

(Appendix S, Lines 46 thru 49)

Perls: You're a phoney.

Client: Do you believe, are you meaning that seriously?

Perls: Ya. You see you're creative, you're laughing, you giggle and you squirm — it's phoney. You're putting on a big performance for me.

Client: Oh, I, I resent that very much.

Confrontation forces a client to a level of cognitive awareness of his or her emotions as they are expressed verbally and nonverbally. By stimulating cognitive awareness, the counselor helps the client better comprehend the difficulties being encountered and possible strategies of overcoming them.

Confrontation serves other functions in addition to having the client recognize the relationship between what is said and what is done. Confrontation also serves to structure the Gestalt counseling situation. The counselor controls the
client disclosures by focusing the communication through appropriate rhetorical strategies. Another function served by confrontation is counselor ascertainment of client involvement. If the client is not participating at an appropriate level, the counselor may choose to confront the client into additional participation. Through confrontation, the counselor seeks to change the quantitative and qualitative commitment of the client.

Listening to the Client

The following statements from a Gestalt counseling situation illustrate the importance of listening.

(Appendix H, Line 48)  Perls: You mentioned my name. So; tell me, what am I? What are you copying of me?

(Appendix I, Line 52)  Perls: Ahah. Now we have learned something, that you have no center of confidence. You have split into a meek and mild voice, and an empty bully voice, but the center is missing; the confidence is missing. So let them go on. The meek and mild, and the bully -- the shouter.

(Appendix J, Line 106)  Perls: Now you still say it mostly with your voice. The rest of yourself is still dead and not involved. Get up and say it with your whole self . . . What do you experience now?

(Appendix K, Line 60)  Perls: You were not aware that you were laughing at this moment?

(Appendix S, Line 52)  Perls: Wonderful. You didn't swear the last minute.
In these statements, Perls appeared to be listening to the client and formulated responses to reflect this listening. The listening skills espoused by Perls are different than listening in other forms of directive counseling. Ellis is listening for indications of rational and/or irrational beliefs; while Perls listened for something to fit his rhetorical counseling strategies. Listening is an important skill in Gestalt counseling and one that is closely associated with adapting to the client and the ability to ask appropriate questions.

**Appropriate Questioning in Gestalt Counseling**

In Gestalt psychotherapy, asking questions promotes client involvement and participation in the relationship. When confronted with questions, the client can rarely refrain from participation. The counselor asks questions for two primary reasons: to seek clarification or to seek additional information. In the following questions from the dialogues in the appendices, there are examples of the type of questions Perls may use during counseling.

(Appendix S, Line 22) Perls: Are you a little girl?

(Appendix S, Line 64) Perls: What does this mean? Can you develop this meaning?

(Appendix I, Line 14) Perls: What do you feel now?

(Appendix J, Line 42) Perls: How does it feel to be at an impasse? How do you cop out?
(Appendix K, Line 124) Perls: What do you feel physically, now, and emotionally?

In these questions, Perls forced the client into a particular "mind-set" during counseling and the client must discuss the here-and-now. The counselor structured the situation and therefore controlled the type of responses of the client through asking "pointed" questions.

Questioning plays a vital role in the process between the client and the counselor in Gestalt psychotherapy. By asking questions the counselor assumes control of the situation, directs the client, and is able to promote certain responses.

Communicating Understanding to the Client

The communication of understanding allows the client to feel comfortable in counseling. If the client feels comfortable, he or she may disclose information that will be beneficial to counseling. The communication of understanding to the client promotes a perception the counselor genuinely cares about the client. If the client perceives the counselor cares about him or her as an individual, further disclosures and additional involvement in the relationship may result. Conversely, if the client perceives the counselor does not care about him or her, what chance is there for a mutual commitment to the relationship? It is human nature to refrain from active involvement with a
person perceived as not caring.

The communication of understanding is comforting to the client at a time when things may be uncomfortable and unsettling.

Teaching the Client Through Counseling

Teaching the client is important in counseling and one may argue that learning is all that is involved in counseling. However, there are transactions between the client and the counselor that are indicative of the kinds of teaching that is Gestalt psychotherapy. The instruction may assist the client to a higher level of self-awareness and through self-awareness, the client is better able to understand the relationship of cognition and emotion to the here-and-now. Hopefully, the client will integrate this instruction and allow it to influence future behaviors and current thought patterns.

An important aspect in Gestalt psychotherapy is the instruction of the client. The primary method of instruction for the counselor is to remain in the here-and-now and force the client to do the same. The counselor can do this by asking questions, confrontation, and by other means of directing the counseling relationship.

Continually, the counselor adapts to client messages and communicates understanding. The therapeutic relationship is likely to fail if the client perceives the counselor as not understanding or caring about him or her.
The Gestalt counselor is aware of the client's nonverbal behaviors and believes they reveal a great deal about the current emotional and cognitive state of the client. In addition to acknowledging nonverbal behaviors, the counselor carefully listens to what the client says verbally.

The following sequence illustrates what the counselor is doing, through skill utilization: directing, communicating understanding, listening, adapting, confronting and instructing. (Appendix K, Lines 92 thru 108)

<table>
<thead>
<tr>
<th>Directing</th>
<th>Play him.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Client:</td>
<td>I don't feel like I did. I don't feel anything, because you won't let me exist. You try to step on me, you're nothing. You are nothing. Oh. You won't let me. You won't let me exist, you try to step on me. You're -- you bastard, you -- you -- you're a shithead.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Directing</th>
<th>Listening,</th>
</tr>
</thead>
<tbody>
<tr>
<td>Client:</td>
<td>Say this louder, &quot;You are the bastard -- &quot;</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Directing</th>
<th>Communicating Understanding, Listening</th>
</tr>
</thead>
<tbody>
<tr>
<td>Client:</td>
<td>You are the shithead, you are the bastard!</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Directing</th>
<th>Louder.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Client:</td>
<td>You are the bastard! You are the shithead! You're the goddamn godly -- the godly goddamn godly -- God I hate you, because you won't let me exist. You're stamping me out. But it's me. I know it is me.</td>
</tr>
</tbody>
</table>

| Communicating Understanding, Listening | This is your polarity. You are both.                                           |
Client: Yeah. I know it.

Adapting, Confronting, Communicating Understanding
And there's nothing in between. Omnipotence is omnipotence. All or nothing -- nothing in between. You have no center.

Client: I know it.

Directing
So, play him again.

Client: I . . . ah -- you're nothing. You have no right to exist. You shouldn't be here. You're -- you speck of shit, a speck of shit, you're a speck of dust, you aren't -- you aren't even those things because you don't exist at all. You're nothing! You never were here. You will never be here; you never could be here. You aren't here now. You never will be here, because you're nothing.

Directing, Listening
Take the other role again.

Client: I did something when you interrupted, made an interpretation, I kind of lost it. I was feeling it up till then.

Directing, Adapting, Confronting
Well, I suggest -- accept this being nothing. See how far you can go into the role of being nothing, "I'm a piece of shit," or whatever.

Client: I am a piece of shit. I'm nothing. I don't exist. I'm not a person. I don't have toenails, I don't have feet, and I don't have a penis, I don't have balls. I don't have a finger, I don't have hands, I don't have a heart --

Confronting, Listening, Directing, Instructing
Every word is a lie. Say this again, but add each time, " -- and this is a lie."
Perls made evident the importance of directing client behavior to deal in the here-and-now. This forces the client to a state of self-awareness necessary for personal growth and change. Initial self-awareness by the client leads to a commitment and a recognition of the difficulties being faced and how they manifest themselves in client behaviors and actions.

Carl Rogers and Client-Centered Therapy

Carl Rogers is a famous practitioner of his unique theoretical approach to the psychotherapeutic process. Trained as a psychotherapist, he discovered the psychotherapeutic approach was not as beneficial to the clients as he believed it could be. In response to this, through the years Rogers developed Client-Centered Psychotherapy.

The data for this analysis were derived from transcripts in textbooks written by Rogers and his demonstration tape with Gloria. In the demonstration tapes and transcripts of counseling situations, there is evidence of his theoretical position in the counseling behaviors.

Empathy for the Client

Perhaps the single most important challenge for the counselor using the client-centered theory is being able to communicate empathy. Empathy is the ability of the counselor to do more than sympathize with the client; empathy requires
the counselor to place himself or herself in the client's position in trying to understand the actual feelings and experiences of the client. The skill of communicating accurate empathy is difficult for a human being to attain. It goes far beyond sympathy in that sympathy elicits only feelings "for" another; empathy elicits feelings from one person "with" another person. These statements below may reflect empathic responses from a client-centered counselor.

(Appendix B, Line 158) Rogers: But that doesn't alter your experience.

(Appendix B, Line 159) Rogers: M-hm. So that adds to your feeling that you're sort of trapped in this state of development or state of feeling.

(Appendix B, Line 161) Rogers: That's true isn't it? And it's a number of these things, that's where you feel blocked . . .

(Appendix B, Line 163) Rogers: Yes, that's where you feel you've come to a full stop, and that somebody else should to some extent take over.

(Appendix F, Line 11) Rogers: And I guess your silence is saying to me that either you don't want to or can't come out right now and that's OK. So I won't pester you but I just want you to know, I'm here.

(Appendix F, Line 17) Rogers: Maybe this morning you just wish I'd shut up -- and maybe I should, but I just keep feeling I'd like to -- I don't know, be in touch with you in some way.

These statements seem to suggest that Rogers felt with the
client, and attempted to communicate this to the client. By being empathic and trying to communicate this feeling, Rogers tried to help the client feel that he or she was not alone in the struggle.

Closely associated with the empathy of the counselor is the necessity to communicate concern for the client as an individual human being.

**Concern for the Client**

Communicating concern for the client is a way of showing him or her someone really cares. The counselor communicates concern hoping it will promote client cognitive and emotional participation. This active involvement and cognitive participation is strived for in all counseling theories; but is emphasized more in the client-centered approach. The client-centered approach assumes the client can best solve and/or overcome the difficulties experienced through self-awareness and self-growth mixed with minimal counselor facilitation. The client-centered counselor acts as a helper in a growth process and the client is assumed to have the inner abilities to work through these problems.  

---

7. Frederick H. Kanfer and Arnold P. Goldstein, in Helping People Change (New York: Pergamon Press Inc.), 1975; argue "Thus the potential helper's personal background, degree of self-understanding, maturity, typical ways of relating, and concern for others are all as crucial to the outcome of his helping effort as is his formal training as a helper. We have held . . . that without a favorable helper-client relationship, client change will rarely occur." (p. 49)
The counselor's ability to adapt and listen to the client during counseling also reflects a genuine concern for the client.

**Counselor Adaptation and Listening**

As Ellis reminds us, listening is perhaps Rogers' most important contribution to counseling practices. Listening is an important feature of client-centered counseling and is closely associated with a counselor's ability to adapt to client messages. A slightly different process, adaptation includes the ability to listen to what the client says and to respond in a concerned manner.

In demonstrating concern and making a commitment to the counseling relationship, the counselor may evoke more participation by the client. The participation would not only increase in quantity but it may also improve qualitatively. In the following transaction between a client and Rogers, adaptation and listening skills are featured. (Appendix R, Lines 47 thru 53)

Rogers: I guess I heard you say too, it's not only the children, you don't like it as well.

Client: I'm sure that's, I know that's it, probably even more than I'm aware of, but I only notice it so much when I pick it up in the children and I also notice it in myself.

Rogers: And somehow, sometimes, you kind of feel like blaming them for the feelings you have and why should they cut you off from a normal sex life?
Client: Well, a sex life I could say that's not normal because there is something about me that says that's not very healthy to just go into sex because you feel physically attracted or something or a physical need, so something about it tells me that's not quite right anyway.

Rogers: So you feel really that at times you're acting in ways that are not in accord with your own inner standards.

Client: Right. Right.

Rogers: But you were also saying a minute ago that you can't help that.

This second sequence also illustrates counselor listening and adaptation. (Appendix B, Lines 144 thru 146)

Rogers: Makes you feel pretty good for the time being.

Client: Well, no, I oftentimes tend to contrast my inner feelings with the outward atmosphere, but it must make me feel less miserable or I wouldn't do it. Once in a while I can sort of lose myself in that kind of atmosphere. If I can pick up a pretty girl -- why I get momentary pleasure.

Rogers: M-hm. But that quite definitely isn't enough -- I mean, that momentary kind of enjoyment isn't what you want.

Client: Well, I don't object to momentariness per se -- but I object to the return of the old negative feeling. That is, permanence per se is not of value to me. Satisfying affairs have ended at just the right time. I feel that there's a certain artistry to be had there making it last just the right time.

Rogers: Not too long.
These two excerpts are perhaps examples of listening and adapting to the client and what he said. In these statements, Rogers appeared to listen carefully and reflect back that listening. In reflecting listening skills, statements made by the counselor seek further clarification or additional information from the client.

By adapting, the counselor tries to make the client as comfortable as possible in counseling. The counselor exhibits a concern for the client which may foster more cognitive and emotional participation. By demonstrating a concern for the client, the counselor tries to create the impression that he or she is another human communicating to facilitate growth and development by mutual involvement in counseling.

The ability to communicate understanding is a process that requires both listening and adaptation as rhetorical skills and strategies.

Communicating Understanding to the Client

Being able to communicate understanding to the client is an extension of the previous characteristics of

8. It is assumed by this researcher that the cognitive involvement by the client will be more than a mere cognitive exercise. The goal of all counseling, especially client-centered counseling, is more emotional awareness or cognitive awareness and understanding of one's emotions. When I discuss cognitive involvement, I also include additional awareness, at the cognitive level, of these emotional levels in the client, and at times in the counselor.
client-centered counseling (empathy, concern, listening, and adaptation). The communication of understanding is a quality each counseling theorist has examined.

Being able to communicate understanding to the client may foster additional participation and involvement. The emphasis on understanding the client and communicating that understanding is particularly unique to client-centered counseling.

Asking Questions in Client-Centered Counseling

Asking questions is a rhetorical strategy available to the client-centered counselor to facilitate client growth. The ability to ask appropriate, probing questions is a skill that a practitioner of counseling ought to master a priori to counseling. Rogers believes in asking appropriate questions during counseling; but argues the focus and purpose of the questions is different from other theories of counseling. Rogers uses questions as a way of obtaining information in order to determine rhetorical strategies to facilitate growth and development by the client. Questions in client-centered counseling are probing, yet non-confrontive and non-directive. In the following list of questions the purpose and type of questions becomes more evident.

(Appendix R, Line 63) Rogers: One thing I might ask, what is it you wish I'd say to you?

(Appendix R, Line 85) Rogers: It's so damn hard to really choose something on your own isn't it?
(Appendix A, Line 9) Rogers: And you say that you feel this does block you in a good many areas of life?

(Appendix A, Line 12) Rogers: You just feel rather unable to do things, is that it?

Perhaps the following sequence of questions-responses will illustrate more clearly the function and purpose of asking questions in a client-centered counseling situation.

(Appendix B, Lines 95-96) Rogers: What makes you feel that?

Client: Oh, just a hunch. It's sort of a deduction. . . .

(Appendix B, Lines 98-99) Rogers: You don't really claim ownership of the problem that you have?

Client: Well, I realize that it's my feeling, but I tend to regard it as being perverted and unhealthy, not from any moralistic criterion.

(Appendix B, Lines 120-121) Rogers: And there are other attitudes involved here, too, on their part?

Client: Well, they know that I have jobs lined up, and I have a convenient outlet there in that the camera has been being repaired, so that they realize that I couldn't actually be at work anyway, . . .

(Appendix F, Lines 25-26) Rogers: Just kind of feel sunk way down deep in those lousy, lousy feelings, hm? -- Is that something like it?

Client: No.

(Appendix F, Lines 51-53) Rogers: It really hurts doesn't it?
Client: (silence of 26 seconds)

Rogers: I guess if the feelings come out you'd weep and weep and weep.

In the practice of counseling, Rogers employs the use of questions as a carefully selected rhetorical strategy. He seeks additional client participation and further clarification through the use of questions. The client can do one of three things in responding to questions in client-centered counseling: 1) withdraw from the situation; 2) answer the question; or, 3) ignore the question and communicate irrelevant material.

**Client Learning in Counseling**

The goal of client-centered counseling is client growth and development. Rogers promotes client growth in counseling through self-awareness and self-learning. In adhering to the non-directive approach and the assumption that the client overcomes problems through self-motivation and self-growth; the learning process occurs from within the client as opposed to outer-direction from a counselor.

In this learning approach, the counselor plays a facilitative, yet passive role. The role of the counselor is non-directive as opposed to the directive rhetorical strategies offered by Perls and Ellis. Rogers does not assume the client can be led to high levels of growth, development, or mental health. The activity in client-centered counseling,
as far as learning and growth goes, is client-initiated. In client-centered counseling, there is no growth without client awareness and client commitment.

Directing Client Behaviors and Responses

There are cases in client-centered therapy when it may be necessary to be directive. However, it should be noted in client-centered counseling the counselor is non-directive in his or her primary rhetorical strategies. The exception is counselor directing client behavior and client communication to promote client growth and development.

Although infrequently used, directing client behavior may be acceptable when used appropriately and sparingly. Directing the client may be used, for example, when the counselor needs further clarification or additional information in an area the client has discussed only briefly. The counselor hopes further discussion on that topic might be beneficial in counseling and direct the client to examine that theme or concept more thoroughly.

To summarize, certain themes arise in an analysis of client-centered counseling. The primary concern of the client-centered counselor is to communicate empathy, concern and understanding to the client. The counselor also actively listens, responds, and adapts to the client. Another skill the client-centered counselor needs is the ability to ask probing and provocative questions to obtain information from
the client. Client learning is a goal of client-centered counseling. The learning is client motivated and counselor facilitated. In rare instances, the client-centered counselor may wish to *direct* client behavior.

In using the following sequence, this researcher hopes to illustrate how client-centered counseling skills operate throughout a transaction. The skills of: empathy, concern, probing, adaptation, seeking clarification, teaching and directing are evidenced below. (Appendix F, Lines 3 thru 20)

<table>
<thead>
<tr>
<th>Probing, Concern, Adaptation</th>
<th>Client: (shakes his head)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you look kind of angry this morning, or is it my imagination?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Adaptation, Probing</th>
<th>Client: (Silence of 1 minute, 26 seconds)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not angry, huh?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Adaptation, Probing</th>
<th>Client: (Silence of 12 minutes, 52 seconds)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Feel like letting me in on whatever is going on?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Empathy, Concern</th>
<th>I kind of feel like saying that &quot;If it would be of any help at all I'd like to come in.&quot; On the other hand if it's something you'd rather -- if you just feel more like being within yourself, feeling whatever you're feeling within yourself, why that's O.K. too -- I guess another thing I'm saying, really, in saying that is, &quot;I do care, I'm not just sitting here like a stick.&quot;</th>
</tr>
</thead>
</table>
Seeking Clarification, Empathy, Probing, Adaptation

And I guess your silence is saying to me that either you don't want to or can't come right out now and that's O.K. So I won't pester you but I just want you to know, I'm here.

Directing

I see I'm going to have to stop in a few minutes.

Concern, Empathy, Probing, Teaching

It's hard for me to know how you've been feeling, but it looks as though part of the time maybe you'd rather I didn't know how you were feeling. Anyway it looks as though part of the time it feels very good to let down and -- relax the tension. But as I say I don't really know -- how you feel. It's just the way it looks to me. Have things been pretty bad lately?

Empathy, Concern

Maybe this morning you just wish I'd shut up -- and maybe I should, but I just keep feeling I'd like to -- I don't know, be in touch with you in some way.

Adaptation, Probing, Seeking Clarification

Sound discouraged or tired.

Client: (Silence of 41 seconds)

No, just lousy.

These counselor statements are indicative of the type of
responses Rogers hopes all practitioners of client-centered counseling utilize. It became evident the primary message transmitted to the client was empathy; letting him know someone really cares. Another key characteristic evident in the above discussion is counselor adaptation to the client. Rogers continually tried to communicate on the same level as the client and respond to what the client was saying. This is important for counseling, for it demonstrates to the client that the counselor is genuinely trying to help.

IV. Towards a Model of Criticism From Counseling Dialogues

Each psychologist and theorist has provided a variety of themes in the implementation of a particular theoretical perspective on counseling. What follows is a summary of the different contributions to building the critical rhetorical model. There is an attempt to make claims or assertions about what ought to be included in the model of rhetorical criticism based on the analysis of these counseling dialogues. These judgments take the form of questions the critic of counseling rhetoric may wish to be familiar with. This researcher offers theoretical foundations for a model of rhetorical criticism based on the analysis of counseling theory, dialogues, and rhetorical standards.

The following table suggests characteristics that seem to emerge in analyzing counselor transactions with clients. The table focuses on the similarities and differences in the
<table>
<thead>
<tr>
<th>EMERGENT THEMES</th>
<th>CARKHUFF</th>
<th>ELLIS</th>
<th>PERLS</th>
<th>ROGERS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adaptation to the client by the counselor</td>
<td>YES</td>
<td>YES</td>
<td>YES</td>
<td>YES</td>
</tr>
<tr>
<td>Asking probing and appropriate questions</td>
<td>YES</td>
<td>YES</td>
<td>YES</td>
<td>YES</td>
</tr>
<tr>
<td>Confronting client behaviors</td>
<td></td>
<td></td>
<td>YES</td>
<td></td>
</tr>
<tr>
<td>Communicating understanding to the client</td>
<td>YES</td>
<td>YES</td>
<td>YES</td>
<td>YES</td>
</tr>
<tr>
<td>Directing client behaviors</td>
<td>a</td>
<td>YES</td>
<td>YES</td>
<td>a</td>
</tr>
<tr>
<td>Inferring meaning from client statements</td>
<td></td>
<td></td>
<td>YES</td>
<td></td>
</tr>
<tr>
<td>Instructing the client</td>
<td>YES</td>
<td>YES</td>
<td>YES</td>
<td></td>
</tr>
<tr>
<td>Active listening to the client</td>
<td>YES</td>
<td>YES</td>
<td>YES</td>
<td>YES</td>
</tr>
<tr>
<td>Self-initiated learning by the client</td>
<td></td>
<td></td>
<td>YES</td>
<td></td>
</tr>
<tr>
<td>Communicating empathy to the client</td>
<td>YES</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Active counselor participation</td>
<td>YES</td>
<td>YES</td>
<td>YES</td>
<td>YES</td>
</tr>
<tr>
<td>Non-directive counselor behaviors</td>
<td>YES</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prompting here-and-now client involvement</td>
<td></td>
<td></td>
<td>YES</td>
<td>YES</td>
</tr>
<tr>
<td>Accurate responses to client questions</td>
<td>YES</td>
<td>YES</td>
<td>YES</td>
<td>YES</td>
</tr>
<tr>
<td>Responding to client nonverbal behaviors</td>
<td></td>
<td></td>
<td>YES</td>
<td></td>
</tr>
<tr>
<td>Self-disclosures by the counselor</td>
<td></td>
<td></td>
<td></td>
<td>YES</td>
</tr>
</tbody>
</table>

a = although directing client behaviors is not a basic theme of client-centered counseling, it is accepted when used appropriately by the counselor.
approaches investigated.

The summary reveals common themes practiced by each psychologist. These common themes may serve as a basis for a model of rhetorical criticism. Once all theoretical presuppositions and the practical applications are combined, the standards available to the rhetorical critic will be introduced to develop a comprehensive critical model for the analysis of counseling rhetoric.

A major difference in approaches to the practice of counseling is in the philosophical orientation of the theorists examined. One approach emphasizes a directive, confrontive approach to counseling; while the other approach emphasizes a non-directive, passive approach. This difference is evident in the practice of counseling as well as in the theoretical foundations. Recognizing this difference allows for a discussion of the similarities of these unique perspectives.

Among these similarities is a concern for the counselor's ability to adapt to the client. By adapting to a client, the counselor may be better to perform important functions as promoted by these theorists. Among these are the ability to actively listen to a client and communicate a high level of understanding during the relationship. Another tool for the counselor is the ability to ask appropriate, probing questions; although the purpose of asking questions varies depending on the theoretical foundation. By communicating understanding, by listening carefully, by
adapting, and by asking questions, the counselor seeks active participation and involvement by the client. This active involvement is the goal of all theoretical positions and is reflected in the emphasis on active counselor involvement as well. It is asserted by each theorist that active counselor participation and involvement promotes active involvement and participation by the client.

This research contends a series of questions may be valuable to a rhetorical critic of a counseling situation seeking to assess the helping process as it evolves through the transactions between client and counselor. The following list of possible questions is available to the rhetorical critic to use in her or his analysis.

**Viewing Counselor Behavior in Counseling**

Was the counselor directive or non-directive in the approach to counseling? Was the counselor actively participating? Was the counselor able to adapt to the client's messages? Did the counselor communicate understanding to the client? Was it evident that the counselor was actively trying to listen to the client?

Were the counselor's questions appropriate and provocative? Were the questions of assistance to the process of counseling?

If the counselor was directive, was he or she confrontive? Was the direction of the counselor evident throughout the transaction? Did the counselor teach the client alternative techniques of existence? Did the counselor force the client to remain in the here-and-now? Was the counselor careful in responding to the client's statements and questions?
If the counselor was non-directive, was he or she able to empathize with the client? Was the counselor able to communicate a genuine concern for the client? Did the counselor self-disclose to the client? Was it evident that the client was learning? Was this learning self-motivated?

**Impact on Client Behaviors in Counseling**

What impact did the directive or non-directive approach have on the client? Was the client actively participating? Was the client actively involved in the relationship?

What influence did the following counselor behaviors have on the client's behaviors in counseling?

a) listening
b) adaptation
c) questioning
d) the realization that the counselor really understands
e) the responses of the counselor

How did counselor confrontation affect the client? What effect did the counselor directives have on the client's behaviors?

What effect did the communication of empathy have on the transaction between client and counselor? What influence did the communication of a genuine concern for the client have on the transaction? Did the self-disclosures of the counselor promote or hinder further participation and involvement by the client?

With these questions, the rhetorical critic may be able to view counseling as a rhetorical transaction; for the questions emphasize client and counselor participation and mutual responsibility. The communication of client and counselor are the basis for rhetorical analysis of
counseling. Their transactions form the basis of counseling and these questions are meant to guide the critic as he or she analyzes counseling rhetoric.

The development of a model of rhetorical criticism is found in the following chapter. The questions from the theoretical statements, the existing standards of rhetorical criticism, and the questions developed from an analysis of counseling dialogues will be combined to build a model of rhetorical criticism.
CHAPTER 5
RHETORIC AND COUNSELING:
TOWARDS A MODEL OF CRITICISM

I. Introduction

A foundation exists for a rhetorical critic to examine counseling rhetoric. This chapter merges rhetorical standards with a series of key questions to propose a model for rhetorical criticism.

A primary goal is to use traditional rhetoric, usually seen associated with public communication, to analyze theoretical views of the counseling theorists. The components of the model of criticism are essentially limited to four. The first component is the rhetorical situation, the second is the counselor-as-rhetor, the third is the client-as-audience, and the fourth component is the transaction between counselor and client. Messages form the basis for change and growth through counseling. Although the four components of the critical model are essential components of other models of rhetorical communication, the differences here arise in the definition and application of them when studying counseling rhetoric. As Makay and Sawyer contend,

The ingredients of the rhetorical situation include the speaker, the messages, the occasion for speaking, and the culture context of the area or region.
where the rhetoric of communication in dialogue takes place.

This statement can encompass a range from public to private rhetorical situations. For example, in the counseling situation, the occasion is created with the overall purpose of helping the client. The context of counseling includes the training of the counselor, his or her past experiences, as well as the physical environment.

Lawrence Rosenfield, although primarily attempting to describe perspectives of a rhetorical critic, indicates four elements for the critic's concern. He claims the critic shapes the critical eye by focusing on some relationship which can include: 1) the source(S); 2) the message(M); 3) the environment(E), including the audience; and, 4) the critic(C). He argues,

If we schematize an instance of public communication encountered by the critic, we intuitively recognize four gross variables: the source(s) or creator(s) of the message, the meaning itself, the context or environment in which the message is received (including both receivers and the social 'landscape' which spawns the message), and the critic himself . . .


In counseling, the counselor and client are the primary participants, and the rhetorical transactions are the primary focus of the critic. The transactions are centered in discourse between the counselor and client in the privacy of counseling. Rosenfield further contends, "For the rhetorical critic the one indispensable factor is M, the message . . . For the rhetorical critic the verbal utterance constitutes a kind of linguistic architecture which supports and gives form to the total rhetorical act." 3

The emphasis for the critic seems to be the dialogues between the client and counselor. 4 What occurs in these transactions gives the counseling situation form and substance. The meaning of the transactions become a major factor in the success or lack of success of counseling. The counseling rhetorical model appears graphically in Figure 3.

II. The Rhetorical Situation

The rhetorical situation was originally described by Lloyd Bitzer in 1968. 5 He defines the rhetorical situation as,

3. Ibid.

4. The emphasis by the critic on the source (S), the message (M), or the environment (E) determines the type of research questions asked prior to analysis of the rhetoric. A critic may, for example become a SME or a MES critic, depending upon which aspect of or which portions of the rhetorical event are to be examined.

"... a complex of persons, events, objects, and relations presenting an actual or potential exigence which can be completely or partially removed if discourse, introduced into the situation, can so constrain human decision or action as to bring about significant modification of the exigence."\(^6\)

Bitzer argues traditional rhetorical theory and analysis

does not treat the situation as a distinctive component of theory and criticism.

For Bitzer, the rhetorical situation is primarily concerned with public discourse; but with careful modification, it can be adapted to include private rhetorical situations. The counseling rhetorical situation seems to satisfy Bitzer's conditions for the rhetorical situation. The exigence could be considered the reason(s) for the client seeking counseling. As Phillips and Metzger contend, "Exigence, or the impulse to speak, originates in the individual's perception of how a given situation involving a particular person can help fulfill his goals." The client's goal is to better his or her condition through transacting with a counselor, the person perceived to be able to assist in this given situation.

Makay, writing about the rhetoric of psychotherapy, broadens the interpretation of the rhetorical situation, and in particular the exigence when he argues, "However, expanding beyond this [Bitzer's] interpretation, psychotherapy shows us that the exigence is personal to the client and as the therapist enters into the client's assumptive world his or her rhetorical efforts become instrumental in dealing with the exigence." The counselor, suggests Makay, provides much of

the responses to the rhetorical exigence of the client:

The rhetorical situation is one in which rhetoric . . . serves a speaker's specific purpose or goal. Concurrently, it is generated by the compelling attitude or need, and bound into the occasion and the cultural context. The occasion provides the speaker with cues for the discourse.

With an expanded definition, a rhetorical critic may search for new avenues of rhetorical analysis. Writing about non-public rhetorical situations, those inviting psychotherapy, Makay claims: "My contention here is that a fitting response to a rhetorical situation is not only provided by public discourse, collective behavior, or even the intimate communication of friendship, but it can be a highly personal, intense, and private rhetoric most evident in psychotherapy." Counseling rhetoric may be perceived as a response to a very personal, intimate exigence experienced by the client.

If indeed the exigence is the major reason for a rhetorical situation, and if rhetoric is used as a means of constraining the exigence; then interpersonal rhetorical situations, and in specific, counseling rhetorical situations arise to reduce the exigence causing the client to seek help. The exigence is reduced through a personal relationship with a significant other -- the counselor. As Makay argues,

There is, in successful counseling, a belief to be held, one that is created within the client perhaps expressed most

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typically as 'I can be healed, I can win, I can find happiness, I have the power,' with of course the help of the psychotherapist and his or her rhetoric. 11

The uniqueness of the counseling situation requires a certain kind of rhetoric to resolve the exigence. Rhetoric is unique to the particular situation and requires the critic to be aware of the uniqueness of counseling as a rhetorical situation. The communication of the client and the communication of the counselor will be different because of the situation. The impact of the rhetorical situation has been illustrated in public discourse but a similar uniqueness also applies to the counseling setting.

The rhetorical critic may wish to be aware of the situational influences upon the participants' transactions. The rhetorical critic may recognize the unique aspects of the counseling situation through three important characteristics: 1) the counselor as rhetor; 2) the client as audience; and, 3) the rhetoric of the participants. When a person communicates with others, there is often an attempt to be persuasive, and this is especially true of counseling rhetoric and the counseling situation. 12 The counselor, as primary rhetor, employs rhetorical strategies to promote client growth

11. Ibid., p. 9.
12. Counseling may be viewed as a persuasive activity because of the emphasis on client change, growth and development. The person primarily responsible, in any form of counseling, for this change is the counselor who employs rhetorical strategies to facilitate or force that change in the client.
and development. In directive counseling, the rhetorical strategies are confrontive in nature and force the client to recognize avenues to attain therapeutic goals. Contrary to this, the rhetorical strategies employed in non-directive counseling promote client growth and development through counselor facilitation. Counselors from both philosophical viewpoints often seek to discover the persuasive strategies necessary for client growth and development.

The emphasis on persuasive strategies by rhetors and rhetorical critics began when Aristotle defined rhetoric as attempting to discover all the available means of persuasion in a given situation. Counselors employ persuasive strategies to persuade the client to grow and develop to his or her potential. The "means of persuasion" are also discussed by Kenneth Burke. For Burke, rhetoric includes the use of persuasive devices as well as the study of them. Burke might contend where there is meaning there is persuasion, and wherever there is persuasion there is rhetoric. In counseling, the counselor as rhetor utilizes rhetorical strategies to promote client involvement. The client, as secondary rhetor, utilizes rhetorical strategies to either promote counselor assistance or "block" it. The client must choose to commit to a program of growth and development or choose to refrain from growing or

developing. A counselor, through rhetorical strategies, may provide a set of alternatives for the client; however, the final choice for growth and development belongs to the client.

III. The Counselor as Primary Rhetor

The decision to make the counselor the primary rhetor in the counseling situation is based on the fact that the counselor has the majority of responsibility to make the client-counselor relationship a beneficial one. Makay points out:

The rhetor-audience roles shift back and forth in dialogue so that first the therapist is speaker and the client is audience, and the reverse. . . . Although the roles shift back and forth during therapy, the primary rhetor is the psychotherapist.

The role of the counselor has been adequately emphasized by each counseling theorist examined. Each theorist realizes the counselor is the key to client growth in counseling. The counselor is similar to the public speaker as the primary participant in their respective rhetorical situations. Hillbruner emphasized the importance of knowing the rhetor's background when performing criticism: "The importance of certain salient experiences which mold both the speaker's personality and his speaking is discernible." For the

critic of counseling rhetoric, this means he or she may be investigating pertinent data about the counselor which can influence behaviors during counseling.

Most importantly, the critic must be aware of the counselor's major theoretical foundation and primary counseling techniques. For example, if the counselor is a trained Rogerian therapist as opposed to a counselor trained in Rational-Emotive Therapy, the impact of these two distinctive approaches influences the counseling situation and therefore the critic's efforts at analysis. In directive counseling, the counseling situation is more structured due to the confrontation and assertive counselor behaviors. Contrasted to this, a non-directive counseling situation is less structured and informal due to the facilitative behaviors of the counselor. It is important to know what counseling techniques a counselor is not employing when doing a rhetorical analysis. This awareness, coupled with the knowledge of various training programs, may provide the critic with useful information about the counselor and his or her role in counseling.

Knowing other pertinent information about the counselor can also have a direct influence upon criticism. Such information could include: experience as a counselor, types of counseling situations preferred, types of clients preferred, and success/failure in counseling situations and client types. By studying a counselor's education, a critic may describe in detail the counselor's view of the process of
counseling. There may be insights into the amount of and type of professional training and the type of counseling he or she has the most experience with. This information may prove beneficial as the critic attempts to render judgments about counseling rhetoric and the effects of the transactions between the client and counselor. With this information, the critic may be able to correlate counseling practice and counseling theory. In knowing a counselor's training, a critic may obtain knowledge of the situation and, thereby, be able to compare counselor behaviors to those prescribed by a particular counseling theory being implemented. This prior knowledge can help the critic establish rhetorical criteria for analyzing the rhetoric.

The establishment of rhetorical criteria to use during an analysis of a situation has been emphasized by many theorists. Thonssen and Baird contend, "Rhetorical criticism is a comparative study which standards of judgment deriving from the social interaction of a speech situation are applied to public addresses to determine the immediate or delayed effect of the speeches upon specific audiences, and ultimately upon society." Thonssen and Baird, Speech ..., p. 16. Bryant suggests rhetoric gain its value from its primary concern with the considerations of audience-speaker-occasion. This emphasis on the relationship

16. Thonssen and Baird, Speech ..., p. 16.
between rhetor-audience-occasion may apply to the analysis of counseling rhetorical situations. The establishment of criteria to evaluate this relationship is the goal of the critic. Without established standards of evaluation, the criticism may have no, or at best little, theoretical pay-off. A. Craig Baird, too, emphasized the relationship between variables in a rhetorical situation when he wrote:

Every communication situation, therefore, involves at least five constituents: the agent-communicator; the recipient (audience); the occasion; the speech or document to be transmitted; and the communicative act itself, constituted by the voice, physical expression and the personality of the communicator.

Again, the emphasis on the rhetor's background is evident for Baird views the goal of the critical effort as establishing the relationship between these variables in public discourse. The same relationships are established in private transactions as well. The same components are evident in a private situation and establishing the relationship between them may be one method the critic could choose in performing his or her analysis.

IV. The Client as Audience

The audience of a public rhetorical situation has been of primary concern of the rhetorical critic since Aristotle included the audience in his treatment of rhetoric. All

rhetorical situations, either private or public demonstrate the rhetor's audience as a key constituent of the event.

The audience is another focal point the critic can use to make evaluative judgments of a rhetorical situation. Effects of counseling are not to be the primary focus of this research; but realizing the effects on a client, a critic may want to make judgments about the impact of counseling rhetoric on the client. The client, as rhetor, employs rhetorical strategies while participating in counseling for a variety of reasons. The strategies employed by the client may be facilitative for counseling or they may be detrimental.

Historically, critics have been concerned with effects of rhetoric since Herbert Wichelns and his essay comparing literary and rhetorical criticism. He argued:

If we now turn to rhetorical criticism . . . It is not concerned with permanence, nor yet with beauty. It is concerned with effect. It regards a speech as a communication to a specific audience, and holds its business to be the analysis and appreciation of the orator's methods of imparting his ideas to his hearers. 19

Immediate effects, as opposed to long-term effects of such orations as Lincoln's Gettysburg Address or Kennedy's Inaugural Address, may be another focus of the critic of counseling rhetoric. 20 Wichelns further argued, " . . . the effect of

20. There needs to be a clear distinction between immediate
the discourse on its immediate hearers is not to be ignored, . . . "21

Donald Bryant refers to Wichelns' article as the, " . . . essay that set pattern and determined the direction of rhetorical criticism for more than a quarter of a century and has had a greater and more continuous influence upon the development of the scholarship of rhetoric and public address than any other single work published in this century."22 Wichelns discussed a method of rhetorical criticism, including his standards, his categories of judgment, and what he regards as important for rhetorical criticism. Critical awareness of the audience and situation may allow the critic of counseling to understand the relationship between client and

effects, short-term effects and long-term effects. Immediate effects are seen immediately after the rhetorical statement is uttered. Short-term effects are those effects seen during a counseling session, or as growing/changing in the client after the counseling has ceased. Remember, counseling usually, and only in rare cases is there an exception, lasts only a short period of time. Effects growing from the relationship the client had with the counselor are short-term. Long-term effects are everlasting effects that are determined over a long period of time, usually as a result of the rhetorical statements of a rhetor. As I define them, there are very few long-term effects from counseling rhetoric due to the private nature of the experience. However, they do occur as we see in the theories developed by the counselors and the resultant influence they have had on the practitioners of counseling. Again, the long-lasting effects of such great orators as Lincoln, Kennedy and King are easier to determine since they were originally delivered in a public arena; private conversations, counseling in-particular, are private so the long-lasting, societal effects are much more difficult to obtain.

Nilsen maintains the goal of the critic is to explain the effect of the rhetoric in recognition of the patterns of attitude and thought processes induced by the rhetoric. The effect the critic may be interested in, according to Nilsen, is an intermediate effect, the method of decision, the pattern of thought and the action to which men are moved by the rhetoric. Nilsen concentrates more on his concept of intermediate effects on an audience rather than the immediate and/or long-term effects as a focal point for rhetorical criticism. Any effects, whether short-term, long-term, or intermediate, are determined by their impact on the audience.

The critic views the client as the primary audience for the counselor's rhetorical strategies. The critic investigates the client's past to gain insight about this secondary rhetor. If the critic is able to determine information about the client's past, additional insight may be gained and implemented regarding the client's rhetorical strategies. These strategies, in response to the counselor, will aid in determining rhetorical strategies used by the counselor later in the transaction. The counselor's strategies are the primary determinant of the structure of counseling. Information which may help the critic explain the rhetorical strategies of the participants is beneficial to the critical

act explaining counseling. The critic gains additional information about the client as the analysis of the transactions progresses. The client usually reveals the reasons for entering counseling, his or her perceptions of the problems being faced, and other information that may have an impact on counseling.

In the development of this critical model, an interest in the client's responses becomes increasingly evident. The critic chooses to be aware of the client's ability to answer questions, the ability to respond favorably or unfavorably to the counselor's directive and/or non-directive statements. For example, there may be physical, emotional and/or psychological reasons for the client being unable to answer counselor questions. If this is the case, or if the client is purposefully trying to manipulate the counselor through rhetorical strategies, the critic of the situation would render differing judgments. In responding to counselor questions or statements, the client causes an immediate effect on the counselor's rhetoric.

The critic, in being sensitive to client responses, emphasizes the fact that the counselor is the primary rhetor. However, since the client is alternately a rhetor in the situation, critical sensitivity to counselor adaptation to client comment becomes increasingly necessary.
V. Counselor and Client Transactions

Recognizing the importance of the characteristics of the counselor and client, a critic can focus on the primary material — the transactions between the client and counselor during counseling. The past orientation of the counselor to counseling will probably have a direct bearing on the type of transaction between client and counselor.

To complete an analysis the critic has to carefully analyze the transaction between client and counselor and his or her role at this stage is to interpret and make critical judgments about both the role of the counselor in the relationship and the role played by the client. The importance in rendering judgments is the crucial act in criticism and has been emphasized by rhetorical scholars in many ways.

Speaking specifically about criticism in speech communication, Black writes, "Criticism is a discipline that through the investigation and appraisal of the activities and products of man, seeks as its end the understanding of man himself." 24 Moreover, Clark describes criticism as "an art, not the raw tables or summaries of scholarship." 25 Clark contends scholarship is necessary in the handling of data which are essential to criticism, but criticism must be more than scholarship, it is critical. In reinforcing this position,

Wilson and Arnold conclude, "All reactions to objects, ideas, actions, and persons are critical and noncritical. Assessments or evaluations are criticism. Descriptions, reviews, commentaries and surveys unless interpretive are not . . . . Criticism is essentially a comparative study involving discrimination." Reid warns the greatest peril to the rhetorical critic is the possibility that a critic may produce something that is not criticism. The critical judgment by a critic of counseling rhetoric is similar to the judgments rendered by the critic of public address. Rhetorical criticism remains as an exacting science wherein the critic knows what is commonly called "rhetoric."

The rhetoric used by the participants in counseling is determined, to a great degree, by the orientation of the counselor and to a lesser degree, by the client's past. The orientation of the counselor will influence the type of and amount of client involvement in counseling and the counselor orientation will determine the type and kind of transaction within counseling. For example, if the orientation of the counselor is directive, the client is less active in the establishment of the goals of counseling than if the approach were non-directive. The assumption of directive counseling is that the counselor is better equipped to promote

client growth. Conversely, non-directive counseling assumes
the client can promote self-growth and that he or she has
innate potential to grow and change if provided an environment
conducive to growth and change.

As the critic examines counseling transactions, an
awareness will develop regarding the kinds of interaction that
may occur. Later in this chapter, an example of this kind of
criticism of counseling rhetoric can be found. The goal
of this research is to develop a model and test it in an
abbreviated manner. In directive counseling the role of the
counselor is controlled by the assumption that the counselor
directs the client to mental health. In non-directive coun-
selling, the counselor is more passive and less threatening
in the relationship with the client. In non-directive coun-
seling, the counselor makes a priori assumptions about his or
her role in the relationship. Due to the nature of non-direc-
tive counseling, the role of the counselor will be centered
around empathic responses, facilitation, and a genuine caring
for the client in the relationship. Conversely, behaviors of
the directive counselor are determined by his or her a priori
assumptions. Because the philosophies of counseling theorist(s)
are the foundation for counselor behaviors and rhetorical
strategies in a counseling situation, the critic of counseling
may be able to determine these philosophies and be able to
explain as well as assess their influence. It is important
for the critic to be aware of the philosophy and training of the counselor. 28

A. Critical Awareness of Counseling Situations

Many theorists have attempted to explain what a rhetorical critic is and what he or she ought to do. The ideal critic has a theoretical foundation and applies standards of rhetorical criticism creatively in an attempt to offer new insight into a rhetorical event. 29 The critic must be willing to take a stand regarding the evaluation of the rhetoric under examination. The critical interpretation of the rhetor's world would serve as a guide for the critic of counseling rhetoric. A major distinguishing factor of the analysis of private and public discourse is the critic of private rhetoric has two rhetors to consider. The rhetorical strategies of the counselor, as primary rhetor, may be emphasized; however, the rhetorical strategies of the client as another rhetor in the situation may be of equal importance to the rhetorical critic.

The ability of the rhetor to adapt to her or his audience is another perspective for the rhetorical critic of counseling. This approach would emphasize the transaction

28. As Hillbruner argues, "... a study of the speaker's philosophy by a rhetorician can have intrinsic value, ... " p. 83.

between the client and counselor. Counselor adaptation to the client and client adaptation to the counselor should be of primary interest to the rhetorical critic because the adaptation by the counselor, in particular, has been argued to be the key to any successful counseling.  

There are specific skills that become evident in counseling when one employs the methodologies of the theorists in this study. The following paragraphs serve to review several claims of previous chapters. One of the keys to successful counseling, regardless of technique, is the active participation by both the client and the counselor. There needs to be evidence discovered by the critic of mutual active participation. A way of determining the degree of involvement is the counselor's attempts to adapt to the client and the client's attempts to adapt to the counselor. The ability to adapt and respond to the other participant is directly related to the ability to listen. Listening requires an active, intense participation and if a person is unable or doesn't listen, he or she will be unable to adapt to the other participant.

Another ingredient of successful counseling, regardless of technique or philosophical orientation, is the ability of

the counselor to ask probing, provocative questions. Questioning elicits additional disclosures by a client about experienced conditions and promotes participation and involvement in the relationship by the client and the counselor. Finally, questioning provides an indication of the level of participation by the counselor in counseling, at any particular time during the transaction.

Successful counseling requires the establishment of attainable goals for client growth and development. If there are no goals, it is difficult for the counselor to facilitate or promote client change.

B. Directive Counseling and Critical Awareness

In directive counseling, the counselor behaves differently as a result of her or his philosophical assumptions. The critic's awareness of this orientation and the subsequent behaviors enable his or her judgments to reflect more accurately and completely the rhetorical strategies of the participants.

The counselor assumes the responsibility for leading the client to higher levels of mental health. It is assumed the counselor, through careful implementation of rhetorical strategies, promotes change within the client. According to Makay,

Thus, if the psychotherapist as primary rhetor can show the client that she or he is the only one who can change their life, that to do this feelings must be
recognized and understood, and that acts must follow insight, then the rhetorical goal can be met.

Critical awareness of confrontation as a rhetorical strategy in directive counseling is important for the rhetorical critic. The counselor may confront the client when necessary to achieve change and commitment to the plan chosen to achieve goals. Directive counselors force the client to the here-and-now; assuming failing to be in the here-and-now and dwelling on the past or future causes mental disturbances for the client. The directive counselor employs rhetorical strategies (confronting, directing, etc.) to focus client attention on methods of improving mental health.

C. Non-Directive Counseling and Critical Awareness

A primary assumption made by non-directive therapists is the client possessing the inner ability to solve problems, to grow psychologically and cognitively, and to change. The counselor facilitates this inner change by providing an atmosphere conducive to client-initiated growth and development.

A key characteristic of non-directive counseling is the communication of empathy and understanding to the client. The unconditional acceptance of the client is communicated by the counselor through empathy and understanding. The communication of empathy and understanding to the client is the primary rhetorical strategy for the non-directive counselor. The

goal of this strategy is client recognition of the potential for self-growth and self-development. The rhetorical strategies employed by the counselor facilitate this client growth.

Another key for successful non-directive counseling is the disclosures by the counselor. Disclosing information to a person has been discovered to promote disclosures by the recipient. Therefore, the counselor, by self-disclosing, can promote disclosures by the client and foster more participation and involvement in counseling.

VI. A Model of Criticism for Counseling Rhetoric

Thonssen and Baird argue the rhetorical critic should offer a judgment of the rhetoric under investigation when they state,

Such judicial judgment is a derivative of composite judgments formulated by reference to the methodologies of rhetoric, history, sociology and social psychology, logic and philosophy; and the materials and techniques of experimental science require these other evaluative agencies in any satisfactory appraisal of public address. 33

They maintain further the appraisal of speeches usually falls into one of four categories: 1) intuitive; 2) analysis; 3) synthesis; or 4) interpretation and evaluation. 34 The criticism of counseling rhetoric would be evaluative in nature to provide new insights into a private and intimate form of rhetoric. Offering an evaluative judgment of counseling rhetoric requires more than a mere description of the event. Brockriede argues there is too much supposed criticism that merely describes. 35

The criticism of rhetoric consists of three stages: 1) an examination of the situation and the participants; 2) the formulation of rhetorical criteria; and, 3) the application of the standards to the situation for the purposes of evaluation. Critical acts, whether of public or private Communication, progress through each of these stages. Criticism requires the establishment of criteria and a thorough application of them to a rhetorical event.

34. Ibid., pp. 134-138.
35. See Wayne Brockriede's essay, "Rhetorical Criticism as Argument," The Quarterly Journal of Speech, April, 1974, pp. 165-174 for a more thorough discussion of criticism as description versus rhetorical criticism as argument.
A temptation in applying standards of critical thought is to merely look for data to reinforce the criterion. Croft argues a major weakness is the maintenance of constant standards for examining difficult rhetorical speech acts. After exploring other weaknesses, Croft suggests a methodology should:

Report and interpret the manner in which a speaker's social values have been related to the social values of his audience in the course of his rhetorical adaptation; evaluating particular speeches and speakers by estimating the appropriateness and evaluating the uniqueness of the idea-adaptation in them; re-examine, re-evaluate, and if possible, modify contemporary rhetorical theory through the examination of the adaptive processes in speeches.

Croft emphasizes adaptation by the rhetor in the rhetorical situation and reiterates the counseling theorists' view who argue for counselor adaptation to the client. Each counseling theorist also points out the importance of client adaptation to the counselor. If the client fails to adapt to the counselor in counseling, it will be very difficult for the counselor to employ rhetorical strategies to promote and/or facilitate client growth and development.

As has been illustrated, for decades rhetorical theorists have tried to explain various approaches to rhetorical criticism. Hillbruner contends, "The general aim of the critic of public address is to discover what happened as a

result of a given speech or a series of speeches." This statement could, if adapted to the criticism of counseling rhetoric, read: The general aim of the critic of private rhetoric is to discover what happened as a result of a given instance of private rhetoric or a series of private rhetorical situations. This would not change the purpose(s) and/or function(s) of rhetorical criticism.

The major charge to a rhetorical critic is to make claims based in his or her analysis of the rhetoric; the rhetor, audience, and the situation. Hillbruner contends, "... there is an attempt by the critic to wed description and analysis to interpretation and criticism." To merely describe the rhetoric and fail to make defensible claims, critics fail to add to knowledge and fail to provide insights into rhetorical strategies of the rhetors.

Private rhetoric is new for critics and original attempts at analysis may broaden the horizons of rhetoric. These few pioneering critics may develop standards, previously thought to be only applicable to public discourse, and reinterpret them for analysis of private rhetoric. The goal of rhetorical critics is to make judgments about the rhetor's rhetorical strategies. Description does not advance knowledge or illustrate new combinations of

38. Ibid., p. 97.
knowledge. The critic's task in doing criticism is to describe the event and make sound judgments. Whether in criticizing public or private rhetoric, the focus the critic is responsible for creating is argument. Another result of this criticism is the generation of rhetorical theory -- either new or reinterpreted.

The critic of private rhetoric is not exempt from the claims made by Brockriede. The critic of counseling must do more than describe what occurred during the transaction between client and counselor. The critic acts as a "commentator" and offers evaluations about the rhetoric that attempt to add additional insight for the listener/reader.

With this foundation, an examination of the three components of the critical model in this research will follow.

A. The Counselor as Rhetor

The counselor is the foundation of any counseling relationship. It is primarily the counselor's responsibility to make the relationship successful and benefit the client. There are several things the critic of counseling may be concerned with in analyzing the counselor's role. A diagram of the counselor component is presented in Figure 4.

The critic's awareness of the training and theoretical orientation of the counselor may benefit the critical act. Active participation and involvement by the counselor may result in being a focal point for the critic. The level of
involvement and participation of the counselor will form the involvement level of the client and the counseling relationship. The critic may wish to ascertain the past experiences of the counselor to determine areas of counselor expertise and weakness in counseling.

By being able to ascertain this information about the counselor, the process of criticism may be enhanced. Because of the background information possessed by the critic, she or he will not have to make general guesses about the counselor's expertise or weakness, but instead can
analyze behaviors and statements shaped by the counselor's philosophical orientation.

B. The Client as Audience

The client as audience, in counseling rhetorical situations, is another important component for the critic to consider. Background information concerning the client can become evident during counseling. However, because the client at times takes the role of rhetor, critical awareness of past experiences of the client as rhetor may enhance the critical appraisals. The critic can gain this information by analyzing the transactions of counseling for the client may reveal a great deal about him or herself.

As audience for the counselor's rhetoric, the client adds an alternative focus for the critic. If the critic is concerned with the counselor's effect on the client, the immediate effects of the counselor's rhetorical strategies may become a focal point for critical analysis. The critic may choose to examine the client's responses to counselor questions to examine the immediate effects of the counselor's rhetorical strategies. A summary of the client's role in the relationship, as might be perceived by the rhetorical critic, is presented graphically in Figure 5.

These characteristics may prove to be important for the rhetorical critic to understand to render sound judgments. The key to information about the process of counseling
is the transaction between the client and the counselor; and, there are many components of the message component of a counseling situation for the critic to describe, analyze, and evaluate.

C. The Client-Counselor Transaction

There are many messages the rhetorical critic may choose to discuss and evaluate during an analysis. One of these messages is sent by the counselor to the client; aimed at promoting client growth and development. Other messages
are transmitted from the client to the counselor.

The counselor's messages to the client are first discussed. The orientation of the counselor can determine, to a considerable degree, the type and amount of communication by both participants in counseling. For example, if the counselor is directive in approaching counseling, critical sensitivity to a variety of communication patterns is necessary. If the counselor was directive, the critic might expect to see rhetorical strategies aimed at directing client behaviors and confronting client behaviors and responses.

If the counselor was directive, the critic might expect the rhetorical strategies of the counselor to have focused the transactions on the here-and-now. The counselor assumes the client will change more readily as the result of transacting in the here-and-now and client participation and involvement may vary in type and intensity. For example, there is usually more conversation by the counselor in directive counseling as directions and ideas are provided by the client.

Juxtaposed, in non-directive counseling, the counselor makes a different assumption concerning the ability of the client to improve his or her present condition. As a result, there may be a quantitative difference in the amount and type of transaction by the client. The amount and type of communication in non-directive counseling results in another perspective for the critic of counseling rhetoric.
There are other characteristics the critic of non-directive counseling may be aware of in performing an analysis. A primary characteristic of non-directive counseling is the counselor communicating understanding and empathy. The communication of empathy and understanding is a primary rhetorical strategy for the counselor in non-directive counseling. Another strategy employed by a non-directive counselor is mirroring the response of the client. The counselor chooses to refrain from evaluating the client's communication. This strategy permits the client to hear what he or she said from another perspective without having to consider a counselor's judgments.

The critic may determine the amount of participation by the counselor for a key to successful counseling is the ability of the counselor to maintain a high level of communication involvement. The rhetorical critic may render a judgment concerning the appropriateness of a counselor's questions as he or she promotes further client involvement. The ability to ask appropriate questions of the client is argued to improve client involvement and participation by each counseling theorist.

In addition to asking appropriate questions, the counselor employs rhetorical strategies to establish goals of counseling and the methods to attain these. The critic searches for the goals and how the counselor and client worked towards achieving them. Due to philosophical differences in
orientation, the goals of counseling are established through two different processes. For example, in directive counseling, the counselor takes the majority of responsibility for the establishment of goals; in non-directive counseling there is "mutualness" in goal-setting, with primary responsibility falling on the client. Of greatest importance in all counseling is that goals are established and counseling strives towards attaining them. The critic could judge the goals and the methods used to attain them.

In Figure 6 and Figure 7 the message components from counselor to client are represented graphically and are different depending upon the philosophical orientation of the counselor.
Another component of the counseling situation is the message by the client as rhetor to the counselor as audience. This rhetoric may provide the critic with significant information regarding the theoretical foundation of the counselor. These client disclosures provide the counselor with information regarding her or his mental health and past experiences. They also form the basis for counselor intervention and adaptation in attempting to help the client.

Each counseling theorist emphasized the importance of active client participation. They contend, without this active participation, there will be no progress towards changing the client's current state of mental health. Much
of the client participation and involvement in counseling is a response to the counselor's active participation and involvement in counseling. The critic of counseling rhetoric may be interested in examining client responses to the counselor. This analysis forms the crux of counseling -- if there is adaptation by the counselor and active responding by the client, counseling may be successful.

The philosophical orientation of the counselor determines the quantity of interaction by the client. For example, if counseling is directive, the amount of client participation is usually reduced. The critic of counseling may assess the amount of participation of the client. The type of client messages to the counselor are diagramed in Figure 8. Although

![Figure 8: Client Messages in Counseling](image)
it is a critical component of counseling, the client's messages usually occur in two forms — responding to the counselor and his or her disclosing statements. Included in client participation is the assistance the client lends in establishing goals and methods of attaining them. Finally, there needs to be an assessment of client commitment to the goals and the methods of achieving these goals.

VII. The Critical Model

This model of rhetorical criticism includes a variety of detail for the critic of counseling. The graphic presented in Figure 9, with all the components of the model included, provides the critic with details to choose from in performing an analysis of counseling.

A. In Defense of the Model

The model of criticism includes the primary rhetor (counselor), the audience (client), and the transaction between them. The critical analysis proposed in this study includes an explanation of each of these components. All components of the model have been identified and the critic of counseling may choose aspects to suit his or her research questions and analysis.

The detail of this model may give the critic some specific directions to employ when analyzing counseling. Since the analysis of private discourse is new for the
Situational Influences Relationship and Task Goals

OPTION A: (NON-DIRECTIVE COUNSELING)
- Mirroring/reflective responses
- Communication of understanding
- Communication of empathy
- Questioning the client
- Adapting to the client
- Accepting the client
- Establishing attainable goals
- Active participation

AND/OR

OPTION B: (DIRECTIVE COUNSELING)
- Here-and-now counseling
- Confronting the client
- Directing the client
- Questioning the client
- Adapting to the client
- Accepting the client
- Establishing attainable goals
- Active participation

COUNSELOR AS RHETOR

CLIENT AS LISTENER

MESSAGE

SELF-DISCLOSING
- Responding to the counselor
- Active participation
- Amount of participation

FIGURE 9
A MODEL OF CRITICISM FOR COUNSELING
practicing rhetorical critic, it is suggested that the critic have some concrete criteria prior to the analysis of counseling. In public rhetoric, there are many pieces of information the critic may choose to consider. As Sharf argues,

... almost all contemporary critical approaches have emerged from studies of public discourse. Many of these will not be directly applicable to non-public communication, and new rhetorical methodologies will have to be created in order to better understand the material being examined.

The critical tool proposed in this research provides the critic with a series of alternatives to consider in analyzing counseling. It includes components of traditional criticism and an understanding of counseling theory.

The detail of this model may allow the rhetorical theorist to recognize the basic rhetorical components in a counseling situation. In explaining these components, the counseling practitioner is able to relate and understand the critical model. The key to understanding this model is the explanation and testing of the various components. The last section of this chapter will test the critical model through an analysis of actual counseling transactions.

B. Adapting Rhetorical Criticism for Counseling Rhetoric

Besides the development of a critical model, this research seeks to propose that traditional critical standards

39. Sharf, p. 28.
may be applied to counseling rhetoric. Wichelns, in attempting to separate rhetorical criticism from literary criticism, argued:

Rhetorical criticism is necessarily analytical. The scheme of a rhetorical study includes the elements of the speaker's personality as a conditioning factor; it includes also the public character of the man -- not what he was, but what he was thought to be. It requires a description of the speaker's audience, and of the leading ideas with which he plied his hearers -- his topics, the motives to which he appealed, the nature of the proofs he offered. There will reveal his own judgment of human nature in his audiences, and also his judgment on the questions which he discussed. 40

As Wichelns defines the art of criticism, does it limit criticism to the public rhetorical situation? The critic of counseling rhetoric may attempt to account for Wichelns' characteristics in a critical analysis of counseling. Just as in an analysis of public discourse, much is revealed through the rhetoric as it relates to the specific situation. Perhaps this relationship between the situation and the rhetoric is the key to the act of rhetorical criticism.

Other scholars have offered definitions of rhetorical criticism. Black argues, "A critic's analysis of a rhetorical transaction is merely a way of talking about it and understanding it." 41 This may be simplistic; however, the critic seeks

40. Wichelns, pp. 56-57.
to simply understand the discourse and its potential impact on an audience. Campbell, in discussing the art of criticism, argues,

In its final form rhetorical criticism is the result of a three-stage process: the critic locates the unique characteristics of a discourse or a group of discourses; he analyzes the internal workings of the discourse and its relation to its milieu; and he selects or creates a system of criticism to make evaluative judgments of its quality and effects.

These definitions of rhetorical criticism fail to differentiate traditional critical forms from new methods of critical analysis. The critic of historical rhetoric, the critic of social movements, the critic of public discourse, the critic of small group communication, and the critic of private discourse may take these statements on criticism and apply them to their critical efforts. This is a strength for the practice of contemporary rhetorical criticism.

Criticism requires an offering of judgments and evaluations about the rhetoric under examination. The difference in rhetorical criticism is in the methodologies used by the critics in examining rhetorical situations. The methodology developed in this research has unique characteristics specific to the analysis of counseling.

This research represents a beginning for the rhetorical analysis of counseling transactions and deals specifically

with the rhetorical situation resulting in counseling. Included in this study has been a presentation of rhetorical criticism and the role of the rhetorical critic when analyzing counseling rhetoric.

C. Application of the Critical Model

What follows is an analysis of counseling between a client-centered therapist and client. The transaction between the client and counselor is included as Appendix V of this study. In criticizing counseling rhetoric, prior information, if any, should be made evident. The counselor in this transaction is a client-centered therapist, trained at a training program emphasizing Carl Rogers' theory. In the introductory paragraphs in Appendix V, the critic gains valuable information about the client's behaviors in prior counseling.

As reported by the counselor, in the first two interviews the client spent a great deal of time talking about her past, including experiences in school and with her family. During the third interview some changes in the client's recollection of the past occurred. The most noticeable difference was the client was not "remembering" the past, as opposed to guessing about it. The analysis offered in this research is performed on the beginning segment of the fourth interview. The application of the model prepared in Figure 9 serves as the guiding force behind the analysis.
The nature of counseling situations is a fast-moving, transactive type of communication; an analysis, in order to properly report and evaluate counseling rhetoric, searches for the adaptation by the counselor to the client. This type of analysis is performed by an evaluation of each statement as it relates to previous statements made by the client. The critic also examines how counselor statements reflect any theoretical presuppositions of a particular psychological theory.

The Counselor-Client Transaction

As stated in the introduction to this transcript, the counselor performs a Rogerian (non-directive) approach to the situation. The critic's knowledge of the theoretical background and subsequent assumptions made by the counselor are an important dimension to the overall criticism. As was demonstrated in the graphic model presented earlier in this chapter, there are many options now available to the counselor -- due to the approach adopted. Among these are the rhetorical strategies of: mirroring, communicating understanding, communicating empathy, adapting to the client, questioning, accepting the client, establishing attainable goals, and an active participation by the counselor. The implementation of these rhetorical strategies are conducive to the counselor facilitating the client to a better state of mental health.

In this sequence the counselor implements the strategy
of mirroring and reflecting client statements back to the client very well. The purpose of this strategy, as previously outlined, is to let the client hear how his or her message was interpreted by the counselor. The counselor attempts to summarize to the client statements made during the session. Whether or not the counselor is effective in the situation depends upon his or her ability to implement this rhetorical strategy which is viewed as central to the non-directive, facilitative approaches to counseling.

Another rhetorical skill central to counseling and emphasized by non-directive theorists is the ability to listen to the client during the session. The ability to reflect and mirror statements back to the client hinges upon the ability of the counselor to listen carefully to what has just been said. The counselor in this situation listens well and is able to reflect and mirror the statements made by the client. The ability of the counselor to listen and reflect statements back to the client is indicated by the statements:

Counselor (4): "That's . . . that's how it's been -- that's the end, huh?"

Counselor (3): "You really blew . . . ."

Each of these statements is almost an exact repetition of the client's statements made to the counselor during the transaction.
Through true facilitative counseling, the counselor permits the client to discuss topics of his or her choice. Through the proper facilitation and focusing of reflective comments the counselor is able to structure the situation. As we see in this transaction, the counselor allows the client to discuss the things she wishes; however, the counselor also structures the comments through the use of reflective and mirroring comments made to the client in response to her statements. This is proper facilitation, as explained by Carkhuff and Rogers, through the empathic implementation of rhetorical strategies to facilitate client participation and involvement.

In this situation, the counselor is able to demonstrate to the client that he or she is participating in the counseling relationship due to the accurate responses of mirroring and reflection. Proper listening requires a certain amount of mental effort and an expenditure of mental energy in order to listen accurately. Although counselor participation is not a characteristic of non-directive counseling alone, it is a characteristic of effective counseling in general. The counselor in this transaction is able to demonstrate to the client that he or she is participating in the relationship and is genuinely concerned about the client as a person.

By communicating empathy, this counselor is able to communicate to the client a concern and a regard for her
as a human being. This is another characteristic of counseling in general, but is central to the effectiveness of the facilitative, non-directive approaches to counseling and therapy.

Another important characteristic of non-directive, facilitative counseling is it promotes client participation. The client is put in a position of having to either accept the counselor's interpretations as accurate or express dissatisfaction with those interpretations and correct them. This is conducive to the active participation necessary for growth through counseling -- whether directive or non-directive in nature. By attempting to reflect to the client his or her interpretations of statements, the counselor is also demonstrating a concern for the client that he or she is attempting to try and understand the client's current situation as expressed. This is also conducive to the effective implementation of rhetorical strategies that will lead the client to a better state of mental health through facilitation. Remember, the assumption of all non-directive counseling is that the client is able to help him or herself through proper facilitation by a trained counselor. The counselor is able to communicate to the client that he or she is concerned how the client feels and seems to be saying. The accurateness or lack of accurateness of the counselor's statements to the client may be therapeutic in itself for it forces him or her to reconstruct perceptions
and images if inaccurate and reinforces perceptions that may be accurate. In either case, the role of the counselor is then to get the client to work within him or herself to accept those perceptions and correct the inaccurate perceptions to fit into a healthy model of personality.

Although the counselor implements the core of the non-directive approach to the client, he or she is unable to structure the session (as we have it recorded in this study) to facilitate client growth. As is noted in the dialogues, the client still is blaming her parents for the problems experienced with her other family members. Through counseling, whether directive or non-directive, the client should be developing other images of the situation and alternatives to deal with the perceptions experienced which cause some of the mental disturbance currently experienced. Perhaps the counselor could have facilitated the client's development and growth better by choosing other methods of reflecting and mirroring to the client so that the focus would have been on the perceptions she has of her family members, including her mother and father.

Even though the counselor implemented the rhetorical strategies as outlined by non-directive theorists and practitioners, he or she could have implemented them more thoroughly. Although the counselor in this situation employed Rogerian techniques, the therapeutic approach explained by Rogers requires more than mirroring/reflective
responses to client statements. A critic of the counseling transaction could not fault the counselor for failing to utilize the rhetorical strategies of the theoretical orientation adopted; however, the critic needs to comment on perhaps better methods of implementing these strategies to better help the client. It seems that in the period of time of this transaction, the counselor could have assisted (facilitated) the client's development in a more effective manner. The implementation of counseling strategies is not sufficient enough to warrant this transaction to be successful or unsuccessful.

The success or lack of success needs to be ascertained after completion of the counseling relationship. If a person were to comment on the success of this relationship, it would have to be on the side of unsuccessful. As the transaction progresses, the counselor did little but act reflective in his or her responses to client statements. This in itself is not growth-promoting for the client; as a result I would claim, based upon this analysis, the counselor was unsuccessful in this brief transaction with the client. At another level of analysis, the counselor could be judged a success in this transaction with the client. The counselor followed the guidelines as outlined by Carkhuff and Rogers. The strategies employed by the counselor were reflective of his theoretical orientation to the practice of counseling. However, they were not conducive
to client growth and/or development. No one could argue that these comments made by the counselor were not part of an overall philosophy of non-directive counseling and helping.

As is presented in the critical model (Figure 9), the client, as audience-listener, in this relationship has only limited rhetorical strategies available to her to be committed to growth in counseling. These strategies include: self-disclosing, responding accurately to the counselor, active participation, and an amount of participation dictated by the philosophical orientation adopted by the counselor (either directive or non-directive).

In this situation, the client was involved in the transaction with the counselor as indicated by her willingness to offer comments in response to the counselor's mirroring and/or reflective statements. Indicative of this involvement in the transaction is the consistent amount and quality of the self-disclosures offered by the client. Through client self-disclosures, the counselor gains information necessary regardless of counseling orientation, to help the client grow and develop to a better state of mental health. Among these statements are the following:

Client (3): "Because to me it wasn't just a little insignificant thing, but it typified everything that had been done in my lifetime by my parents' attitudes
towards my sister and me."

Client (4): "I mean my parents just going right along with her . . . I mean, she's old enough to make up her own mind what she wants to do."

Client (5): "And this feeling that came to me was just the feeling that I remember as a kid."

These statements seem to reflect the willingness of the client to participate in the relationship and to disclose information to the counselor that may be helpful in counseling. These self-disclosures reveal much information about the client's past and her interpretations and perceptions of the present relationship with her parents and sister. Through these disclosures, too, the client is confirming the counselor's reflective and mirroring interpretations of previous statements made by the client. This is also indicative of the participation by the client, for she is telling the counselor that his or her interpretations are accurate and true -- as best as she can remember.

As the introductory paragraph to the transaction indicates, the client has had difficulty in remembering her feelings as a child. The client had tremendous difficulty in recalling feelings and was "guessing" as to what they were in earlier counseling sessions (of which we do not have a transcript). In later sessions, and in this situation, the client is remembering specifically what her feelings were and stating their similarity to the feelings she is
currently experiencing towards her parents and sister. These feelings, as revealed through the self-disclosures, suggest a resentment towards her parents for having sided with her sister; and, now in the present are doing much the same thing. These feelings of "favoritism" are causing much of the experienced mental difficulty experienced by the client and her reason for seeking counseling.

The client participated in the relationship as best as she could, at this time in her life. She was willing to express feelings and emotions to the counselor and was content to allow the counselor to reflect and mirror her statements. Her willingness to participate and cooperate in the relationship up until the final client statement was evident (7). In this statement she finally agrees with the counselor's interpretations of previous statements but refuses to reveal any further information about herself or her feelings. Perhaps she is now willing to end the transaction, change subjects, or is tired of seeing the situation going no where as far as she is concerned. In any event, she ended her participation at this moment by not going any further than agreeing with the counselor's interpretations.

From this perspective, was the transaction a success or was it a failure? It is hard to determine the final response of the client without having either prior transactions or future dialogue between the participants.
However, as has been previously noted, the counselor's unwillingness to structure the relationship beyond the mirroring/reflection stage may have led to the unravelling of the transaction. If the client was content to allow the client to contribute information without him or her providing any structuring responses to the relationship, then the eventual decay of the relationship is the fault of the counselor. Clients expect some assistance or they wouldn't bother to come to a counselor; if the client felt the counselor was not helping but was only mirroring what was already said, then she may have decided to withdraw willingly.

Conclusion

The critic could choose to assess this counseling transaction in terms of how well the counselor reflected client-centered therapy. If this were the case, as has been previously pointed out, the critic would conclude this was an excellent utilization of Rogers' counseling theory. As discussed in Chapter 3, the components of the non-directive (client-centered) counseling are the communication of empathy and understanding, mirroring/reflective responses, acceptance of the client and active participation in the relationship. The rhetorical strategies of client-centered counseling all reflect a counselor's attempts at adapting to the client.

The critic might wish to analyze this counseling situation in terms of the adaptation of the counselor to the client.
As demonstrated in the analysis, the counselor adapted to the client through listening and offering reflective, mirroring statements in response to client statements. Through attempting to communicate understanding, the client perceives the counselor as paying careful attention and as caring for him or her. A critic could analyze counseling from the perspective of each characteristic of client-centered counseling.

The counselor may choose to analyze counseling from the perspective of the client's participation and involvement in the relationship. As indicated in this analysis, the participation of the client is reflected through the disclosures made during counseling. In client-centered counseling, the client participates through confirming or denying the reflections of the counselor. By isolating the client component of counseling, the critic may be able to determine some information about the client's background. In this particular situation, the critic would have been able to ascertain differences experienced by the client with her family as early as her childhood. Some judgments could be rendered as to the reasons for her coming to counseling and, in this case, the differences between "guessed" and "remembered" feelings.

Perhaps the best form of analysis includes all components of the counseling situation. The critic can render judgments regarding the relationships of the components as...
counseling progresses. In the situation analyzed in this research, the critic might conclude the client was able to discuss thoughts currently experienced, as they reflect current conditions and/or past experiences. It is this voluntary involvement by the client the counselor seeks and is beneficial to the counseling process. As the introductory statement to the excerpt suggests, the client has already discussed a great deal of her past, guessed and remembered feelings, and has begun to express her feelings about her relationships of her family. The counselor promotes participation and allows the client to try and understand what she has said during counseling. Through an analysis of all components (counselor, client, messages, and situation), the critic gains an understanding of rhetoric as it operates in a particular counseling situation. The rhetorical strategies employed by each participant are explained in terms of how well they adapted to each other's statements and used rhetorical strategies to strive for the goals of the counseling relationship.

The model of criticism in this research was "tested" on a particular counseling relationship. This critical model permits the critic to analyze the entire relationship and all various components. There are many critical avenues from which the critic could choose; each leading to a different set of knowledge claims. Some of these knowledge claims have greater applicability than others in trying
to understand the utilization of rhetorical strategies by participants in counseling. A counselor's rhetoric promotes client involvement; the client's rhetoric determines the counselor's rhetorical strategies; and through an analysis of the relationship between these two rhetoricians (primary/counselor and secondary/client), the critic may offer insights into the rhetorical processes involved in counseling.
CHAPTER 6

SUMMARY AND CONCLUSIONS:

A MODEL OF CRITICISM FOR COUNSELING RHETORIC

This study is an examination of humanistic counseling from the perspective of a rhetorician. This chapter summarizes the study and offers claims about the application of the critical model. The claims focus on three questions: 1) What new claims can be suggested for the practitioners of counseling?; 2) What new insights seem reasonable for rhetorical critics and theorists?; and, 3) What projected future implications seem reasonable to deduct from this analysis?

I. Summary of the Counseling Theorists

Robert Carkhuff. Although not primarily a counseling theorist, Carkhuff offers an analysis of interpersonal communication skills necessary for the development of a helping relationship. Carkhuff emphasizes an unconditional positive regard of the client in counseling as important for the eventual success of the relationship. He is concerned with the counselor's ability to fully accept the client and
to communicate with both understanding and empathy. Rhetorical adaptation through communication skills is also emphasized.

**Gerard Egan.** Egan, like Carkhuff, is not a counseling theorist per se; but is also concerned with the development of communication skills as a means of improving interpersonal human relations. Egan's unique perspective merges directive and non-directive approaches to counseling. Through non-directive means, the participants develop a relationship. As the participants begin to know each other, the relationship becomes more directive, from the counselor's perspective, to help the client attain better mental health.

Egan stresses mutual participation by the participants in the helping relationship. This is evident in the concern for the development of goals in counseling by both client and counselor. Emphasizing client and counselor participation and involvement is key to Egan's view of human relations.

**Albert Ellis.** Ellis, as the founder of Rational-Emotive Therapy (RET), emphasizes client cognitive awareness of behaviors and/or thoughts causing him or her mental anguish. The ABC theory of client irrational beliefs and cognitive processes is a key contribution of Ellis. Striving to substitute a healthy, rational belief system for unhealthy, irrational beliefs is the goal of RET. Changing these irrational beliefs and acting on rational ones is the goal of the rational-emotive counselor.

The majority of the responsibility for goal setting and the eventual success of counseling lies with the counselor.
In directive counseling, the assumption is the client is incapable of self-help and needs the rational intervention of the therapist or counselor to overcome difficulties.

Fritz Perls. The founder of Gestalt Psychotherapy, Perls argued for the client to participate in counseling in the here-and-now. In Gestalt counseling, the past and the future are not emphasized as in the client's current cognitive and emotional state. Gestalt therapy is a directive and confrontive communication with strategies by the counselor to force the client to a high level of cognitive awareness of the various components of his or her behaviors. Perls asserted the past and the future should not be the concern of the client.

Perls argued the counselor needs to be attentive to the nonverbal behaviors of the client, especially when they are inconsistent with the verbal behaviors. The counselor refrains from disclosing information to the client and remains a confrontive, directive force in the relationship. Perls emphasized the effective use of questions to direct the client to a state of mental awareness that promotes cognitive growth and development. Through cognitive awareness, emotional and physical processes within the client may grow and develop. Gestalt counseling stresses the importance of treating the "whole" person as opposed to only certain aspects of that individual.

Carl Rogers. Perhaps the major contribution to counseling and psychotherapy by Rogers is the emphasis placed on
listening and empathy as counselor skills. The communication of empathy by the counselor is the basis of client-centered counseling. When communicating empathy, the counselor also communicates understanding, acceptance and unconditional positive regard. Without a skilled listening counselor, communicating these key characteristics of client-centered counseling becomes difficult, if not impossible.

Client-centered counseling is non-directive and assumes the client has the inner capabilities to improve her or his condition with a minimum of counselor facilitation. As part of this assumption, the majority of the responsibility for the establishment of the goals for counseling belongs to the client. The responsibility for the eventual success of the relationship still falls on the counselor in establishing an atmosphere conducive to client self-growth and self-development.

These humanists, as counselors and therapists, respond rhetorically to the needs of auditors faced with rhetorical situations. Therefore their work is invaluable for the study of rhetorical theory and criticism.

II. Summary of Rhetorical and Critical Theory

There are at least two concerns for the critic analyzing any rhetorical situation. First, is the critic's attempt to understand and explain the rhetoric and the situation to be analyzed. Second, the critic seeks to contribute to the development of rhetorical and critical theory. Contributing to knowledge is the major force resulting in the
criticism of any rhetorical situation. Other contributions possible to the field of communication and rhetorical theory are practical (pragmatic) and theoretical. Theoretical contributions are as important as any practical contributions the critic may make in analyzing a rhetorical situation. As Sharf writes, "Theory-building and criticism are the primary concerns of rhetorical scholarship, but contributions to applied research, surprisingly, may not be outside its purview either."¹ There are great potential contributions to be made in suggesting areas of applied research and the possibility of making significant contributions to other academic disciplines.

Contemporary rhetorical scholars have attempted to demonstrate at an abstract, theoretical level the deficiencies in the "state of the art" of criticism. Black argues that neo-Aristotelian criticism offered little, if any, insight into the process of rhetoric in 1967. Although offering no clear alternative to the approach of critical endeavors, Black led a movement against the traditional, neo-Aristotelian study of famous orators and famous speeches. Brockriede, too, argues that criticism was offering little to the knowledge base at-large for it ended at the description of rhetorical situations as opposed to making claims and defending them through careful and thorough analysis of the rhetoric and the rhetor. Other contemporary scholars have attempted to argue that the artificial limiting of

¹. Sharf, p. 30.
criticism to public speeches and public orators seemed unwarranted and unsupported by any rhetorical theory.

In this research I have attempted to illustrate a clear theoretical justification for the analysis of interpersonal (intimate) rhetorical situations. The first authors to argue for the inclusion of interpersonal rhetorical situation were Phillips and Metzger in *Intimate Communication*. They argue that one of the major reasons for the avoidance of this type of investigation has been the unaccessibility of data (rhetoric) for analysis. For this analysis, I have encountered a similar problem in obtaining counseling transactions from clients in private situations. Therefore I had to rely on existing transcriptions, textbooks, and dialogues in training movies as a data base for analysis. Recognizing the problem of data sources as a potential obstacle for the critic of interpersonal situations is clearly not an attempt to condemn one for attempting this kind of analysis.

Sharf argues in favor of the rhetorical analysis of interpersonal rhetoric from another perspective. She claims that contemporary theorists and critics have taken the rhetoric of Aristotle and argues its "scope" to be the public speaking rhetorical situation. In agreeing with her analysis of the potential misinterpretation of Aristotle's rhetoric, I have argued that "discovering all the available means of persuasion in any given situation" also includes the interpersonal private situations. One of the most
clearly persuasive interpersonal situations has existed in counseling and therapy since antiquity. The goal of the counselor is to persuade the client to attain a better state of mental health through a properly implemented series of rhetorical strategies (depending on the counselor's philosophical orientation to the process of counselor).

Recently, Makay has argued that psychotherapy is a form of interpersonal persuasion in which the psychotherapist persuades the client to a state of mental health. Although there are differences in counseling and psychotherapy, the process of helping the client/patient is the goal of the processes. The primary difference between counseling and psychotherapy is the depth of analysis provided by the trained counselor or psychotherapist. The psychotherapist is trained at psychological-emotional readjustment patterns for clients while the counselor, when encountering a client with deep psychological problems, refers that individual to a trained psychotherapist. The psychotherapists' use of rhetorical strategies is explained by Makay as a rhetorical process. Similarly, I have attempted to illustrate that the communicative strategies employed by counselors in this rhetorical situation are persuasive, whether directive, confrontive or non-directive, passive.

The transactions of the counseling rhetorical situation have, thus far, been avoided by contemporary rhetorical critics. However, the nature of rhetoric and the history of rhetorical
criticism seems to necessitate the inclusion of all forms of rhetorical discourse for analysis. Black argues, "... rhetorical transactions themselves constitute the chief source of knowledge in the field of rhetoric and the sole defensible ground for its theoretical formulations, ..." 2 The transactions between counselor and client are rhetorical and will broaden the scope of rhetorical theory and increase the data base for the aspiring rhetorical critic. Contributing to rhetorical theory and explaining complex rhetorical situations, have, in the past, been viewed as the reasons for engaging in rhetorical criticism. The major thrust of this study has been the potential contributions to the development of rhetorical theory to be made following an analysis of counseling rhetoric. Secondary issues like the explaining of theoretical foundations of counseling and the process of counseling in any given situation have emerged as potential goals of this research.

In recognizing counseling as a rhetorical situation, new insights into the practice of implementing rhetorical (persuasive) strategies, either new or traditional, may be gained. In examining private rhetoric, scholars gain additional information about the process of rhetorical communication not traditionally available in the analysis of public speeches or public orators. The criticism of counseling rhetoric is grounded in the theoretical mainstream.

of the discipline. Few, if any, rhetorical thinkers have strived to limit the critical enterprise. In fact, many scholars have argued for the expansion of the traditional study of rhetoric and public address. Among these scholars are: Edwin Black, Thomas Sloan, Charles Stewart, Karlyn Campbell, Otis M. Walter, Maurice Natanson, Barbara Larson, Lloyd Bitzer, Donald C. Bryant, and Barbara Sharf. As a result of this expansionist view of the critical act, rhetorical analysis on a variety of rhetorical situations, whether they be in a small group or interpersonal in nature, need to be performed.

III. The Research Questions

A. What do major counseling theorists have to say about the communication process?

Each of the theorists examined in this study believe the communication skills to be of essential nature to the process of effective counseling. As Rogers, Ellis and Perls developed their unique approaches to the counseling/psychotherapeutic process, each developed an individual communicative style for potential clients and counselors-in-training. Each unique approach demands a different communication approach for the counselor employing their method to counseling. For example, although Perls and Ellis are noted to be directive in their approaches to counseling, they teach different confrontive, directive methods. Ellis teaches the RET counselor to confront the client to
abandon his or her irrational, and therefore dangerous, beliefs for a set of rational, and therefore healthier, set of beliefs. Perls, on the other hand, stressed the counselor keep the client in the here-and-now by focusing on the nonverbal expressions, in many cases, of the client. Current awareness is imperative for the Gestalt approach due to Perls' belief that the past is over and cannot be redone and the future is yet to come and there are, in fact, too many variables that control the future to be concerned with as an individual. Rogers, on the other hand, teaches counselors a non-directive, facilitative type of communication pattern to promote client growth and development through the self.

Although primarily not counseling theorists, per se, Carkhuff and Egan have attempted to develop a communication strategy for the effective helper in interpersonal situations. They recognize the counseling situation as only one of the potential helping situations on an interpersonal level. Carkhuff, a critic of the current practice of counseling, argues training institutions are turning out ill-prepared persons as counselors who cannot help the unsuspecting client. His claim is justified, in his opinion, by the markedly poor communicative skills these counselors have. He and Egan argue there is a clear "type" of communication pattern that is conducive to helping individuals. They both conclude, for different reasons, that counselors are not able to communicate on these levels or with these
necessary rhetorical strategies -- core conditions.

B. What do counseling theorists say about how a counselor ought to communicate with a client rhetorically?

Primarily, the communication of a counselor directed to help a client is determined by the psychological orientation adopted towards the counseling process. For example, those counselors adopting the confrontive, directive approach to counseling (Perls and Ellis) will communicate differently to the clients than a person adopting the approach explained by Rogers and Carkhuff which is non-directive and facilitative. Each of these approaches causes the counselor to adopt a different position in regards to the client and assumes a different focus for responsibility for success or failure of the counseling situation.

In directive counseling, the counselor assumes the client cannot develop a better state of mental health alone; that he or she needs the expert direction of a trained counselor. That is the position adopted by these counselors; they assume they are better and have a "better" state of mental health and therefore can help a client. They are committed to the idea that clients come to a counselor only because they believe they can help them overcome experienced difficulties. Juxtaposed to this, in non-directive counseling the counselor assumes the client has the inner capacity to better his or her own condition with the proper facilitation from a trained counselor. They perceive their role as a
facilitator to promote conditions in which the client can exercise the innate abilities to overcome the experienced problem. The non-directive counselor assumes more of a mutual responsibility for the client's growth and development. In non-directive counseling, the counselor believes the type of facilitation is important and must be developed through a carefully chosen set of rhetorical strategies including the development of trust, the communication of empathy and understanding, acceptance, a genuine positive regard, and active participation by both participants. The directive counselor assumes much of the responsibility for the eventual success or failure of the relationship due to the assumption that he or she is responsible for directing the client to an improved state of mental health.

Finally, Egan adopts the position that a combined approach to the helping process works more effectively. In the early stages of the transaction, the counselor (helper) adopts a non-directive approach to facilitate client trust and respect. This is the rapport building stage of the helping or counseling process. As the relationship is built the counselor adopts a more directive approach to facilitate and force the client to change, develop, and grow. As previously noted, the philosophical approach of the potential counselor determines how the client is communicated to rhetorically. No matter if the client adopts the Gestalt or the Rogerian approach, or some combination of the two, the philosophical underpinnings of the counselor will reveal
how he or she ought to be communicating to the client in the transaction.

C. How can counseling discourse be described and appraised?

As suggested, the primary method of appraising the counseling situation ought to be grounded in the theoretical positions of the counseling theory ascribed to by the practitioner. Since the rhetorical strategies vary from theorist to theorist, the critic of counseling needs to be aware of how the counselor was trained and what theory of counseling will be implemented. Obviously, the "goal" of the practitioner is a perfect implementation of the theory ascribed to. As a set of standards, perhaps the theoretical foundations of a particular counseling theory ought to be used. This will set up what, under perfect conditions, the counselor ought to be saying and doing in response to the client.

For example, if the counselor were attempting to reflect the Rational-Emotive Therapeutic approach to counseling, the critic can expect certain implementation of rhetorical strategies as reflecting the counselor's philosophical assumptions. The critic of this counseling situation would expect confrontive rhetoric from the counselor to force the client to abandon irrational beliefs, constant questioning of the client to force an awareness of the impact of these irrational beliefs, and directive rhetoric to lead the client to commit him or herself to a new set of rational beliefs and an improved state of mental health. Likewise, if the critic
were examining a counseling situation which utilized the Rogerian approach to counseling, a different set of rhetorical strategies would be evident. The counselor would engage in mirroring and reflective responses to the client, communicate empathy and understanding to the client, demonstrate an unconditional positive regard of the client, question the client, facilitate growth, and self-disclose to the client under proper conditions.

There can be no one clear model to be utilized to critique counseling rhetoric. As the experience and educational background change from counselor to counselor, new methods of analysis should be developed. For example, a rhetorical situation implementing the Gestalt approach to counseling could not be evaluated fairly with a set of standards developed from non-directive, Rogerian theory to counseling. As the model developed in this research suggests, the critic needs a set of criteria that are adaptable to the two primary forms of counseling -- directive and non-directive. Depending on the orientation of the counselor, the critic would choose the necessary set of standards to make justified judgments of the rhetoric between client and counselor.

D. What new information and/or insights can be drawn about counseling rhetoric from rhetorical criticism?

With an expanded view of rhetoric, counseling, a persuasive form of communication, becomes another rhetorical situation
to be examined by the rhetorical critic. Through critical analysis, rhetorical theory can be expanded and new insights gained into the applications of rhetorical practices. Rhetorical theory changes as a result of critical analysis especially when critics carefully explain their theoretical foundations for performing the criticism.

In revealing their theoretical foundations, critics may also expose potential research questions which serve to guide the research and the subsequent analysis of the rhetoric. It seems plausible for critics to generate research questions prior to the critical endeavor. This study is an example of generating questions and then performing the necessary research to answer these questions.

The criticism of counseling has other possible implications for rhetorical theory. First, this study demonstrates another source of data for the critic and, correspondingly, a potential increase in the knowledge base the critic has access to. There is a great deal of information incorporated in the analysis of counseling rhetoric in this study from the counseling theorists that served as a data foundation for the development of a critical model. The counseling theories used in this research added a much broader base of knowledge to the critical model developed in this study. These counseling theories provided me with a direction for analyzing counseling transactions. Using counseling theory as a foundation for the development of a critical model provided me with great insight into how to perform the
criticism and what to include in the critical model. It was from this understanding of counseling theory, that the variables included in the critical model were developed and deemed important enough for critics to consider in any future analyses of counseling. Counseling theories assist the critic in establishing a set of standards for the criticism of a specific counseling situation.

Perhaps a major conclusion from this analysis is that a critical model may be developed to investigate any rhetorical situation. The critical model developed in this research contains characteristics the critic may utilize in a critical analysis. Not unlike Aristotle's Canons of Rhetoric, the characteristics of this critical model provide a set of specific guidelines to choose from during analysis. Within the confines of each of the characteristics, there is enough latitude for the critic to avoid performing mechanical criticism. The critic, once determining the orientation of the counselor, may be better able to criticize the rhetorical strategies used in counseling more accurately.

This critical approach appears to be unique and innovative because it develops a model to investigate the rhetorical strategies of an interpersonal rhetor. Critical models developed for analysis of public discourse seem to have been interpreted to be mechanical in nature and, due to the nature of models as outlined by Farrell, eliminates many of the potential aspects of the situation. The model developed in this study to criticize the rhetorical strategies in a
counseling situation may be applicable to other interpersonal situations. The components seem universal to all models of rhetorical communication. Due to the latitude of the components of the model, a critic of counseling develops a unique analysis during each examination of a piece of counseling.

This latitude and critic choice of emphasis seems to be the most important contribution to the criticism of rhetorical situations. The uniqueness in approach and emphasis by the critic makes the analysis of counseling rewarding. It is in this uniqueness of application of critical method that theoretical foundations of rhetoric may be broadened. In other words, through the examination of non-traditional forms of rhetoric with non-traditional forms of analysis, theoretical foundations of criticism and rhetoric may be expanded.

E. What implications seem evident from a rhetorical criticism of counseling discourse for counselors and rhetoricians?

Counseling is a communication-based activity between a client and a counselor; yet little attention has been given the role of communication in counseling training programs. The outcomes of a utilization of this critical model may generate information for the training programs related to the importance of communication in counseling. If these counselor training programs are to be restructured and redesigned to include communication skills, there will have to be a demonstration of the benefits of a competence in communication skills by the counselor for the client. Through an analysis of
counseling, the critic might be able to indicate what rhetorical strategies were implemented effectively and which ones were not.

For example, if a critic were analyzing non-directive counseling, specific recommendations concerning the counselor's implementation of these non-directive techniques may be made. If the counselor was not communicating empathically and with understanding, the critic may explain this to the counselor and offer suggestions and strategies for improving the implementation of a particular counseling theory. Regardless of theoretical counseling technique implemented, the critic may offer insights into counseling communication to the counselor.

There are other possible applications of this critical model to counseling situations. Of primary importance to this researcher are the training programs which are turning out, what Carkhuff labels, as incompetent counselors with insufficient training in communication skills. Training programs contribute to the lack of emphasis on and understanding of communication skills by counseling practitioners. If this model were adapted in training programs and utilized in the training of counselors, the current lack of emphasis on communication skills may be reversed. Perhaps, this may be the greatest influence of a critical model of counseling rhetoric. If educational programs, responsible for training counselors, were effected by training more effective, communicatively competent counselors; the entire counseling discipline may give additional importance to communication as it relates
to counseling.

The counselor's understanding of communication and rhetorical principles may enhance the chances of counseling success for the client. The propensity to help clients overcome difficulties is prompted by appropriate implementation of carefully selected rhetorical strategies for initiating client change and commitment. The emphasis on appropriate communication skills for the counselor cannot be overstated. Counseling theorists realize there is no one therapeutic technique available for practitioners to guarantee success with clients. There are counselors practicing throughout this country, implementing counseling techniques, that are effective and ineffective. For example, counselors who call themselves rational-emotive in their orientation are effective and ineffective with clients. Although the counselors are trained in similar techniques and methods, some are effective and some are not. Perhaps the core of the success or lack of success in counseling lies in the ability of the counselor to communicate and elicit mutual participation in the situation.

The benefits of this research for rhetoricians has been discussed previously. However, perhaps the greatest impact for rhetoricians lies in the constant reevaluation of the "state of the art" of rhetorical criticism and theory. Old, traditional definitions previously interpreted to eliminate certain forms of rhetorical discourse are now being
reinterpreted to include those very forms previously ignored. The resulting influx of data sources and theoretical foundations all reflect the basis of the discipline: How do we define rhetoric?

Aristotle's definition has been referred to in this study as a starting point and perhaps it seems poignant to end this discussion with that very definition. By discovering all the available means of persuasion in a given situation a rhetor is able to exert influence on other individuals -- be they one, a few, or many. Aristotle's definition, provided us over two thousand years ago, seems more applicable as the theoretical foundations of rhetoric are increasing to include other rhetorical situations. Finally, the greatest impact for the discipline of rhetoricians is perhaps the reaffirmation in the faith in the definition of rhetoric provided us by Aristotle. The possible misinterpretation of Aristotelian rhetoric seems a plausible explanation for the emphasis on public speeches, famous orators, and famous situations as data for rhetorical analysis. This study has served to illustrate the rhetoric involved in only one type of interpersonal rhetorical situation -- the counseling situation. Therefore, this study has served to prove the point that rhetorical and persuasive strategies operate in more situations than those traditionally examined by rhetorical critics.
IV. Suggestions for Future Research

As this study is completed, there are several suggestions for possible future research projects to be undertaken. The first one consists of further testing and confirming the critical model developed in this research. Although the critical model was tested, it was only utilized in a very small fashion on only one piece of counseling rhetoric. It needs further verification from other perspectives on other counseling rhetorical situations.

Second, other researchers may seek to develop other methodologies and models to examine interpersonal rhetoric -- in specific the counseling transactions between client and counselor. Other researchers seeking answers to different questions may include other aspects and/or components in other models and methodologies not developed or explained in this research. This study was a pioneer study into the possibilities of developing a critical device to investigate interpersonal (counseling) rhetorical situations. Other scholars have attempted to justify the inclusion of interpersonal situations as potentially rhetorical; however none of these researchers have demonstrated how a critical investigation might develop. Phillips and Metzger were pioneers in their attempts to justify and explain how interpersonal (intimate) communication may be rhetorical. Sharp and Makay are interested in developing this aspect of justification.
even further; with Makay specifically interested in the psychoanalytic situation and explaining potential rhetorical strategies of the psychotherapist.

Third, although not the intention of this study, existing models and methodologies of rhetorical criticism should be tested and applied to these interpersonal situations. Sharp argues this is one potential avenue to pursue in the investigations of interpersonal rhetorical situations. Critical methodologies developed for, primarily, public situations may be applicable to the interpersonal (counseling) situation. Critical efforts are certainly warranted to see if this is a possibility as other rhetorical examinations of interpersonal communication situations are made.

Finally, there seems to be a great deal of information included in this research that may warrant quantitative analysis, as opposed to the qualitative analyses of the rhetorical critic. Such research as content analysis, discourse analysis, and other quantitative methodologies seems to be suggested. A series of potential testable research hypotheses emerge from this initial investigation of the counseling situation. Researchers can develop these hypotheses and the methods of testing them upon completion of this qualitative analysis of counseling theory and discourse. One potential outcome of a rhetorical
analysis of counseling, or interpersonal, rhetoric seems to be the potential research that may result upon its completion.

In this analysis four potential research programs have been briefly discussed as viable pursuits of other researchers. Each of these research areas has emerged as a direct result of the qualitative rhetorical analysis of the counseling theories of Ellis, Perls, Carkhuff, Egan, and Rogers; and an investigation of the dialogues between several of these theorists as practitioners of their unique approach to counseling and psychotherapy.

V. Conclusion

As this study concludes, there are additional research projects suggested by this research model. Four of these potential additional efforts are discussed previously. In answering Hart's claim, "... if we ... develop rhetorical theory worth its predictive salt, it will become increasingly imperative to develop valid and reliable methodologies with which to probe rhetorical transactions," this research offers both a methodology and a contribution to rhetorical theory. Part of the foundation of this study has been the theoretical probes of Phillips and Metzger,

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Sharp, and Black. As a result of this research, much more analysis and effort needs to be exerted in trying to understand rhetorical communication in counseling situations. This study was conducted to provide the necessary components of a critical model for the evaluation of counseling rhetoric. A position or role may be now made for the criticism of interpersonal discourse in rhetorical scholarship.

With a broader data base, the theoretical foundations of rhetoric need examination to include all forms of rhetorical communication. Increasing the theoretical foundations of rhetoric is another result of investigating counseling and other non-traditional forms of rhetoric. For too long, rhetorical criticism has been the analysis of traditional forms of rhetoric, as interpreted by rhetorical scholars -- i.e., the public speech, the public orator, and/or the public situation. Sensitizing the rhetorical community to include all forms of rhetorical communication in theory and criticism is another outcome of this research.

With a broader definition, or at least a broader interpretation, of rhetoric, the role of the rhetorical critic will correspondingly expand. As Scott and Brock conclude, "Increasingly, rhetorical criticism is becoming much broader, as interest and research in communication becomes more complex. Within the broad scope of that criticism, individual critics are finding and will need to find particular
focuses if their work is to be productive." 4 Another potential outcome of this research is a more complete understanding of the rhetorical processes involved in counseling; with the corresponding understanding of the rhetorical practices in other forms of interpersonal communication. Other interpersonal rhetorical situations are rhetorical and need investigation and thorough analysis.

This study is more than a speculative essay theorizing about the possibilities of rhetorical criticism in humanistic counseling situations. Because of this, the study goes further than Black did in his criticism of Aristotelian criticism in the late 1960's; for he did not propose a clear, workable alternative to the approach used at that time. This study completes the speculative work proposed by Phillips and Metzger on the applicability of rhetorical standards to the interpersonal rhetorical situation. Although each of these proposals has impacted on the "state of the art" of rhetorical criticism; each has failed to complete what they had initiated in their critiques. The application of the critical model in this study permits the reader to judge the value of the model as it is applied to an actual counseling transaction.

The benefit of broadening the horizons of criticism has been illustrated. The criticism of counseling rhetoric is only one means of broadening that perspective and only

4. Scott and Brock, p. 404.
one way to increase the data base for rhetorical criticism. Increasing the data base of rhetorical criticism seems sufficient reason to warrant the inclusion of other non-traditional forms of rhetoric previously ignored or viewed as non-rhetorical. In this analysis, the processes of rhetoric, persuasion, and goal-setting, traditionally limited to public rhetorical situations, are made evident in the private rhetorical situation through an analysis of counseling.  

5. This study has been an analysis of the verbal transactions between a client and counselor. Although many situational aspects are explained as they impact on these verbal utterances, the totality of the counseling situation has not been the focus of this research. Therapeutic helping includes many variables broader than the verbal transactions. Additional research may be undertaken to analyze two major therapeutic aspects: nonverbal communication and intrapersonal persuasion. Personality characteristics of the counselor are another component of the therapeutic situation which impacts upon the success or failure of the counseling relationship. However, these variables would serve as topics of future research; perhaps coinciding with additional verbal transaction criticism.

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RHETORICAL CRITICISM AND
HUMANISTIC COUNSELING
VOLUME II

DISSERTATION

Presented in Partial Fulfillment of the Requirements for
the Degree Doctor of Philosophy in the Graduate
School of The Ohio State University

By

Lawrence W. Hugenberg, Sr., B.S., M.A.

* * * * *

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1981

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CREDITS


Although the amount of pages devoted to the appendixes seems cumbersome and possibly excessive, it is justified for such a study undertaken in this dissertation. The criticism of interpersonal, private conversations, such as those that occur in a counseling situation, is a unique approach to be undertaken by a rhetorical critic.

Having accessibility to these private dialogues is a difficult task. All of these dialogues are "public" in the sense that they are included in textbooks written by the humanistic counseling theorists being studied. Some of the dialogues are in demonstration tapes used by these theorists for training and illustration. Rhetorical critics and other critical thinkers may wish to examine the critical efforts in this study in light of the data used as a basis for the critical conclusions.

The inclusion of this data is warranted; primarily because of the importance of allowing readers of this study to have accessibility to the data and to judge, it the words of Stephen Toulmin, if the claims presented are warranted based on the evidence.

The following is a list of the sources of each of the counseling dialogues. All dialogues included are examples of the theory ascribed to and created by each of the theorists.
being examined.


Appendix I: A Dialogue Using Frederick Perls' Gestalt Approach To Counseling -- An Interview From A Workshop in Gestalt Therapy Verbatim by Frederick S. Perls, M.D., Ph.D. (Moab, Utah: Real People Press), 1976. pp. 185-190.


Appendix M: A Dialogue Using Albert Ellis' Rational-Emotive Approach To Counseling -- An Interview With Gloria (transcribed from the movie series, "Three Approaches To Psychotherapy").


Appendix R: A Dialogue Using Carl Rogers' Client-Centered Approach to Counseling -- An Interview With Gloria (transcribed from the movie series, "Three Approaches to Psychotherapy").

Appendix S: A Dialogue Using Frederick Perls' Gestalt Therapy Approach to Counseling -- An Interview With Gloria (Transcribed from the movie series "Three Approaches To Psychotherapy").

Appendix T: Letter sent to Gerard Egan requesting transcribed counseling sessions for data in this study.

Appendix U: Response from Gerard Egan.


Clearly the abundance of data included in this study should not be the focal point for the reader. However, its inclusion allows for a critical analysis of the conclusions drawn in this research for those ambitious enough to make the effort.
APPENDIX A

A DIALOGUE USING CARL ROGERS' CLIENT CENTERED APPROACH TO COUNSELING -- FIRST INTERVIEW
APPENDIX A

C1* Well, now, we were so concerned yesterday about these various aspects of whether or not we were to go ahead with it, that I don't know that I had as clear a picture as I'd like to have of what's on your mind, so go ahead and tell me.

S1** Well, as accurately as I can convey the idea, I would term it blocking which has manifestations in several fields.

C2 M-hm.

S2 The -- in my early childhood the symptom of blocking which was emphasized on my consciousness most was in speech. I developed a speech impediment along about the sixth grade. Then, as I matured, I noticed a blocking in sexual situations. However, not -- not in the voyeuristic situation, only in an intercourse situation; oftentimes I had difficulty there. Also an unpleasant tight feeling in the lower abdomen, as if, to use an analogy, there were some sort of a cold, hard axe or some other such thing pressing against the libido in such a way as to block it.

C3 M-hm.

S3 Now, another interesting angle there, this negative feeling was at first referred to my chest. There was sort of a dull, cold ache there. I'd get cold hands
and have an increase in heartbeat at certain times, in
certain situations where I was blocked. And then that
feeling began to go down, as it were. That's the best
way I can describe it. I mean, I guess actually --
I mean, that's the way that I referred the feeling, as
traveling downward.

M-hm. And does it cause more distress than it used to,
or is that no different?

I hardly know what to say there. I used to be very
distressed about my speech, although that's not as bad
as it was. I used to, uh -- I used to be a very bad --
a very bad stutterer, uh -- then I sort of -- sort of --
sort of got my mind off of it and more or less forced
myself to ignore it and to go ahead anyway, even though
it was a terrific tension for me to get into certain
situations.

M-hm.

But -- uh, in later years, the actual feeling itself
seems to have -- that is, the feeling seems to have been--
seems to have been, shall we say, compressed, as well as
moved. That is, I feel that it has been intensified and
in moving downward has become more compressed. I mean,
that's the sensation I get.
moved down lower. And sometimes it gets very excruciating. I just seem to be held down, as it were, blocked in all realms of life.

C7 A feeling of real pain, is that what you mean?

S7 Oh, yes.

C8 M-hm.

S8 And then sometimes for short periods it mysteriously goes. I mean, there's no particular ideology with its going. I get release, and then I'm very active and very happy during these short periods -- I'd say they occur -- oh, I have one or two good days a month when I'm practically free of it, but I never know when they're going to come on, or when my bad periods --

C9 And you say that you feel this does block you in a good many areas of life?

S9 In practically all areas of life -- anything which you could mention. I hesitate to meet people -- I hesitate to canvass for my photography business. I feel a terrific aversion to any kind of activity, even dancing. I normally enjoy dancing very well. But when my inhibition, or whatever you wish to call it, is on me powerfully, it is an ordeal for me to dance. I notice a difference in my musical ability. On my good days I can harmonize with other people singing.

C10 M-hm.

S10 I have a good ear for harmony then. But when I'm
blocked, I seem to lose that as well as my dancing ability. I feel very awkward and stiff.

C11 M-hm. So that both in your work and in your recreation you feel blocked.

S11 I don't want to do anything. I just lie around. I get no gusto for any activity at all.

C12 You just feel rather unable to do things, is that it?

S12 Well, I actually feel pressure on me just like that (pointing to abdomen), as near as I can refer to it, uh -- pressing down right on my dynamo, as you might say.

C13 M-hm. And you -- In spite of the difficulty that it causes you, you feel pretty sure that it isn't physical?

S13 Oh, I know that it isn't physical. Well for several reasons -- I've had thorough physical check-ups for one thing. For another, the fact that it leaves me, and leaves me very, very suddenly. Within a half a minute, I can have a complete change.

C14 Is that so? (pause) Can you tell me about any of those times?

S14 Well, it's just the painful weighty feeling leaves me. And it never leaves me with the same idealogical counterpart. I mean, I might be thinking about something else or I might be working on a self-psychoanalytic technique which I thought would be helpful. And sometimes certain thoughts help me release. Other times those exact same thoughts -- the exact same self-technique doesn't work
at all.

C15 M-hm. So that you feel that it goes and comes absolutely beyond your control.

S15 Yes. My impression is that the whole thing is -- has nothing to do with my conscious thought or it is not under my conscious control. So that except under the voyeuristic situation I mentioned -- If I were to be feeling bad, and then would look out and see a woman undressed, then I'd feel happy.

C16 At those times you wouldn't have any of this feeling of pressure or distress.

S16 No. Oddly enough, that's the one touchstone that always seems to --

C17 You feel that's some kind of clue to it.

S17 Well. yes, I think so. Now sometimes I can have an enjoyable intercourse -- other times, it isn't enjoyable -- it's almost a mechanical process -- I don't get very much sensation.

C18 So that in that situation, you're not at all sure that you'll be free of this feeling, or free of difficulty.

S18 Well, I know beforehand that if I have a bad day, why it isn't going to do me much good. Although I have had the difficulty leave me, and leave me rather suddenly, so that I was able to carry on O. K.

C19 But, I mean, that may or may not happen, where as I understand it, in what you described as a voyeuristic
situation, you're pretty sure of that --

S19 I always have the euphoria there, yes.

C20 Well, you've thought of that yourself as a clue. Do you have any notion as to what that ties up with, or what the origin --

S20 Well, I can trace the origin. When I was very young, back in the first grade, we had a couple of girl roomers with us, and they used to exhibit to me; that is, I think they actually did it deliberately, and I got quite a sex kick.

C21 When was this, you say? What grade? You said something about the grade you were in.

S21 First grade.

C22 I see.

S22 I was five then. That's my earliest form of sexual pleasure, and it was associated with that sort of a fantasy. And I think I've analyzed it further -- the actual feeling is one of vicarious exhibitionism; that is, it's more intense when I know that the girl is actually exhibiting to me, rather than just being accidental.

C23 M-hm. You've analyzed this thing quite a bit as to various aspects of it. Can you tell me any more of your thinking about it? You say that you feel this is perhaps the origin of it --

S23 Well, of course that would account for the positive
feelings. Now to account for the negative feelings. I was raised in a very Victorian and puritan manner. My mother even whipped me one time for talking with a friend of mine. She thought it was terrible. We had noticed, well, different animals and so forth, and she was very horrified. I remember she worked up to quite a dramatic climax. She said, "Well, did you talk about locusts?" and "Did you mention animals?" and then "Did you mention human beings?" Worked up to a climax, and then she whipped me for, well, for even mentioning the facts. I suppose I assumed that if it were horrible to talk about, it would even be more horrible to do.

Then my father had very definite ascetic notions -- it's a medieval concept -- "mortification of the flesh" -- that sort of thing. When he was a young man he went on a fast and all that sort of thing to make himself more spiritual. He's outgrown that sort of thing, but he was very intense that way as a young man. I think that comes from his mother. She was very much of a Calvinist -- very much opposed to card playing, dancing, things like that. He had quite an attachment to his mother. I'm sure she dominated his life.

**C24** So that you feel your folks are somewhat the basis of some of your difficulty?

**S24** Well, psychologically and of course philosophically you can carry it back there, I'm sure. But, yes, I'd say
this is entirely a matter of conditioning. But I don't know whether realizing one's condition should effect a therapy or whether there must be something more. I used to have the idea that if I would recall all the childhood events consciously and bring them up to my consciousness from the subconscious, there would be release there, but either I haven't thought of something, either there is something there that hasn't been thought of, or realizing it hasn't done any good.

C25 Whatever you've done hasn't worked enough to free you from the problem, is that it?

S25 No, when I do think of unpleasant childhood episodes, it seems to intensify rather than do it any good. So I --

C26 Then you've simply lived with this for quite a number of years. Why is it any worse now, or why are you trying definitely to do something about it?

S26 Well, it's just reached the point where it becomes unbearable. I'd rather be dead than live as I am now.

C27 You'd rather be dead than live as you are now? Can you tell me a little bit more about that?

S27 Well, I hope. Of course we always live on hope.

C28 Yes.

S28 But -- No, I don't have any conscious suicidal urge or anything like that. It's just that -- looking at it rationally, I feel that I'm -- that I'm in the red now and I wouldn't want to keep on living in the red. (pause)
C29 Well, can you tell me in any more detailed way what -- in what way it blocks you so much that you really feel sometimes that you'd be better off dead?

S29 Well, I don't know if I can any more accurately describe the sensation. It's just a -- a very impressive and painful weight as if an axe were pressing on the whole abdomen, pressing down, I can almost -- I can almost sense the position and I feel that it's oppressing me very radically, that is, that it goes right down to the roots of my dynamic energy, so that no matter in what field I essay any sort of effort, I find the blocking.

C30 It really just cripples you as far as anything else is concerned.

S30 Yes. M-hm. And that even has a physical counterpart. When I walk, that is, when I'm feeling badly, I walk hunched over and sort of like I had a bellyache, which I actually do have, psychologically.

C31 M-hm. It just makes you more or less half a man, is that it? And only half able to do your work --

S31 Yes. It's just as if I had an axe in me literally, you might say. I feel it in my very core of energy -- it's blocked and oppressed in that painful way. It's a deep-seated thing, because conversely when I get the release I feel a deep-seated flowing of energy.

C32 When you feel all right -- you feel very much all right.

S32 Oh, yes, yes. Very dynamic -- my mind works much more rapidly and everything's all right. Anything I try I do
And what you want is to find ways of increasing the amount of time that you have that dynamic self, is that it?

Oh, yes. Be that way all the time. I don't see any reason why I couldn't be. The whole thing is psychological, and I want to get at it.

Well, I think possibly one way of doing that might be to talk somewhat more about the ways in which it does block you, I mean, what — in your work, for instance, and some other things.

Well, the blocking is so universal, almost anything I could mention, it would hold true. Now, do you want me to go ahead and mention the ways?

Well, possibly not. But you feel that it really prevents you from doing anything that you might wish to do?

On my bad days I just can't do anything, and it isn't what you would call lethargy, although that is what it would seem to the observer. It's actually a tying up; that is, I feel the conflict going on within me. I have an intense inward feeling that the impulses and the inhibitions are so accurately blocked and counterbalanced that it leads to inertia.

Plenty of energy there, but it's just lost in the balance.

Yes. I'm quite aware of that.

You say those feelings mean a good deal of conflict. Can you tell any more about those?
Well, I referred there to the tone, which is one of energy, with the inhibition cracking down on the energy, no matter in what realm I wish to be energetic. That is, if — well, if I'm feeling that way and somebody wants to give a party or there's work to be done or there's something I want to read or some intellectual problem I want to think about, why, I'm not able to do it. But when I have my good days, I do achieve so much, you see, that it's very disheartening to me to have bad days, because I know what I can achieve when I have my release.

You feel that if you were at your best, your abilities and achievements and all would really be topnotch.

I've done some writing which the professors at M----- University have liked. Now I find that that's blocked -- that was one of the last things to be blocked, by the way. I could write up until I was junior and that became blocked.

And then there was a time when you couldn't even do that?

Yes. I haven't been able to write since, except in a very sporadic manner. But I like to write, and that is perhaps my main ambition -- to write novels. I had a course at M----- in novel writing and liked it very much -- did A work in that.

And tell me, what sort of thing stopped you from writing -- I mean, if you could do it up to a point.
It was a feeling that stopped me. That is, my impression of my ailment is that it is a feeling -- there is never any constant ideological pattern. It's simply blind feeling.

And gradually this feeling grew to a point where you couldn't write?

I don't know whether it grew up to that point, or whether writing came under its influence independent of its quantitative growth.

I see. Well, then, perhaps it became focused more on writing.

Well, writing came into the fold and it blocked that too.

So that gradually that circle has grown until everything you might want to do is within that circle of blocked activities.

Except voyeurism.

So that the satisfaction you get from voyeurism is almost the only thing from which you're sure at the present time that you can gain satisfaction?

Well, yes, that and food.

Appetite is still good. M-hm.

M-hm, although when I'm in awfully bad condition, I lose my appetite to a very considerable extent. That doesn't happen very often.

Well, I think that the sort of thing that perhaps we can do in our discussions together is to explore this
thing pretty fully — uh, find out what it means to you and why it has blocked you in different situations and gradually see if we can find ways of dealing with it. I think that's the --

S46 As I analyze myself, I'm sure that there is some impulse for me to cling to it -- that it's --

C47 That there is some what?

S47 An impulse for me to retain my inhibition -- it's paradoxical. I get some sort of inner satisfaction out of it evidently.

C48 There is a feeling you have a certain tendency to cling to this, even though you don't like it.

S48 And, of course, that's invariably borne out -- I feel this way about psychological changes -- if a person wholeheartedly wants to change, the change automatically occurs. Of course, perhaps that's a little bit tautological. I don't know. My own impression of these things, or my own intuition about them, I should say much more accurately, is that if the person really wants to change, why the change occurs, so there must be some reason, or must be some -- and I do sense that I have an emotional something that's clinging to my neurosis -- not willing to give it up.

C49 You feel that conceivably if you wanted wholeheartedly to get rid of it, possibly you could get rid of it.

S49 Why, I know that I would get rid of it then. But, of course, that's defining wholeheartedness in terms of
getting rid of it, so it becomes tautological.

C50 Yes. M-hm. But you say that at times you do sense a certain amount of tendency to cling to it. Can you say any more about that, or times when you felt that?

S50 I wrestle with it, but I know that I'm not wrestling powerfully enough. I know that the other aspect of my personality wants to preserve the status quo. Well, after all, the whole thing is occurring within me, and it's what might be termed a war within my own house.

C51 Part of your problem is to discover who and what are the enemy in your own home.

S51 Yes. I feel that there's some sort of a hidden touchstone that provides the driving force for the oppression, and that there is -- I feel that it is a blind impulse, rather immune to logic, but of course not necessarily immune to change, that is, I mean, there are other ways besides logic, of course --

C52 In other words, you haven't been able to reason yourself out of it -- nor has anyone else, is that it?

S52 Yes. In other words, I even get the impression that I have a full cognitive appreciation of the difficulty and that even if I were -- even if there were no more new ideas to come out, that that would have nothing to do with the change. That is, of course, I have a theory of persuasion anyway. Of course, that's in the philosophic realm. I don't believe that anybody is ever persuaded
by logic or reasoning -- it's emotional undercurrents which undergo the change, and logic, that's just a rationalization -- sort of a rack to hang your coat on.

C53 In other words, you feel that nobody could persuade you out of this situation.

S53 No. I feel that I already know the logic of it, but that doesn't effect a cure. Now, I feel that in the last analysis -- I think that psychoanalysis is probably a matter of prestige -- prestige persuasion. I feel that if I get a confidence in you, that you know more about it than I do -- that regardless of the logic -- that is, I feel I am your equal in logic, but that you are my superior in certain emotion-changing techniques.

C54 In other words, if you felt that gradually you had enough confidence, and so on, in me, I might be able to bring about some change in you, but you couldn't very well do that by yourself.

S54 Well, let's put it this way. Right now, the part of my personality that wants to change is outvoted. We're going to have to change the balance of power. Now, how to change that -- how to get a majority in the house -- I don't know. I've tried several techniques on myself and had some talks with a man at M---- University; and I feel this way -- now it sort of comes down to a sort of philosophic -- what shall we say? -- sort of get-nowhere thing, that is, when you're in such a position where the
negatives outweigh, how are you going to get the motivation to change the situation?

C55 You feel that you've got this thing fairly well analyzed; you realize it is a balance of power within yourself --

S55 But I can't lift myself up by the bootstraps, as it were.

C56 Yes. I think you do have a remarkably good intellectual analysis of the situation, and you feel quite rightly that you can't lift yourself by the bootstraps. It's possible, though, that as we explore this thing you can at least decide clearly whether you want to vote the same way you're voting now, or whether there may be other ways of --

S56 Well, to draw another analogy, I feel that I have so much energy, so much reservoir of energy -- now, what I want to do is to get the negatives to desert to the positive side. Which will be a double-barreled gain, you see, and will probably occur very rapidly once the ball gets rolling. But when the negatives are in power, why, of course how can the ball begin to roll?

C57 Can you, uh -- not today, but one question that you may want to be thinking over is, what are these negative votes?

S57 Well, as I have it analyzed now, it seems to be just a blanket feeling operative in all these realms. You mean, can I refer the feeling -- you mean would there be any idealogical aspects to it?
I think we might get further if we talked about it in specific terms. You say that you like to dance, for example. And still this thing crops up there, too, and blocks you from enjoying dancing. Well, can you tell me more about that -- I mean what your feelings are while you're dancing, or what it is that seems to --

M-hm. Well, I enjoy music very much and especially creative music, that is, improvised music -- that is, where the musicians are not reading -- where they close their eyes and play as they feel. I like the creativity of that sort of thing, and I like powerful rhythm, and I feel that when I'm dancing, that's a form of expression which gives me satisfaction when I'm not blocked. I don't --

M-hm. You like the rhythmic expression, you like the musical aspect of it.

I don't marshal the universe to favor dancing -- it's not necessarily a superior form of activity -- that is, I don't -- well I don't have any notion that it is superior. Our values are our private absolutes. There are no cosmic yardsticks whereby to measure our values -- that is, we either like a thing or we don't. There's no use moralizing about our likes and dislikes. One form of enjoyment is not superior or inferior to any other form of enjoyment. In other words, I don't evaluate values philosophically. Of course, we all do it
psychologically. I think that's what the Latins meant years ago when they said, "De gustibus non disputandum." Concerning feelings -- one should not rationalize -- one should not evaluate. One can evaluate means, but I don't see how they can evaluate --

C60 You like to consider the philosophical implications of most of your ideas, don't you?

S60 Yes. I get an intense enjoyment out of philosophizing. I have several friends -- we sit for hours and philosophize.

C61 You really like to do that?

S61 Yes. Especially (he names a certain school of thought). I'm very much interested in that.

C62 M-hm. And when you're discussing philosophical issues, what about the problems of blocking -- free from it, or not?

S62 No. That's the thing that saddens me quite a bit. When I was enthusiastic philosophically, I oftentimes have quite a blocking in my speech -- maybe you notice how I hesitate. Now, my hesitation is not a groping for words, although that's a sort of a -- well, I want to make it seem so, for sort of what you might call a protective coloration.

C63 Defend yourself a little bit that way?

S63 Yeah. I like to make people think that I'm groping for just the exact word -- that I'm a careful thinker, but actually I know right off what I want to say, and when
I am fluent, I get very exact and nice diction without having to grope for a word.

C64 So that in that particular situation your blocking keeps you from being your best and fluent self. And in that situation, it's speech blocking that is primarily --

S64 Well, yes. I mean it seems like -- well, there wouldn't be any other blocking. No other form of activity than speech is going on, and that's the thing, of course, which I notice -- that is, of course the thought -- my thought is also to a certain extent blocked -- that is, they sort of go hand in hand. When I'm able to speak more fluently, I'm able to think more fluently.

C65 M-hm.

S65 But even when I can think clearly, my speech is sometimes blocked. It is the blocking that would be the last to go. When I'm in a philosophic discussion, I feel very angry that I'm not as fluent as the others, because I know that I'm just as intelligent as they are. Be able to hold up my end as well only I'm not able to have the actual oral expression.

C66 If you could express yourself as well as the others, you would be as good or better than they are in the discussion. (pause) Well, what other aspect of this whole thing comes to your mind?

S66 Let's see, we've mentioned -- music, work, and sex. I feel, to reiterate, that it's just sort of a pan-operative thing.
And, I gather, feel very much discouraged about it. I feel this -- that it is keeping me so far under my ceiling that I think that's an essential part of it. If -- well, of course, if I were unimaginative and unintelligent, perhaps -- well, I don't know, it's hard to say; maybe everyone thinks they have a ceiling that's a lot higher than they are, but regardless of comparisons, I don't -- I'm not interested primarily in comparing myself with other people. I just want to fulfill my own personality as much as I can.

And you feel quite confident within yourself that --

Not a bit of doubt about it. I know that I have far greater potentialities than I have achieved yet. In the artistic realm and in the intellectual realm --

So that up to date your whole life situation is simply that you would be really outstanding except that this blocking keeps you from it. And then, too, as you say, you feel that to some extent you keep that blocking there in some way.

There's some impulse -- there's some reason why the negatives are in power and why, even when I wrestle with the negative feeling, I know that the wrestler is in the minority and the negative feeling outweighs.

You know you're licked before you start to fight?

Yet I always have hope that I will come upon some sort of touchstone that will set the inhibition free. No,
I'm a hopeful person -- sometimes I wonder -- I think I've been very unhappy, comparatively speaking, and yet I sometimes wonder why I am so cheerful, in a way -- that is, I have a hopeful, cheerful disposition and all of my friends regard me as a very happy person, yet I know that I have undergone years and years -- and sometimes the awful monotony of my miseries is appalling -- day after day to have the same feeling and then also at night. I have nightmares lots of times, and my sleep doesn't at all rest me, such times.

C71  M-hm. M-hm.

S71  So I feel that I have an incubus, as it were, year in and year out. Sometimes it gets rather appalling.

C72  M-hm. A steady grind. And yet in spite of the steady grind, you feel that you -- you still feel you may find your way, or fight your way out.

S72  In my fantasies I always imagine myself as being cured and achieving certain goals. I never have pessimistic fantasies. The alter ego that I set up is one of me cured, so that my potentialities may fulfill themselves.

C73  Yes. What sort of achievements do you fantasy about?

S73  Well, I want to write -- I want to be musical and dance, and I want to be a connoisseur of beautiful women, and I want to have a reasonably luxurious standard of living -- say about twenty-five, fifty thousand a year.

C74  So that you have a generally high --
I know that I can do it. I know damn well I could do it, because I've had flashes of what I can be when I'm without this, and although they are short flashes, the achievements that I make within those short flashes could be very accurately reduced to an arithmetical projection which would show me what I would do if I were completely released all the time.

So that you, minus the blocking, would really go places. That sounds a bit Rotarian. Perhaps I should clarify my position. I don't have a bourgeois ambition in that I want fame alone. I'm the sort of fellow that, if I got what I wanted, I would not mind whether the world applauded or booed -- I'm my own supreme court.

But -- well, perhaps that's not significant -- I don't know.

Well, it is significant -- you have your own -- you say you have your own standards and it's by those standards you gauge what you do --

If I wrote a novel, I would like it to make money, but if it didn't make money, it would be all right if I were satisfied with it. The money angle wouldn't be too important.

Well, you've given me quite a good all-round picture of your situation. I think probably that's as much as we can do in one session.
S78 I think perhaps, to sum it up, that the origin is sexual, but that a sexual blocking, that is, is such a fundamental blocking that it blocks all. I don't know whether that's too Freudian for you, but I feel that sex is sort of a dynamo and is the source of energy for other activities too.

C79 Well, now, I'd put it this way, as to the way we can go at that. I think that the best way to work through some of this is for you, when you come in next time, to take up those aspects of it which you feel the most concern or which are disturbing you most at the moment. Maybe it will be the sexual aspect; maybe it'll be something very different from that. Whatever the thing is that is of greatest concern at the moment, let's work that through and explore it. Perhaps we can find out what some of the negative votes are. I mean, if you can get a little clearer feeling as to what this balance of power consists of -- why it is that in some ways you wish to keep this painful problem -- then we'll be further along.

S79 Well, I think I know why I want to keep it. I want to keep it for the voyeuristic pleasure, because I know that when I don't have it I get no enjoyment from voyeurism at all. On the other hand, I get pleasure from intercourse when I'm without it, but when it returns, the remembered intercourse wouldn't be pleasurable, you see.

C80 M-hm.
In other words, we remember, not in the past, but in the present, so that when I'm neurotic I can't pleasurable remember an experience that was pleasurable to me at the time when I happened to be released.

M-hm. All right, that is helpful. That's one value that it has to you -- that it enables you to -- while you have your problem, bad as it is, it does give you one certain type of satisfaction that you can't get --

M-hm. And I think another angle on that would be that that would always be available, whereas intercourse wouldn't be. Perhaps that's one reason why I cling to the neurosis, because I can always get a voyeuristic fantasy.

M-hm.

I'm sure that this -- that the inhibition is a fear. And I admit that I do have these Victorian fears of sexual activity, and probably in the Victorian concept, probably voyeurism would be less terrible than actual intercourse.

That's why you feel perhaps less guilty about that --

M-hm. Well, it's more powerful --

-- and less fear of punishment --

-- and a feeling of guilt. Here's the way I can perhaps illustrate it diagrammatically. Here (pointing to head) and here (pointing to chest) I am pretty balanced. I know exactly what I want and how to get it. But down here (pointing to lower abdomen) there's blocking. Now
it used to be that the disturbance here (chest) rather confused me up here (head), but since the negative feeling has gone down here (abdomen), what it amounts to is -- that I'm a pagan intellectually and in my heart, but in my guts I'm a perfect puritan.

C85 Yes. That's an excellent statement. Well, let's consider various angles of that next time you come in. Now, we should -- I was looking over my calendar just before you came. I could see you next Tuesday at four o'clock; would that be a convenient time for you? I thought perhaps we might try to work in a couple of contacts next week -- I'm not sure that I can make them as frequent as that later on.

S85 Well, I imagine at the outset it's probably better to have more frequency, isn't it?

C86 If it can be arranged, m-hm.

S86 Well, now my time can be adjusted to suit yours. I mean, this thing's so important to me, that you just name the date and I'll adjust myself accordingly.

C87 Well, let's say Tuesday at four and Friday at four.

S87 Tuesday and Friday at four.

C88 Is that feasible, or not?

S88 I see my dentist at 1:45 Tuesday, and yes -- he'll be through with me before four.

C89 Well, then I'll put those on my calendar.

S89 Tuesday and Friday, both at four?
C90 Both at four.

S90 All right, sir.

C91 O. K. We'll see what we can do on it.

S91 All right.
APPENDIX B

A DIALOGUE USING CARL ROGERS' CLIENT-CENTERED APPROACH TO COUNSELING -- SECOND INTERVIEW
Well, how are things today?

Well, I noticed something that I was rather looking for -- a sort of reactionary movement over the weekend, since the interview. It could almost seem as if the neurosis were resisting the change and seeking to augment itself, because it had been monkeyed with --

(Laugh) Things were really worse?

Yes. I was very restless. Matter of fact, I kept roaming around from night club to night club all weekend, and I'd come home late -- say about four or five, and then my parents would want me to get up in the morning -- say, "What are you lying around all the time for -- is something wrong with you?" -- all that sort of thing. So I'm sort of worn out.

You feel that part of that is due to the fact that some part of yourself is probably resisting any change?

Resisting any change. That's right.

What makes you feel that?

Oh, just a hunch. It's sort of a deduction. I mean, if a part of me -- if a major part of my energies want to be that way -- well, we see the analogy anywhere we look. When a majority is threatened, it sort of intensifies and cracks down. We see it in sociology. Of course, after all, it probably might be *post hoc ergo propter hoc* reasoning, but at least --
At any rate, you feel that the conflict is, if anything, sharper that it was --

I'm not discouraged about that, because I have rationalized it this way -- that if the neurosis did not feel threatened, why, it wouldn't have had that reaction, so at least we're threatening it. Making it feel uneasy.

You feel we're threatening it, that is, it's something sort of outside of yourself, isn't it?

That would have to be answered two ways. Of course, philosophically everything happens within one's own nervous system, but psychologically I regard it as an alien, I think. Some sort of an enemy alien.

You don't really claim ownership of the problem that you have?

Well, I realize that it's my feeling, but I tend to regard it as being perverted and unhealthy, not from any moralistic criterion. As I mentioned before, values are private and absolute -- no way of evaluating them philosophically, but psychologically we can say that such an emotion would be destructive to harmony of the organism as a whole. If we evaluate it that way, then we make it a means -- that is, simply describe it as a means to total harmony which we can do scientifically. We can scientifically describe means, even though we are unable to do that to values.

Then it's the neurosis that resents any attack on it -- not you that resents any attack on the neurosis?
S99 What's that again?

C100 Well, I was just interested -- you seem to be saying that it's -- the neurosis perhaps resented the fact that we were trying to change it.

S100 M-hm.

C101 And you evidently feel pretty sure that that's the situation rather than that you might inwardly be resisting the possibility of losing it?

S101 Well, is there any difference between those two statements?

C102 No, not really.

S102 Oh, but of course there would be psychologically, wouldn't there? That is, the fact that I would say -- use the third-person pronoun rather than the first person.

C103 I just wondered if there was any significance there.

S103 M-hm. Well, I imagine that for egotistical reasons I don't like to own it, as you say, because my better judgment is so opposed to it, and we always have a tendency to put our better judgment forward when we're in any kind of social situation. (pause) You said you wanted me to think in terms of present situations rather than delve into the past. I had done some thinking about that one time myself -- I was wondering whether an original cause of the neurosis might with the passing of time tend to become insignificant, yet the neurosis
is retained for other purposes, to meet present situations, which would of course invalidate the older technique of digging into the past, since I'm no longer reacting to the past anyway.

C104 Have you had some reason to feel that that might be so?
S104 Well, I don't know -- you're getting into epistemology there, and I don't know if I can tell you where I get these ideas -- in the last analysis, they just sort of come. (pause) I can see where a neurosis -- where the same neurosis might serve one function years ago and serve an entirely different one today --

C105 M-hm.

S105 Yet it might be the same feeling. On the other hand, I can also imagine a sort of permanent condition, lasting for years without change. It's pretty hard to rationalize feelings. I think that when we do rationalize a feeling, we don't describe the feeling -- we merely show that we have a need for rationalization.

C106 And you like to see in rational and intellectual terms every possible angle of this, don't you.

S106 Yes, that's one of my emotional kicks -- is to rationalize. I get an enjoyment out of that quite qualitatively different, yet just as quantitatively intense as many other things. Of course, everyone thinks, but I like to think about thinking.

C107 Everyone feels, but you like to think about feeling.
C108 Well, I told you last time, you could figure on using this time in the way that seems most meaningful or most helpful at the moment. What are some of the things you'd like to --

S108 Well, right now I have some photographic jobs lined up, but I'm sort of held from going out and doing them. I have a chance to make myself a nice little sum of money, but I feel inhibited about actually going out and doing it -- that's very distressing for me. My partner's somewhat sick -- he's in the hospital. I don't know when he'll be up on his feet. Working by myself is hard on me.

C109 And to go out and face whatever is involved in these jobs is -- seems like a little too much at the present time?

S109 Well, you have to talk to people, you know, and outline the proposition to them, talk to the leader of the group you want to photograph, and that requires salesmanship, ease, and confidence -- all that sort of thing which I don't have when I'm in my present condition.

C110 You couldn't at the present time face that kind of a situation.

S110 Well, a speech impediment, such as I have as one of my symptoms, tends to make people distrustful -- they have that reaction. They think that perhaps you don't know
your business, or you're perhaps not to be trusted -- it gives them sort of a vague feeling of distrust that's harmful to business.

C111 And that's that you would find awfully hard to face -- I mean, that attitude on their part?

S111 Yes, when I'm not in a good mood, I realize that I'm not handling the situation well. That, of course, makes an overtone to the original negative.

C112 I don't think I quite understand that.

S112 Well, you have an original negative, then you bungle the situation, so that you get another negative for having bungled the situation.

C113 In other words, you feel somewhat fearful about meeting some of these situations, and quite sure that if you did go out and meet them, things would happen to make it that much worse, is that it?

S113 M-hm. Yes, my money motivation doesn't seem to be powerful enough to -- once in a while I get such a powerful money motivation, that I go ahead anyway, but that of course creates a terrific tension and leaves me in a very exhausted condition.

C114 It's a pretty distressing situation if you try to fight it openly.

S114 Yes, it creates quite a conflict. Uses up a lot of nervous energy.

C115 So that at present it seems the better -- more comfortable way out to sort of drift along.
Roam around night clubs at night. I find release in having some drinks and seeing floor shows, although I'm not really happy. It's just sort of the lesser of two evils. I feel very restless and caged up if I were to sit at home, with everything quiet.

M-hm. At least you do get some satisfaction out of —

Well, it's excitement. It's sort of a counteractive to the negative feeling, although not completely.

More satisfying than staying at home, but not completely satisfying.

Then, of course, it wears me out. I get in late, and my folks get up early, and they make no effort to keep quiet because they have a resentment at my being in bed after eight or nine.

But they do resent your inactivity -- what seems to them to be inactivity?

Yes, the inactivity, and that's of course made even worse by the night life. They would think that it's bad enough to be a loafer, but much worse to go to night clubs at night too.

So that, from their viewpoint, you're both lazy and wicked, is that it?

That's about it.

Are other attitudes involved here, too, on their part?

How do you mean?

Well, I was wondering, do they resent the fact that you're not aggressively going out after jobs and so on,
too?

S121 Well, they know that I have jobs lined up, and I have a convenient outlet there in that the camera has been being repaired, so that they realize that I couldn't actually be at work anyway, but they tend to suspicion -- tend to have a suspicion that I'm not very ambitious any­way. But the camera is fixed now, so I'm going to have to do something about that. Have to have some results. Of course, I get my board and room, but I have a need for more than that. As I mentioned the other day, I need a certain amount of luxury.

C122 M-hm. That's one of the things that makes your problem more acute. You've got to have money, and still the things that bring money are among the things that you hate to face.

S122 It seems to me there's certainly a -- some deep-seated fear within me; that is, I would describe the neurosis as a compressed fear -- fear that has been compressed down until it has an almost steel-like quality. That is, formerly I referred the sensation here (chest) and it was more vague, more generalized, not so compressed. And with the evolution of time, the sensation was one of being compressed and forced down deeper, both anatomically and psychologically compressed down deeper. I don't know why I have that conviction that it's a fear, but I should say it is.
C123 I understand that it's simply a conviction that it is a fear -- it isn't that you feel fear?

S123 Well, it's so chronic that it can hardly be called the agitated sort of a fear -- it's just sort of a permanent compression there till it becomes a pressure. Now, I notice from time to time, when I have a nightmare, why it seems to sort of bubble up in a way -- I mean, sort of like an artesian well.

C124 Fear comes out in the open more?

S124 And becomes -- then it agitates me more -- they say it -- that I yell out in my sleep and toss and turn -- all my roommates have told me that, so I think that's one reason why I think that it is a fear. Of course, perhaps that's too general to be of any significance. It wouldn't -- well, it could hardly be anything else but a fear, could it?

C125 Well, I think that the more significant elements are what you experience, not what you think intellectually it might be. I mean, if you experience fears in your nightmares -- that's something. Any amount of thinking about whether or not it might be a fear is --

S125 They don't seem to have any consistent imagery -- that is, I can vision myself walking down the street in my dream and then all of a sudden being intensely afraid -- no particular imagery there. I remember some very old nightmares that might be of interest. When I was very young, I could read at a very early age. I did a lot of
reading. I read a book about Pike, the Western explorer after whom the Peak was named, and after I had finished the book I dreamed that I was ascending Pike's Peak, and when I reached the summit, there was my father, looking very, very stern. His aspect was very intensely forbidding. I had another dream where I had a popgun, and just as I was holding it, it mysteriously floated away from me with no apparent cause, and that terrified me too. I think the symbolism is clear there --

C126 M-hm.

S126 The warning of my father about ascending the Peak. And then the phallic symbolism of the gun being taken away from me in a very mysterious and terrifying way. Those dreams have always lingered with me. I must not have been over -- not over six years old, anyway.

C127 But more recent nightmares aren't nearly as specific as that?

S127 No -- don't have any -- seem to have any particular imagery. Just the feeling itself seems to dominate, rather than any particular concomitant imagery.

C128 You're afraid of something, but not entirely clear what, even in your dreams -- is that it?

S128 It doesn't seem to be symbolized in dreams, or perhaps it would be more accurate to say that fear no longer requires any definite symbolism -- it just goes ahead and hangs its hat on whatever I happen to be thinking of.

C129 That would be natural.
I think too that I had some incest and homosexual fears in my early childhood, which would perhaps be more fearful than just a fear of normal sex. I mean, that's the usual way of our society — we react more intensely to homosexuality and incest than we do to normal sexuality. And I imagine -- I don't know, I was going to ask you -- would an incest fear tend to have a carry-over into the normal sex realm -- or homosexual fear? I mean, could one be homosexually inhibited and then have that carry over into the normal sex?

A good many things can happen in that realm. I think that it's your own experiences and feelings that really determine what direction it does take. What raised some of those questions in your mind?

(Pause.) What did you ask me?

Well, that is, I wondered what were some of the experiences or feelings that raised those questions in your mind?

Well, my first sexual experience was with a playmate -- he was about my own age, and he urged me to have an experience with him. Of course, I didn't have any inhibition against it at the time, so I let him go ahead. And the incest might be concerned with three possible persons. I've always had a feeling -- I don't have any definite proof on it -- that my mother was sexually frustrated because of my father's academic life -- he was always reading everything. She's talented
-- as a matter of fact, a born genius, and has intense feelings -- probably has a high libido, and I think that she tended to have subconscious sex feelings toward me, yet if I were ever to have an overt sex reaction, why, of course, she would slap it down right away -- I mean it's sort of like offering a child a piece of candy and then slapping his wrist when he reaches for it. She told a girl one time that she didn't have enough sex life when she was first married, and the girl told me -- so I know that for a fact. And I had an aunt -- an old-maid aunt -- that I used to live with quite a while. And I never noticed anything overt about her, except she used to want me to sleep with her from time to time, but she didn't make any advances or anything like that. And my sister -- we took baths together when we were young, oh, up until maybe seven -- maybe six years old -- she's fifteen months younger than I -- and I think that I probably got, uh -- I probably got a sexual reaction from that. Nothing terrific, but I imagine some sort of a sensuous experience there.

C132 I notice both in regard to your mother and your aunt, you describe simply their reactions.

S132 Yes -- well, I take mine for granted -- I've always had a high libido ever since I was very, very young, and I imagine I got a reaction from it. I just -- well, I don't remember it -- I mean those things are awfully hard -- I mean you might recall a situation where you did not have
a reaction, you have a reaction to it now and refer your present reaction to the past. I mean, those things are pretty tricky, because you experience yourself in the present, so that such things can be temporally mis-referred.

C133 And in any case, you prefer somewhat to think about the reactions of others or the intellectual aspects of the situation, rather than your own --

S133 Well, I would say that the people that I have mentioned -- after all, they were the ones that did the conditioning, and if they had not had an ambivalent reaction, why, then I wouldn't have been conditioned against them.

C134 But you had no real part in that, except as they made you a victim, in a sense?

S134 Well, yes, I do feel victimized. On the other hand, according to my philosophy that we're the product of our genes and our conditioning -- I'm merely describing it from one point of view. Of course, from the other point of view you could say I had such and such a reaction, etc. You can't jump from one to the other -- you have to take one of the positions. I think it would have been all right if there hadn't been any negative reaction to the incestuous sensation that I got in my early childhood. If it hadn't been moralized about or hadn't been preached against, why, I don't see how it could have hurt me. After all, our genes are so constructed that we're not responsible for these things.
C135 You feel that it's your mother's reaction to that, and so on, that --

S135 Well, you know how children are -- I mean they can intuit things and sort of read between the lines. I felt that Mother was having a sexy undercurrent and at the same time being overtly very much opposed to sex, so that I imagine than rather disturbed my sense of justice or sense of balance. And I mean -- I don't see why a young child wouldn't have a sexual reaction toward his mother, I mean, due to fondling, caressing, and so forth; it seems to me to be quite natural. It just seems to me that I was unfortunate in that it could only be carried on behind the mask of mother love, that whenever I made any overt sex reactions, she immediately cracked down on me.

C136 And you feel that because she rebuffed any sex feelings that you had toward her that --

S136 I don't remember ever having had any toward her, but that wouldn't matter -- I mean she would rebuff them when they were turned toward her or anyone else -- perhaps even more out of jealousy. Even if -- she would probably crack down on me, perhaps a little harder for fooling around with one of the neighborhood little girls than she would if I were to react sexually while she was caressing me. She seems always to have been somewhat possessive -- I imagine due to her frustrated life, I
was probably centered upon more; and she finds fault with girl friends that I happen to bring around the house.

C137 You feel that she's jealous of any normal reaction --
S137 Anything that might lead me away from her. (pause)
Of course, I dislike my parents for these things -- but I can't blame them -- if you get the distinction. Might as well blame God.

C138 And without particularly holding a feeling of blame, yet you do feel that --
S138 I feel it would have been nicer had they gotten rid of their puritanism rather than leaving the job up to me.

C139 For you, you feel it's almost too much, is that it?
S139 Well, that's been my impulse so far. I have a rather irrational optimism about me anyway. I mean, I have no reason to feel cheerful, yet I do manage to be pretty cheerful. Even on very bad days, I still have my sense of humor.

C140 You can put up a pretty good front, and maintain pretty good spirits.

S140 Oh, yes. I feel now, though, that there will probably soon come a time when my dissipated life will begin to tell on my health. I've an awfully strong constitution. I can do a lot of drinking and smoking and late hours without affecting my health too much. Of course, I can take more than the average fellow I know. There's
no use in eating up my capital like that.

C141 I gather that you feel that now you're somewhat fighting yourself by those activities?

S141 Well, it's injurious to the health, yes. I imagine that if I were psychologically healthy, I'd still enjoy night life, but it wouldn't be such a compulsion. I'm sure that it would regulate itself to a less intense pattern.

C142 At the present time you have to carry it on to prove something.

S142 Prove? I hadn't thought about it in those terms. It just makes me feel less miserable. I hadn't thought about it in terms of proving anything.

C143 Well, I might be wrong on that.

S143 Well, as near as I can describe it -- you go to a night club and you have the excitement of picking up girls and flirting with them and you see a floor show -- maybe they have some nice-looking girls and you have your drinks and the jazz music -- all that sort of thing tends to create an atmosphere which counteracts your negative feelings to a certain extent.

C144 Makes you feel pretty good for the time being.

S144 Well, no, I oftentimes tend to contrast my inner feelings with the outward atmosphere, but it must make me feel less miserable or I wouldn't do it. Once in a while I can sort of lose myself in that kind of atmosphere. If I pick up a pretty girl -- why I get momentary pleasure.
M-hm. But that quite definitely isn't enough -- I mean, that momentary kind of enjoyment isn't what you want?

Well, I don't object to momentariness per se -- but I object to a return of the old negative feeling. That is, permanence per se is not of value to me. Satisfying affairs have ended just the right time. I feel that there's a certain artistry to be had there in making it last just the right time.

Not too long.

I've never had a mistress that I wanted to -- that is, where I wanted to retain things longer than she did -- sometimes of course it comes out even. Usually I find, though, that I get tired of them before they do of me. Of course, they're conditioned to permanence -- I mean, they want marriage and family.

Yes, but you're very sure you don't want permanence?

Oh, no, no, it doesn't go to the other extreme. It's just that so far I haven't met a personality that makes me think in terms of permanence. Well, I met one girl that I thought would be nice to get married to and have a family, but she wouldn't go out with me because of my reputation. But I don't know how long that feeling would have lasted. She didn't refuse to go out with me, but -- I don't know, perhaps it was a sort of renunciation on my part. I didn't want her to suffer because of me -- Or perhaps that's a noble rationalization from the fact
that I didn't want to assume any serious responsibility. I mean, you can oftentimes have more than one rationalization and don't know which is the true one.

C148 M-hm. At any rate you feel that you're as much responsible for that affair not going further as she was?

S148 Well, when I want a new affair, why, I just end it. Yes, I took active steps in making the ending.

C149 And you're not quite sure, I take it, whether you really do want permanence?

S149 I don't -- I do not have a philosophic evaluation of permanence per se. In other words, an affair, that is permanence, should not be one of the factors one way or the other in evaluating such human relationships. I think we have to live automatically by the emotions, so that I would have prejudice, no preconception either way. If I meet someone that I like and I think I want to settle up with permanently, all right. That'll automatically be taken care of by my emotions. But per se, I have no reaction to permanence or to temporariness. I think that my neurosis has a definite part in making my affairs temporary. That is, after all, there is such a thing as inertia when you have a beautiful mistress. I suppose the inert thing to do would be to go ahead and keep her, but I think weeks and months of it seems to exhaust me. I mean, since I'm doing it over the hump, as it were -- over the inhibition. I imagine that's one reason why I
choose to terminate them. And I notice, too, that when I become sexually attached to a girl, even though I have no emotion of love toward her, it intensifies my neurosis. If I imagine that she'd be going out with another fellow or something like that -- I mean, there I get all of the inhibition against sex, but since I'm not in the situation, since another fellow would be in the situation, I don't get any of the counteracting pleasure -- in other words, all of the inhibition comes down on the pleasure or counteract it. And I find myself having fantasies -- either with or without any evidence. Of course, sometimes twisting the evidence happens in those cases. I have painful thoughts that perhaps she would be unfaithful to me. I imagine that's probably due -- that is, since I don't get satisfied completely from intercourse, I probably automatically assume that she doesn't and therefore she would seek her satisfaction elsewhere, and I build up the infidelity.

C150 M-hm. You feel quite sure that you couldn't really satisfy her because she doesn't fully satisfy you.

S150 Yes, I think that that is the emotional conclusion, although oddly enough my inhibition has oftentimes the opposite effect, and I prove to be very satisfying to my partner. So logically there's nothing to it, but I imagine that the emotional --

C151 At any rate, that's the way you feel.
S151 M-hm. I feel it isn't satisfying and pleasurable to me. I automatically assume it isn't to her. She might go elsewhere. I don't have a feeling of inferiority about that -- it goes deeper -- it's just an intensification of the old feeling. And I sort of look at it this way -- sometimes it's almost as if I were vicariously inhibiting the girl by inhibiting myself, if you get what I mean. Sort of like you see a friend in the street, perhaps approaching an accident -- you sort of tense yourself up -- say, "Put on your brakes."

C152 In this case, neither of you must have full pleasure out of it. Is that what you mean by vicarious inhibitions?

S152 Well, no. I want to inhibit her against other fellows.

C153 Oh, I see.

S153 That's one of my rationalizations for the feeling. Of course, you never know which one is right. Perhaps feelings -- I'm inclined to think maybe feelings are absolutes anyway -- that the imagery along with them has to do with another phenomenon rather than the feeling itself. I think that they are self-sufficient absolutes.

C154 Perhaps it's because they're absolutes that you're somewhat fearful of looking at them.

S154 Well, that's certainly true. I feel this -- that the dice have been loaded against me. That is, my parents have said, now sex is painful and terrifying -- now keep away from it. All right -- I go ahead and get into it --
their predictions is verified. Yet intellectually I know that the dice have been loaded. Naturally, with that sort of preconditioning, why, the prediction is going to come true. In other words, that says nothing about sex. It merely describes my parents' nervous systems. But psychologically, thinking has made it so for me. Do you get what I'm talking about?

C155 I do. That is, that --

S155 Well, they define sex in terms of pain and terror; when that's inculcated into my nervous system, then I also react to it that way. Yet I know philosophically that my parents have said nothing about sex, but have described themselves, yet that doesn't do me any good.

C156 Nevertheless, your feelings tend to prove your parents are right.

S156 Yeah.

C157 While you fight them somewhat in your actions, yet you feel, you say, that they were right and you were wrong.

S157 It isn't rationalized that much. It's just sort of a feeling -- well, sort of an I-told-you-so- feeling, like it's just what I had expected, and I'm sort of foolish to hope that sex could be pleasurable -- that, after all, this is the way it is. Of course, I know that a prediction has to be universal to be valid -- that is, everyone would have to react that way.

C158 But that doesn't alter your experience.
S158 M-hm. That's right. In other words, the only reality I have is the neurotic one, and I can't persuade myself by saying that an alternative reality would be better, because I haven't ever had the actual experience of any alternative reality. Well -- or if I do get it temporarily, my neurosis comes back and I can only know that I had a good time -- I can't feel that I had a good time.

C159 M-hm. (pause) So that adds to your feeling that you're sort of trapped in this state of development, or state of feeling.

S159 Well, I realize thoroughly now that a philosophic grasp cannot serve a therapeutic function -- it can only serve a philosophic function. I get a slight enjoyment, somewhat ironically tinged, out of being able to analyze myself, but I don't think it's going to do any good therapeutically. What I think I need is some sort of faith cure -- that's what it would ultimately boil down to. Of course, faith --

C160 Faith in what?

S160 In the last analysis, such a thing would have to be a jump of faith. I mean, we can have so much evidence, but whether we are going to accept that evidence and act on it is in the last analysis an act of faith rather than an act of reason.

C161 That's true isn't it? And in a number of these things, that's where you feel blocked. For example, you know
the jobs are there and they could be managed, and so on, but to have the confidence that would send you out on them, that's a different story. The same thing in the sex realm, as I get your feeling on it -- other people enjoy sex, it is a normal thing and all that, but -- there's always the but that keeps you from developing that confidence in yourself.

S161 Yes. To me, it's -- I react just exactly as if it were painful and terrifying, so there isn't any difference at all psychologically. After all, truth is what we operate on, and truth, of course, is private to each individual nervous system. There you are -- you can -- two complete philosophic circles.

C162 The truth for you is that these things are painful and terrifying and that unless you can find some basis for faith or courage or something of that sort --

S162 Some sort of an agent whereby the emotions can be changed; that is, where the negatives will change sides and go over to the positive side, as it were. If there were some way to proselytize the negatives, as it were. That's where the philosopher ends, and the psycho-analyst, you see, takes up. Some sort of a technique is needed to achieve it.

C163 Yes, that's where you feel you've come to a full stop, and that somebody else should to some extent take over.

S163 Well, I'll have to provide the energies and -- I'll have to do it, but I feel that somebody else should
flash the flashlight upon the key to the solution and I'll go ahead and grab the key.

C164 That's right. Now I think that's a pretty satisfactory way of looking at it, and the thing that still seems to elude our grasp somewhat, I mean, I noticed that although we've covered a lot of new territory today, we've come back to somewhat the same issue we were up against last time -- what are some of the negatives? Well, you've defined that more -- we're sneaking up on that -- but I think that is our problem really. As you say, some of these things that have past origins are likely to be kept in the present primarily because they have some -- some use to us.

S164 That might be the same old use, and yet it might be a new use.

C165 Yes. M-hm. Quite right.

S165 Well, I've outlined the areas in which I feel inhibited. I don't know how I could particularize it any more.

C166 No, I think you've given quite a clear picture --

S166 What I feel now would be somewhat comparable to this -- that if -- I need a key in the feeling realm, and some sort of a motivation to make me turn the key. That is, I feel that values are assumed and to change my feeling, I'm going to have to start some sort of process there. I don't think it will be necessarily logical, although there might be some intellectual counterparts to it,
and I feel that my intellect is not going to turn the flashlight on the key, due to the neurotic resistance itself. In other words, I feel that there is a key -- I know that because I have had involuntary releases from my inhibition, and I know that I can have release, from actual empirical experience. But I can't put my finger on anything definite that I did to get that release -- it all seems just to have happened automatically, and what I want to do is to have that release within full control of my conscious volition.

C167 M-hm.

S167 But I don't feel that the negative aspects of my personality are going to allow the intellect to turn the spotlight on the said key. Well, that is the conclusion to my self-sufficiency. I'm going to enlist your aid.

C168 The negative forces in your personality probably won't let you turn the spotlight on them, particularly as long as you regard them as something quite outside of yourself.

S168 I think they'll let me turn the spotlight on themselves, but not upon their therapy.

C169 Well, you'll make a good deal of progress as you can turn the spotlight on those negative forces.

S169 Oh, I think I've been doing that, haven't I?

C170 Some, yes. Yes, I think that's true.

S170 I can think about all of my experiences without recoiling
from them. That is, I don't have the conventional values where I'd be embarrassed about it or anything like that -- perhaps a slight embarrassment if they were to become common knowledge or anything like that.

C171 Well, you cast all of them on an intellectual plane.
I don't think there's any aspect of your life that you indicate you would be fearful of looking at intellectually.

S171 Well, of course, here's the thing. Now perhaps -- to use this example -- I might intellectually recall and talk about my homosexual experience, for example, yet at the same time be unwilling to recapture the feelings that went along with it -- is that what you referred to?

C172 Yes, or in another frame of reference -- you might be quite willing to look at this job situation quite coolly from an intellectual point of view, but the feelings which -- on both sides of the balance -- toward going out after the job or staying home and recoiling from it -- those are more difficult to face, I think.

S172 Yes, one tends to abstract one's self so that one lives in the intellect alone. Yes, I often get this reaction -- I say, "Well, your own feelings are blocking you, and after all it isn't any outside force or anything. Other people may have conditioned you, but you accepted the conditioning."

C173 Yes, your own --
In other words, I'm a determinist philosophically, but the fact that the will is not free does by no means say that the will cannot be unimpeded. I want the unimpeded will, and the enjoyment and satisfaction from that unimpeded will, and it doesn't worry me emotionally that I have a deterministic philosophy. The fact that I'm reacting, rather than acting, doesn't make any difference to me psychologically. One can get just as much satisfaction from a reaction as one can if one was acting from free will, sort of in a vacuum -- independent from preconditioning causes, I mean. That's of no emotional significance -- purely academic.

Well, I suspect that our time is about up for today. I think that you're putting your finger on a number of things there that are highly important. And it is going to be a question of -- you say feelings are blocking yourself -- can you look at them? Can you really consider your own reactions -- not an intellectualized abstracted picture of them?

Yes, that might be an escape mechanism there, that over-intellectualization.

Well, let's --

Of course, I am -- I mean, in a sense a person faces his feelings sort of ipso facto when he has his feelings -- I mean, they bring themselves pretty largely into the realm of consciousness, and --
C176 Sometimes he doesn't own them.

S176 I'm conscious of my feelings practically all the time -- of my negative feeling. Well, you feel that the -- that one obstacle in the way of cure would be to regard the feelings as undesirable aliens rather than as worthy cripples?

C177 No, I guess that wasn't quite my notion. There's always a chance that they might not be aliens at all -- they might be citizens right in your own country.

S177 Well, they're fifth columnists, then.

C178 (Laugh) You're not going to own them, eh? (Laugh)

S178 Well, I know that in the end one experiences only oneself, but I can't bring myself to put out the welcome mat for negative feelings.

C179 Well, I think probably I'm pushing you a little too hard on that, too. At any rate, let's explore into this situation further and see what some of the values are that it does seem to hold for you.

S179 Oh, I notice one thing that would be of interest to you. Just before the interview, I seemed to feel better -- as if it were playing a trick on me by saying, "Well, you're going to be all right -- perhaps you really don't need this." Then after the interview, why then I have a let-down. I've noticed this before,

C180 Yes, that's --

S180 So I jot down things to report to you while I'm feeling
badly so that when I feel well I won't have an abundance of something to talk about.

C181 In other words, right within yourself there are the feelings that -- "Oh, well, let's not do anything about this, there's nothing to it anyway."

S181 Just before the interview I feel pretty good and that, of course, tends to make me have not as much to say as if I were feeling very badly. If I were feeling very badly, I'd probably pour out a torrent of ideas.

C182 And, of course, one reason for that doubt is that, as you pointed out yourself, you feel --

S182 You think the neurosis can have such a diabolical cleverness, or am I overrationalizing that?

C183 I think you can have such a diabolical cleverness.

(Laugh)

S183 Yes, but on the other hand, the other aspect of me is even more clever, since I jot down things to say.

C184 That's right. And both of those parts of you are just as real as any individual or any person. I think that's the thing that strikes me -- that you're just as much the person who writes down those things and who swears, by gosh, you'll get rid of this or else; and you're also the person who says, "Let's not -- no use going into this thing too deeply."

S184 I realize that more and more. And oddly enough, I did get off without my notes.
C185 (Laugh) That's a good one. (Laugh)

S185 Let's see here -- there's one more thing I had on my notes now that I haven't mentioned -- oh, yes. Here's a very -- sort of subtle convolution. About the voyeuristic angle there -- I think that I got the positive voyeuristic conditioning from my mother. She used to make comments about the girl roomers there -- I mean she'd go to see their new underwear and everything, and I think she got a voyeuristic kick out of it herself; and I think that the girl roomers in turn got an exhibitionistic kick out of it. Of course, that would make it homosexual -- I don't know whether it was a matter of ego or whether it was an actual -- what would you call that -- vicarious exhibitionism?

C186 Well, perhaps so. Let's see if we can take up some of those things next time. Now let's see, we said Friday at four.

S186 At four. All right.

C187 Well, let's --

S187 We couldn't have one before Friday, I suppose?

C188 No, I can't. I'm tied up tomorrow and --

S188 Well, any extra periods that you might have --

C189 All right.

S189 Oh, I told my folks I was being psychoanalyzed. (Voice fades out as they leave the office.)
APPENDIX C

A DIALOGUE USING ALBERT ELLIS' RATIONAL-EMOTIVE APPROACH TO COUNSELING -- FIRST INTERVIEW
APPENDIX C

C1 (Reading from the biographical information form which the clients at the Institute for Advanced Study in Rational Psychotherapy in New York City fill out before their first session.): "Inability to control emotions; tremendous feelings of guilt, unworthiness, insecurity, constant depression; conflict between inner and outer self; overeating; drinking; diet pills." All right, what would you want to start on first?

S1 I don't know. I'm petrified at the moment!

C2 You petrified -- of what?

S2 Of you!

C3 No, surely not of me -- perhaps of yourself!

S3 (laughs nervously)

C4 Because what am I going to do to you?

S4 Right! You are threatening me, I guess.

C5 But how? What am I doing? Obviously, I'm not going to take a knife and stab you. Now in what way am I threatening you?

S5 I guess I'm afraid, perhaps, of what I'm going to find out -- about me.

C6 Well, so let's suppose you find out something dreadful about you -- that you're thinking foolishly, or something. Now why would that be so awful?

S6 Because I, I guess I'm the most important thing to me at the moment.
No, I don't think that's the answer. It's, I believe the opposite! You're really the least important thing to you. You are prepared to beat yourself over the head if I tell you that you're acting foolishly. If you were not a self-blamer, then you wouldn't care what I said. It would be important to you -- but you'd just go around correcting it. But if I tell you something really negative about you, you're going to beat yourself mercilessly. Aren't you?

Yes, I generally do.

All right. So perhaps that's what you're really afraid of. You're not afraid of me. You're afraid of your own self-criticism.

(sighs) All right.

So why do you have to criticize yourself? Suppose I find you're the worst person I ever met? Let's suppose that. All right, now why would you have to criticize yourself?

I'd have to. I don't know any other behavior pattern, I guess, in this point of time. I always do. I guess I think I'm just a shit.

Yeah. But that, that isn't so. If you don't know how to ski or swim, you could learn. You can also learn not to condemn yourself, no matter what you do.

I don't know.

Well, the answer is: you don't know how.

Perhaps.
I get the impression you're saying, "I have to berate myself if I do something wrong." Because isn't that where your depression comes from?

Yes, I guess so. (Silence for a while)

Now, what are you mainly putting yourself down for right now?

I don't seem quite able, in this point of time, to break it down very neatly. The form gave me a great deal of trouble. Because my tendency is to say everything. I want to change everything; I'm depressed about everything; et cetera.

Give me a couple of things, for example.

What I'm depressed about? I, uh, don't know that I have any purpose in life. I don't know what I -- what I am. And I don't know in what direction I'm going.

Yeah. But that's -- so you're saying, "I'm ignorant!"

Well, what's so awful about being ignorant? It's too bad you're ignorant. It would be nicer if you weren't -- if you had a purpose and knew where you were going. But let's suppose the worst: for the rest of your life you didn't have a purpose, and you stayed this way. Let's suppose that. Now, why would you be so bad?

Because everyone should have a purpose!

Where did you get this should?
'Cause it's what I believe in. (Silence for a while)

I know. But think about for a minute. You're obviously a bright woman; now, where did that should come from?

I, I don't know! I'm not thinking clearly at the moment. I'm too nervous! I'm sorry.

Well, but you can think clearly. Are you now saying, "Oh, it's hopeless! I can't think clearly. What a shit I am for not thinking clearly!" You see: you're blaming yourself for that.

(visibly upset; can't seem to say anything; then nods)

Now, you're perfectly able to think.

Not at the moment! (chokes up)

Yes you are! Want to bet?

(begin to sob)

What are you crying about now?

Because I feel so stupid! And I'm afraid!

Yeah. But "stupid" means "I'm putting myself down for acting stupidly."

All right! I didn't expect to be put on so fast. I expected a moment to catch my breath and see who you were; and to establish some different kind of rapport.

Yeah. And that would be nice and easier; but we would really waste our time.

Yes, I guess we would.

But you're really upset because you're not giving the right answers -- and isn't that awful!
S25 Yes. And I don't think that anybody likes to be made a, a fool, a fool of!

C26 You can't be made a fool of!

S26 (chokes a little)

C27 You see, that's the point: that's impossible. Now, why can't you be made a fool of?

S27 (angry outburst) Why don't you stop asking me -- !

C28 (interrupting) NO! You'll never get better unless you think. And you're saying, "Can't we do something magical to get me better?" And the answer is: "NO!"

S28 (angrily interrupting) Well, maybe I would have liked just a moment to relax when I walked in here! All right: why do I think should? Uh, uh, "everyone should have a purpose." Because I can't imagine existing, uh, or that there would be any reason for existing without a purpose!

C29 No, but the vast majority of human beings don't have much purpose.

S29 (angrily) All right, then, I should not feel bad about it.

C30 No, no, no! Wait a minute now. You just jumped. (Laughs) You jumped from one extreme to another! You see, you said a sane sentence and an insane sentence. Now, if we could get you to separate the two -- which you're perfectly able to do -- you would solve the problem. What you really mean is, "It would be better if I had a purpose. Because I'd be happier." Right?
S30 Yes.
C31 But then you jump magically to: "Therefore I should!"
Now do you see the difference between, "It would be better if I had a purpose," and "I should, I must, I've got to?"
S31 Yes, I do.
C32 Well, what's the difference?
S32 (laughs) I just said that to agree with you!
C33 Yes! See, that won't be any good. We could go on that way forever, and you'll agree with me, and I'll say, "Oh, what a great gal! She agrees with me." And then you'll go out of here just as nutty as you were before!
S33 (laughs; this time with genuine appreciation and good humor)
C34 You're perfectly able, as I said, to think -- to stop giving up. That's what you've done most of your life; that's why you're disturbed. Because you refuse to think. And let's go over it again: (1) "It would be better if I had a purpose in life; if I weren't depressed, et cetera. If I had a good, nice, enjoyable purpose." We could give reasons why it would be better. It's fairly obvious why it would be better!" Now, why is that a magical statement, that "I should do what would be better?"
S34 You mean, why do I feel that way?
C35 No, no. It's a belief. You feel that way because you believe that way.
Yes.

If you believed you were a kangaroo, you'd be hopping around; and you'd feel like a kangaroo. Whatever you believe, you feel. Feelings come from your beliefs. Now, I'm forgetting about your feelings, because we really can't change feelings without changing beliefs. So I'm showing you: you have two beliefs -- or two feelings, if you want to call them that. One, "It would be better if I had a purpose in life." Do you agree? Now that's perfectly reasonable. That's quite true. We could prove it. Two, "Therefore I should do what would be better." Now those are two different statements. They may seem the same, but they're vastly different. Now, the first one, as I said, is sane. Because we could prove it. It's related to reality. We can list the advantages of having a purpose -- for almost anybody, not just for you.

Uh-huh.

But the second one, "Therefore I should do what would be better" is crazy. Now, why is it crazy?

I can't accept it as a crazy statement.

Because who said you should?

I don't know where it all began! Somebody said it.

I know, but I say whoever said it was screwy!

All right!

How could the world possibly have a should?
Well, it does.

But it doesn't! You see, that's what emotional disturbance is: believing in shoulds, oughts, and musts instead of it would be betters. That's exactly what makes people disturbed! Suppose you said to yourself, "I wish I had a dollar in my pocket right now," and you had only ninety cents, how would you feel?

Not particularly upset.

Yes; you'd be a little disappointed. "It would be better to have a dollar." But now suppose you said, "I should, I must have a dollar in my pocket at all times," and you found you had only ninety cents. Now, how would you feel?

Then I would be terribly upset, following your line of reasoning.

But not because you had only the ninety cents.

Because I thought I should have a dollar.

THAT'S RIGHT! The should. And what's more, let's just go one step further. Suppose you said, "I must have a dollar in my pocket at all times." And you found you had a dollar and ten cents. Now, how would you feel?

Superb, I guess.

No! -- anxious.

(laughs). You mean I'd be guilty: "What was I doing with the extra money?"

No.

I'm sorry, I'm not following you. I --
Because you're not thinking! Think for a minute. Why, if you said, "I must have a dollar, I should have a dollar," and you had a dollar and ten cents, you still would be anxious. Anybody would be. Now, why would anybody be anxious if they were saying, "I've got to have a dollar!" and they found they had a dollar and ten cents.

Because it violated their should. It violated their rule of what they thought was right, I guess.

Well, not at the moment. But they could easily lose twenty cents.

Oh! Well.

Yeah! They'd still be anxious. You see, because must means, "At all times I must --"

Oh, I see what you mean! All right. I see what you mean. They could easily lose some of the money and would therefore feel insecure.

Yeah. All anxiety comes from musts.

Why do you create such an anxiety-ridden situation initially for someone?

I don't think I do. I see hundreds of people and you're one of the few who make this so anxiety-provoking for yourself. The others may do it mildly; but you're making it very anxiety-provoking. Which just shows that you carry the must into everything, including this situation. Most people come in here very relieved. They finally got to talk to somebody who knows how to help them, and
they're very happy that I stop the horseshit, and stop asking about their childhood, and don't talk about the weather, et cetera. And I get right away to what bother them. I tell them in five minutes. I've just explained to you the secret of all emotional disturbance. If you really followed what I said, and used it, you'd never be disturbed about practically anything for the rest of your life!

S51 Uh-huh.

C52 Because everytime you're disturbed, you're changing it would be better to a must. That's all disturbance is! Very very simple. Now, why should I waste your time and not explain this -- and talk about irrelevant things?

S52 Because perhaps I would have followed your explanation a little better, if I hadn't been so threatened initially.

C53 But then, if I pat you on the head and hold back, et cetera, then you'll think for the rest of your life you have to be patted on the head! You're a bright woman!

S53 All right --.

C54 That's another should. "He should pat me on the head and take it slowly -- then a shit like me can understand! But if he goes fast, and makes me think, oh my God I'll make an error -- and that is awful!" More horseshit! You don't have to believe that horseshit! You're perfectly able to follow what I say -- if you stop worrying about "I should do perfectly well!" For that's what you're
basically thinking, sitting there. Well, why should you do perfectly well? Suppose we had to go over it twenty times before you got it?

S54 I don't like to appear stupid!

C55 No. See. Now you're lying to yourself! Because you again said a sane thing -- and then you added an insane thing. The sane thing was, "I don't like to appear stupid, because it's better to appear bright." But then you immediately jumped over to the insane thing. "And it's awful if I appear stupid --."

S55 (laughs appreciatively)

C56 " -- I should appear bright!" You see?

S56 Yes.

C57 The same crap! It's always the same crap. Now if you would look at that crap -- instead of "Oh, how stupid I am! He hates me! I think I'll kill myself!" then you'd get better right away.

S57 You've been listening! (laughs)

C58 Listening to what?

S58 (laughs) Those wild statements in my mind, like that, that I make.

C59 That's right! Because I know that you have to make those statements -- because I have a good theory. And according to my theory, people couldn't get upset unless they made those nutty statements to themselves.

S59 I haven't the faintest idea why I've been so upset --
But you do have the faintest idea. I just told you!

All right; I know!

Why are you upset? Repeat it to me?

I'm upset because I know, I --. The role that I en-
visioned myself being in when I walked in here and what.I (laughs) and what I would do and should do --.

Yeah?

And therefore you forced me to violate that. And I
don't like that.

"And isn't it awful that I didn't come out greatly! If
I had violated that beautifully, and I gave him the right
answers immediately, and he beamed, and said 'Boy, what
a bright woman this is!' then it would have been all
right."

(laughing) Certainly!

Horseshit! You would have been exactly as disturbed
as you are now! It wouldn't have helped you a bit! In
fact, you would have got nuttier! Because then you
would have gone out with the same philosophy as you came
in here with: "That when I act well and people pat, uh,
when they pat me on the head ans say 'What a great girl
am I' then everything is rosy!" It's a nutty philosophy!
Because even if I loved you madly, the next person you
talk to is likely to hate you. So I like brown eyes and
he likes blue eyes, or something. So you're then dead!
Because you really think: "I've got to be accepted!
I've got to act intelligently!" Well, why?

S64 True.

C65 You see?

S65 Yes.

C66 Now, if you will learn that lesson, then you've had a very valuable session. Because you don't have to upset yourself. As I said before: if I thought you were the worst shit who ever existed, well that's my opinion. And I'm entitled to it. But does it make you a turd?

S66 (Silence)

C67 Does it?

S67 No.

C68 What makes you a turd?

S68 Thinking that you are.

C69 That's right! Your belief that you are. That's the only thing that could ever do it. An you never have to believe that. See. You control your thinking. I control my thinking -- my belief about you. But you don't have to be affected by that. You always control what you think. And you believe you don't. So let's get back to the depression. The depression, as I said before, stems from self-castigation. That's where it comes from. Now what are you castigating yourself for?

S69 Because I can't live up to -- . There's a basic conflict in what people appear to think I am and what I think I am.
And perhaps it's not fair to blame other people. Perhaps I thrust myself into a leader's role. But, anyway, my feeling right now is that all my life I've been forced to do something that I'm not, and the older I get the more difficult this facade, uh, this appearance, uh -- . That the veneer is coming thinner and thinner, until I just can't do it any more.

Well, but really, yeah, I'm afraid you're a little wrong. Because, oddly enough, almost the opposite is happening. You are thrust into this role. That's right: the role of something of a leader. Is that correct?

Yes.

And they think you're filling it.

Everyone usually does.

And it just so happens they're right.

But it's taking more and more out of me.

Because you're not doing something else. You see, you are fulfilling their expectations of you. Because, obviously, they wouldn't think you are a leader, they'd think you were a nothing if you were acting like a non-leader. So you are filling their expectations. But you're not fulfilling your own idealistic and impractical expectations of leadership.

No, I guess I'm not.
C75 You see; that's the issue. So therefore you are doing okay by them -- by your job, et cetera. But you're not being an angel; you're not being perfect! And you should be, to be a real leader. And therefore you're a sham! You see? Now, if you give up those nutty expectations of yourself, and go back to their expectations, you're in no trouble at all. 'Cause obviously you're doing all right by them, and their expectations.

S75 Well, I haven't been. I had to, to give up one very successful situation. And, uh, when I left they thought it was still successful. But I just could not go on -- .

C76 "Because I must, I must really be a leader in my eyes, and pretty perfect." You see. "If I satisfy the world, but I know I did badly, or less than I should, then I'm a slob! And they haven't found me out, so that makes me a double slob. Because I'm pretending to them to be a nonslob, when I really am one!"

S76 (laughs) True!

C77 But that's all your silly expectations. It's not them. And oddly enough, you are -- even with your handicap, which is depression, self-deprecation, et cetera -- you're doing remarkably well. Imagine what you might do without this nutty handicap! You see, you're satisfying them while you're spending most of your time and energy flagellating yourself. Imagine what you might do without the self-flagellation! Can you see that?
S77 Yes!

C78 All right. Now, still back to the self-flagellation. No matter what you do, it's never good enough.

S78 No! And I'm getting less capable of performing.

C79 Well, if you beat yourself for doing less than perfectly, you ultimately will do more poorly. You see, that's the irony. If you think you should have a hundred and ten percent performance, and you only have a hundred, you'll end up by having twenty percent performance! Because of the self-flagellation. You'll be so preoccupied -- "I'm no good! I'm a phony! They're going to find me out! Isn't this awful!" et cetera -- that will get you inefficient. And the hundred percent will fall down. And then you'll falsely say, "See! I knew it all the time!" So you'll have a self-fulfilling prophecy!

S79 (laughs) How ordinary my problems must be!

C80 Everybody's are! People are nauseatingly similar in their disturbances!

S80 (laughs) Yes, I would imagine they must be.

C81 Yeah. Because there are only a few crooked things you could think that are major. And you think the major one: "I should do everything perfectly well!" Now, you only need that one nutty notion in life and you'll be utterly depressed, miserable et cetera. From just that one nutty idea. And what percentage of people do you think have that nutty idea?
Well, probably most people, to a certain degree. But --

That's right. About ninety-nine percent! But you just have it stronger.
APPENDIX D

A DIALOGUE USING ALBERT ELLIS' RATIONAL-EMOTIVE APPROACH TO COUNSELING -- FIRST INTERVIEW
APPENDIX D

S1  Well, for about a year and a half since I graduated from college, I've had the feeling that something was the matter with me. Apparently, -- well, this was told me by somebody, and the more I think about it the more I think it's true: I seem to have a tendency toward punishing myself. I'm very accident-prone. I'm forever banging myself or falling down stairs, or something like that. And my relationship with my father is causing me a great deal of trouble. I've never been able to figure out where is the responsibility and what my relationship with my parents should be.

C2  Do you live with them?

S3  No, I don't. They live in Great Neck. I moved out in March.

C4  What does your father do?

S5  He is a newspaper editor.

C6  And your mother is a housewife?

S7  Yes.

C8  Any other children?

S9  Yes, I have two younger brothers. One is twenty; the other is sixteen. I'm twenty-three. The sixteen-year-old has polio, and the other has an enlarged heart. My family was always very close. We never had much money, but we always had the feeling that love and security in life are what count. And the first thing that
disturbed me was, when I was about sixteen years old, my father began to drink seriously. To me he had been the infallible person. Anything he said was right. And since I moved out and before I moved out, I've wondered where my responsibility to my family lies. Because if they would ask me to do something, if I didn't do it, I would feel guilty about it.

C10 What sort of things did they ask you to do?

S11 Well, they didn't want me to move out; they felt that it just wasn't right for an unmarried girl to move out. Also, I'm very impulsive, I'm very compulsive; and I find it easier to lie than to tell the truth, if the truth is unpleasant. I think I'm basically afraid of men and afraid to find a good relationship with a man — I mean a relationship that would lead to marriage. My parents have never approved of anyone I have gone out with. In thinking about it, I wonder whether I, subconsciously maybe, went out of my way to find somebody they wouldn't approve of.

C12 Do you go with anyone now?

S13 Yes, two people.

C14 And are you serious about either one?

S15 Well, that I don't know. I really don't. One is sort of serious about me, but he thinks there's something the matter with me that I have to straighten out. I have also at various times been rather promiscuous, and I
don't want to be that way.

C16 Have you enjoyed sex?

S17 Not particularly. I think -- in trying to analyze it myself and find out why I was promiscuous, I think I was afraid not to be.

C18 Afraid they wouldn't like you, you mean?

S19 Yes. This one fellow that I've been going with -- in fact, both of them -- said that I don't have a good opinion of myself.

C20 What do you work at?

S21 Well, I'm a copywriter for an advertising agency. I don't know if this means anything, but when I was in college, I never could make up my mind what to major in. I had four or five majors. I was very impulsive about the choice of college.

C22 What did you finally pick?

S23 I went to the University of Illinois.

C24 What did you finally major in?

S25 I majored in -- it was a double major: advertising and English.

C26 Did you do all right in college?

S27 Yes, I was Phi Beta Kappa. I graduated with honors.

C28 You had no difficulty -- even though you had trouble in making up your mind -- you had no difficulty with the work itself?

S29 No I worked very hard. My family always emphasized
I couldn't do well in school, so I had to work hard. I always studied hard. Whenever I set my mind to do anything, I really worked at it. And I was always unsure of myself with people. Consequently, I've almost always gone out with more than one person at the same time. I think that it is, possibly, maybe a fear of rejection by one. Also, something that bothers me more than anything is that I think that I have the ability to write, and I wrote a lot when I was in college. Fiction, that is. And I've done a little bit since. But I don't seem to be able to discipline myself. Instead of spending time wisely, as far as writing is concerned, I'll let it go, let it go, and then go out several nights a week -- which I know doesn't help me. When I ask myself why I do it, I don't know.

C30 Are you afraid the writing wouldn't be good enough?
S31 I have that basic fear.
C32 That's right; it is a basic fear.
S33 Although I have pretty well convinced myself that I have talent, I'm just afraid to apply myself. My mother always encouraged me to write, and she always encouraged me to keep on looking for something better in everything I do. And from the time when I started to go out with boys, when I was about thirteen or fourteen, she never wanted me to get interested in one boy. There was always something better somewhere else. Go out and look
for it. And if somebody didn't please me in all respects, go out and find somebody else. I think that this has influenced the feeling that I've had that I might be quite interested in one person, but I'm always looking for someone else.

C34 Yes, I'm sure it probably has.
S35 But I don't know what I'm looking for.
C36 You seem to be looking for perfection, in a sense -- which you're not going to find. You're looking for security, certainty.

S37 Well, the basic problem I think that I have is that I seem to have lost sight of goals. I'm tied up in knots about -- I'm worried about my family. I'm worried about money. And I never seem to be able to relax.

C38 Why are you worried about your family? Let's go into that, first of all. What's to be concerned about? They have certain demands on you which you don't want to adhere to.

S39 I was brought up to think that I mustn't be selfish.
C40 Oh, we'll have to knock that out of your head!
S41 I think that that is one of the basic problems.
C42 That's right. You were brought up to be Florence Nightingale -- which is to be very disturbed!

S43 I was brought up in a family of sort of would-be Florence Nightingales, now that I analyze the whole pattern of my family history. Maybe it was just a perversion of other desires. My parents got married because I was on the way.
I really think that they loved each other. I don't know, but I think they did. They were pretty happy with each other up till a few years ago. When I was a little girl, I was my father's pet. Nobody ever spanked me, hardly anybody said a cross word to me. So I really don't think I was spoiled. My brother, Joe, who is twenty, had an enlarged heart, from which he has pretty well recovered as a result of an operation; and my parents are now sending him to college. My sixteen-year-old brother has had polio. When I was twelve, I developed an easily dislocatable shoulder; and there's always been one kind of ailment or another in my family. Always. And they have never been able to get out of debt. Never. They were hardly able to help me through college. I incurred all kinds of debts myself in college. And since then I've helped my family. My father became really alcoholic sometime when I was away in college. My mother developed a breast cancer last year, and she had one breast removed. Nobody is healthy.

**C44** How is your father doing now?

**S45** Well, he's doing much better. He's been going to AA meetings, and the doctor he has been seeing has been giving him tranquilizers and various other types of pills to keep him going. He spends quite a bit of money every week on pills. And if he misses a day of pills, he's absolutely unlivable. My mother feels that I shouldn't have left home -- that my place is in
Great Neck with them. I don't feel that, but there are nagging doubts, and there are nagging doubts about what I should --

C46 Why are there doubts? Why should you?

S47 I think it's a feeling I was brought up with that you always have to give of yourself. If you think of yourself, you're wrong.

C48 That's a belief. It's a feeling because you believe it. Now, why do you have to keep believing that -- at your age? You believed a lot of superstitions when you were younger. Why do you have to retain them? We can see why your parents would have to indoctrinate you with this kind of nonsense, because that's their belief. But why do you still have to believe this nonsense -- that one should not be self-interested; that one should be devoted to others, self-sacrificial? Who needs that philosophy? All it's gotten you, so far, is guilt. And that's all it ever will get you!

S49 And now I try to break away. For instance, they'll call up and say, "Why don't you come Sunday? Why don't you come Friday?" And if I say, "No, I'm busy," rather than saying, "No, I can't come, I will come when it's convenient," they get terribly hurt, and my stomach gets all upset.

C50 Because you tell yourself, "There I go again. I'm a louse for not devoting myself to them!" As long as you tell yourself that crap, then your stomach or some other
part of you will start jumping! But it's your philosophy, your belief, your sentence to yourself -- "I'm no goddamned good! How could I do that lousy, stinking thing?" That's what's causing your stomach to jump.

Now that sentence is a false sentence. Why are you no goddamned good because you prefer you to them? For that's what it amounts to. Who said you're no damned good -- Jesus Christ? Moses? Who the hell said so? The answer is: your parents said so. And you believe it because they said so. But who the hell are they?

S51 That's right. You're brought up to believe that everything your parents say is right. And I haven't been able to loose myself from this.

C52 You haven't done it. You're able to, but you haven't. And you're now saying, every time you call them, the same crap to yourself. And you've got to see you're saying this drivel! Every time a human being gets upset -- except when she's in physical pain -- she has always told herself some bullshit the second before she gets upset. Normally, the bullshit takes the form, "This is terrible!" -- in your case, "It's terrible that I don't want to go out there to see them!" Or people tell themselves, "I shouldn't be doing this!" -- in your case, "I shouldn't be a selfish individual!" Now, those terms -- "This is terrible!" and "I shouldn't be doing this!" -- are assumptions, premises. You cannot sustain them scientifically. But you believe they're true, without
any evidence, mainly because your parents indoctrinated you to believe that they're true. It's exactly the same kind of assumption that people make that "Negroes are no goddamned good!" If you had been raised in the South, you would have believed that. But is it true because you would have been raised to believe it?

S53 No.

C54 Then why is it true that one should not be selfish, or should not stick up for oneself first, and should not consider one's parents or anybody else second, third, fourth, and fifth?

S55 That's absolutely right.

C56 Yes, but we've got to get you to believe it -- that's the point. You don't believe that.

S57 I want to believe that.

C58 I know you want to; and once in a while you do believe it. But most of the time, very forcefully and strongly, you believe the crap with which you were indoctrinated. Not only believe it, but keep indoctrinating yourself with it. That's the real perniciousness of it. That's the reason it persists -- not because they taught it to you. It would just naturally die after a while. But you keep saying it to yourself. It's these simple declarative sentences that you tell yourself every time you make a telephone call to your parents. And unless we can get you to see that you are saying them, and contradict and challenge them, you'll go on saying them forever. Then
you will keep getting pernicious results: headaches, self-punishment, lying, and whatever else you get. These results are the logical consequences of an irrational cause, a false premise. And it's this premise that has to be questioned. If you do question it, you can't possibly sustain it.

S59  I get so mad at myself for being so illogical.

C60  Now, you see, there you go again! Because you are not only saying that you are illogical, but that you shouldn't be. Why shouldn't you be? It's a pain in the ass to be illogical; it's a nuisance. But who says it's wicked for you to be wrong? That's what you're saying -- that's your parents' philosophy.

S61  Yes, and also there's the matter of religion. I was brought up to be a strict, hard-shelled Baptist. And I can't quite take it any more. This has been going on for -- (Pause) Well, the first seeds of doubt were sown when I was in high school. Nobody answered my questions. And I kept asking the minister, and he didn't answer my questions. And when I went to college, I started reading. I tried very hard, the first two years in college. I went to church all the time. If I had a question. I'd ask the minister. But pretty soon I couldn't get any answers. And now I really don't believe in the Baptist Church.

C62  All right, But are you guilty about not believing?

S63  Not only am I guilty, but the worst part about it is that I can't quite tell my parents that I don't believe.
But why do you have to? What's the necessity? Because they're probably not going to accept it.

Well, they didn't accept it. I was going to get married to a Jewish fellow as soon as I graduated from college. And, of course, the problem of religion came up then. And I didn't stand up for what I believed. I don't know; rather than have scenes, I took the coward's way out. And when I spend Saturdays and Sundays with them now -- which is rare -- I go to church with them. And this is what I mean by lying, rather than telling the truth.

I see. You're probably going to extremes there -- going to church. Why do you have to go to church?

I always hate to create a scene.

You mean you always sell your soul for a mess of porridge?

Yes, I do.

I don't see why you should. That leaves you with no integrity. Now it's all right to do whatever you want about being quiet, and not telling your parents about your loss of faith -- because they're not going to approve and could well upset themselves. There's no use in throwing you irreligiosiy in their faces. But to let yourself be forced to go to church and thereby to give up your integrity -- that's bullshit! You can even tell them, if necessary, "I don't believe in that any more." And if there's a scene, there's a scene. If they commit
suicide, they commit suicide! You can't really hurt them, except physically. You can't hurt anybody else except with a baseball bat! You can do things that they don't like, that they take too seriously, and that they hurt themselves with. But you can't really hurt them with words and ideas. That's nonsense. They taught you to believe that nonsense: "You're hurting us, dear, if you don't go along with what we think you ought to do!" That's drivel of the worst sort! They're hurting themselves by fascistically demanding that you do a certain thing, and then making themselves upset when you don't do it. You're not doing the hurting -- they are. If they get hurt because you tell them you're no longer a Baptist, that's their doing. They're hurting themselves; you're not hurting them. They'll say, "How can you do this to us?" But is that true? Are you doing anything to them or are they doing it to themselves?

S71 No, I'm not.

C72 But you believe that you're hurting them. It's crap!

S73 And also, my mother think that I should be at home. I was contributing quite a bit of my paycheck every week. I got my first job when I graduated. My father started to work about the same time. He had been out of work. And I just gave them everything but what I absolutely needed. The debts that I had incurred when I was in college, I couldn't really start to pay back. Since
then I've moved out, and I give them a little; but I just can't give them much any more -- because I just simply can't. And besides that, I've gotten sick. I was sick twice this fall. And I have to get my teeth pulled now, and have to get a full upper plate put in. And I'm under financial strain. They make me feel -- I guess I can's say they make me feel guilty.

C74 No; you do!

S75 The thing I make myself guilty about is the fact that my father doesn't earn enough money to support them.

C76 Why should you make yourself guilty because he doesn't earn enough money?

S77 All my life, ever since I can remember, I have. And I don't know where it came from. This I would like to find out because maybe I can get rid of it. I've always felt that I had to make up for my father, because of his lack of financial success in the world. I don't know why I have the feeling.

C78 You have it, obviously, because somewhere along the line you accepted their indoctrination with this kind of philosophy -- that you have to make up for your family's deficiencies. It doesn't matter exactly how they indoctrinated you; but you didn't get it from nowhere. Anyway, you let yourself be indoctrinated with this notion. They and society started it -- for society helps indoctrinate you, too. Maybe it's a matter of
shame; you think, "If everybody knows my father is so incompetent, they'll look down on us; and that would be terrible! So I have to make up for his lack in order to show people that we have a perfectly fine family."

S79 No, it isn't that. Someone is always sick. And if it wasn't one person sick, it was two. And this went on all the time. There was no time that I can remember when everybody was well. They've had doctors all the time. And when my brother Teddy was ill, my father spent a great deal of time going from doctor to doctor, and not concentrating on his -- on his own career, I guess.

C80 That may have been because of his own mental disturbance. He's probably always been mentally upset; alcoholics generally are.

S81 He's always been supporting more people than he can. When his father died, my daddy was twelve, and he started working part time then. And then all through high school. He supported his mother and his sister all the way up till the time he married my mother. And then his mother made him feel guilty about getting married.

C82 Yes, that's right; and he's been pre-alcoholic, in a sense, all his life, because he agreed with his mother that he should feel guilty. He now merely is more guilty than ever, and therefore has gone over the border into real alcoholism.

S83 The constant pressures, the financial pressures, that
Well, I'm afraid that you have to be almost cruel and ruthless with people like your parents -- because otherwise they'll exploit you forever; and you'll just be in the old morass. Because they're going to remain in a morass for the rest of their lives. I doubt whether they will ever change.

I feel that I went to college, and I was doing it practically on my own. My father always gave me five or ten dollars whenever he could; and he paid the phone bills. They tries, but they couldn't keep up with the expenses. I borrowed money, and I got some scholarships, and I worked in my freshman year. And I thought, "Now that I'm in college, I'm not a financial worry of theirs. Now everything will be all right. They'll be able to get on their feet. There are only four people to support." But it didn't happen.

You may never be in good financial circumstances, as far as I can see. Your father is too mentally disturbed.

They think everything will turn out well.

Yes, I'm sure. God is on their side!

I tried a little experiment with God -- which was one of the things that made me break off from religion. I always used to pray for what I wanted, because anything you want you pray for. So I was always praying. Then one time I said, "I'll see what I can do without praying." So I studied instead; and I did better!
C100 Right! But people like your parents will never take that risk of trying things without calling upon God to help them.

S101 If there were a God, he never would have cursed anybody like he cursed my family --

C102 Yes, if there were a God, he'd be awfully cruel to do this to your family. Because you seem to have every ill in it: alcoholism, cancer, polio, an enlarged heart, a dislocated shoulder -- you name it! Every one of five people seems to be sorely afflicted. You could hardly have a worse setup.

S103 I said once at the dinner table, "You know, somebody up there hates us." (Laughs) I wanted to come to you because Ronald suggested in because you helped him get over his guild about his mother. I had the feeling that I should go somewhere to find out what needed to be done. Because I don't want to waste any more of my life.

C104 What needs to be done is relatively simple -- but it's not easy to do. And that is -- you've already done parts of what needs to be done. You have changed some of your fundamental philosophies -- particularly regarding religion -- which is a big change for a human being to make. But you haven't changed enough of your philosophy; you still believe some basis superstitions. Most people -- whether Jew, Catholic, or Protestant -- believe these superstitions, and your parents believe them more than most people do, because they're more disturbed.
The main superstitions are that we should devote ourselves to others before ourselves; that we must be loved, accepted, and adored by others, especially by members of our own family; and that we must do well, we must achieve greatly, succeed, do right. And you firmly believe these major superstitions. You's better get rid of them!

S105 How do I do that?

C106 By seeing, first of all, that every single time you get upset -- meaning guilty, depressed, anxious, or anything like that -- every time you get some form of upset, some severe negative feelings, right before you got the feeling, you told yourself some superstitious creed -- some bull-shit. That, for example, you're no good because you aren't successful at something; or that you're a louse because you're unpopular, or are selfish, or are not as great as you should be. Then, when you see that you have told yourself this kind of nonsense, you have to ask yourself the question: "Why should I have to be successful? Why should I always have to be accepted and approved? Why should I be utterly loved and adored? Who said so? Jesus Christ? Who the hell was he?" There is no evidence that these things should be so; and you are just parroting, on faith, this nonsense, this crap that most people in your society believe. And it's not only your parents who taught it to you. It's also all those
stories you read, the fairy tales you heard, the TV shows you saw. They all include this hogwash!

S107 I know. But every time you try to overcome this, you're faced with it somewhere else again. And I realize -- I've come to realize -- you know, the thing that made me try to straighten myself out was that I know I've got to learn to have confidence in my own judgment.

C108 While you've really got confidence in this other crap!

S109 Yes, I'm very unconfident.

C110 You have to be -- because you believe this stuff.

S111 I have tremendous self-doubts about every part of my existence.

C112 Yes, you must, because you have so much of a belief that you must please others. If you have so much of this belief, you cannot have confidence in you. It's virtually impossible, for how can you do two opposite things at once, -- have confidence that you are a valuable person to yourself, no matter what others think, and believe that you are not valuable to you unless others approve of you? Confidence in yourself is really a high-class term for not giving that much of a damn what other people think of you. That's all it is. But you do care terribly about what other people think of you -- about what your parents, especially, think. But also, probably, about what many other people think. Because if you were a poor daughter, what would the neighbors
think? What would your friends think? You're really petrified!

S113 It's not the neighbors and friends. The thing that ties me up mostly is my parents.

Cl14 Yes, they're the primary ones. What would they think of you if you acted mainly on your own behalf? So what, if they think you're a louse? Let's even suppose that they disinherit you, excommunicate you from the family --

S115 Then I should think, "If they care that little about me, why should I care about them?"

Cl16 That's right. That would be tough! But it would just prove that they were benighted. It just would follow from their philosophy, which they're entitled to hold -- however miserable it has made them. It would prove that they are fascistically trying to force you to believe this philosophy; and because they're failing, they excommunicate you. They're entitled to do so, of course; but you're entitled to say, "Who needs them?" Suppose, for example, you lived down south for awhile, that lots of people didn't like you because you weren't against Negroes, and that they called you a nigger-lover. What are you going to do -- get terribly upset about them?

S117 No, that wouldn't bother me, because that never entered my life. I mean the fact that they hate Negroes. There are people who hate Negroes who never entered my life. Because I went to school with Negroes. Nobody ever told
me that they were bad. If somebody ever said, "You're bad because you don't hate Negroes," that wouldn't bother me because that's not something --

C118 All right. But why should it bother you if somebody says you're bad because you don't put your parents' interests before your own?

S119 I guess because I've been indoctrinated with this idea.

C120 You believe it. It's exactly like hard-shelled Baptism. In fact, it has some of the aspects of orthodox religion; for this kind of religion says that the family comes first and the individual second, and that you're supposed to have twenty children and not use birth control, and so on. That's what many orthodox religions, like Catholicism and orthodox Judaism, teach. Everything for the church, the family -- and somewhere, away underneath, the individual is buried.

S121 But the individual -- whatever contributions he has to make, whatever his capabilities are -- can be lost that way; and I don't want to be lost.

C122 Not only can he be, he must be lost that way.

S123 I don't want to be self-effacing!

C124 Right! Then why do you have to be? Who said you must be? The answer is: your parents. Who the hell are they? Poor, sick, benighted individuals. They're not educated; they're not sophisticated. They're probably bright enough, but they're disturbed. Your father, as we said
before, has probably been seriously upset all his life, in an undramatic manner. More recently, he became dramatically ill. But it doesn't come on like that. (Snaps his fingers) You can see the signs clearly over the years. And your mother has probably been fairly disturbed too, though probably not as much as he. But that's the way it is; you were raised in a pretty crazy family. Does that mean you have to kowtow to their beliefs for the rest of your life?

S125 No; I want to get away from it. I want to be myself. I don't want to be --

C126 What's preventing you from being yourself? Nothing can prevent you right now, if you really want to be. You just would do better, every time the feelings of being weak arise, to trace them to the indoctrinations of your parents and of your society and your acceptance of these indoctrinations. And you's better counter them -- because you're suggesting to yourself, a hundred times a day now, those same creeds. You've taken them over, internalized them. And that's really fortunate. Because it's now become your belief -- you can get rid of it. Not immediately -- but you can. Just like you got rid of your religious views.

S127 And I also want to find out -- I suppose it's all basically the same thing -- why I have been promiscuous, why I lie --

C128 For love. You think you're such a worm that the only way
to get worth, value, is to be loved, approved, accepted. And you're promiscuous to gain love, because it's an easy way; you can gain acceptance easily that way too. You lie because you're ashamed. You feel that they wouldn't accept you if you told the truth. These are very common results; anybody who desperately needs to be loved -- as you think you do with your crummy philosophy, will be promiscuous, will lie, will do other things which are silly, rather than do the things she really wants to do and rather than gain her own self-approval.

S129 That's what I don't have; I don't have any.

C130 You never tried to get it! You're working your butt off to get other people's approval. Your parents' first, but other people's second. That's why the promiscuity; that's why the lying. And you're doing no work whatever at getting your own self-acceptance, because the only way you get self-respect is by not giving that much of a damn what other people think. There is no other way to get it; that's what self-acceptance really means; to thine own self be true!

S131 You have to develop a sort of hard shell towards other people?

C132 Well, it isn't really a callous shell. It's really that you have to develop your own goals and your own confidence so much that you do not allow the views and desires of others to impinge that much on you. Actually,
you'll learn to be kinder and nicer to other people if you do this. We're not trying to get you to be against others, to be hostile or resentful. But you won't be Florence Nightingale, either! So you'd better get, not insensitive, but invulnerable. And the less vulnerable you get to what others think of you, actually the more sensitive, kindly, and loving you can often be. Because you haven't been so loving, really, but largely maintaining a facade with your parents. Underneath you've been resentful, unloving.

S133 I can be loving, though.

C134 That's right. But you'd better be true to yourself first; and through being true to yourself -- and not being anxious, depressed, and upset -- then you'll be able to care more for other people. Not all people, and maybe not your parents. There's no law that says you have to love your parents. They may just not be your cup of tea. In fact, it looks like in some ways they aren't. Tough! It would be nice if they were; it would be lovely if they were people of your own kind, if you could love them and have good relationships. But that may never really be. You may well have to withdraw emotionally from them, to some extent -- not from everybody, but probably from them somewhat -- in order to be true to yourself. Because they tend to be leeches, fascists, emotional blackmailers.
Yes, that's the term: emotional blackmailers. This I know; this has been evidenced all through my life.

Emotional blackmail!

Right. And you've been accepting this blackmail. You had to accept it as a child -- you couldn't help it, you were dependent. But there's no law that says you still have to accept it. You can see they're blackmailing; calmly resist it, without being resentful of them -- because they are, they are. It's to bad, but if they are, they are. Then their blackmail won't take effect. And they'll probably foam at the mouth, have fits, and everything. Tough! -- so they'll foam. Well, there's no question that you can be taught to change.

We haven't got any more time now. But the whole thing -- as I said awhile ago -- is your philosophy, which is an internalizing, really, of their philosophy. And if there ever was evidence of how an abject philosophy affects you, there it is; they're thoroughly miserable. And you'll be just as miserable if you continue this way.

If you want to learn to change your philosophy, this is what I do in therapy; beat people's ideas over their head until they stop defeating themselves. That's all you're doing: defeating yourself!!
APPENDIX E

A DIALOGUE USING ALBERT ELLIS' RATIONAL-EMOTIVE APPROACH TO COUNSELING -- SECOND INTERVIEW
APPENDIX E

C1 How are things?
S2 Things are okay. I went to visit my parents on Monday night. And every time I was tempted to fall prey to their emotional blackmail, I remembered what you said, and I was able to fight it.
C3 Fine!
S4 My mother is having a rough time yet, because of having her breast removed. She hardly says anything. She's really in a world of fog. She gets confused, and she uses the confusion to give her a hold on the family. She was putting on a martyr act the other night; and usually I would have given in to her, but I said, "Quit being a martyr! Go to bed." She just looked at me as though I was a strange creature!
C5 And you didn't get upset by it?
S6 No, I didn't get upset by it. I had the feeling that I was doing the right thing. And that was, I think, the major accomplishment in the past few days.
C7 Yes; well that was quite a good accomplishment.
S8 Now if there are any bigger crises that will come, I don't know how I'll face them; but it looks like I can.
C9 Yes; and if you keep facing these smaller crises as they arise -- and they tend to be continual -- there's no reason why you shouldn't be able to face the bigger ones as well. Why not?
S10 I guess it's a case of getting into a good habit.

C11 Yes, that's right; getting really to believe that no matter what your parents do, no matter how hurt they get, that's not your basic problem. You're not deliberately doing them in; you're just standing up for yourself.

S12 Well, something else has bothered me, I guess, during the last eighteen months. No, I guess after I finished school. I have the feeling that I can't express myself verbally as well as I used to. I don't know why this is. Maybe I'm in an atmosphere where -- well, you can't say that they aren't talking enough. But I really feel that I've lost something.

C13 Do you mean when you're talking to people in business or socially, you can't express yourself as well as you used to?

S14 Yes, I can't seem to find the right words.

C15 Well, part of it is probably true; because you've lost confidence in yourself during some of this while. And when you lose confidence in yourself, you will not be as good as you were in your performance. Then you look at your not being as good as you were -- and you lose more confidence! That's the vicious circle that occurs. Now, if you'd stop worrying about how good you are at expressing yourself and just keep expressing yourself, most of your old ability would probably come back -- maybe all of it; you might even get better that you were. But
you used to do it less self-consciously; and now you've become more self-conscious, more worried about how you're expressing yourself. We all make mistakes and blunders in expression. But you're taking yours too seriously. There's a famous experiment which is done with stutterers. You can take a stutterer, a very bad stutterer, and put earphones on him and play noise into the earphones so that he can't hear himself talk. Then you can give him something to read, and he often reads without any stuttering!

S16 Oh!

C17 Because he can't worry; he can't know how badly or well he's reading. But if you take off the earphones again, he starts stuttering right away, because he's then able to listen to his voice; and he does a little stuttering for the first few words and then says to himself, "My Lord! This is terrible!" Then he starts stuttering, stuttering, stuttering. Now, you're paying too much attention to how you're expressing yourself; and because you're paying too much attention to it, you're not expressing yourself well.

S18 Something that I did wrong on Saturday -- I found myself telling a lie, just a very, very minor thing. It wasn't a case where I had decided to tell a lie; it just came out without my realizing it.

C19 Well, you're in the habit, probably. What were the
circumstances?

S20 Well, I had a date. I went up to Harlem. We met another
couple -- they were with us -- and then my date got up
to dance with the other girl. And the other fellow
didn't ask me to dance. This happened a couple of times,
and I got very annoyed. I felt that he didn't show any
manners, and I was very upset about it.

C21 Was he dancing with his own date?

S22 No, he didn't dance; well, he danced with her a couple
of times, but I guess I felt neglected or something. And
then on the way home the subject came up, and I said,
"Oh, I told him how rude he was." I told my date that
I told the other fellow how rude he was. And I hadn't
said anything to him at all.

C23 That's a very simple business to find out why you lied
there. What you were saying to yourself was, "I should
have told him this or something like this" -- which, in-
cidentally is wrong, as I'll show you in a minute. But
let's, anyway, say it. You said to yourself, "I should
have told him he was rude." And then you were ashamed
that you didn't. So you told your boyfriend that you
did. Because if he knew that you didn't, you would have
been ashamed. Isn't that true?

S24 Probably, because I would have said it. I wasn't sure
what he would have thought.

C25 Your boyfriend?

S26 Yes.
But you were concerned with what you would have thought. You were sort of, in a sense, lying to yourself. Actually, I don't see why you had to be concerned. Let's suppose this guy was rude. We don't know whether he actually was rude, incidentally, because he may have been afraid to dance with you -- he may be a poor dancer, may be worried. But let's suppose it was just plain rudeness. Why haven't human beings got the right to be rude? Why shouldn't they be? It would be nice if they weren't; but if they are, why should you upset yourself?

You're right.

So you see; you were getting yourself upset about nothing. You were working yourself up into anger and saying, "I'll fix this guy's wagon!" And then you didn't fix his wagon, so you got angry at yourself for not fixing his wagon. So you lied to your date about it. That's what usually happens in these lies. You do something, or you don't do something, of which you're ashamed. And then you try to make it up with a lie -- which won't do any good whatsoever. Why should you be ashamed? Let's suppose another thing. Let's suppose the guy was deliberately, consciously rude to you, and let's suppose you had taken him to task for it. Actually, you would do better not to -- because it's his problem. But let's suppose you did -- which would mean that you made a mistake.
Well, this is all a part of something that's bothered me for a long time. I'm always afraid of making a mistake.

Why? What's the horror?

I don't know.

You're saying that you're a bitch, you're a louse when you make a mistake.

But this is the way I've always been. Every time I make a mistake, I die a thousand deaths over it.

You blame yourself. But why? What's the horror? Is it going to make you better next time? Is it going to make you make fewer mistakes?

No.

Then why blame yourself? Why are you a louse for making a mistake? Who said so?

I guess it's one of those feelings I have.

One of those beliefs. This belief is: "I am a louse!" And then you get the feeling: "Oh, how awful! How shameful!" But the feeling follows the belief. And again, you're saying, "I should be different; I shouldn't make mistakes!" Instead of: "Oh, look; I made a mistake. It's undesirable to make mistakes. Now, how am I going to stop making one next time?" If you'd use that line, you'd stop making mistakes after a while.

Well, this is the way it was in school, if I didn't do well in one particular thing, or even on a particular test -- and little crises that came up -- if I didn't do as well as I had wanted to do.
Right. You beat yourself over the head.

Yes.

But why? What's the point? Are you supposed to be perfect? Why the hell shouldn't human beings make mistakes, be imperfect?

Maybe you always expect yourself to be perfect?

Yes. But is that sane?

No.

Why do it? Why not give up that unrealistic expectation?

But then I can't accept myself.

But you're saying, "It's shameful to make mistakes."

Why is it shameful? Why can't you go to somebody else when you make a mistake and say, "Yes, I made a mistake?"

Why is that so awful?

I don't know.

There is no good reason. You're just saying it's so.

Recently I wrote an article for a professional publication, and they accepted it, and they got another psychologist to write a critique of it. He wrote his critique -- a fairly savage one -- and he pointed out some things with which I disagree, so I said so in my reply. But he pointed out some things which he was right about; where I had overstated my case and made a mistake. So, I merely said about this in my rejoinder, "He's right; I made a mistake here." Now, what's the horror? Why shouldn't I make a mistake? Who the hell
am I -- Jesus Christ? Who the hell are you -- the Virgin Mary? Then, why shouldn't you be a human being like the rest of us and make mistakes?

S52 It might all go back to, as you said, the need for approval. If I don't make mistakes, then people will look up to me. If I do it all perfectly --

C53 Yes, that's part of it. That, is the erroneous belief; that if you never make mistakes everybody will love you and that it is necessary that they do. That's right. That's a big part of it. But is it true, incidentally? Suppose you never did make mistakes -- would people love you? They'd sometimes hate your guts, wouldn't they?

S54 And yet, not all the time. There are times -- this is rare, I grant you -- but sometimes I'll stand up, take a stand on something that other people don't like. But this is so rare!

C55 Yes, but what about the times when you know you're wrong? Let's take those times -- that's what we're talking about. You know you're wrong, you made a mistake, there's no question about it. Why are you a louse at those times? Why is it shameful to admit your mistake? Why can't you accept yourself as a fallible human being -- which we all are?

S56 (pause) Maybe I have done this on the idea that if I keep telling myself how perfect I am, I won't realize how imperfect I am.
were on him --

C84 Which he really created -- or at least went out of his way to accept!

S85 Yes. Because he's a great writer and could make a lot of money that way. He could sell everything he writes. But why he doesn't, I don't know.

C86 Because he's so disturbed.

S87 He is disturbed.

C88 He's always been. And probably, because you were the one member of the family who was relatively healthy physically, you felt, "I have to make up for the others for being this healthy!"

S89 My mother always told me that. You see, I was always healthy until I developed my easily dislocated shoulder. And my mother told me that my father almost came apart at the seems when I got afflicted, too. Because I was always the one he could look to for security.

C90 Yes, and that's exactly the point now. There's your answer: he looked to you for his security. That's where you may have got the concept that you had to be his security. There's their indoctrination. It's his expectation that you will take care of him and the family; and you've always tried to live up to that expectation.

S91 I've always tried to live up to their expectations!

C92 You're still trying to live their lives, instead of yours.

S93 I'm realizing that now. And I don't want to live their lives.
Yes, but why shouldn't one accept the fact that one is imperfect? That's the real question. What's the shame about being imperfect? Why must one be a goddamned angel -- which you're trying to be?

Probably there's no good reason.

No. Then why don't you look at that? There's no good reason. It's a definitional thing, saying, "To be good, to be perfect. To be a worthwhile human being, I must be perfect. If I have flaws, I'm no damned good."

And you can't substantiate that proposition. It's a senseless proposition; but you believe it. The reason you believe it is your society believes it. This is the basic creed of your silly society. Certainly, your parents believe it. If they knew one-sixtieth of your errors and mistakes -- especially your sex errors! -- they'd be horrified, wouldn't they?

Yes.

You have the same silly horror! Because they think you ought to be a sexless angel, you think you ought to be.

(Silence)

The devil knows that they're not very good judges. But you're taking their idiotic judgments -- the same judgments that have driven your father to drink and made your mother utterly miserable. They both have been miserable all your life. That's what perfectionistic leads to. A beautiful object lesson there! Anybody who is perfectionistic tends to become disturbed, unhappy --
ultimately often crazy. The gospel of perfection!

S64 That's what I have to work on. Because I don't want to get like they are.

C65 No, but you are partly like they are already -- we've got to change that. It isn't a matter of getting -- you've already got! Let's face it. You don't do the same kind of behavior as they do, but you hate yourself when you don't. You make the mistakes; they don't make them. But then you say, "I'm no good! How could I have done this? This is terrible! I'm not Florence Nightingale. I go to bed with guys. I do bad things. I make blunders. How awful!" That's the same philosophy that they have, isn't it? And it's an impossible philosophy, because we'd literally have to be angels to live up to it. There are no angels! Not even your parents!

S66 (pause) I guess that's this great fear of failure. That might have been what was keeping me from concentrating on writing, which I really want to do. I'm afraid that I might make a mistake, you know.

C67 Yes, that's the other grim tragedy. Two things happen if you have a terrible, grim fear of failure. One is, as you just said, you get anxious, unhappy, ashamed. Two, you don't live; you don't do the things you want to do. Because if you did them, you might make a mistake, an error, be a poor writer -- and wouldn't that be awful, according to your definition? So you just don't do things.
That's your parents again. How could they be happy, when they haven't done anything? And you have been following the same general pattern. You haven't taken it to their extremes as yet, but it's the same bullshit, no matter how you slice it. And in your case you're afraid to write; because if you wrote, you'd commit yourself. And if you committed yourself, how horrible that would be!

I've done a lot of thinking about it, since the last time I saw you. And I've gone at the typewriter with sort of a fresh burst of enthusiasm. I'm really anxious to get to it -- I want to get home from work so I can. Nothing big has happened, but I feel as though if I concentrate on it and keep feeling this way, all I have to do is to keep working at it.

And one of two things will happen. Either you'll become a good writer, with enough work and practice; or you'll prove that you're not -- which would be a good thing, too. It would be far better to prove you're not a good writer by working at it than not to write. Because if you don't write, you may go on for the rest of your life hating yourself; while if you really work solidly day after day, and you just haven't got it in this area, that's tough. So you won't be a writer -- you'll be something else. It would be better to learn by that experience.

That's right. Because -- I don't know -- I felt so different, sitting at the typewriter and working at it, that it got to be enjoyable.
It will!

But it was painful before.

It was painful because you were making it painful by saying, "My God! Lock what would happen if I failed! How awful!" Well, anything would become painful if you kept saying that.

Another thing that bothers me, I guess— it's the whole pattern of behavior; the way everything has been in my life. It's a sort of— "Go ahead and do it now, and then something will come along and take care of it." Like my parents always said, "We'll go ahead and do this, even though we don't have the money for it, and it'll come from somewhere."

Right: "In God we trust!"

This is the way I went to college. But I made it.

That's right: you made it. It wasn't God; it was you.

And God had nothing to do with it! (laughs)

That's right.

And I find myself acting still in this way, and not being able to plan things. And even if I plan them, little things, they don't seem to come out anyway. But I still keep doing things haphazardly, thinking, "Well, go ahead and do it; and it will come from somewhere."

Yes; but will it?

No, it won't. God helps those who help themselves.

And if you plan and scheme and plot, then a lot of things will ultimately work out. Because you planned and schemed
and plotted and worked. But you're believing in magic here, aren't you?

S84 And when I tell myself, "Don't be silly; you can't do it, so don't," I'm tempted to go ahead and do it anyway.

C85 Yes, because you're telling yourself stronger and louder: "It'll take care of itself. Fate will intervene in my behalf. The Lord will provide!"

S86 And I get mad at myself for doing it --

C87 That's illegitimate! Why not say, "Let's stop the crap!" instead of getting mad at yourself? How will getting mad at yourself help?

S88 It doesn't. It just causes more tension.

C89 That's exactly right. It doesn't do any good whatsoever. Let's cut out all the self-blame. That doesn't mean cut out all criticism. Say, "Yes, I am doing this wrongly, so how do I not do it wrongly?" -- instead of: "I am doing it wrongly; what a louse I am! I'm no good; I deserve to be punished!"

S90 When I am particularly worried about anything, I have very strange dreams. I have dreams that I can't relate what the problem is, but I have them several times a week.

C91 There's nothing unusual about that. They're probably anxiety dreams. All the dreams say -- if you told me what they are, I could show you right away -- the same kind of things you're saying to yourself during the day. They're doing it in a vague and more abstract way. But that's all
they are, just repetitious of the crap you're telling yourself during the day. In dreams, our brain is not as efficient as it is when we're awake; and therefore it uses symbols, vague representations, indirectness, and so on. But the dreams tell us the same crap we think during the day.

S92 I had a dream last week that disturbed me. I dreamed that I ran off somewhere with my boss, and his wife found us in bed; and I was so upset over that -- I really was. Because I never consciously thought of my boss in a sexual way.

C93 That doesn't mean that that's what the dream represented, that you thought of your boss in a sexual way. There's a more obvious explanation of the dream. All the dream is really saying is: you did the wrong thing and got found out.

S94 I never thought of that.

C95 That's all it was saying, probably. And what's one of the wrongest things you can do in our society? Have intercourse with your boss and have his wife find out! That's all. It probably has little to do with sex at all; and you're probably not going around unconsciously lusting after your boss.

S96 No, I don't think I am.

C97 No. But it would be the wrong move, if you did have sex with him; it might, of course, jeopardize your job. So that's all you're saying in your dream: if I do the wrong
thing, I'm no goddamned good; I may lose my job; I may get terribly penalized; and so on. That's what you say all day, isn't it? Why should you not translate it into dreams at night? It's the same crap!

S98 That dream did worry me.

C99 That's interesting. You got worried about the dream --

S100 I got worried about the dream because I thought this must mean --

C101 that's right: that "I'm lusting after my boss, and isn't that terrible!" Well, suppose you were lusting after your boss. Let's just suppose, for example --

S102 No, I didn't thing, "Wouldn't that be terrible!" I thought, "Well, I don't -- consciously."

C103 Yeah? So?

S104 And then I thought. "Maybe I am -- unconsciously."

C105 So suppose you were? Let's suppose you were unconsciously lusting after your boss; not consciously, but unconsciously. What's the hassle?

S106 (Pause) I don't know.

C107 Why would that be bad? You'd just be unconscious of some of your lustful thoughts. Well, who isn't? What you should be saying -- let's suppose the dream were indicating that you were lusting after your boss, and you understood the dream and found that out -- is "Well, isn't that interesting! I'm lusting after my boss unconsciously. So do me something!" You see -- you're always ready to
beat yourself over the head. "Isn't it terrible! What
a louse I am!" Millions of girls are unconsciously lust­
ing after their bosses. Well, what's wrong with that?
As long as they're sane enough not to do much about it,
not to get into trouble. But you were saying: "Oh, no!"
I'm unaware of it. Isn't this awful! I'm doing something
over which I have no control!"

S108 It sounds so silly when you say it, but I guess that's it.
C109 It is silly, when you bring it out and look at it in the
light.

S110 So many of those things that bother people are --
C111 Yes, absolutely!

S112 Another thing that bothers me: I mentioned before that I
was afraid of men, I think. But most of the real friends
I have made have been members of the opposite sex. I
always found it difficult to make friends with women.
I've never particularly liked very many of them. And in
one way I've felt very comfortable with the men I made
friends with. Yet, when I go out with somebody or date
somebody for a while, I really become unsure of myself
with that person -- and afraid.

C113 Afraid you'll do the wrong thing and that he won't like
you?

S114 Yes, I guess so.

C115 It's the same crap, isn't it? "If I do the wrong thing,
if I make a mistake, he won't like me; and wouldn't that
be terrible! I'll be utterly bereft because he'll reject me!"

S116 (Silence)

C117 Why should you be bereft? Let's suppose you did the wrong thing, and he didn't like you. You make a few mistakes and he says, "To hell with this, dear! I'm breaking this up now." Why would that be terrible?

S118 Well, I suppose if I really cared for the person, then I would really think it's terrible. But I think I let myself get too emotionally tied up in the person I go out with -- so that I do tend to emotionally rely on the person.

C119 Emotionally dependent?

S120 Yes.

C121 Yes, that's right. But isn't dependency the same thing? You're saying, "I can't stand on my own two feet, and I need to rely on this person." Isn't that what it means?

S122 Yes.

C123 Why do you need to rely? Why can't you stand on your own two feet? Even if you loved the person, why do you have to be at his mercy -- the mercy of whether he would return your love and would help you.

S124 One shouldn't be. One should be able to -- this is something my mother always encouraged me to be; be able to stand on your own two feet. Because if you rely on a man too much, sooner or later he's going to run out on you.
C125 Well, that's not entirely true --
S126 No, that's not entirely true, but I can see how that
thought has some --
C127 Yes, she really said a little more than that. She said,
"He's going to run out on you -- and that would be dread­
ful."
S128 Well, then the ring would be on and --
C129 And that would be awful!
S130 Not that it would be, but that you would be --
C131 You'd be worthless.
S132 No, not that you'd be worthless; but that you'd be
stranded.
C133 Desolate, deserted, incapable of taking care of your­
self! All right is that true?
S134 I suppose if I were married and had children, it would
be more true than --
C135 Yes, but even that -- let's suppose the worst. Suppose
you were married and had two or three children, and your
husband ran out on you. It would certainly be a pain in
the neck, but why would you be desolate, destroyed?
S136 The worst problem would be the financial problem -- how
to take care of them.
C137 All right, but children don't starve to death these days.
So you'd temporarily have to get the city to help you.
S138 When you look at these things like that, they make so
much sense!
C139 That's right. You're catastrophizing all over the place, because your mother has completely catastrophized. She's not going to stop that. As I said, always try to look at the worst side of it. Suppose you were deserted, left penniless, and so on. Hell! -- it certainly would be an awful nuisance, but look at the number of women who have been deserted in the past ten years -- have they all dropped dead or starved?

S140 No.

C141 Then what's the great hassle?

S142 I guess there isn't any.

C143 But your mother thinks there is, and you unthinkingly accept her thought -- because you don't question her catastrophizing.

S144 I sure have to do a lot of revamping of my thinking.

C145 That's right. You have to do a lot of revamping of your thinking. And you're a very bright girl -- you can do it. You've done quite well in this one week, so far. All you have to do is continue that. If you can get through school and achieve Phi Beta Kappa, you can certainly do some thinking for yourself -- even though you weren't raised to. You were raised not to think for yourself; but you've done some independent questioning in regard to religion, and you've done it pretty much on your own. Why can't you do it in regard to the rest of these crappy philosophies?

S146 Well, I'll have to, because -- talk about catastrophies --
I could really screw up other things for myself if I just keep on going this way.

C147 That's right; that's what you were heading for -- screwing up everything for yourself.

S148 I could have gone on saying, "I always knew it would be like this." When I get very, very upset about something -- well, not every time, but if something seems to be a tragedy, and I just can't face it, and I don't know what I'm going to do, especially when I get disturbed about money -- there are times when I think, "Everything is disorganized. I need something to organize my life. Maybe I should go join a church." Then I think, "What a fool I am!"

C149 Right.

S150 The only organization can come from within myself, not --

C151 Exactly.

S152 -- from outside sources.

C153 Right. The church isn't going to help you, you have to think for yourself. The only way you got disorganized was giving up thinking for yourself, and taking over a great deal of your parents' thinking. Not all of it, fortunately.

S154 Now I see what a lot of mistaken beliefs are!

C155 Right.

S156 I have to do smoething more than that.

C157 Exactly.
S158 Well, today I guess you could say that I reverted -- well, I haven't come very far, so I couldn't have re­verted back very far, but today -- I've been dating two fellows at the moment. One of them called me today, and he said he was going to do something tonight. And I had thought that he was going to see me, though he hadn't said anything about it. And I had this unreasonable fit of annoyance. Then I said, "Why should I get annoyed? It's no problem of mine. I have no right to feel that way." As though I expect everybody to bend to my will, and I don't give in return.

C159 That's right, exactly. But at least you caught that -- didn't you?

S160 Yes.

C161 Fine.

S162 I felt like a stupid jerk when I realized what I was doing.

C163 You're not a stupid jerk. You're a human being who makes errors. We all do. Why shouldn't you? Nobody is in­telligent all the time. We're all fallible.

S164 I didn't know what to say to you when I came in tonight. I didn't know where to start.

C165 You normally start the way you did, telling me the pro­gress you've made and -- what we're particularly inter­ested in -- your lack of progress, the times where the new thinking didn't work, so we can go over it, and get
it so it does work. Just like a music lesson. A piano teacher comes and you play your lessons, show what progress you've made; but you also show where you fouled up, where you didn't do so well. And the teacher corrects you; and you try again next week; and the process is repeated until corrections aren't needed any more. You've learned a way of playing the piano. Here, you learn a new philosophy of life, a new way of thinking.

S166 Last night a fellow called me up. I'm not interested in this person, and he asks me out. I've done this several times. I know I should probably say to him, "Don't call me," or "I'm not interested," or --

C167 "I'm going steady with somebody."

S168 I don't do this.

C169 Why don't you? What are you telling yourself to stop yourself from doing this?

S170 I don't know. That I'd better hang on to this one, because another one is going to leave sooner or later; and maybe this one might be worthwhile.

C171 But is that true?

S172 No it is not true.

C173 If that were true, it would not be so crazy.

S174 But it's not true. And this is something I've always done.

C175 But you're sort of saying, "Since I'm such a rotter, even
though I've got two guys at the moment, they're bound to find me out and desert me. Then I'll have this guy. I couldn't possibly get a better guy than this -- who is a pain in the ass. But he's around and will have me." Isn't that what you're saying?

S176 Yes.

C177 Bullshit, isn't it?

S178 Yes.

C179 All right, that's what you've got to see. That's what we have to teach you more and more to see -- that every time you foul up, act idiotically, you're telling yourself some nonsensical thing. It usually begins with the premise, "Since I am a slob --"

S180 I think I did something else today that's based on that philosophy. I'm not sure. I got on the bus this morning, and I thought I didn't lock the door. I could remember putting the key in the lock, but I couldn't remember turning it. And I worked myself up into such a tizzy over that that I went home at lunchtime to see if I locked the door.

C181 All right, but what's the hassle? There again, let's suppose you hadn't locked it -- it's possible --

S182 But the reason I was so fussed about the door was that I had left the window ajar previously, and the apartment was robbed. But before that, and with some other thing, I'm always running back to see whether I turned the
lights out, turned the gas off --

C183 Yes, but when you left the door unlocked, how many times did you leave it unlocked?

S184 I probably neglected to lock it several times.

C185 All right; so one of those times you were robbed -- for leaving the window, not the door, open. It's sort of by accident, but it did happen. So if you do leave the door unlocked, what are the chances that somebody will come around, try it, and rob your apartment again? It's possible, but not highly probable. And even let's suppose there's a good chance of this happening. Let's suppose you left the door unlocked, and somebody did come around and rob you. There's no use worrying about it. The thing to do is calmly to go back at lunchtime and see. But why give yourself such a rough time? Will that make the chances of robbery any better or worse?

S186 I was in a tizzy all morning over it.

C187 You put yourself into a tizzy over it. Now, what's the hassle?

S188 There was no reason to do it.

C189 No, there was no reason to give yourself such a hard time. You're saying to yourself, "I might have made a mistake, and that would be awful!" That's what you're really saying, "I deserve to suffer for that stupid mistake I made of not locking the door." The same crap! Always blaming yourself -- always trying to be
perfect. Never allowed to act crazily or stupidly. Because that's what you define as good: "I am a good girl. I am worthwhile when I am perfect. When I make the slightest blunder, I'm a louse; I'm no damned good!"

S190 (Long pause) Yes. Maybe this comes from the things my parents told me when I was a child: "Be a good girl; do exactly what we say; make us proud of you."

C191 Right; that's where it started. But it now comes from the fact that you're not challenging that old philosophy. You're not around them that much any more; but now you're repeating this drivel to yourself. That's why it continues!

S192 (Long pause) I guess the main thing is to keep in mind the fact that a lot of the thoughts I have -- that is, whenever I get a thought like that, it's one of these invalid thoughts, and I better challenge it.

C193 That's right, to see that it is invalid. First you start with the feeling -- the upset. Then you know, on theoretical grounds, that you have an invalid thought, because you don't get negative feelings without first having some silly thought. Then you look for the thought -- which is pretty obvious most of the time. You're invariably blaming yourself or saying that something is horrible when it isn't. Then you say, "Why am I a louse? Why is this horrible? Why would it be dreadful if such-and-such a thing happened?" Challenge it; question it;
counter it. That's the process. And if you go through
that process, your thoughts can't persist. Because
they're your irrational thoughts now. They're no longer
your parents' ideas. You have intellectualized them.

S194 (Long pause) I guess it has to be done.

C195 Yes, it has to be done -- for your sake. And you will
get immense benefit from doing it -- as you've already
been deriving this week. It felt good when you acted
that way, didn't it?

S196 Since I have been back at the typewriter again, I've
been thinking differently. I can see myself falling
back, as I used to be able to do, into a clear pattern
of thought. I mean, I'm not just thinking in symbols
and metaphors, but am able to describe these incisively,
or at least have descriptive impressions of things.

C197 Yes. That's because you're letting yourself go -- you're
not pouncing on yourself so much. You're giving yourself
leeway to think up these descriptions, which you could
have done a few weeks ago but weren't doing because you
were worried about other things -- about "Am I doing the
writing well?" and so on.

S198 Yes, you're right. Not that I've done very much in this
last week, but I do feel like I'm loosening up more.

C199 That's very good progress in one week's time! All you
have to do is keep that up -- and go a little further.

S200 And another thing I've done: I haven't called up my
father because I felt I had to. And he hasn't called me
-- so that means something.

C201 Fine! When would you like to make the next appoint-
ment?
APPENDIX F

A DIALOGUE USING CARL ROGERS' CLIENT-CENTERED APPROACH TO COUNSELING -- PART I OF AN ON-GOING SERIES OF INTERVIEWS
APPENDIX F

C1 I see there are some cigarettes here in the drawer. Hm? Yeah, it is hot out.

S2 (Silence)

C3 Do you look kind of angry this morning, or is it my imagination?

S4 (Shakes his head slightly)

C5 Not angry, huh?

S6 (Silence of 1 minute, 26 seconds)

C7 Feel like letting me in on whatever is going on?

S8 (Silence of 12 minutes, 52 seconds)

C9 (softly) I kind of feel like saying that "If it would be of any help at all I'd like to come in." On the other hand if it's something you'd rather -- if you just feel more like being within yourself, feeling whatever you're feeling within yourself, why that's O.K. too -- I guess another thing I'm saying, really, in saying that is, "I do care, I'm not just sitting here like a stick."

S10 (Silence of 1 minute, 11 seconds)

C11 And I guess your silence is saying to me that either you don't want to or can't come out right now and that's O.K. So I won't pester you but I just want you to know, I'm here.

S12 (Silence of 17 minutes, 41 seconds)

C13 I see I'm going to have to stop in a few minutes.
It's hard for me to know how you've been feeling, but it looks as though part of the time maybe you'd rather I didn't know how you were feeling. Anyway it looks as though part of the time it feels very good to let down and -- relax the tension. But as I say I don't really know -- how you feel. It's just the way it looks to me. Have things been pretty bad lately?

Maybe this morning you just wish I'd shut up -- and maybe I should, but I just keep feeling I'd like to -- I don't know, be in touch with you in some way.

Sounds discouraged or tired.

No, just lousy.

Everything's lousy, huh? You feel lousy?

Want to come on Friday at 12 at the usual time?

Just kind of feel sunk way down deep in these lousy, lousy feelings, hm? -- Is that something like it?

No.

No?

No. I just ain't no good to nobody, never was, and never will be.

Feeling that now, hm? That you're just no good to
yourself, no good to anybody. Never will be any good to anybody. Just that you're completely worthless, huh? -- Those really are lousy feelings. Just feel that you're no good all all, hm?

S30 Yeah. (Muttering in low, discouraged voice) That's what this guy I went to town with just the other day told me.

C31 This guy that you went to town with really told you that you were no good? Is that what you're saying? Did I get that right?

S32 M-hm.

C33 I guess the meaning of that if I get it right is that here's somebody that -- mean something to you and what does he think of you? Why, he's told you that he thinks you're no good at all. And that just really knocks the props out from under you. (Client weeps quietly.) It just brings the tears.

S34 (Silence of 20 seconds) (Rather defiantly) I don't care though.

C35 You tell yourself you don't care at all, but somehow I guess some part of you cares because some part of you weeps over it.

S36 (Silence of 19 seconds)

C37 I guess some part of you just feels, "Here I am hit with another blow, as if I hadn't had enough blows like this during my life when I feel that people don't like me."
Here's someone I've begun to feel attached to and now he doesn't like me. And I'll say I don't care. I won't let it make any difference to me -- But just the same the tears run down my cheeks."

S38 (Muttering) I guess I always knew it.

C39 Hm?

S40 I guess I always knew it.

C41 If I'm getting that right, it is that what makes it hurt worst of all is that when he tells you you're no good, well shucks,, that's what you've always felt about yourself. Is that -- the meaning of what you're saying?

S42 (Client nods slightly, indicating agreement.)

C43 M-hm. So you feel as though he's just confirming what -- you've already known. He's confirming what you've already felt in some way.

S44 (Silence of 23 seconds)

C45 So that between his saying so and your perhaps feeling it underneath, you just feel about as no good as anybody could feel.

S46 (Silence of 2 minutes, 1 second)

C47 (Thoughtfully) As I sort of let it soak in and try to feel what you must be feeling -- it comes up sorta this way in me and I don't know -- but as though here was someone you'd made a contact with, someone you'd really done things for and done things with. Somebody that had some meaning to you. Now, wow! He slaps you in the face by telling you you're just no good. And this really cuts
so deep, you can hardly stand it.

S48  (Silence of 30 seconds)

C49 I've got to call it quits for today.

S50  (Silence of 1 minute, 48 seconds)

C51 It really hurts, doesn't it?

S52  (Silence of 26 seconds)

C53 I guess if the feelings came out you'd weep and weep and weep.

S54  (Silence of 1 minute, 3 seconds)

C55 Help yourself to some Kleenex, if you'd like -- Can you go now?

S56  (Silence of 23 seconds)

C57 I guess you really hate to, but I've got to see somebody else.

S58  (Silence of 20 seconds)

C59 It's really bad isn't it?

S60  (Silence of 22 seconds)

C61 Let me ask you one question and say one thing. Do you still have that piece of paper with my phone numbers on it and instructions, and so on?

S62  (Client nods)

C63 O.K. And if things get bad, so that you feel real down, you have them call me. 'Cause that's what I'm here for, to try to be some help when you need it. If you need it, you have them call me.

S64 I think I'm beyond help.
Huh? Feel as though you're beyond help. I know. You feel just completely hopeless about yourself. I can understand that. I don't feel hopeless, but I can realize that you do. Just feel as though nobody can help you and you're really beyond help.

(Silence of 2 minutes, 1 second)

I guess you feel just so, so down that -- it's awful.

(Silence of 2 minutes)

I guess there's one other thing too. I, I'm going to be busy here this afternoon til four o'clock and maybe a little after. But if you should want to see me again this afternoon, you can 'drop by around about four o'clock. O.K.? -- Otherwise, I'll see you Friday noon. Unless I get a call from you. If you -- if you're kind of concerned for fear anybody would see that you've been weeping a little, you can go out and sit for a while where you waited for me. Do just as you wish on that. Or go down and sit in the waiting room there and read magazines -- I guess you'll really have to go.

Don't want to go back to work.

You don't want to go back to work, hm?
APPENDIX G

A DIALOGUE USING CARL ROGERS' CLIENT-CENTERED APPROACH TO COUNSELING -- PART II OF AN ON-GOING SERIES OF INTERVIEWS
I brought a few magazines you can take with you if you want.

(Silence of 47 seconds)

I didn't hear from you since last time. Were you able to go to town that day?

Yeah, I went in with the kid driving the truck.

M-hm.

(Silence of 2 minutes)

I don't know why, but I realize that somehow it makes me feel good that today you don't have your hand up to your face so that I can somehow kind of see you more. I was wondering why I felt as though you were a little more here than you are sometimes and then I realized well, it's because -- I don't feel as though you're hiding behind your hand, or something.

(Silence of 50 seconds)

And I think I sense, though I could be mistaken, I think I do sense today just like some other days when you come in here, it's just as though you let yourself sink down into feelings that run very deep in you. Sometimes they're not so bad, though they're sort of -- I think I understand that somehow when you come in here it's as though you do let yourself down into those feelings. And now --

I'm gonna take off.

Huh?
I'm gonna take off.

You're going to take off? Really run away from here? Is that what you mean? Must be some -- what's the -- what's the background of that? Can you tell me? Or I guess what I mean more accurately is I know you don't like the place but it must be that something special came up or something?

I just want to run away and die.

M-hm, m-hm, m-hm. It isn't even that you want to get away from here to something. You just want to leave here and go away and die in a corner, hm?

(Silence of 30 seconds)

I guess as I let that soak in I really do sense how, how deep that feeling sounds, that you -- I guess the image that comes to my mind is sort of a -- a wounded animal that wants to crawl away and die. It sounds as though that's kind of the way you feel that you just want to get away from here and, and vanish. Perish. Not exist.

(Silence of 1 minute) (almost inaudibly) 'All day yesterday and all morning I wished I were dead. I even prayed last night that I could die.

I think I caught all of that, that -- for a couple of days now you've just wished you could be dead and you've even prayed for that -- I guess that -- One way this strikes me is that to live is such an awful thing to you, you just wish you could die, and not live.
S20  (Silence of 1 minute, 12 seconds)

C21 So that you've been just wishing and wishing that you were not living. You wish that life would pass away from you.

S22 (Silence of 30 seconds) I wish it more'n anything else I've ever wished around here.

C23 M-hm, m-hm, m-hm. I guess you've wished for lots of things but boy! It seems as though this wish to not live is deeper and stronger than anything you ever wished before.

S24 (Silence of 1 minute, 36 seconds)

C25 Can't help but wonder whether it's still true that some things this friend said to you -- are those still part of the thing that makes you feel so awful?

S26 In general, yes.

C27 M-hm.

S28 (Silence of 47 seconds)

C29 The way I'm understanding that is that in a general way the fact that he felt you were no good has just set off a whole flood of feeling in you that makes you really wish, wish you weren't alive. Is that -- somewhere near it?

S30 I ain't no good to nobody, or I ain't no good for nothin', so what's the use of living?

C31 M-hm. You feel, "I'm not any good to another living person," so -- why should I go on living?
S32 (Silence of 21 seconds)

C33 And I guess a part of that is that -- here I'm kind of
guessing and you can set me straight, I guess a part of
that is that you felt, "I tried to be good for something
as far as he was concerned. I really tried. And now --
if I'm no good to him, if he feels I'm no good, then that
proves I'm just no good to anybody." Is that, uh --
anywhere near it?

S34 Oh, well, other people have told me that too.

C35 Yeah. M-hm. I see. So you feel if, if you go by what
others -- what several others have said, then, then you
are no good. No good to anybody.

S36 (Silence of 3 minutes, 40 seconds)

C37 I don't know whether this will help or not, but I would
just like to say that -- I think I can understand pretty
well -- what it's like to feel that you're just no damn
good to anybody, because there was a time when -- I felt
that way about myself. And I know it can be really rough.

S38 (Silence of 13 minutes)

C39 I see we've got only a few more minutes left.

S40 (Silence of 2 minutes, 51 seconds)

C41 Shall we make it next Tuesday at eleven, the usual time?

S42 (Silence of 1 minutes, 35 seconds)

C43 If you gave me any answer, I really didn't get it. Do
you want to see me next Tuesday at eleven?

S44 Don't know.
"I just don't know."

Right at this point you just don't know -- whether you want to say "yes" to that or not, hm? -- I guess you feel so down and so -- awful that you just don't know whether you can -- can see that far ahead. Hm?

I'm going to give you an appointment at that time because I'd sure like to see you then. (Writing out appointment slip.)

And another thing I would say is that -- if things continue to stay so rough for you, don't hesitate to have them call me. And if you should decide to take off, I would very much appreciate it if you would have them call me and -- so I could see you first. I wouldn't try to dissuade you. I'd just want to see you.

I might go today. Where, I don't know, but I don't care.

Just feel that your mind is made up and that you're going to leave. You're not going to anywhere. You're just -- just going to leave, hm?

That's why I want to go, 'cause I don't care what happens.

Huh?

That's why I want to go, 'cause I don't care what happens.

M-hm, m-hm. That's why you want to go, because you
really don't care about yourself. You just don't care what happens. And I guess I'd just like to say -- I care about you. And I care what happens.

(Silence of 30 seconds) (Client bursts into tears and unintelligible sobs.)

(tenderly) Somehow that just -- makes all the feelings pour out.

(Silence of 35 seconds)

And you just weep and weep and weep. And feel so badly.

(Client continues to sob, then blows nose and breathes in great gasps.)

I do get some sense of how awful you feel inside -- You just sob and sob.

(He puts his head on desk, bursting out in great gulping, gasping sobs.)

I guess all the pent-up feelings you've been feeling the last few days just -- just come rolling out.

(Silence of 32 seconds, while sobbing continues)

There's some Kleenex there, if you'd like it -- Hmmm. (sympathetically) You just feel kind of torn to pieces inside.

(Silence of 1 minute, 56 seconds) I wish I could die. (sobbing)

You just wish you could die, don't you? M-hm. You just feel so awful, you wish you could perish.

(Silence of 1 minute, 10 seconds)
You just feel so awful and so torn apart inside that, that it just makes you wish you could pass out.

(Silence of 3 minutes, 29 seconds)

I guess life is so tough, isn't it? You just feel you could weep and sob your hear away and wish you could die.

(Heavy breathing continues.) (Silence of 6 minutes, 14 seconds)

I don't want to rush you, and I'll stay as long as you really need me, but I do have another appointment, that I'm already late for.

Yeah. (Silence of 17 minutes)

Certainly been through something, haven't you?

(Silence of 1 minutes, 18 seconds)

May I see you Tuesday?

(Inaudible response.)

Hm?

Don't know. (almost unintelligible)

"I just don't know." M-hm. You know all the things I said before, I mean very much. I want to see you Tuesday and I want to see you before then if you want to see me. So, if you need me, don't hesitate to call me.

(Silence of 1 minute)

It's really rough, isn't it?

(Silence of 24 seconds) Yes.

Sure is. (Client slowly gets up to go.)
S88  (Silence of 29 seconds)
C89  Want to take that too?
S90  (Silence of 20 seconds)
C91  There's a washroom right down the hall where you can wash your face.
S92  (Silence of 18 seconds) You don't have a cigarette, do you?
C93  There's just one. I looked in the package but -- I don't know. I haven't any idea how old it is, but it looks sort of old.
S94  I'll see you. (hardly audible)
C95  O.K. I'll be looking for you Tuesday.
APPENDIX H

A DIALOGUE USING FREDERICK PERLS' GESTALT THERAPY APPROACH TO COUNSELING —
AN INTERVIEW WITH A TRAINED SOCIAL WORKER
APPENDIX H

S1 I wanted to be a good girl and have a magnificent dream for you with lots of goodies in it. I didn't manage that, but something else happened which is maybe just as well. Last night I was in bed, and it's happened to me for a long time -- though not very frequently -- and what happens is I become totally paralyzed and I can't move at all. I can't move my toes and I can't open my eyes -- I can't do anything. I'm just totally paralyzed. And I get very frightened and then it goes away. It seems like a very long time, but I think it's just a few minutes -- maybe not even that long. But it's like I can't do anything, and what made me think of it was, uh, my inability to handle myself when I get frightened or angry. I just get immobilized -- so that I'm the same when I'm awake as when asleep, I'm still paralyzed.

C2 All right. Could you tell the whole story again and imagine that you are responsible for all that happens. For instance, "I paralyze myself."

S3 Um, all right. Um, I paralyze, I paralyze myself . . . I immobilize myself. I won't allow myself to feel anything or behave any way if it isn't civilized or good. I won't let myself run away when I'm afraid; I won't tell people I'm afraid. I won't, uh, fight back when I'm angry or hurt. I won't ever let people know that I have bad feelings. (Starts to cry) I won't let them
know that I hate them sometimes, or that I'm scared to death and, um . . . I put myself sometimes, to punish myself, in a state of panic where I'm scared to do anything. I'm scared to breathe, and then I torture myself with all the bad things I'll let happen to me. That's all I can think of right now. I don't want to cry because I think that crying is very bad for me. I think I hide behind my tears. But I don't know what I . . . hide.

C4 Can you do this again? With your right hand. Talk to yourself.

S5 You need a spanking!

C6 Spank yourself.

S7 You're a bad girl because you're phony and dishonest! You lie to yourself and to everybody else, and I'm tired of it because it doesn't work!

C8 What does your "self" answer?

S9 She answers that she never learned how to do anything else.

C10 Say this in quotes.

S11 I never learned how to do anything else. I know about doing other things. I know that there are other things to do but I don't know how to do them.

C12 Say this again.

S13 I don't know how to do them! I can only do them when I'm in a protected, supporting kind of situation; then I can
do it a little bit. But if I'm out in a cold situation by myself I'm too scared. And then I get into trouble. I get myself into trouble.

C14 Ya.

S15 And then I get mad at myself after I've gotten myself into trouble, and then I punish and punish and punish. And it's like there is no end to it, and I'll never be satisfied. (Starts to cry)

C16 Say this to yourself. I'll never be satisfied with you, whatever you do I'm never satisfied.

S17 Self, I'm never satisfied with you. No matter what you do it's never good enough!

C18 Can you say this to your mother and father as well?

S19 Mother, no matter what I do or have done, it hasn't been good enough.

C20 Can you also say this to her? Mother, whatever you do it's never good enough.

S21 Uh huh. Mother, whatever you do, it isn't good enough.

C22 Tell her what she should do.

S23 Mother, you should try to know me. You don't know me. I'm a stranger, and you let me pretend . . . you know, and I have a whole personality just for you. And that's not me. I'm not at all the kind of person that you think I am.

C24 What would she answer?

S25 Of course I understand you, you're my daughter. I understand everything about you. And I know what's good for
you!

C26 Talk back.

S27 Mother, you don't know what's good for me! Your ways don't work for me. I don't like them and I don't respect your attitudes. I just don't think they're productive. I think that they leave you alone, and you never get close to people. You always disapprove of them too much. You don't like anybody, and I don't want to be that kind of a person . . .

C28 Tell her more what she should do. What kind of person should she be?

S29 You should try to understand how it is for other people. They experience life very differently from you. Couldn't you just try once to know what it is to be somebody else?

C30 Ya. I would like you to go a step further. Talk to her in the form of an imperative. "Be more understanding" and so on.

S31 Be more understanding . . .

C32 All imperatives.

S33 Be more empathic! Be more sensitive! Don't defend yourself so much, you don't need to! Don't be so suspicious and paranoid! Don't believe in magic, it's crazy to believe in magic! Don't always be in a double bind, where you're trying to be such a person, such a saintly person, such a paragon of the community, such
a matriarch, and hating every minute of it. Don't do that!

C34 Now, talk like this to yourself. Also in imperatives.

S35 Self, don't be helpless! That's crazy . . . uh . . . don't be afraid of your feelings! Your bad feelings -- you have to express them. You've got to stand up for yourself! You've got to be real! Don't play hide and seek, that's a rotten game! (Starts to cry) Don't be a mess, and don't play games where other people feel sorry for you or feel guilty. Then they'll get uncomfortable and go away and that isn't what you want.

C36 Now go into more detail. Stick to your imperatives, and each time give yourself some prescription -- what she should do to follow up.

S37 Um . . . don't be a mime, a chameleon!

C38 Tell her how she should achieve this -- not to be a chameleon.

S39 Figure out who you are, and what you want to be and what to do, and do it! Don't try to go around looking for other people to imitate all the time. You've imitated thousands of people and where has it ever gotten you? You still feel like an empty shell. You've got to decide who you are, and what you want to do!

C40 Tell her who she can decide.

S41 (In a scolding tone) You know what your own tastes and interests and values are. You've known for a long time.
They're never . . .

C42 Tell her in detail what her interests are.

S43 Um, lots of things interest you.

C44 Such as?

S45 Such as . . . you like to work with people and it makes you feel very good when you feel that you've been useful -- that you've allowed yourself to be used in a productive kind of way by other people. Do that! And figure out a way to do it in which you feel successful and useful.

C46 Come on, start figuring out.

S47 Well, you have to develop . . . you have to do two things: You have to make a real effort to learn from other people who are much more experienced and skilled than you are and at the same time you've got to be yourself. You can't go around imitating Perls or Satir or Dr. Delchamps or whoever the consultant of the moment is, or wherever the last seminar you went to was or the last workshop. Don't do that, that's bad! Because you're not them and you can't just go through the motions that they go through, and say things they say, and do any good for anybody. They'll know that you're a phony.

C48 You mentioned my name. So, tell me, what am I? What are you copying of me?

S49 Fritz, you're a man who works with people and lets them use him -- you let people use you to grow.

C50 Ya.

S51 And I want to do that too, and I think that what you do
really works . . . but I can't play Fritz. That won't work because I'm not you and my tendency would be to imitate you.

C52 Let me see how you imitate me. You play Fritz.

S53 (Laughs) All right. Shall I do it with you?

C54 Ya.

S55 All right. (Laughing) (Long pause) Do you want to work?

C56 Yes.

S57 Do you not want me to work? For you?

C58 Yes.

S59 I can't, Fritz. I can't work for you.

C60 Oh yes you can.

S61 No.

C62 (With a gleam in his eye) You're Fritz, you know everything. (Laughter) You're so wise.

S63 It's not true. I don't know everything, and I'm not that wise. You have to do the work.

C64 All right. I try so hard. I would like to work, but I can't. I have got a block.

S65 Be your block.

C66 But I can't see my block.

S67 You're not listening to me.

C68 Oh yes, I'm listening very carefully. I just heard you say, "You're not listening to me."

S69 Well, let's see if we can try something else. Pretend you're out there.
C70 Out there?
S71 Uh huh.
C72 Where? Here, or there, or there, or there? (Pointing to different places in the room)
S73 Wherever you choose.
C74 You choose for me.
S75 I feel like you're making fun of me. And maybe trying ...
C76 Me? Making fun of you? I wouldn't dare! You're so venerable and I just melt with appreciation. I wouldn't dare to make fun of you. How could I?
S77 Let's try something else then. Can you dance your veneration of me?
C78 Oh yes. (Laughter) Now I can't do a thing. You have to give me the music.
S79 Uh, try making up the music in your own head.
C80 But I'm not musical, you see.
S81 We're all musical.
C82 You do it. (Laughter)
S83 I notice that no matter what happens, the burden returns to me. No matter what I suggest, you say no, you do it for me, I don't know how.
C84 Of course. If I weren't so incapable, I wouldn't be here. This is my illness, don't you see?
S85 Talk to your illness.
C86 But my illness isn't here. How can I talk to my illness? And if I could talk to the illness, the illness wouldn't listen, because this is the illness.
I'll listen. Did someone give you the illness?
(Slowly) Yes.
Who?
Sigmund Freud.
I realize that Sigmund isn't here, that he's . . .
But for seven years I got infected.
(Giggling) Oh, I'm three years above you because I spent ten years with an analyst. Don't tell me how bad it is! Could you talk to Sigmund?
Oh no, I can't. He's dead.
You've changed. That's the first time you've slipped. What are you aware of now?
A great sorrow that Freud is dead before I really could talk as man to man with him.
(Gently) I think you could still talk to him. Would you like to?
Uh huh.
Fine. (Pause) I'd like to listen.
Now I'm stuck. I would like to do it. I would like to be your patient in this situation, and uh . . . (speaking very slowly) Professor Freud . . . a great man . . . but very sick . . . you can't let anyone touch you. You've got to say what is and your word is holy gospel. I wish you would listen to me. In a certain way I know more than you do. You could have solved the neurosis question. And here I am . . . a simple citizen . . . by
the grace of God having discovered the simple secret that what is, is. I haven't even discovered this. Gertrude Stein has discovered this. I just copy here. No, copy is not right. I got in the same way of living -- thinking, with her. Not as an intellectual, but just as a human plant, animal -- and this is where you were blind. You moralized and defended sex; taking this out of the total context of life. So you missed life. So, your copy of Fritz wasn't so bad. You did something for me.

S101 Thank you, Fritz.
APPENDIX I

A DIALOGUE USING FREDERICK PERLS' GESTALT THERAPY APPROACH TO COUNSELING --
AN INTERVIEW FROM A WORKSHOP
APPENDIX I

S1 I have a kind of volcano in me that keeps erupting --

C2 Okeh. I try to reinforce the empty chair game because this is something you can do so easily at home with yourself. As a matter of fact, somebody suggested to make little Fritzie dolls and -- So have a volcano, talk to it.

S3 You're just sitting inside. You're just sitting in there and most of the time I don't even know you're there -- I just go on enjoying myself and every once in a while you just erupt and I end up shaking and sort of out of control, and I don't understand.

C4 Be the volcano.

S5 Well, I'm waiting. I may erupt any time, you'd better watch out.

C6 Say this to me.

S7 I may erupt any time, you better watch out.

C8 Huh?

S9 (louder) I may erupt any time -- you better watch out.

C10 I don't hear you yet.

S11 (loud) I may erupt any time -- you better watch out.

C12 Okeh. I'm ready.

S13 Hrowwerhh!!!!!!

C14 What do you feel know?

S15 Shaky.
Close your eyes. Enter your shakiness — enter your body.

It doesn't feel all that bad. I don't know why it's shaking. I don't know why I'm shaking.

Can you allow the shaking to develop? A can give you the diagnosis -- you suffer from over-control. So de-control yourself -- shake a bit . . .

(after a long pause) It stopped then.

Okeh. Go back and talk to the volcano.

Well, you've got a loud bang, but your bark isn't as bad, I guess. If I just let you erupt -- stop trying to keep you bottled --

Can you make up a fantasy -- if you were a volcano and you would erupt fully, what would happen?

Fly to pieces -- all the parts would go scattering in all directions. Fiery pieces would come crashing down all around. There'd be nothing left.

You would destroy everything. So could you tell us if you were a volcano, what would you do with us?

I'd blow up -- blow the whole place up.

Listen to your voice.

My voice is absolutely dead.

Yah, who is going to believe you?

No one. The volcano doesn't hurt anyone else. It blows me up. Nobody else is affected at all. They stand there watching me blow up and wonder what it's all about.
C30 Can you say this to us?
S31 If I blew up in front of you, you'd sit there and watch me blowing up and say, "What the hell is he -- what's with him? He's not hurting me any. He's making lots of loud noise and shouting at the top of his lungs."
C32 Now, can you play it again?
S33 Play what?
C34 The volcano! Let us watch you. Give us an exhibition.
S35 Of a volcano.
C36 Yah.
S37 BLOOOWRRH!!!!
C38 Go on.
S39 ROWRRHH!!!! Nothing works right.
C40 Listen to your voice now -- it is a weak, mild voice. You see the fragmentation between yourself as a rather weak person, and the volcano on the other hand. There's nothing between. Go on playing the volcano.
S41 I know it doesn't work. I can't, I can't -- I would be sure of playing it, at this stage, I would be playing a game, or -- it would make no sense.
C42 Now listen to your voice again. Play your voice.
S43 My voice says, "I'm speaking in a nice, controlled tone, not saying anything that's going to hurt anybody -- keeping all emotion out of it."
C44 Now be the volcano voice. What would the volcano say?
S45 (growls in a low voice) TO HELL WITH YOU!
Be your other voice again.

There's no real emotion. Why should I expect any?
I don't feel anything, really. I'm not angry at you.
You haven't done anything to me.

Talk like the volcano again.

(yells) **What's wrong with you?** (normal voice) Why
don't I feel anything -- towards you? I want real
contact and I don't feel it.

I would like you to have a discussion with your volcano
voice and your other voice.

Volcano voice, you're a big empty bag. You startle
people but you don't convince them.

What do you think you do? (laughter) You don't even
startle them. Well? Do something, show something --
real.

Well, I'm just as real as you, but I guess that's not
what I want to be either -- neither you nor me. I'd
like to be a voice that's convincing -- that means what
it says and sounds like it means what it says.

Ahah. Now we have learned something, that you have no
center of confidence. You have split up into a meek and
mild voice, and an empty, bully voice, but the center is
missing; the confidence is missing. So, let them go on.
The meek and mild, and the bully -- the shouter.

Instead of shouting in that big, loud voice, maybe if
you just expressed exactly the way you felt -- if you
feel convinced of something, say it. Perhaps you're afraid to just use your real self, or expose your real self. You have to expose your big noisy self or else you have to please.

But I feel frightened now, I would like to be able to just feel -- you know, express what I feel. Maybe I am. I feel nervous.

C54 Close your eyes and enter the nervousness. Withdraw and regress into your nervousness. That's not such tremendous excitement as in the volcano but there's some excitement in the nervousness. How do you feel nervous? Can you feel vibrations anywhere?

S55 I feel vibrations and I feel -- fingers tingling. I feel almost distant tears could come -- very distant.

C56 What do you feel in your genitals, especially in your testicles?

S57 It's a little hard to describe . . . I think it feels like a small boy -- like I used to feel sometimes when I got out out of the bathtub.

C58 What do you feel in your eyes, your eyeballs?

S59 I don't feel so much in my eyeballs as a feel contracting around them.

C60 Yah. Could you contract a little bit more -- or imagine that you were contracting a little bit more? What do you feel in your hands?

S61 They're clasping.
What do you feel in your testicles?

Nothing.

Are they there?

Yeah.

No contraction?

No . . .

What do you experience now?

The tears in my eyes. I feel my hands holding on.

Can you tell me, "I won't cry?"

I won't cry.

Again.

I won't cry.

Again.

I won't cry. I won't cry.

What are your objections to crying?

I have no real objections. I'm afraid of what people will think of me if I cry.

Okeh. Change seats again and play people.

We're not going to think any less of you if you cry. There's absolutely nothing wrong with it. If you feel like crying, then you have something to cry about. I know all that abstractly, but something in me keeps holding back -- sometimes consciously and sometimes unconsciously.

Close your eyes again. Give us the exact details of how you hold back your tears. Which muscles do you use, and so on?
I'm not feeling it now. I can remember holding them back, tightening my throat, clenching my jaws.

Can you do this now? (through his teeth) "I won't cry."

I won't cry.

Yah. Clench your jaw. Hold it back.

I won't cry. I won't cry.

What's the situation? What's the occasion?

When I'm not crying?

Yah.

I was at a funeral. (voice quivers) I'm at a funeral.

Who?

An old man who died whom I liked very much.

Go back to his grave and say goodbye to him.

(very soft voice) Goodbye.

What's his name?

Curt.

Say, "Goodbye, Curt."

Goodbye, Curt. I've really missed you. (almost crying) I wish I could have expressed more how I liked you, when there was time.

Let him talk back -- give him a voice.

I know you liked me. When I was lonely it would be nice if I could have seen more of you. I enjoyed the times we were together. It was hard living alone. Being left out of everything . . . You don't have to feel sorry.
There's nothing wrong with it either.

C100 Tell him a little bit more what you appreciated in him.

S101 He was so gentle.

C102 Say it to him.

S103 You were so gentle. Gentlest person I knew. No hostility toward anyone. Incredible.

C104 No volcano there?

S105 No, no volcano.

C106 Can you see him? Can you see your friend? Go touch him and say goodbye again.

S107 Goodbye. (starts to cry) Goodbye . . . (cries)

Goodbye. It's hard to say goodbye. It's hard to say goodbye . . . (sobs) . . .

C108 Come back to us. How do you see us now?

S109 I don't . . .

C110 Well, I don't feel that your goodbye is finished. You still have to do more mourning there. Pull out your roots again and become free to get new friends.

This is one of the most important unfinished situations: If you haven't cried enough over a beloved person whom you have lost. Freud has done magnificent work about the mourning labor, which in Europe usually takes a year until you take up all the roots from the dead person and can apply yourself again to the living ones.
APPENDIX J

A DIALOGUE USING FREDERICK PERLS' GESTALT THERAPY APPROACH TO COUNSELING --
AN INTERVIEW FROM A WORKSHOP
APPENDIX J

S1 Did you want a dream?

C2 You see, the first step is -- I always listen especially to the first sentence. In the first sentence she put responsibility onto me.

S3 All right. I'm in a -- there's sort of a war going on, and I'm in Ohio and I'm trying to get home to Michigan, to Grand Rapids. And ah -- it's like the second world war -- you know, you gotta show the ID and everything -- or like the movies I saw of the second world war. For some reason I haven't got the ID and I'm with another woman, I don't know who the woman is, I can't remember. But anyway we have an awful time and we're arranging to go across Lake Erie, and we snuck in like we were the French underground or something. And I'm trying to get -- I'm trying to get home is the main thing, and I can't seem to get there. That's it.

C4 Okeh. Can you play the frustrator here?

S5 The frustrator?

C6 Yah. You see, there are two kinds of dreams: wish-fulfillment in the Freudian sense, and there are frustration dreams -- nightmares. You can already see how full of frustration this dream is. You try to get home and something always prevents you. But at the same time, it's your dream -- you are frustrating yourself. So play the frustrator, "I don't let you go home. I put
obstacles in your way."

S7 0.K. I'm not going to let you get home . . . just keep talking?

C8 Yah. It's your frustrating part of yourself. Get this out. See how well you can frustrate yourself to prevent her from getting home.

S9 Gee, I don't know. Ah -- well you gotta take this route or that route or -- or some other way, and I'm going to keep you from getting there. I'm not gonna let you remember how to get there, I'm going to get doing too many other things to get there -- too many other activities. I'm not gonna let you cross the lake . . . I'm just gonna keep you all up tight --

C10 Do this again.

S11 I'm going to keep you from doing it.

C12 Do this to yourself.

S13 Do it to myself?

C14 Yah, sure. You're the frustrator.

S15 All right, stay back where you are. Don't go ahead.

C16 Now change seats and be your other self.

S17 But I wanna go ahead.

C18 Say this again . . .

S19 But I want to get there . . .

C20 Change seats.

S21 I'm not gonna let you. I'm too angry at you. I am not going to let you get there . . .
Go on writing the script. Go on with the dialogue.

Back and forth?

Yah.

I'm not sure where I'm going at the moment. Ah . . .

What's your right hand doing? I've noticed it a few times.

What's my what?

Right hand doing.

It's scratching my head because I -- I . . . Well, I think where I wanna get is, I -- I want to find, to get to myself. That's the home.

That's right. There's a beautiful poem by Hoelderlin, and Heidegger, one of the first existentialists, writes about it. Homecoming means to come into your own -- into yourself. And you prevent yourself from homecoming.

Mmm.

And you've already said you prevent yourself from being angry at yourself.

Yeah, but I really am. The angry me is winning -- I mean keeps fighting the maturity or something and keeps winning. It keeps preventing me from maturing I guess -- from finding myself.

Say this to her, "I'm angry at you."

I'm angry at you -- I'm angry at you because you won't look at me . . . I'm angry at my mother because she
wouldn't listen to me, because she wouldn't love me for what I was.

C36 Okeh. So we have to switch the encounter now, to one between you and your mother.

S37 (softly) Mother, you called me selfish whenever I wanted to do what I wanted to do. And Mr. Psychiatrist, you're calling me selfish in the same way. I can't seem to get beyond it. So I -- Mother, if I did what you did I became weak -- if I did what you wanted me to do I became weak, but I -- I stayed selfish.

But you were selfish. You always wanted to get ahead of the other guy. You wanted to eat, you wanted to get -- you know, "me first" all the time. And you think only of yourself and if you're not happy then by God you're gonna get there somehow . . .

But I really don't know how to become unselfish. I ah --

C38 You were looking at me. What do you want from me?

S39 I need -- I have trouble saying it. I reached -- I got stuck at -- like an impasse.

C40 Are you actually feeling this impasse?

S41 I cop out. I feel it. Yeah.

C42 How does it feel to be at the impasse? How do you cop out?

S43 I don't like it, damn it. You know, I shouldn't do this. What the hell am I doing it for? Ah -- this is what I do. I get in a group of people, I get in front of
people and **bang**, I can't get in my feelings, because I feel self-conscious or something.

C44 Tell this to us.

S45 I cop out to you and I don't mean to but I do. And this -- I think this is the angry in me in saying "Self, you know, you're not gonna get there."

C46 All right, close your eyes and cop out. Go away. Go to anyplace you like to. Where would you go to? . . .

S47 Want me to tell you where I am?

C48 **Yah.**

S49 Lake Michigan, watching a -- walking along the beach.

C50 By yourself?

S51 Yeah.

C52 **Yah, and what --**

S53 I like it there -- pardon?

C54 What do you experience there?

S55 (softly) Well, I like the water washing my -- banging against my feet and -- I guess that's where home is -- part of home. We have a cottage there. I guess I feel whole when I'm walking on the beach.

C56 Now come back to us. How do your experience being there? Can you contrast the two experiences? Which one do you prefer?

S57 I like being here.

C58 What do you experience here?

S59 A lot of nice people, a lot of interested people.
C60 Do you want to say friends?
S61 Yeah, friends, I guess.
C62 All right, cop out again. Go away again . . .
S63 I don't want to go away.
C64 Okeh, you feel more comfortable here?
S65 Yeah.
C66 There's still something incomplete -- Ahh. You just interrupted. What were you doing with your hands? No, now you are cheating.
S67 That? (moving hands)
C68 So let right and left talk to each other.
S69 Right, you're going like that. Oh. I want to hide you. But I don't want to be hidden. But I want to hide you. No. No, don't hide me. I wanna go away. I've gotta grab you and hide you . . . Well, I'll just let you be.
C70 Say this again, "I don't need to hide."
S71 I don't need to hide.
C72 Again.
S73 I don't need to hide.
C74 Louder.
S75 I don't need to hide.
C76 Say this to your mother.
S77 I don't need to hide.
C78 Did you say this to her? Does she listen?
S79 I don't know. What am I hiding from her?
C80 That is the sixty four thousand dollar question. The
main question, of course, is what do you need your mother for? Why do you still carry her around?

S81 You mean why do I carry her around?

C82 Yes.

S83 I must want to. I must want to stay with her existence.

C84 Do you think you've lost your ID card or are you hiding it? . . .

S85 I think I'm hiding it . . .

C86 Was the other woman with you your mother?

S87 I don't know. I think my sister.

C88 Please. There's one thing that's taboo in Gestalt Therapy -- mind-fucking, interpretations. You started to do this. I know in group therapy this is the main occupation. But we want experience. We want reality here.

What do you experience now, with all this interference?

S89 I didn't like it too well.

C90 But you didn't speak up.

S91 I didn't like too much interference because I'm trying to concentrate.

C92 You're trying to concentrate. What does it mean?

S93 Get with my feelings toward my mother.

C94 This is an effort?

S95 Sometimes.

C96 Now say this to your mother.

S97 O.K. Mother, sometimes it's an effort to get with my
feelings towards you -- that I really don't want to hide myself. I don't want to be what you want me to be. I want to be myself.

C98 Again.

S99 I want to be myself, Mother, and if that means . . .

C100 Louder.

S101 . . . being selfish, it means being selfish, damn it!

C102 Louder.

S103 O.K. I wanna be myself. I wanna be me. I wanna let me come out and if that means being selfish, it means being selfish.

C104 Now say that with your whole body.

S105 O.K. I wanna be -- I wanna be me. I've gotta be me somehow. I'm not gonna be what you want me to be.

C106 Now you still say it mostly with your voice. The rest of yourself is still dead and not involved. Get up and say it with your whole self. . . . What do you experience now?

S107 A little bit of shyness, again.

C108 Say this to your mother.

S109 Mother, I'm shy . . . I love all these people but I'm still shy.

C110 So go back to your cabin by Lake Michigan and say it there . . . can you say it there?

S111 Yeah, I can, but I can't get back to my cabin very easily.
C112 Where would you be comfortable enough to say it? . . .
S113 Maybe on the beach.
C114 Okeh, can you go there? . . . Shout it across the lake.
S115 (shouts) Hey Mother, I want to be me.
C116 It's still false. Can you hear it?
S117 Still harsh, yeah.
C118 Now we have to pick up something else -- shyness. Can you dance shyness?
S119 Can I dance shyness?
C120 Yah. I want you to dance it.
S121 (gets up and dances) Like that? You mean like this?
C122 Yah.
S123 I don't want to see everybody out there.
C124 How do you feel about this now?
S125 Oh, good. I enjoy it.
C126 Now try again to say it to your mother.
S127 You mean yell it out . . .
C128 I don't care whether you yell it, as long as I have some feeling that you actually get the message across . . .
S129 It's hard for me to do because the love for her comes in.
C130 Say this to her --
S131 And that's a conflict.
C132 Ahh. Now you're getting to your impasse.
S133 Yeah.
C134 Now say this to her.
S135 And she's dead too, so that, you know, it's done.
But you still carry her. She is not dead.

O.K. Hey Mother, I can't say it to you because I love you, too, and I want you to love me. And that's it, I want you to love me so I do what you want me to do.

Damn it.

Play her.

That's right. I want you to do what I want you to do. But I do love you but it was just hard to get at you because you were selfish. And besides that, I wanted a boy, I didn't want a girl.

Well Ma, I wanted to be a boy.

Tell her that she's selfish.

You're selfish, damn it, because you didn't want me, you wanted a boy. And you got me and look what happened. You got a big tall me you didn't know what to do with.

But I gotta be me.

Can you say "I got to be a girl."

I gotta be a girl.

Say this again.

It's hard to say.

Yah. Again you're stuck.

I still want to be a boy. Ah, I gotta be a girl, Mother, and I don't feel like a very pretty girl.

I think you're very pretty. Somebody wants to be helpful.

I don't feel that I'm pretty . . . I can't at times,
and other times I can. (sighs)

C150 Now play coy again.

S151 Shy?

C152 Well you call it shy. I call it coy.

S153 You mean look around at these people? They don't see --

C154 I see. So they can't see that you have no prick. Yah?

S155 That I have no -- Oh! I'm embarrassed.

C156 This was my guess. It's your embarrassment.

S157 What?

C158 This was my guess, that this was your existential embarrassment. You're supposed to be a boy, and a boy without a prick is not much of a boy. Okeh.
APPENDIX K

A DIALOGUE USING FREDERICK PERL' GESTALT THERAPY APPROACH TO COUNSELING --
AN INTERVIEW FROM A WORKSHOP
When I find mind going through this whole --

Talk to your mind.

But I find my mind going through --

Talk to your mind.

I want to talk to you.

Okeh. Thank you. Who's next?

You aren't that hostile.

I'm not hostile. If you don't incorporate that -- I am not interested in mind-fucking. If you want to work, you want to work.

O.K. I'll try. I still think you're a little bit hostile, but I'll try.

Say this to Fritz. Put Fritz on the chair. Say, "Fritz, you seem to be a little bit hostile -- "

Fritz, you seem to be a little bit hostile. Not just a little, a lot.

Play Fritz.

Play Fritz. Get off my platform -- get off my platform, you goddamned intruder for trying to act like a human being. For trying to say what you're thinking yourself, for trying to act real, for trying to act like a real person. Get off my platform, you don't belong up here because you're nobody. I'm somebody. I'm God. You're nobody. You're a goddamned nothing, you don't --

Say the same sentence to the audience. "I'm God --"
They do exist, though.

Say the same sentence to the audience.

I am God. You don't exist.

That's not what you said.

I forgot what I said.

So please get off the platform.

That's the most hostile goddamn thing I've ever heard. Why won't you let me work this out?

Because you're sabotaging every step.

I've only -- you've hardly given me a chance at all. I've said two things.

Yah.

And you immediately want to flush me down the toilet. Now, why? I don't think that's fair.

That's right. I'm not fair. I'm working.

You notice that anybody who brings even a little bit of good will along, how much then is happening. But with all the saboteurs and poisoners, and so on, I am not going to show any patience. If you want to control me, make a fool out of me -- sabotage and destroy what we are trying to do here -- I am not a part of that. If you want to play games, go to a psychoanalyst and lie there on his couch for years, decades, and centuries.

I dig what you're doing. I have up to now, that is.

Umhm.

And now, you know, I do something that -- you know -- in
one sentence you don't approve of -- and I've known other fellows, and gais, who came up here, and, you know, they want to -- you know, you let them work it through. You instantly want to get me off your platform. Why? That doesn't seem fair to me.

C30 Ask Fritz. He might answer you.

S31 Play Fritz? Ask Fritz, you said.

C32 Ah! For the first time, you listen.

S33 Play Fritz . . . Play you . . . Huh. I can't play you. I think you're . . . I think you're so omnipotent that maybe you're insisting that I'm the one playing God, not you.

C34 Ahah. You're getting it, now.

S35 Well, I can get it intellectually, and I know I do this, some, but . . . I don't know that I was doing it then.

C36 Will you please, each time -- this is for the whole group -- instead of saying "but," say "and." But is divisional. And is integrative.

S37 I'm sorry. I don't understand what you're saying. I want to, but I don't. I missed it . . . Don't -- I'm not that amxopis, either. (short dry laugh) Would you repeat it -- what you want me to do?

C38 No. If you don't want to cooperate, you don't cooperate. If you sabotage every step, how can I work with you?

S39 I want to cooperate. Will you give me a chance?

C40 I gave you three chances so far. No, I gave you six chances. Go back to your chair.
S41 (sarcastically) Thank you. I appreciate your cooperation, too. . . . I really came up here to tell you a dream. . . . but I feel somehow that would be just following the procedure right now, rather than talking about the exchange that you and I have had, and the feelings that I have about the exchange we've had.

C42 Okeh, play Fritz. What would Fritz answer?

S43 What would Fritz ask?

C44 Answer . . .

S45 What would Fritz answer . . . Fritz would answer (sigh) -- I'm Fritz. I'm trying to be Fritz . . . I'm telling you to cooperate. I'm telling you to be open. I'm telling you to bend yourself to my will.

C46 Say this to the audience.

S47 I'm telling you to bend yourself to my will.

C48 Again.

S49 I'm telling you to bend yourself to my will.

C50 Okeh, switch chairs. Answer this.

S51 I don't want to bend myself to your will. I think you're a pompous old shitty crappy bastard.

C52 Ah! Thank you. The first cooperation. (laughter)

S53 You had cooperation the first time I sat down here, you goddamn bastard. You just didn't see it.

C54 Can you do this again?

S55 You're goddamn right, I can . . . I got through because of me, not just because of you. You wanted to kick me
off this stand, you pompous old bastard. I got through because I persisted, not because you did anything.

C56 So you win. (laughter)

S57 That's a real put-down. I don't like the audience laughing at me.

C58 Say this to them.

S59 I don't like you laughing at me. I think you're laughing at me. I think you're joining in his hostility. Maybe you're laughing with me; I hope so. I don't believe it, but I hope so, because I wasn't laughing, (laughs) but you were laughing at me.

C60 You were not aware that you were just laughing at this moment?

S61 Was I laughing? I guess so. I guess I am. Well I know I'm competitive, I know the theory's right.

C62 Could you go on a little bit with your mudslinging. I like that.

S63 You seem more human at this moment. It's harder to sling mud at you now that you seem human, than when you wouldn't let me stay up on your stand.

C64 (sarcastically) How cooperative can you get? (laughter)

S65 You want me to sling a little mud at you, huh? O.K., I think you're a goddamned -- I think you're competitive, too! You want to be God, you want to show off your whole production to this group here. I'm not convinced that this is better than analysis, or individual private
confidential psychotherapy. You know, maybe you're just a goddamned big pompous ass who is satisfying his own Omnipotence by being up here . . .

C66 So, now, can you play that role? Play a pompous ass, omnipotent. Play that Fritz that you just spoke to.

S67 God! That's what I don't want to be! That's what I'm afraid I'll be. If I really -- am me. A goddamn pompous ass like you are -- O.K., I'll do that. Ahh. How'll I do it? Ahh. O.K., now you, you get up here to tell me your problems, and I'll keep you, and I'll help all the people sitting here, because you know, I really know everything. All right. All right. I'm Fritz Perls, I know everything. I haven't written a whole string of books, but I've written a few things, and I'm seventy-five years old. You know, since I'm seventy-five, and I was born in the last century instead of this one, I really should know everything. You know, I really do know everything because I, after all, am Doctor Fritz Perls who all you people should come to hear.

C68 Now, can you play the same role as yourself? The same spirit.

S69 God! That's what I don't wanna be. O.K. You have come here to hear me, me -- John. I am great, I'm something, you should all hear me because I have something to say. I'm important. I'm very important. In fact, I'm more important than all of you -- you aren't anything. I'm important. I'm extremely important. You oughta learn
from me. I shouldn't have to listen to you. Gee, I don't want to say that.

C70 You feel more at home, now?

S71 A little. A little more, yes.

C72 Okeh, let's have the dream, now.

S73 I dreamt -- shall I stay in the present tense? I dreamed? I am dreaming -- of coming to Esalen, and in coming here I dreamt of several people -- three men, three young men about my age, in their early thirties -- ah, being on horses. I remember some names that I heard before I came here. One name was John Heider, and some other guy, and some other guy -- there were these three guys on horses, and then there was Schutz or you who, you know, you weren't on horses, you were just somewhere back there. It was these three guys that I was feeling in competition with.

C74 Yah. Were you aware that everybody whom I asked to work on a dream to tell it in the present tense, did it, but you are the only one who sabotaged it again and again -- going back into the past, making stories.

S75 I am, now that you've mentioned it -- yes.

C76 Yah, but you don't hear yourself.

S77 I hear it, I didn't instantly feel how to do it, and I was so eager to please you, that I thought I would do it first in the past tense, and then later in the present tense. (laughter) That obviously doesn't please you.

C78 I have assumed that any nincompoop could immediately understand it, but if you are not above that class, if you have
I'm not a nincompoop but you're so goddamn hostile. I think you're a great fellow and you've got something to offer, but why do you have to be so damn hostile?

Because you're a pompous ass!

Don't you realize that I'm bright too, or something? What is it? (client goes back to his dream) O.K. I am -- I am -- uh -- I'm nothing, or I'm something very small, something very inconsequential. I don't even really feel my own existence, I don't even really feel my own body. I don't even really feel my own self. I'm not on a horse. I'm small. I'm smaller than I really am in physical appearance, and there are these three men on horses.

Fine, we've got a polarity now. Now, play again this insignificant person.

Play the insignificant person?

Insignificant person.

Play the insignificant person.

The one who appears in the dream.

Play the insignificant person.

And then, take the other role -- the pompous ass person. And let the insignificant one and the pompous ass have an encounter.

(rapidly) I am -- I'm nothing. I feel like nothing. I
don't even feel like I exist. You pompous ass. I don't even feel my own self, I don't even feel my own body -- because you, you pompous ass, won't let me (voice begins to break) -- you goddamn bitch. You try to run everything, and I'm squelched. I don't feel my body, I don't feel my penis, I don't feel my head, I don't feel my toe, I don't feel my arms, because you want to squelch me. You won't let me exist, you won't let me feel that I'm real, (almost crying) you won't let me feel like I'm really functioning, here and now.

C90 Play him.

S91 (rapidly) You don't deserve to exist, you goddamn nincompoop. You're a pisshead, you're just a piece of shit, you're nothing. You shouldn't exist. You don't dare to exist. You're too afraid to exist. You don't wanna get your head above the water. You don't wanna put yourself, so people can see you. You're nothing! You aren't even a speck of dust, you're not a speck of dirt. You aren't a parcel of water! You aren't a can of shit -- you're nothing! You aren't here and (voice breaks) you never were here, you never will be here, and I hate you! (cries) I don't want to hate you.

C92 Play him.

S93 (heavy breathing and crying) I don't feel like I did. I don't feel like anything, because you won't let me exist. You try to step on me, you're nothing. You are
nothing. Ohh. You won't let me. You won't let me exist, you try to step on me. You're -- you bastard, you -- you -- you're the shithead.

C94 Say this louder, "You are the bastard --"

S95 You are shithead, you are the bastard!

C96 Louder.

S97 You are the bastard! You are the shithead! You're the goddamn godly -- the godly goddamn godly -- God, I hate you, because you won't let me exist. You're stamping me out. But it's me. I know it is me.

C98 This is your polarity. You are both.

S99 Yeah. I know it.

C100 And there's nothing in between. Omnipotence and impotence. All or nothing -- nothing in between. You have no center.

S101 I know it.

C102 So, play him again.

S103 I . . . ah -- you're nothing. You have no right to exist. You shouldn't be here. You're -- you're just a speck of piss, a speck of shit, you're a speck of dust, you aren't -- you aren't even those things because you don't exist at all. You're nothing! You never were here. You never will be here; you never could be here. You're not here now. You never will be here, because you're nothing.

C104 Take the other role again.

S105 I did something when you interrupted, made an interpretation, I kind of lost it. I was feeling it up till then.
C106 Well, I suggest -- accept this being nothing. See how far you can go into the role of being nothing, "I'm a piece of shit," or whatever.

S107 I am a piece of shit. I'm nothing. I don't exist. I'm not a person. I don't have toenails, I don't have feet, and I don't have a penis, I don't have balls, I don't have a finger, I don't have hands, I don't have a heart --

C108 Every word is a lie. Say this again, but add each time, "-- and this is a lie."

S109 I don't have toes (crying) and this is a lie, because I do. I don't have feet, and this is a lie, because I do. I don't have legs, and this is a lie, because I do, god-dammit, they're there. And I don't have a penis, but I do, because it's there, and my balls are there, and my rectum is there, and it's all there. My stomach is there. My hands are there. My head is there -- I can think! I can think as well as you can think.

C110 Now talk to the pompous ass again . . . from the new point of view.

S111 From the new point of view?

C112 Well, you have just discovered that you're not nothing, that you're something.

S113 Well then, you're not such a pompous ass. I don't want you to be such a pompous ass . . . I'm afraid you still are. I'm afraid that it's really me -- you'll be a pompous ass and so I'll be a pompous ass.

C114 Now take the pompous ass position again. Pompous ass, how
do you exist?

S115 How do I exist? I exist just because of my nothingness —

C116 Wait a moment. And each time, also say, "-- and this is a lie." Give him the works and each time add, "-- and this is a lie." "I am God, and this is a lie. I am a pompous ass, and this is a lie."

S117 I hear you, I'm God, and this is a lie. I know everything, and everyone should listen to me. I have the truth to give, I have the truth to give to you, and you should listen to me, and this is a lie. (crying) Because then I won't -- I'll still be so alone. (hard crying) I don't want to be alone. I don't know what else to say. I'm a -- I know everything, and you know nothing, but that's a lie, because there are a lot of you are warm people, said nice things to me, and you're something too. I'm not everything . . . I don't know what else to say.

C118 Okeh, let's play the whole thing all over the underdog and the topdog. Let's have a new meeting. Maybe they can discover something.

S119 (quietly) The underdog and the topdog -- I always feel like I'm the underdog, I am the underdog. I always stay quiet, I don't say anything. I don't express myself. I just sit back quietly listening to mind-fucking talk. Everybody's talking too much mind-fucking talk. It seems like I could be real, but I'm not real, I don't say anything, I don't exist, I'm nothing, and I want to exist. And it seems like you, you goddamn bastard, it
seems like you're the mind-fucker, and I'm the something -- I'm something real, if I could just say it. But you won't let me. You're always talking, you -- you're talking, you're always saying something, you're always -- I never say anything. I just sit back and listen and nod, and I'm compassionate and kindly and I help you and I say the right things, and I make the right interpretations. I'm a good social worker, I'm a good therapist, I do the right things. I help people and they pay me, and I go out, but I don't really feel real. I don't very often feel real.

C120 Okeh, now, be the topdog again. What are you? He just told you that you are a mind-fucker.

S121 I'm getting confused -- either -- I can't switch it so easily.

C122 This means integration is starting. They both learn from each other.

S123 Ah. He just told me that I'm a mind-fucker. Yeah. Ah . . . (cries) But I'm not a mind-fucker, I don't wanna be -- I don't want to be a mind-fucker. I don't want to be so pompous, I don't want to be so much better than everybody else. I just want to feel like I'm part of people. I just want to feel like I'm one of people. I don't want to be part of -- I want to be myself but -- I just want to feel like -- I just wanna feel like I'm something too. I don't want to be a pompous ass.
C124 What do you feel physically, now, and emotionally?

S125 Oh, I'm tingling all over. Every -- every part of my body's tingling. I should have an erection, too.

C126 Now just follow up the transition from being no-body to be some-body.

S127 Follow up -- the transition -- from being nobody to being somebody.

C128 Write it in two words: no body, to some body.

S129 Ohhh. You mean describe it, say what I'm feeling? Ahh. I don't know. I have to sit in the middle here somewhere.

C130 Ahah.

S131 There's no chair there. (laughs) What do you do then, hah? Does it have to be just a constant dialogue? Is that what life is? Is it just a dialogue between two parts of yourself? Can't you be someplace somewhere in between? Can't you feel real. Always have to be two parts, either feel like a nothing or a pompous ass?

C132 Can't you have a center?

S133 What?

C134 Can't you have a center?

S135 I want to have a center. I'd like to sit down here -- that's what I'd like to do -- but I want to be equal, I don't want to sit on the floor! (laughter) O.K. (sits on floor) That doesn't seem right. I want to be here (pulls chair to the middle) that's where I want to be, right in between. Hahhh. Ahhh. I don't want you to think I'm a pompous ass, and I don't want you to think I'm
You're coming closer . . . (long pause) So what do you experience now?

I feel somewhat more real. The tingling all over was something I didn't expect. I'm afraid that you would have lost me if I hadn't been as strong as I was, but I'm glad I was as strong as I was, and I wonder if somebody -- this sounds like the pompous ass again -- I wonder if somebody who was weaker would have left and been submissive and simply acted out one side of myself.

It's always the same, it's always a polarity -- you have this polarity. We have other polarities -- bully and cry baby and so on. And whatever you start with, there is always the opposite there to supplement. I knew right from the beginning. There is an old story about this: A rabbi is standing in front of his congregation and says, "I was such a good rabbi; now I am nothing. I'm really nothing. God, I was such a good rabbi and am nothing." And so the cantor, the singer, picks it up. He says, "God I was such a good cantor and I am nothing. I'm really nothing." A little tailor in the congregation picks it up. "God, I was such a good tailor and I am nothing, really nothing." And the rabbi says to the singer, "Who does he think he is to think he's nothing?" (laughter)
APPENDIX L

A DIALOGUE ILLUSTRATING ROBERT CARKHUFF'S
"HIGH FACILITATIVE APPROACH" TO COUNSELING –
Um, I don't know whether, whether I'm right or wrong in feeling the way I do, but, uh, I find myself withdrawing from people. I don't care to go out and socialize and play their stupid little games any more. Um, I get very anxious and come home depressed and have headaches -- it seems all so superficial. There was a time when I used to get along with everybody; everybody said, "Oh, isn't she wonderful! She gets along with everybody; she's so nice and everybody likes her," And I used to think that was . . . that was something to be really proud of, but, uh, but, I think that only told how I, or who I was at the time, that I had no depth. I was sort of whatever the crowd wanted me to be, or the particular group I was with at the time. Um, I know it's important for my husband's business that we go out and socialize and meet people and make a good impression and join clubs and play all those stupid little games -- Elks, and you know, bowling banquets, and, uh, fishing trips and fraternity-type gatherings. Um, I . . . I just don't . . . I just don't care to do it any more, and, um, I don't know if that means that I'm a . . . that there's something wrong with me psychologically, or, uh, or is this normal. I mean . . . uh . . . people don't really know who I am and they really don't care who one another, who the other person is. They . . .
it's all at such a superficial level.

C2 You're darn sure how you feel, but you really don't know what it all adds up to. Is it you? Is it other people? What are the implications of your husband's business? You? Where is it all going?

S3 Uh, huh. It's an empty life. It's, um, there's, uh, no depth to it at all. I mean, you just talk about very, very superficial things, and the first few times, it's O.K. But then after that, there's nothing to talk about. So you drink and you pretend to be happy over silly jokes and silly things that people do when they all, uh, are trying to impress one another, and they're very materialistic, and, uh, it's just not the route I want to go.

C4 So your feelings are so strong now that you can't fake it any more.

S5 That's right, so what do you do? People say, "Oh, there's something wrong with you," then, "You need to see a psychiatrist or something," because you . . . you know the thing in society is that a normal person gets along with people, and, uh, can adjust to any situation. And when you . . . when you're a little discriminating, maybe very discriminating or critical, then that means there's something wrong with you.

C6 While you know how strongly you feel about all these things, you're not sure you can really act in
terms of them and be free.

S7 I don't know if I'm strong enough. The implications are great. It may mean, uh, a break up of the marriage, uh, and it means going it alone, and that's too frightening. I don't think I have the courage. But I do feel like I'm in sort of a trap.

C8 You know you can't pretend, yet you're really fearful of going it alone.

S9 Yes, there's nobody I can really talk to, I mean, you know, it's one thing if you have a . . . like a husband . . . if you can share these things, if he can understand it at some level, but . . . um . . . he can't.

C10 It's like, "If I act on how I really feel, though, it frightens the people who mean most to me. They won't understand it, and I sure can't share that with them."

S11 (pause) So what do you do. (pause) I mean . . . I . . . you know, I find myself going out and telling the people who I really feel about, about different topics and getting into controversial issues, and, uh, and that's, that's too anxiety provoking for me. I can't, because then you get into arguments and I don't want to do that either, that leads nowhere. I just get frustrated and anxious and upset and angry with myself for getting myself into the situation.

C12 You know that doesn't set you free, you know . . .

S13 No, it bottles me up.
That only causes more problems, and what you're really asking about is, how you can move toward greater freedom and greater fulfillment in your life.

I . . . I think I know who I am now, independent of other people, and, uh, which most people aren't and . . . um . . . there's no room for that kind of person in this society.

There's no room for me out there!

(pause) So what do I know?

We run over and over that question that . . . you end up with. "Where do I go from here? How do I act on this? I know how I feel, but I don't know what'll happen if I act on how I feel."

I . . . have an idea of what'll happen.

And that's not good!

No! It means almost starting a whole new life.

And you don't know if you can make it.

Right, I know what I've got here, and if I don't make it all the way with the other, then I'm in trouble.

While you don't know what'll happen if you act on your feelings, you know what the alternatives are if you don't. And they're not good either. They're worse.

I . . . I don't have much choice.
APPENDIX M

A DIALOGUE USING ALBERT ELLIS' RATIONAL-EMOTIVE APPROACH TO COUNSELING -- AN INTERVIEW WITH GLORIA
APPENDIX M

C1  Well Gloria, I'm Doctor Ellis.
S2  Nice to see you Doctor Ellis.
C3  Be seated please.
S4  Ah-huh
C5  Well would you like to tell me what's bothering you most?
S6  Huh -- yeah, I think the things that I'd like to talk to you about most are adjusting to my single life, ah, mostly men, I guess, uh, as a matter of fact I don't know if I'm doing the wrong thing but I'm going to refer to your book anyway because this is what I'm impressed with, this book about the intelligent woman's guide to man hunting.
C7  Yeah.
S8  I've tried to follow it (nervous laugh) and I believe in it and this is why it's so much fun reading your book because I'm not much of a reader but I believe the same way you do. That I got a problem in this area. The men that I do -- that I'm attracted to are the type of man that I'd like to become closely involved with -- I can't seem to meet or I get too shy with or something. But I don't -- it just doesn't click. The men I seem to be dating nowadays are the ones I don't respect much. The ones I don't enjoy much. That seem flip and uninteresting. And I don't know if it is something about me or what. Because I really do want to meet this kind of man.
C9  Well, let's talk a little about shyness. Let's suppose you meet somebody you consider eligible. That you might
want. Now let's see if you can get to the source of your shyness. Just what your telling yourself to create this. You meet this man and you feel shy, embarrassed?

S10 Yes, but I don't usually show that. I usually act flip right back.

C11 Yeah.

S12 I act like the other men act to me as a matter of fact. I act flip. I don't seem near as intelligent. I act like a typical dumb blonde. Ah -- I'm just -- I'm just not myself with him. I'm more un-at-ease.

C13 Yes, well as you probably know from Man Hunting I believe that people only get emotions such as negative emotions such as shyness, embarrassment, shame because they tell themselves something and in simply exclamatory sentences. Now let's try to find out what your telling yourself. Your meeting this individual. Now what do you think your saying to yourself before you get flip?

S14 I know what it is -- that I'm not -- I don't satisfy his expectations. I'm not quite enough for him. He's superior to me. Although I want this type of man, I'm afraid that I won't have enough to attract him.

C15 Well that's the first part of the sentence and that might be a true one because maybe he could be superior to you in some ways. Maybe he wouldn't be attracted to you but that would never upset you if you were only saying that. I think he may be superior to me. Now you're adding a
second sentence to that which is -- If this is so, that would be awful.

S16 Well not quite so extreme as that because I thought about that too. It's usually I missed my chance again. Because when I want to become -- if I want to show the very best of myself -- because I have self-confidence and I have enough to offer --

C17 Yeah.

S18 But when I get afraid like that, then I show all of my bad qualities -- I'm flip. I'm -- then I'm so much on the defensive that I can't show my good qualities. And it's like I missed my chance again. There was a good opportunity to be close to this man and I loused it up again.

C19 All right. But even let's suppose that your saying that and I think you really are. But you must be saying something else too because if you were just saying "Hell, I missed my chance again," You'd say "All right, next time I'll take advantage of what I learned this time and do it a little better." Now you still must be saying if you feel shame, embarrassment, shyness -- something pretty bad about your error in missing your chance again.

S20 I don't know if this follows in the context of what you're saying but the thing I do feel is that I get suspicious then -- Am I the type of woman that will only appeal to the ones that are -- to not my type of guy anyway.

C21 Yeah.
Is there anything wrong with me? Am I never going to find the kind of man I enjoy? I always seem to get the other ones.

All right, now you're getting closer to what I'm talking about. Because you're really saying, "If I am this type of woman, that none of these good eligible males are going to appeal to, then that would be awfyl. I'll never get what I want and that would really be something frightful.

Plus, I don't like thinking of myself that way. I want to put myself on a higher standard. I don't like to think that I may be just an average Jane Doe.

But let's suppose that for the sake of argument at the moment, that were so.

All right.

That you were an average Jane Doe. Now would that be so terrible? It would be inconvenient. It would be unpleasant. You wouldn't want it. But would you get an emotion like shyness, embarrassment, shame out of just believing that maybe I'm going to end up like Jane Doe?

I don't know.

I don't think you could because you still would have to be saying on some level -- as I think you've just said -- and it would be very bad. It would be terrible. I would be a no-goodnick if I were just Jane Doe.

Well, plus I'd never get what I want. If I were just a Jane Doe and I would have to accept that I'd never get what I want. And I don't want to have to live the rest
of my life with just icky men.

C31 Well it's not necessarily so that you'd never. You really mean that your chances would be reduced because we know some icky girls who get some splendid men, don't we?

S32 Oh definitely.

C33 Yeah, you see, so you were generalizing there. Your saying, "It probably would be that I'd have a more difficult time." But then your jumping to, "Therefore, I'd never get at all." You see the catastrophizing there that you've jumped to?

S34 Yes but it feels that way to me at the time. It seems like forever.

C35 That's right. But isn't that a vote of nonconfidence in you? An essential vote of nonconfidence?

S36 Yes.

C37 And the nonconfidence is because you're saying, one, I don't wanna miss out on things. I would like to get the kind of a man I want and be a, in your words, a superior kind of girl who gets a superior kind of man.

S38 Yes.

C39 But, if I don't, then I'm practically on the otherside of the chain completely. A no-goodnick. Somebody who'll never get anything that I want. Which is quite an extreme away. Isn't it?

S40 Yes.

C41 And that's what I call catastrophizing. Taking a true statement. And there is a good deal of truth in what
you're saying, if you didn't get the kind of man that you wanted, it would be inconvenient, annoying, frustrating. Which it really would be. And then saying, I'd never possibly get what I want. And even beyond that you're really saying, "And then I couldn't be a happy human being." Aren't you really saying that on some level?

S42 Yes.

C43 But let's just look at that. Let's just assume the worst as Bertrand Russell once said years ago. Assume the worst -- that you never got at all, for whatever the reasons may be, the kind of a man that you want. Look at all of the other things you could do in life to be happy.

S44 Well I don't like the whole process. I don't even like -- like it as I'm going through it. I don't -- all right, even if it wasn't a catastrophe.

C45 Yeah.

S46 Even if I didn't look at it as a catastrophe. I don't like the way that I'm living right now. For example, when I meet somebody that I'm interested in, that could have some potential. Right away I find that I'm not near as relaxed with him. I worry more, should I be friendly? Should I kiss him goodnight? Should I do this? If it's just a Joe Doe and I don't give a damn, I could be anything I want to be. I try not to be more of a person when I'm not as concerned. I don't like the way I'm ah -- well I --

C47 But you're not merely concerned! You're over-concerned.
You're anxious because if you were just concerned you'd say to yourself, "If I succeed, great. If I don't succeed, tough. Right now I won't get what I want." But you're over-concerned or anxious. You're really saying again, is what we've said a moment ago, "If I don't get what I want right now, I'll never get it. And that would be so awful that I've got to get it right now." That causes the anxiety doesn't it?

S48 Yes, or else work towards it.

C49 Yes, but it --

S50 If I don't get it right now that's all right but I want to feel like I'm working towards it.

C51 Yes but you want a guarantee I hear. My trained ears hear you say, "I would like a guarantee of working towards it." And there are no certainties or guarantees.

S52 Well no Doctor Ellis. I don't know why I'm coming out that way. What I really mean is I want to step toward working toward it.

C53 What's stopping you?

S54 I don't know. I thought -- Well, what I was hoping is, whatever this is in me -- why I don't seem to be attracting these kind of men. Why I seem more on the defensive. Why I seem more afraid. You could help me with what it is I'm afraid of so I won't do it so much.

C55 Well my hypothesis is so far that what you're afraid of is not just failing with this individual man which is really the only big issue when you go out with a new and
we're talking about eligible males now. We'll rule out the ineligible ones now. You're not just afraid that you'll miss this one. You're afraid that you'll miss this one and therefore you'll miss every other and therefore you'll prove that you really are not up to getting what you want and wouldn't that be awful? You're bringing in these catastrophies.

S56 Well you sound more strong at it. But that's somewhere. I feel like this -- this is silly if I keep this up --

C57 If you keep what up?

S58 There's something I'm doing. There's something I'm doing not to be as real a person with these men that I'm interested in.

C59 That's right. You're defeating your own ends by --

S60 I've done it again. If I weren't so dog gone anxious about trying to hook this guy, I could be more real. He's going to enjoy me more if I'm real anyway. So I'm only giving him the stinky part of me.

C61 Right.

S62 How can anybody I respect respect a toot? And that's what I am when I don't really come through.

C63 Look how you just devalued yourself. Let's just suppose for the sake of argument, that you kept giving the stinky Part of you.

S64 All right.

C65 A human being, another person trying to get interested in you might not like these attributes, these
characteristics of you. But I don't think he's going to despise you as a person.

S66 No.

C67 Which is what you really are doing.

S68 I don't ah -- I'm really harder on myself than I think he is.

C69 That's exactly the point.

S70 He just doesn't like me. There's not enough to me.

C71 Right. And I say before if people don't like you and you went through enough of them and, it would be hard to go through enough but it would be possible, you'd eventually find one who did like you and who you like. But as long as you devalue yourself personally in your own eyes, you complicate the problem enormously and your not focusing on how can I be myself. Change the traits. If you for example, had a, let us just say, a mangled arm. And you wouldn't accept your whole person, your being, because of this mangled arm, then you would focus so much on that mangled arm that you wouldn't be able to do things that you would otherwise be able to do.

S72 That's almost what I do. -- Yes.

C73 Yes, you see? That exactly, so you're taking a part of you, an arm, and focusing almost completely on that. And just to bring it down to our own conversation, your taking a part of you, your shyness, your not being yourself with males, and focusing so much on that part that your almost
making it the whole of you. And you get an awful picture of your total self. Because of this defective part. And we're assuming, you and I, that it is defective. We're not crossing over and saying, no you're doing all right. You're not doing that well. Now if you could accept yourself for the time being with this defective part. With these attributes. And not beat yourself over the head as I feel your definitively doing. Then it becomes a relatively simple problem to work and practice, to work and practice against this negative attribute. In other words, let's get back to that now. How to be yourself. Let's just suppose for the moment that you really were fully accepting yourself with your failings.

S74 All right.

C75 You know you're going to go out. You know you're going to screw up with the next man, the man after that in all probability. But you say "All right, I have to go through a learning process. That's too bad. I won't be very good during this while but I'll do it just as I would at ice skating where I'd have to fall on my neck for a few times before I learned to ice skate." Ok, now let's suppose that. Then, if that was so, if you were really accepting you, you'd go out, take the risks of being you! Because after all, if you do win one of these men, you have to be yourself. You're not winning them for a day. You're not winning them for an affair. I assume you want to marry one of these individuals eventually,
and be with him --

S76  But mostly a long relationship. I don't think so much as marriage as a long relationship.

C77  All right, a long relationship. In the course of which you couldn't act. So we don't want to give you some technique of acting well that he'll later find out was a role playing sort of thing. So you eventually have to be yourself. Now if you really weren't so disturbed about these present, current feelings of yours, you could go out and be this self of yours. Ask yourself, what do I really want to do with this man to help enjoy him and have him enjoy me? Because that's the basic function of life, enjoyment, which we tend to lose. And you force yourself to take the risks of being that. Because if you succeeded, great. If you fail, too bad. Either you're not for him or he may not be for you. Because don't forget you said before, when these men reject you, you automatically assume right away that it must be my doing and my fault. You know they may not be your cup of tea and it's nobody's fault. It's just true in compatibility.

S78  Yes it could be, yes.

C79  You see?

S80  Yes.

C81  So if you would really accept yourself as you are and then force yourself. And if you were one of my regular patients, I would give you this homework assignment, and then check up on you to see if you could force yourself to open your
big mouth and be you for awhile, even though it would hurt with these males. You would find that you would start being yourself and gradually lopping off these inefficiencies which incidently are the result of not being you but watching yourself from the outside while you're trying to be you which is almost impossible. Because you can't spy on yourself and still be yourself very well at the same time.

S82 Wouldn't it become like a habit?

C83 After awhile if you took the risks and forced yourself to, as I said, open your big mouth and even though you thought maybe he won't like me, maybe I'll lose him completely. And so on and so forth. Then you'd start swinging in the groove. And being what you want to be. And I would almost guarantee that you'd become more practiced and less inefficient, especially in terms of the shyness. Because you wouldn't be focusing on, "Oh my God, isn't this awful how bad I am." You would be focusing on what a nice individual this is and how can I enjoy him. Which is the focus?

S84 Well you see my focus the opposite way?

C85 Right.

S86 How can I be more attractive to him? And how can he be pleased by me?

C87 Because underneath if I am not, then I can't enjoy myself. I refuse to accept myself unless I attract and win this
good individual. Isn't that what you're basically saying?

S88 Yes, and I even go further Doctor Ellis. When ah -- when there is one of these men I come in contact with. And I find that I want to cultivate more of a relationship, well if he accepts me and we're going along pretty great, I find myself constantly on the defensive. Constantly watching the way I sit. Not drinking too much. The whole time instead of just relaxing and saying he'll either like me or he doesn't.

C89 In emotive psychotherapy your giving a very good illustration of why other-directedness doesn't pay because if you really are defining yourself in terms of other's estimation of you, than when you're ahead of the game and you're winning them, you have to be saying to yourself, "Will I win them today? Will I win them tomorrow? Will I keep winning them?" And you're always focused on, "Am I doing the things to please him?" And you never are yourself. You never have a self. While if you're saying, "What do I want to do in life? There must be some human beings who would like me the way I am. Let's see if this is one of those human beings." Then, that's the only way, isn't it, that you can beat them. You see?

S90 Yes.

C91 Now we haven't got too much time now. Let's try to get it off on a constructive note, of more concretely what you can do. You asked before where you can go. How you
can meet new people. I'd say that -- I don't know this particular area but it's almost any place. If you could do what we are talking about, really take risks and focus on what you want out of life. And on the fact that it's going to take time which unfortunately it does and it's not awful and you're not awful while it's taking that time, then you can leave yourself open unshyly to all kinds of new encounters. And these encounters can take place on buses, while waiting for a street car if they have street cars in this area. At cocktail parties. Anyway you can talk to people who look eligible. You can ask your friends to get you eligible males and so on. But the main thing is that you have to (A) like yourself while you're not doing badly. And (B) not be intolerant against conditions which are bad. Now, I'm agreeing with you that they are. Now as I said I would give you if you were a patient of mine, the homework assignment of deliberately, very deliberately going out and getting yourself into trouble. In otherwords, taking the most eligible males you can find at the moment and forcing yourself, risking yourself to be you.

S92 Are you saying, even if it were like, if I went into a doctor's office, to start a conversation with him because he was attractive to me or he appealed to me?

C93 Right.

S94 Even go so far to start a conversation with him? A
personal one?

C95 Why not, if he's an eligible individual? Any kind of an eligible individual. Even --

S96 I know you accept that but that seems awfully brazen. or something.

C97 Well let's suppose it is brazen. What have you got to lose? The worst he can do is reject you and YOU don't have to reject you if you were thinking along the lines we've been talking for five minutes or so. You see?

S98 Oh yeah.

C99 Now can you try to do that?

S100 I think, I think so. It sort of gives me a spurt to go out and see. You're right. That's all I can do is be rejected.

C101 Right, and that leaves you in tact. It just leaves you unfortunately, not for the moment getting what you want. So you try and I'll be very interested in finding out what happens.

S102 Oh -- I'm excited about it.

C103 Well it was certainly very nice meeting you Gloria.

S104 Thank you doctor.
APPENDIX N

A DIALOGUE ILLUSTRATING ROBERT CARKHUFF'S
"MINIMALLY FACILITATIVE APPROACH" TO COUNSELING
I enjoy being a mother. I have the children and my husband and I like doing most household things. They get boring at times, but over-all, I think it's a very rewarding thing, but I don't miss working, going to the office everyday. Um... I know most women complain about being just a housewife and just a mother, but... then again, I wonder if there is more for me. Others say there has to be, and then I really don't know. If a... ah... if there is... um... what do you do when the children grow up? Do you start... then do you start a new life for yourself? You can't continue to live for children when they're grown -- or do you have to start now? Everyone goes to school and takes courses now, and they go to college so when the kids grow up 20 years from now they'll have a profession. But I just don't have the ambition to do it right now. um... but I wonder what will happen. I can't live through my husband... uh... I enjoy his work and I get some rewards from it, but uh, I can't live just through him. I have an identity of my own. Um, what will I be, who will I be when the children are grown and they're gone? I'll still be a young woman... 40 isn't very old... 40 or 50... 45... uh,
where do I go?

C2 So, while you find a lot of meaning in being a housewife, you have to raise a lot of questions yourself about where you are going.

S3 Uh . . . yeah . . . but I don't think of it that much. I truly enjoy the here and now and what I'm doing but . . . uh . . . almost everybody that I'm associated with or talk with . . . uh . . . always worries about this, and so there's a part of me that worries about it. Um, do you have to worry about it more? Is it something that . . . that you have to start worrying about the future 10 to 15 years before it happens? Is this normal?

C4 Part of a lot of pressures that you feel do come from other people.

S5 Right! I know what I'd like to do. I know the things I'm best at doing, but they're not the things that society looks upon as the most meaningful or the best in their hierarchy. It isn't the thing that is looked upon as being the best thing to do . . . um, more of a menial-type job. It isn't like teaching or going out and being a social worker, going on for a master's or Ph.D. I don't have that ambition.

C6 So you know something about who you are, but you have a growing feeling about whether your feelings about who you are are complete.

S7 All right . . . but I . . . I don't know. Are they ever
complete? This is looking to the future, something
that's going to happen in the future. I have some
ideas of the direction I'd like to go but I don't think
you can know now what you're going to be 10 years from
now, or 15 years from now, but I know . . . but I do
know that my life's not going to be empty. I mean,
that's, that's not my concern.

C8 So, while you ask the question about what's going to
happen in the future, you, even though you don't know
the answer, you kind of feel sure that you'll be able
to handle it as it comes.

S9 Right, I'm confident of that. But . . . um . . . but I
don't know . . . like going back, yet there's a part of
me that feels guilty for not finishing. Uh . . . uh
. . . society sort of puts this pressure on you . . .
uh . . . that . . . uh . . . the best things come through
a degree, and . . . uh . . . doing a professional job,
instead of secretarial or, or maybe something working
with your hands . . . things like this that I enjoy
doing. Um . . . uh . . . I find these things rewarding
as opposed to going and listening to a lot of lecturers
talk on things that aren't important to me.

C10 You feel the pressures, but they don't really come from
the inside of you, they come from outside.

S11 Right, and why should I be worried about that? Uh, I
think I've outgrown that to a degree . . . uh . . . there
was a time when I felt very inferior, that I had to have a degree. This is to compete with everybody else, because everybody I know had a degree, and they automatically ask you, "Where did you get your degree?" and I feel sort of like, you know, it's like saying I'm a high school dropout to say that I didn't finish college, and I get annoyed feeling that way.

C12 The real pressures do come from other people.

S13 But why should I be worried about what other people think?
APPENDIX O

A DIALOGUE ILLUSTRATING ROBERT CARKHUFF'S
"LOW FACILITATIVE APPROACH" TO COUNSELING -
(Sigh) Sometimes I . . . uh . . . I question my . . . uh . . . adequacy at raising three boys. Um . . . um . . . especially with the baby . . . well, I call him a baby. He'll be four . . . uh . . . he's the last, I can't have anymore, so . . . uh . . . I know I've . . . uh . . . kept him a baby longer than the others, and . . . uh . . . he won't let anyone else do anything for him. If . . . if someone else opens the door, he says, "I want Mommy to do it," and you have to close the door and then I have to open it, and, and I encourage this . . . I do it . . . and . . . um . . . I don't know if this is right or wrong. Um . . . he insists on sleeping with, with me at night . . . um . . . and I allow it . . . um . . . he says when he grows up he won't do it any more, but . . . um . . . right now he's, he's still my baby and I don't discourage this much. I, I don't know if this comes out of my needs . . . uh . . . or if I'm making too much out of this situation. Is it going to handicap him going to school . . . uh . . . breaking away from Mamma? Uh, is it going to be a traumatic experience for him? I don't know. Is this something I'm creating? Uh, I do worry more about my children than do most mothers. I, uh, I'm a little more watchful and I worry about things that can happen to them. I don't just let them run like most mothers
do, just turn their kids out and don't worry about them till it's dinnertime or time to come in. I just can't seem to do that. I don't know if this is healthy on my part, or is it unhealthy . . . uh . . . uh . . . I really don't know. But . . . um . . . I don't have much to go on. I didn't have any brothers or sisters, or . . . uh . . . really parents that I can copy for models, and I don't know what is right or wrong. I know how I feel and how upset I get if . . . uh . . . if they go off . . . um . . . hither and yon, or so, where I can't see them or can't find them. I worry about them going to the creek and drowning or kids putting ropes around each other's necks in the woods and things like this. I don't know. Do I concentrate on that too much or . . . uh . . . is this normal?

C2 So, while baby certainly needs a mother, there is some real question about whether mother needs baby in some, perhaps not so healthy, ways.

S3 Well, I . . . uh . . . I have to admit I enjoy being with my baby. He's very affectionate . . . the other children are, too, but I find myself giving more to him and giving in to him, making the other children give in to him . . . um . . . he's much more demonstrative . . . uh . . . over a longer period of . . . well, he'll be four. Well, the others got a lot of love, but not for as long a period because there was always another child behind them . . .
and, um, he's just a lingering, lingering baby.

C4 One thing you do know is that if you continue to rear this child as you have thus far, that, uh, that certainly is going to have a deleterious effects on his behavior as an adult, but this is not the appropriate . . . this is not the healthy way to rear children.

S5 Well, I don't know that . . . that's my question. Uh, I don't really feel that . . . that it's to the point where it's . . . I don't feel I'm neurotic or over-protective to the point where it's an unhealthy situation, but I'm sort of wondering, you know, like he'll be going to nursery school next year for 2 days a week. I think this is good for him, and . . . uh . . . to get away and see how he will react, but . . . uh . . . I really don't know if this, if it's unhealthy or not.

C6 But you do know that if you continue to defer to all his wishes . . . uh . . . you do know that if you continue to reinforce him for the requests he's making . . . opening the door, climbing in bed, all of these, these requests, you do know if you continue to do these things that, uh, the child will not be an independent, autonomous-functioning individual in society.

S7 Uh, I don't, I don't, I don't really . . . Is this true? Is this what happens?

C8 Well, isn't this what you're concerned about?

S9 Um, this is what I'm concerned about, but I'm not really
sure that this is what happens. Uh, yeah, maybe I'm raving, maybe he is a little spoiled brat, but, uh . . .

C10 Doesn't one follow from the other?

S11 Uh, not necessarily.

C12 I'm not sure what you mean, "not necessarily."

S13 You're telling me this is what happens. Uh, I've read a lot of books, they tell you, "Do this . . . ."

C14 I don't think I'm telling you, I think I'm reflecting your doubts and concerns and extending them to what will, in fact, happen to your child.

S15 But I don't feel as if I know how to end this, or how to . . . how to stop it . . . I mean . . . um . . . then I'd have to do a complete about face and . . . uh . . .

C16 O.K. Maybe the beginning point is with you, then, maybe what we're talking about here is the necessity for some form of longer-term psychotherapeutic treatment for you, and . . . uh . . . to prepare you for negatively reinforcing these kinds of behaviors on your child's part. Prepare you for not being so needy with your child, not needing to have your child around in a dependent way. These are . . . uh . . . your constructs . . . are based on a base with many, many flaws.

S17 But isn't all child-rearing . . . I don't know if there's no . . . there's no . . . no perfect way of raising children. Uh, there's no set rules, and . . . uh . . .
they're all individuals and unique and you sort of have to do what you feel.

C18 Perhaps not, but I think there are some universal errors in the assumptive world of the parent that we can be helpful with, and we can facilitate the parent's development so he can, in turn, facilitate the child's development.

S19 Uh, but I don't think . . . I don't think he's that dependent upon me, where, where . . . um . . . you know, he doesn't hang on me every minute. It's when he's in the house, and we give in to him because he's the youngest.

C20 You don't think it or you don't want to think it. I think this is the question.
APPENDIX P

A DIALOGUE ILLUSTRATING ROBERT CARKHUFF'S
FACILITATIVE TRAINING APPROACH TO COUNSELING —
APPENDIX P

C1 In a sense, I think I'm -- for better or for worse -- initially -- I'm providing some kind of model of what I want you to do -- and there are two thoughts that I have. One is initially to listen -- and that's a hard one -- but I'm going to listen for a while. Oh, I might say a little thing or two but I'm going to listen -- to try to understand -- and just forget about you people as much as I can. And, second, to try and, you know, give you back at least what I do understand.

S2 Uh huh.

C3 So . . .

S4 Well, what do you want me to -- what am I supposed to talk about? . . .

C5 Well, you can just pick up where you left off last week if you want -- or things that have gone on between Tuesday and now, or maybe things you have on your mind that you haven't talked about or concerns that you have about this -- or just about anything.

S6 (Pause) Trying to think what I could . . .

C7 It is hard to get started -- but -- it is an artificial situation in some ways but an opportunity that you can use . . . .

SS8 Can I give her one word that will kick her off (Laugh), something I know of that came up?
Well, we have a bit of a problem at home. We have five children in school that require lunches, and the girls, there are three older girls -- 13, 12, and 10 -- the 12-year-old and the 10-year-old are supposed to do the lunches -- and we do it in a manner of every week or every two weeks they make a batch of sandwiches and freeze them, but they don't get it done and as long as it is their job I -- I don't know how to get them to do it. You tell them to do it and they stall around and stall around. I get so frustrated that -- I don't want to spank them -- or, actually, it's just a case of maybe putting a little iron into my soul and actually getting them to do it -- and how to do it. I suppose we really haven't -- I haven't gotten mad enough or frustrated enough to tell them to really sit down and solve the problem -- to actually get them to do this particular job and other jobs that they're told to do without punishing them physically -- well, actually just punishing them.

Well, it's really their will against yours and right now you're losing.

Yes, because I don't think I have actually settled -- or I guess I just haven't settled it in my own mind -- that this is just what is going to be and they . . .
You're just not sure of yourself. Right?
Probably.
Yea.
That's right -- that's right.
But meantime, it hurts to be taken advantage of.
And I want somebody to tell me what to do so I can go
turn around and do it and tell them what to do and then
if they don't do it and I don't quite know enough to do
it, I want somebody else (laugh) to tell me what to do
in order to get them to do it.
But -- kind of crazy but like -- "Everything depends on
me but I want to depend on somebody."
Right. (Pause) I . . .
"I'm not the big strong . . ."
No. That's right because . . . well, . . .
"... person that everyone takes me to be -- and take
advantage of . . ."
I don't -- there are a lot of cases I just don't know
what to do with. I don't know how to handle them and
as I look back, they often say, "The way you were
brought up in your home is the way it's going to be in
this home," but while our home wasn't that bad -- but
there was certainly a lack of leadership on my father's
part and I can't remember as I try to think -- I just
can't remember how things were and so I don't know how
to handle these things now.
Well, it's kind of like -- you're -- well, you're looking around for something to hang your hat on but that doesn't really feel like the answer, do you think? You don't get the answer -- even though people say it -- that's not the answer.

No. I want something more or less concrete, something I can . . .

You also want something more from your husband.

Yea. Right. Right.

You know the main thing that's come across, though, is that, "God, everybody thinks that I'm a fountain that never runs out, and I do run out and it does get too much for me sometimes."

Oh, I don't know if I can go along with that.

O.K. Now, I'm pushing a little bit there. I'm going to stop here for a minute. All right, then, I think we come to the critical person, you. What were the experiences going through your mind? I'll share mine with you.

I . . .

Well, how did you feel? You know, it was difficult getting started.

Well, after I got started it was easy.

You know, did you lose the group? Did you forget about them?

Yea.
C38 Did you feel that -- you know -- I had some kind of a minimal level of understanding of what you were talking about?

S39 Yes, except for that last point because I never really did look at it quite that way.

C40 Yea. Right. I was going to say that's my problem. And my problem is that it's almost like I want to move on to what I see -- to what I see behind and I really started to up it -- or depending upon how you look at it -- if I was missing her then you would rate me low at the end; if I were hitting at deeper and deeper levels then you would rate me higher. Do you follow me now? Just a basic illustration.

I think you felt I was missing at the end?

S41 Uh huh.

C42 Right. But in other words, I wasn't doing just what I said I was going to do. I -- it just hit me and I shared it . . .

S43 Uh huh.

C44 You look now tells me that, you know, you're going to have to digest it -- you're going to have to think about it.

S45 Uh huh.

C46 And you'r going to have to work on it.

S47 Uh huh. I have to think about a lot of things twice.
APPENDIX Q

A DIALOGUE ILLUSTRATING ROBERT CARKHUFF'S
ROLE PLAY METHOD OF HELPER TRAINING
APPENDIX Q

Everybody has an idea about what we're going to shoot for at level 3. We're going to do this with each other and I think I'll break up families a little bit. I think we'll do it with each other later but to get started now it might be helpful. I'm even going to structure it more. I'm going to insist that you listen -- I won't keep a stopwatch on you, but let's say you have to listen -- after you help the person get started if he has any difficulty -- you have to listen for a minute and following that minute I want you to begin your response to him or her by saying, "You feel . . . " or "You feel that . . . ." I just want you to start there. I don't use it that much but it gives you some kind of structure and it pins you down a little bit. You know you'll have to make some sort of delivery. You'll have to let us know one way or the other whether you heard this person. O.K.! Those will be the ground rules. Take a deep breath (laugh) -- "I don't want to be first." (Group laughs) O.K.! But the more we practice it the easier it will be -- the more courage we'll have to do the kinds of things that we're going to ask out kids to do. Now the other thing is -- one of the homework assignments was that you each play with your kid for an hour and you try to get a feel for, you know, what's really going on in this relationship.
"Who am I?" and "Who is he?" "How am I helpful?"
"How am I harmful?" "How do I make things go well?"
"What's he doing to help or hurt the relationship?"
O.K. When you assume the role of the helpee, that is a person like Karen, who was the first with me last week, that is, somebody talking about her problems, I want you to talk about that. (Pause) O.K.! In other words, you don't have to have that structured -- I want you to feel your way around it -- and find your own words for it now. As much as you can, you know, lose your self-consciousness of being with a group and don't worry about grammar and so on; I don't too much. O.K.? O.K.! So, these things: the helper listens for a minute and he begins at least his first expression, and he can begin all his expressions with this -- and let's just find out, you know, how helpful this can be if you are, in fact, tuned in and the helpee is talking about the experience he had as a kid. O.K.! (Pause) Well, Ann, do you want to be the helper or helpee first?

S2 I don't know. I'll be a bad one. (laugh)

C3 I'll tell you what -- why don't you be helper, and Tom (T), why don't you be the helpee? In other words, just try to describe as well as you can what the situation was like with your kid. Let's put you together a little bit -- or you could just move around. That'll be good. You can move over here.
No, that's very expressive, I think.

O.K. Yea. I -- I'm working on a . . .

I don't like "client."

I'm working on a book now and I have about 16 chapters and I don't think I've mentioned therapist or client in it.

That's good.

It's "helper" and "helpee." I think.

How about "rater" and "ratee?" (Laugh)

Well, that's appropriate, too.

Well, I don't think that -- we went roller skating -- I took him roller skating, which he likes -- he's very good at it -- but I had a hard time of even driving over to the rink, to really take up, you know, what the start of the conversation would be and I think that in a way he kind of, you know, realized, this attention -- to get more attention than the other children -- and it was kind of hard on me, you know, to even start a conversation with him, but when we got to the rink we were, you know, all happy and I felt happy, too, but I really don't think that I really got the feeling, you know, like a father and a son should have. When he was happy, you know, when he was learning "shooting the duck," when you bend down and skate on one leg and hold the other one like so and he caught on real well -- he done real good -- you know, I felt kind of proud of him, you
know, being able to do as good as he was when all the other kids were falling down. And I said, "Gee, you do that real good," but I felt that maybe I could even, really, have said more, and praised him more to let him know. There still seemed to be sort of a -- little tension there or some kind of a . . . .

S13 . . . barrier.

T14 . . . some type of barrier. In other words, the feeling wasn't quite -- I wasn't getting quite the feeling he was, even though I was really sitting there trying to -- this didn't work out the way I thought it was going to, but he, like, he was enjoying it and I was enjoying watching him, you know, performing. But then, on the way home, he wanted cotton candy so we bought that. He didn't want to eat it right away and all I could think of was, you know, "How am I going to explain it to the other kids when we get home?" You know, in other words, I really didn't know how to tell him not to have it and yet it was all right to buy it. I had a hard time explaining and talking to him. I don't think we accomplished a great deal -- as much as I would like to have accomplished, but I think we accomplished something, anyway.

S15 You feel, then, that it was less rewarding than you thought -- it left you with a feeling of frustration that the whole thing didn't quite measure up.

T16 I don't think that was it. Actually, I don't think I
was happy with myself, you know. I was trying to make him feel more -- happier and more -- but he accomplished something more -- he really accomplished something. I didn't give him that much, encouragement. I could have given him a lot more but he still . . .

S17 Well, you felt really dissatisfied with yourself.
T18 Myself, right.
S19 Uh huh.
T20 With myself, but . . .
S21 But don't you think that might come with maybe more practice, and the more you do it, the more easier it becomes?
T22 I hope so. I mean, you know . . .
S23 You also said that you didn't have a feeling of father and son out together. Would you say that you had sort of unnatural, unreal feeling about it?
T24 Not really unreal -- just felt that -- I felt that maybe we could have, well, maybe if I had participated in skating we could have had a really good time --- you know, a ball --- if you really want to call it.
S25 But did you feel that he had a good time?
T26 I felt he had a good time.
S27 Did he say do?
T28 Yes, he said he had a good time. But, you know, it made me feel good, too, but . . .
S29 He probably did . . .
In other words, the most difficult time that comes to mind was getting the conversation started on the way over and on the way back. On the way back I was not really, you know -- I was kind of worried about him buying the cotton candy and coming home and the other five kids, you know, saying, "Where's my candy?"

I don't think -- you know -- I really put myself in his place at that particular time -- as much as I should have. Now . . .

Well, on the way over -- on the way over to the skating rink -- he knew where he was going. Did he say anything about how happy he was to be going?

Well, he just wanted to know if he could ask the man about, you know, buying a pair of shoe skates.

And I told him, "If you save up half of the money, you know, then I'll give you the other half."

And he was kind of happy about that, but right away he wanted to know how much it was going to cost and how much they sell for, you know . . .

(Laugh) Uh huh. He's realistic about that, isn't he?

That he is! But, other than -- because I didn't participate, actually, in the roller skating, which I would like to have done but I had to leave to get a haircut
and then come back, but -- because I was planning on . . . he would be interesting without -- making it look . . .

S41 Real obvious or set up.

C42 O.K. Let's stop it for now, I'm going to ask -- immediately I'll just set this as a pattern -- I'll ask for ratings and then we'll open up for discussion. Well, Tony (T)? Be as honest as you can on these ratings because we're not going to -- O.K. -- let me share this with you. In my experience, when we hear somebody responding as we just heard Ann (S), you say, "Gee, I don't know if I can do as well as she can do,, and yet -- I'm not trying to rate it for you -- and yet you say, "And yet she wasn't,, you know, it wasn't really as good as it could be but I don't know if I could do that well so I'll give it a good rating" -- and I leave room for me! What I'm really doing is leaving room for me in my rating and I don't think we do learn from it then. I'm not saying this to tell you to be hard and cruel, just to rate it as honestly as you can, and that's what we'll learn from.

T43 Almost 3.

C44 How about having -- let's look in relation to the child, but let's first just start with Tom and we'll get to this other thing. (Addressing Tom) What was your experience, as honestly as you can say?

T45 About -- some things she understood what I was trying to
say -- and in other things I think that I missed her in
that I didn't express myself, you know, the way that I
should have, but . . .

S46 I think it was more listening -- just to . . .

C47 You're saying, "I didn't help her as much as I should." .

T48 Probably not -- in explaining the situation -- of
course -- my wife she knew more about it, though . . .

C49 Sure! Sure!

T50 But . . .

C51 Well, some wives do and some wives don't.

T52 But she hit -- I think she hit the nail on the head when
she said that, you know . . .

C53 O.K. So then, you're really talking about -- this is just
in relation to your role -- you really thought almost
about reversing roles. You're saying, "I didn't help
her enough to make her a good helper." You're almost
saying that.

T54 Yes.

C55 O.K. Ann?

S56 Well, I thought I understood what he was saying. I
could feel fully his -- I would have thought he was
frustrated and discouraged as, you know, starting out --
he wanted to make this a real father and son communica-
tion deal and he felt that he couldn't think of a thing
to say to this child that would make the child talk or
make him want to talk -- in making conversation -- and
he was angry with himself or frustrated with himself for not being able to do this.

C57 Now, I know you felt similar kinds of things in relation to your own.

S58 Uh huh.

C59 Could you really feel that now or you could feel that in relation . . .

S60 Oh, yes! Oh, yes!

C61 You could experience just where he is?

S61 Um hum.

C62 O.K. One of the thoughts I had was to play that record back if that tape's good enough. I haven't listened to any of these yet. Would you like to hear it back?

S63 Uh huh.

C64 O.K. (plays tape back) Here are a few things that I wrote down -- just -- I don't think I really had to write them down but I did. I just said, "He tried to get through hard but he couldn't," and, "I had tried real hard." He wanted something more from this thing, and yet he didn't quite get it.

S65 Uh huh.

C66 I have a need to go beyond that, you know, that he really in a way hoped for so much more and then he raised the question that was raised -- you know, "If I love this kid and really want to enjoy him, can I set limits too?" And not put the other kids in a position of, you know,
"How's he getting all this special treatment?"

S67  Uh huh.

C68  And, you know, that in general, I think in the present situation you want to do so much for him. The personal things that I got if you cut it a little deeper — what I have written down here is that "I have so much love in me for this kid that if I only knew how to do it and if this kid will only let me give it to him." But that's cutting a little deeper. That's not the 3 that I'm asking for now, but it wasn't far off if you had to let it happen. I'm not far off there. It wasn't bad. Let me say that, in summary, it wasn't bad at all. But I think the thing that we're going to tune in on more and more here is not even a matter of just listening; it's a matter of hearing, and hearing's different from listening. First, we have to learn how to listen, then we have to learn how to hear.
APPENDIX R

A DIALOGUE USING CARL ROGERS' CLIENT-CENTERED APPROACH TO COUNSELING -- AN INTERVIEW WITH GLORIA
APPENDIX R

C1 Good Morning. I'm Dr. Rogers. You must be Gloria.

S2 Yes, I am.

C3 Won't you have this chair? Well now, we have half an hour together and I really don't know what we'll be able to make of it but I hope we can make something of it. I'll be glad to know whatever concerns you.

S4 Well, I'm, right now I'm nervous but I feel more comfortable the way you're talking in a low voice and I don't feel like you'll be so harsh on me. But, ah . . .

C5 I hear the tremor in your voice, so . . .

S6 Well, the main thing I want to talk to you about is, ah, I'm just newly divorced and ah, I had gone in therapy before and I felt comfortable when I left and all of a sudden now the biggest change is adjusting to my single life, and, ah, one of the things that bothers me the most is especially men and having men to the house and how it effects the children and . . .

C7 Hm-hm.

S8 Ah, the biggest thing I want, the thing that keeps coming to my mind that I want to tell you about is I have a daughter, nine, who at one time I felt had a lot of emotional problems. I wish I could stop shaking and, ah, I'm real conscious of things effecting her. I don't want her to get upset, I don't want to shock her, I want for her to accept me. And we're real open with one another, especially about sex. The other day she saw a girl who
was single but pregnant and she asked me all about it --
can girls get pregnant if they're single? And the
conversation was fine and I wasn't un-at-ease at all with
her until she asked me if I'd ever made love to a man
since I'd left her Daddy and I lied to her. And ever
since that it keeps coming up to my mind 'cause I feel so
guilty lying to her because I never lie and I want her to
trust me and I almost want an answer from you -- if it
will effect her wrong if I told her the truth or what.

And its this concern about her, and the fact that you
really aren't, that this open relationship has existed
between you and now you feel its kind of . . .

Yes, I feel that I have to be on guard about that because
I remember when I was a little girl and I first found
out that my mother and father made love, it was dirty
and terrible and I didn't like her anymore for a while
and I don't want to lie to Pammy either and I don't
know . . .

I sure wish that I could give you the answer as to what
you should tell her.

I was afraid you were going to say that.

'Cause what you really want is an answer.

I want to especially know if it would effect her if I was
completely honest and open with her or if it would effect
her because I lied. I feel like its bound to make a
strain because I lied to her.

She'll suspect that, or she will know something is not
I feel that in time she will distrust me, yes and also I thought, well, gee what about when she gets a little older and she finds herself in touchy situations. She probably wouldn't want to admit it to me because she thinks I'm so good and so sweet. And yet, I'm afraid she could think I'm really a devil and I want so bad for her to accept me and I don't know how much a nine year old can take.

And really both alternatives concern you -- that she might think you're too good or better than you really are, . . .

Yes.

And she might think that you're worse than you are.

Not worse than I am. I don't know if she can accept me the way I am. I think I paint a picture that I'm all sweet and motherly and I'm a little ashamed of my shady side too.

Hm-hm. Hm-hm. I see. It really cuts a little deeper if she really knew you, would she, could she accept you?

This is what I don't know, yes. I don't want her to turn away from me. And I don't even know how I feel about it because there are times when I feel so guilty; like when I have a man over, I even try to make a special set up so if I were ever alone with him the children would never catch me and that sort of thing.
'Cause I'm leery about it, and I also know I have these desires.

So it isn't only her problem or the relationship with her, it's in you as well.

In my guilt, Ya. I feel guilty . . .

What can I accept myself as doing . . . and ah . . .

Yes. Yes.

And you realize that you, the set-up, to make sure that you're not caught, or something. You realize that you are acting from guilt, is that it?

Yes. I would like to feel comfortable with whatever I do if I choose not to tell Pammy and truth to feel comfortable that she can't handle it and I don't. I want to be honest and yet I feel there are some areas that I don't even accept.

If you can't accept them, then how could you possible be comfortable in telling them to her.

Right.

And yet as you say, you do have these desires and you do have your feelings but you don't feel good about them, Right. And I have a feeling that you're just going to sit there and let me stew and I want more, I want you to help me get rid of my guilt feelings. If I can get rid of my guilt feelings about lying or going to bed with a single man, any of that, just so I can feel comfortable.

I guess I'd like to say, no, I don't want to just let you stew in your feelings but on the other hand, I also feel
that this is the kind of very private thing that I couldn't possibly answer for you but I sure as anything will try to help you work towards your own answer. I don't know whether that makes any sense to you but I mean it.

S36 I appreciate you saying that. You sound like you mean it. But I don't know where to go -- begin to know where to go. I thought that I had pretty much worked over most of my guilt but now that this is coming up, I'm disappointed in myself. I really am. I like it when I feel that no matter what I do, even when its against my own morals or my upbringing that I can still feel good about me. And now I don't. Like there's a girl at work who sort of mothers me and I think she thinks I'm all sweet and I surd don't want to show my ornary or de velish side with her. I want to be sweet and its so hard for me to -- this all seems so new again and its so disappointing.

C37 I get the disappointment that here a lot of these things that you thought you'd worked through and now the guilts and the feeling that only a part of you is acceptable to anybody else.

S38 Yes.

C39 That keeps coming out. I guess I did catch the real deep puzzlement that you feel as to what the hell shall I do, what can I do?

S40 Yes. And do you know what I can find doctor, is that everything that I start to do, impulse, it seems natural
to tell Pammy or to go out on a date or something, I'm comfortable until I think how I was effected as a child and the minute that comes up then I'm all hay-wire. Like, I want to be a good mother so bad; and I feel like I am a good mother but then there's those little exceptions. Like my guilts with working. I want to work, and it's so fun having extra money, I like to work nights; the minute I think I'm not being real good to the children, or giving them enough time, then I start feeling guilty again. Then that's when I'm, it's a, what do they call it? — a double-bind — that's just what it feels like. I want to do this and it feels right but after, all I want is to be a good mother and I want to be both. I'm becoming more and more aware of what a perfectionist I am. That's what it seems like I want to be so perfect. Either I want to become perfect in my standards or not have that need anymore.

Or I guess I hear it a little differently that what you want is to seem perfect. It's a matter of great importance to you to be a good mother and you want to seem to be a good mother even if some of your actual feelings differ from that. Is that catching . . .

Gee, I don't feel like I'm saying that, no. That isn't what I feel, really. I want to approve of me always but my actions won't let me. I want to approve of me.

All right. I'd like to understand that. You sound as though your actions are kind of outside of you. You want to approve of you, but what you do somehow won't let you
approve of yourself.

S44 Right. Like, I feel that I can approve of myself. Regarding, for example, my sex life. This is the big thing. If I really fell in love with a man and I respected him and adored him, I don't think I'd feel so guilty going to bed with him and I don't think I'd have to make up excuses to the children because they could see my natural caring for him, but when I have physical desire and I'll say, "Oh, well, why not?" and I want to anyways, then I feel guilty afterwards. I hate facing the kids, I don't like looking at myself, and I rarely enjoy it. And this is what I mean. If the circumstances would be different I don't think I'd feel guilty because I'd feel right about it.

C45 Ya. I guess I hear you saying, "If what I was doing when I went to bed with a man was really genuine and full of love and respect and so on, I wouldn't feel guilty in relation to Pam, I wouldn't. I really would be comfortable with the situation."

S46 Yes, that's right. And I know that sounds like I want a perfect situation but that's how I feel. And in the meantime, I can't stop these desires. I've tried that also. I've tried saying, "O.K., I don't like myself when I do that, so I won't do it anymore." But then I resent the children. Why should I let them stop me from doing what I want and it's really not that bad.
C47  I guess I heard you saying too, it's not only the children, you don't like it as well.

S48  I'm sure that's, I know that's it, probably even more so than I'm aware of, but I only notice it so much when I pick it up in the children and I also notice it in myself.

C49  And somehow, sometimes, you kind of feel like blaming them for the feelings you have and why should they cut you off from having a normal sex life?

S50  Well, a sex life I could say that's not normal because there is something about me that says that's not very healthy to just go into sex because you felt physically attracted or something or a physical need, so something about it tells me that's not quite right anyways.

C51  So you feel really that at times you're acting in ways that are not in accord with your own inner standards.

S52  Right. Right.

C53  But you were also saying a minute ago that you can't help that.

S54  I wish I could, that's it, and I can't. Now I feel like I can't control myself as well as I could before for a specific reason. Now, I can't. I just let go and there's too many things that I do wrong that I have to feel guilty for and I sure don't like that. I want you very much to give me a direct answer and I'm going to ask it and I don't expect a direct answer but I want to know, do you
feel that to me the most important thing is to be open and honest and if I can be open and honest with my children do you feel that it could harm them if, for example, I could say to Pammy, "I felt bad lying to you Pammy, and I want to tell you the truth now," and if I tell her the truth and she's shocked at me and she's upset, that that could bother her more. I want to get rid of my guilt and that would help me but I don't want to put them on her. Do you feel that that could hurt her?

C55 I guess, I'm sure this will sound evasive to you but it seems to me that perhaps the person you're not being completely honest with is you. Because I was very much struck by the fact that you were saying, "If I feel alright about what I've done, whether it's going to bed with a man or what, if I really feel alright about it, then I wouldn't have any concerns with what I would tell Pam."

S56 Alright. Now, I hear what you're saying, I want to work on accepting me then. I want to work on feeling alright about it. That makes sense then that will come natural and I wouldn't have to worry about Pammy. But when things seem so wrong to me and I have an impulse to do them, how can I accept that?

C57 What you'd like to do is feel more accepting toward yourself when you do things that you feel are wrong. Right?

S58 Right. And I feel like you're going to say, "Now, why do you feel that they're wrong?" And I have mixed feelings
there too. Through therapy I'll say, "Now look, I know
this is natural." Women feel, sure we don't talk about
it a lot socially but all women feel it is very natural.
I've had sex for the last 11 years and I'm of course going
to want it. But I still feel its wrong unless you're
really in truly in love with a man and my body doesn't
seem to agree so I don't know how to accept it.

C59 It sounds like a triangle to me. You feel that I, or
therapists in general, or other people, say its alright,
natural enough, go ahead. I guess you feel that your
body sort of lines up on that side of the picture but
something in you says that I don't like it that way, not
unless it's really right —

S60 Right. I have a hopeless feeling these are all the
things I sort of feel myself and I feel O.K. Now
what?

C61 You feel this is the conflict and its 'just insolvable and
therefore hopeless and here you look to me and I don't
seem to give you any help and . . .

S62 Right! I really know you can't answer it for me and I
have to figure it out for myself but I want you to
guide me or show me where to start or . . . so it won't
look so hopeless. I know I could keep living with this
conflict and I know that eventually they would work out
but I'd like feeling more comfortable with the way
I live and I'm not.
C63 One thing I might ask, what is it you wish I'd say to you?

S64 I wish you'd say to me to be honest and take the risk that Pammy is going to accept me. And I also have a feeling if I could really risk it with Pammy of all people, then I'd be able to say, "Here's this little kid that can accept me and I'm really not that bad. If she really knows what a demon I am and still loves me and accepts me, it seems that it would help me accept me more. It seems like it's really not that bad. I want you to say to go ahead and be honest but I don't want the responsibility that it would upset her. That's what I don't want to accept the responsibility for.

C65 You know very well what you'd like to do in your relationship; you would like to be yourself and you'd like to have her know that you're not perfect and do things that maybe even she wouldn't approve of and that you disapprove of it to some degree yourself. But that somehow she would love you and accept you as an imperfect person.

S66 Like I wonder if my mother had been more open with me maybe I wouldn't have had such a narrow attitude about sex. If I would have thought that she could be, you know, pretty sexy and ornary and devilish too; that I wouldn't look at her as being such a sweet mother that she could also be the other side. But she didn't
talk about that. Maybe that's where I got my picture, I don't know, but I want Pammy to see me as a full woman but also accept me.

C67 Hm. Hm. You don't sound so uncertain.

S68 I don't? What do you mean?

C69 What I mean is, you've been sitting there telling me just what you would like to do in that relationship with Pam.

S70 I would, but I don't want to quite take the risk of doing it unless an authority tells me that . . .

C71 I guess one thing that I feel very keenly is it's an awfully risky thing to live. You are taking a chance on your relationship with her. You're taking a chance on letting her know who you really are.

S72 Yeah. But than if I don't take the chance, if I feel loved and accepted by her, then I'm never going to feel good about it anyway.

C73 Uhm-hm. If love and acceptance of you is based on a false picture of you what the hell is the good of that? Is that what you're saying?

S74 Yeah. That's what I'm saying. Yeah, but I also feel there's a lot of responsibility with being a mother. I don't want to feel like I've caused any big traumas in the children. I don't like all that responsibility. I think that's it -- I don't like it -- feeling it could be my own fault.
I guess that's what I meant when I said life is risky. To take the responsibility for being the person you would like to be with her is a hell of a responsibility. A very frightening one.

And you know, I look at it two ways. I like to see myself as being so honest with the kids and really being proud of myself; though, that no matter what I would tell them or no matter how bad they might think. I was honest and down deep its going to be a much more wholesome relationship. And yet, you know, I get jealous of like when they're with their daddy. I feel he's more flip. He's not quite as real, he's not quite as honest. But, nevertheless, they see a sweet picture of their dad. You know, he's all goodness and I'm envious of that. I want them to see me just as sweet as they see him and yet I know he's not quite as real with them. So it seems I've got to swap the one for the other and I know this is really what I want the most, but I want some of that glory.

You sort of feel, "I want them to have just as nice a picture of me as they have of their dad; if he is a little phoney, then maybe mine will have to be too!" That's putting it a little too strongly.

That's what I meant. I know she can't have that neat a picture of me if I were honest. Besides I do feel I'm a little more ornary that their dad anyway. I like
to do more things that they disapprove of.

C79 Sounds as though you really find it quite hard to believe that they would really love you if they knew you.

S80 That's right. Ya know, that's exactly it. Before therapy, I would have definitely chosen the other area. I'm going to get respect from them no matter what -- even if I have to lie.

C81 I see. Hm-hm.

S82 Right now I know that's not true. And I'm not positive they'll truly accept me. Something tells me they will -- I know they will. But I'm not positive I want reassurance. I keep wanting these things.

C83 Well you're in kind of a no man's land of probably shifting from one point of view towards them to another. Boy, you'd sure like somebody to say, "That's right, you go ahead and do it."

S84 That's why I get encouraged when I read in a book from somebody I respect and admire that this is the right thing no matter what, honesty will win out. Well then, that keeps giving me confidence, well, by gosh then, I'm right. That . . .

C85 It's so damn hard to really choose something on your own isn't it?

S86 Which makes me feel very immature. I don't like this . . . I mean, I wish I were grown up enough or mature enough to make my decisions and stick by them. But I need somebody to help me out, somebody to push me.
C87 So you kind of reproach yourself for that I feel, what if I was anybody or if I was grown-up and mature enough to decide things like this for myself.

S88 Right. And take more risks. I wish I'd take more risks. I wish that I could just go ahead and be this and say however the children grow up, I've done my best. I didn't have to constantly have this conflict. I'd like in later years to say, no matter what you'd ask my kids I told you the truth. You may not have liked it but it was the truth. That, somehow, I can admire. I disrespect people that lie. So you see what a double-bind I am in. I hate myself if I'm bad, but I also hate myself if I lie. So, ah, that's accepting -- I want to become more accepting.

C89 I guess judging from your tone of voice, you sound as though you hate yourself more when you lie than you do in terms of things you disapprove of.

S90 I do. I do. Because this has really bothered me. This happened with Pammy about a month ago, and it keeps coming to my mind. I don't know whether to go back and talk to her about it or wait. She may have even forgotten what she asked me but . . .

C91 The point is, you haven't forgotten.

S92 I haven't, -- no, uhm -- uhm -- I haven't. And I'd like to at least be able to tell her that I remember lying and I'm sorry. I lied and it's been driving me buggy
because I did. Now I feel like that's solved and I really didn't solve a thing but I feel relieved.

C93  Uhm -- Uhm -- Uhm -- Uhm.

S94  I do feel like you've been saying to me, you're not giving me advice but I feel like you're saying you really want to. You know what patterns you want to follow, Gloria and go ahead and follow it. I sort of feel that backing up form you.

C95  I guess the way I sense it is, you've been telling me that you know what you want to do and yes I do believe in backing up people in what they want to do. That's just a little different slant than the way it seems to you.

S96  Are you telling me . . . ?

C97  You see one thing that concerns me is it's no damn good you're doing something that you haven't really chosen to do. That's why I'm trying to help you find out what your own inner choices are.

S98  But then there's also a conflict there because I'm not really positive what I want to do. The lying part yes, but I'm not positive what I want to do when I go against myself. Like when I bring a man to the house, I'm not quite sure I want to do that. If I feel guilty afterwards, I must not have really wanted to.

C99  I'm not sure which words to use but you don't like yourself or you don't approve of it when you do something
against yourself.

S100 You know, this is different. Now this kind of thing that we're talking about now -- it isn't just knowing whether you want to do something or not. If I want to go to work in the morning or if I don't want to go to work -- that's easy. But when I find myself doing something I cannot feel comfortable with, I automatically say, "If you're not comfortable, Gloria, it's not right; something's wrong!" All right now, what I want to ask you is how can I know what is the strongest? Because I do it, does that mean it's the strongest? And yet, if I disapprove, that's just part of the thing that's got to go along with it. See, it sounds like you, I'm picking up a contradiction. I'm not following.

C101 Sounds like you're dealing with a contradiction in yourself. Although what I heard you saying in part is the way you'd like it is when you feel really comfortable about what you're doing.

S102 Yes. And I have at times when I've made a decision. Now that seems right -- that seems perfectly right. No conflict. But then there are times that I do things that I feel uncomfortable with so that there is a conflict there. It's not the same at all. So, what I'm saying is, how do I know when I'm following my true feelings if I have conflicts afterwards or guilt afterward.

C103 I see. Because in the moment it may seem like your true
feelings.

S104 Yes.

C105 Uhm -- Uhm.

S106 Like if I'm starting to do it, O.K.

C107 Uhm -- Uhm. Uhm -- Uhm. But that really is tough when you feel comfortable in the moment about it but afterwards don't feel at all comfortable which course of action was really the one you should have followed.

S108 You know, the most outstanding thing. I don't know if you're following me when I say about this conflict. The one thing I know is I've wanted, for example, to leave my husband for quite a few years. I never did it. I kept thinking how nice it would be or how scary it would be but I never did it. And all of a sudden when I did, it felt right. I didn't feel mean toward him, I just knew this was the right thing to do. That's when I know when I'm following my feelings completely. I have no conflict there some unhappy things came from it but I still had no conflict. That to me is when I'm following my feelings and in everyday life the small little decisions, the small little things to do don't come out that clear at all. So many conflicts come with them. Is this natural?

C109 Although you're saying ... I expect it is. But, you're saying you know perfectly well the feeling within yourself that occurs when you're really doing something that's
right for you.

S110 I do. I do. And I miss that feeling other times. That's right away a clue to me.

C111 Uhm -- Uhm. You can really listen to yourself sometimes and realize this isn't the right feeling, this isn't the way I would feel if I was doing what I really wanted to do.

S112 But yet many times I'll go along and do it anyway. I'll say, "Oh, well I'm in the situation now, I'll just remember next time." I mention this word a lot when I'm in therapy and most therapists grin or giggle or something when I say utopia. But when I do follow a feeling and I feel this good feeling inside me that's sort of utopia. That's what I mean. That's the way I like to feel, whether it's a bad thing or a good thing, but I feel right about me.

C113 I sense that in those Utopian moments you really feel kind of whole and all in one piece.

S114 Yes.

C115 Uhm -- Uhm.

S116 Yes. It gives me a choked-up feeling when you say that because I don't get that as often as I'd like. I like that whole feeling -- that's real precious to me.

C117 I expect none of us get it as often as we'd like, but I really do understand that. That really does touch you doesn't it.
S118 Yes. And you know what else I was just thinking. I feel dumb saying it. All of a sudden I feel as I'm talking to you. Gee, how nice I can talk to you. I want you to approve of me and I respect you but I miss that my father couldn't talk to me like you are. I mean, I'd like to say, "Gee, I'd like you for my father." I don't know why that came to me.

C119 You look to me like a pretty nice daughter. But you really do miss the fact that you couldn't be open with your own dad.

S120 Yes. I couldn't be open. I want to blame it all on him. I think I'm more open that he would allow me. I mean, he would never listen to me talk like you are and not disapprove or not lower me down. I thought of this the other day. Why do I have to be so perfect? I know why. He always wanted me to be so perfect. I always had to be better. I miss that.

C121 You're just trying like hell to be the girl he wants you to be.

S122 At the same time rebelling. Like I almost gloated writing him a letter the other day telling him I'm a waitress which I expected him to disapprove of. I go out at night but I almost gloated hitting him back like. Now, how do you like me. And yet I really want acceptance and love from him. I mean, I know he loves me but I...

C123 So you slap at him and say this is what I am now see?
Yes. You raised me. How do you like it? But do you know what I think I want him to say? I know this was you all along honey and I really love you.

I guess you really feel badly, that you think there's very little chance he'll say that.

No, he won't. He doesn't hear. I went back home to him about 2 years ago really wanting to let him know I loved him although I've been afraid of him. He doesn't hear me. He just keeps saying things like, "Honey you know I really love you. You know I've always loved you." And he doesn't hear me.

He's never really known you and loved you and this sometimes is what brings the tears inside.

I don't know what it is . . . you know when I talk about it it feels more flip. If I just sit still a minute it feels like a great big hurt down there. I feel cheated.

It's much easier to be a little flip because then you don't feel that big lump inside that hurt.

Uhm -- Uhm. And again that's a hopeless situation. I've tried working on it and I feel it's something I just have to accept. My father isn't the type of man I'd really like. I'd like somebody more understanding and caring. He cares but not in a way that we can cooperate on -- communicate.

You feel permanently cheated.
S132 Uh -- Uh. That's why I like substitutes like, like I like talking to you and I like men that I can respect -- doctors. And I keep sort of, maybe, underneath feeling like we're real close you know, and its sort of like a substitute father.

C133 I don't feel it's pretend.

S134 Well, you're not really my father.

C135 No, I meant about the real close business.

S136 Well, see I sort of think that's pretending too because I can't expect you to feel very close to me -- you don't know me very well.

C137 Well, all I can do is what I am feeling. That is I feel close to you in the moment.
APPENDIX S

A DIALOGUE USING FREDERICK PERLS' GESTALT THERAPY APPROACH TO COUNSELING --
AN INTERVIEW WITH GLORIA
APPENDIX S

S1 By the way, I'm scared.

C2 Did you say you're scared? But you're smiling. I don't understand how you could be scared and smile at the same time.

S3 And I'm also suspicious of you. I think you understand very well. I think that you know that when I get scared I laugh or I kid to cover up.

C4 You do have stage fright.

S5 I don't know. I'm mostly aware of you. I'm afraid you're going to have such a direct attack. You're going to get me in the corner and I'm afraid of it. I want you to be more on my side.

C6 You say if I get you in a corner and you put your hand on your chest. Is this your corner?

S7 Well, its like ... ya. Like I'm afraid, you know.

C8 Where would you like to go? Can you describe the corner you'd like to go to?

S9 Ya. Ah, its back in a corner where I'm completely protected.

C10 Where you would be safe from me.

S11 Well, I know I wouldn't really. But it feels safer, yes.

C12 What made you away in this corner and you're perfectly safe now. What would you do in that corner?

S13 I'd just sit.

C14 Just sit?

S15 Ya.
Now how long would you sit?

I don't know but this is so funny as you're saying this, this reminds me of when I was a little girl. Every time I was afraid, I'd feel better sitting in a corner.

O.K. Are you a little girl?

No, but it's the same feeling.

Are you a little girl?

This feeling reminds me of it.

Are you a little girl?

No. No. No.

Well, at last. How old are you?

30.

Then you're not a little girl.

No.

O.K. So you are a 30 year old girl who is afraid of a guy like me.

Well, I don't even know if I'll, I do know I'll be afraid of you -- I get real defensive with you.

Now what can I do to you?

You can't do anything but I can sure feel dumb and feel stupid for not having the right answers.

Now what would it do to you to feel dumb and stupid?

I hate it when I'm stupid.

What would it do to you to be dumb and stupid? Let me put it like this, what would it do to me if you would play dumb and stupid?

That makes you all the smarter and all the higher above me.
S51 Yes, sir! I most certainly am not being phony. I will admit this, its hard for me to show my embarrassment. I hate to be embarrassed but boy, I resent you calling me a phony. Just because I smile when I'm embarrassed or I'm put in a corner doesn't mean I'm a phony.

C52 Wonderful. You didn't swear for the last minute.

S53 Well, I'm mad at you. I . . .

C54 That's right. You didn't have to cover up your anger with your smile. In that moment, in that minute, you were not a phony.

S55 At that moment, I was mad though, I wasn't embarrassed.

C56 When you're mad, you're not a phony.

S57 I still resent that. I'm not a phony when I'm nervous.

C58 Again.

S59 I want to get mad at you. I . . . I . . . I . . . Do you know where I want you?

C60 I! I! I! I!

S61 I want you on my level. So I can pick on you just as much as you're picking on me.

C62 O.K. Pick on me.

S63 I have to wait until you say something that I can pick on that I . . .

C64 What does this mean? Can you develop this meaning?

S65 Its a . . . I can't find words. I want to . . .

C66 Develop this as if you were dancing.

S67 I want to start all over again with you.

C68 O.K. Let's start all over.
Then I would really have to look up to you because you are so smart. Ya.

C36 Oh ya. And part of me got up and left.

S37 No. I think you can do that all by yourself.

C38 I think the other way around. If you play dumb and stupid you force me to be more explicit.

S39 That's been said to me before but I don't buy it. I don't believe . . .

C40 What are you doing with your feet now?

S41 Wiggling them. I'm afraid you're going to notice everything I do.

C42 Don't you want me to?

S43 I want you to help me become more relaxed, yes. I don't want to be so defensive with you. I don't like to feel so defensive. Ah . . . You're acting like, you're treating me as if I'm stronger than I am and I want you to protect me more and be nicer to me.

C44 Are you aware of your smile? You don't . . .

S45 I know you're going to pick on me.

C46 You're a phony.

S47 Do you believe, are you meaning that seriously?

C48 Ya. You see you're creative, you're laughing, you giggle and you squirm -- it's phony. You're putting on a big performance for me.

S49 Oh, I, I resent that very much.

C50 Can you express this?
I know what corner I'd like to put you on. I'd like to ask you a question because I have a feeling you don't like me right off the bat and I want to know if you do.

Can you now play Fritz Perls not liking Gloria? What would he say?

He'd say that she is a phony for one.

Say, "you are a phony."

You're a phony, and you're a flip little girl and you're a show-off.

What would Gloria answer to him?

I know what I'd answer. I'd say I think you are too.

Now say this to me, tell me what a phony I am.

Well, I'm . . .

Say, "Fritz, you're a phony."

Well, phony is not quite the right word but its more like a show-off.

A show off?

Like you know all the answers.

Ya.

And I want you to be more human and that doesn't seem very human to me.

Do you know all the answers?

Right away you find out how I'm kicking my feet and why am I doing like this. Why are you doing like that?

Well, dear, I've got eyes. I can see you kicking your feet. I don't need a scientific computor to see that
you're kicking your feet. What's big about that? You don't need to be wise to see that you're kicking your feet.

S87 I know but it seems like you're trying to find some reason for it.

C88 I don't. Its your imagination.

S89 O.K. I know what I'd like from you. Can I tell you what I'd like from you?

C90 Ya.

S91 I'd like you to be aware that I'm kicking my feet, to be aware that I'm giggling when I'm really nervous and accept it rather than putting me on the defensive having to explain it; I don't want to have to explain why I'm doing these things.

C92 Did I ask you to explain them?

S93 You said why am I or what am I doing?

C94 No. I said. . .

S95 Well, what am I doing you said.

C96 That's right. Kicking your feet. I didn't ask you to explain it. Its your imagination. Its not this Fritz. Its the Fritz of your imagination. There's a big difference.

S97 Sigh.

C98 Now, do this again.

S99 Sigh.

C100 Again.

S101 Sigh.
C102 How do you feel now?
S103 I don't know.
C104 Playing stupid?
S105 I'm not playing stupid. I don't know the right answer.
C106 You see, I don't know if this is playing stupid.
S107 Sigh.
C108 You did something with your hair there. Is by chance there something in my hair that you object to?
S109 No.
C110 No. O.K.
S111 No, but your hair and your features go along with the feeling I had about you earlier. I had a feeling like I'd be afraid of you and you're the type of person that seems like you demand so much respect and so . . .
C112 Fritz I demand so much respect that is what you just saw?
S113 Well, you know how smart I am. I know more about psychology than you do Gloria. So, anything I say of course is right.
C114 Can you say the same as Gloria? Something similar as Gloria? Do that same act as Gloria. I demand respect because . . .
S115 I don't know.
C116 You don't know?
S117 No I don't. I identify it with my father but not me. I don't feel I demand respect.
C118 You don't demand respect.
S119 No. As a matter of fact, I'd like more. I'd like you to
respect me more.
C120 Now you see? So you demand respect.
S121 Alright, ya. Yes, as a matter of fact if I could demand respect from you, I would.
C122 Do it! What's preventing you, except yourself?
S123 'Cause I feel if I get myself out on a corner you're going to let me just drown. You're not going to help me one bit and I know that I can't quite come up to standards with you.
C124 What should I do when you're in a corner?
S125 Encourage me to come out.
C126 Oh. You don't have enough courage to come out by yourself. You need someone to pull the damsel in distress out of her corner.
S127 Yes.
C128 So anytime you want somebody to pay attention to you, you crawl into a corner and wait until rescue comes.
S129 Yes. That's exactly what I'd like.
C130 And this is what I call phony.
S131 Pardon me?
C132 This is what I call phony.
S133 Why is it phony? I'm admitting to you what I am. How is that a phony?
C134 That is a phony. . .
S135 Oh . . .
C136 Because its a trick, its a gimmick to crawl into a corner and wait until somebody comes to your rescue.
S137 I'm admitting it. I know what I'm doing. I'm not being phony. I'm not pretending I'm brave. I resent that. I feel like you're saying unless I come out openly and stand on my own I'm not a phony. Balogna! I'm just as

C138 Alright.

S139 I'm just as real sitting in that corner as I am out here all by myself.

C140 But you're not sitting in that corner.

S141 Not now. And besides that, it's like passing judgment when you call me phony. I just hate that anyway.

C142 Now we're getting somewhere. I call anybody phony who puts on an act. And if you like somebody and you want to meet this person to go to this person and tell them I would like to meet you I would call not phony. But if you cautiously go into that corner, wait to be rescued, this I call phony.

S143 I still think you're judgmental. You know what I have a feeling you've never felt this way in your life, you feel so secure that you don't have to feel, anybody that does something like this, you're going to pass judgment on they're being a phony -- well, I resent it.

C144 Good. Now play Fritz passing judgment.

S145 You are, you're sitting up there in your big old chair.

C146 I am Fritz. I pass judgment. Pass judgment on me now.

S147 I don't feel close to you at all Dr. Perls. I feel that's phony. I feel like you're playing one big game.

C148 What? Sure we're playing games but in spite of the games
I think I have touched you now and then. I think I have helped you when I called you a phony.

S149 Well of course you did.

C150 And I think its a good sign. That's the way you feel now?

S151 I don't know. All I know is when somebody, when I feel the way I feel with you right now, its like you don't have feeling.

C152 Alright. Now, accentuate this -- what you just did.

S153 I can't. I can't. I want to laugh. I'd like you to be younger than me so I could really scold you.

C154 How old must I be?

S155 My age. 30.

C156 Good. I'm 30 now. Imagine myself.

S157 O.K. Don't be so cock-sure of yourself. Don't think you're so doggone smart. Don't be so proud because you've never been in the corner. You can be just as big a phony parading around like you're so damn smart and you know all the answers, as much as me sitting in my corner. Oh, and I like the feeling of you being younger. I'd like to embarrass you.

C158 Embarrass me.

S159 You wouldn't get embarrassed. You seem unaffected.

C160 Tell me. Embarrass me. How old or ugly I am.

S161 You don't look old and ugly. You look distinguished.

That's all the more on your side if you look distinguished. That's more on your side too.
C162 Well, Gloria. Can we say this one thing? We have quite a good fight.

S163 No. I don't think you're fighting with me.

C164 But I've had to argue out quite a bit.

S165 Well, I'm mad at you.

C166 Wonderful.

S167 But you seem so detached. You don't seem to care that I'm mad at you. I feel like you're not recognizing me at all. Dr. Perls -- not a bit.

C168 This is quite true. Our contact is much too superficial to be involved in caring. I care for you as far as, let's see, you are right now my client, I care for you as far as a like, like, an artist. Bring something out which is hidden in you -- this is care.

S169 Well, I'd like you to, I'd like to feel that there's some, its frustrating. If I were to leave you right now and not see you again, it would frustrate me to feel like there hadn't been more contact. I feel completely out of contact with you. Like I'm talking to the baby who doesn't understand me or something like that. I don't feel like we're a bit in contact and so, that frustrates me. That bothers me more than being angry with you. I'd rather we were angry and fought than to have no contact. Ya. This reminds me of when my husband and I used to fight. He sits there and he listens but he's not even aware of how much I hate him and how mad I am at him. I'd rather, you know, I'd rather effect you -- you to really hate me
or something. And I feel like you're purposely staying out of contact with me.

C170 How should I be? Give me a fantasy. How could I show you my concerns?

S171 I can't say in words. I know the feeling. I'd say on you but I can't say. Its just a feeling, like, I don't know. Its like I want you to respect me more as a human being, that I've got feelings.

C172 Now we come back to the beginning. So you want respect.

S173 Yes I do. I do. This is a different kind of respect than I would want the first time.

C174 But you want, you need respect.

S175 Ya.

C176 I respect you so much as a human being that I refuse to accept the phony part of yourself and I trust myself to be genuine about it. Right now the last few minutes you have wanted to be genuine. You are not playing anymore. I could see you were really hurting.

S177 Well, I don't feel I've got a right when I don't like somebody or I disagree with what somebody is doing, if I should respect them if they are above me, they are superior to me. I don't feel I've got a right to really really tell you how mad I am at you.

C178 That's garbage. You are not chicken, you are getting pecked to your corner. Quack, Quack.

S179 Well, that's the way I feel. That's the way the safe corner feels to me.
C180 Now go back to your safe corner because we are to part very soon and stay in your safe corner. You came out for a moment, you merely met me, could get a little bit angry with me, now go back to your safety.

S181 I feel like you're telling me the only way you respect me as a human being if I'm aggressive and forceful, and strong. You know, I'll bet you couldn't even accept my, I'd be scared to death to cry in front of you. I feel like you'd laugh at me and call me a phony. I feel like you don't accept my weak side. Only when I'm yelling back at you or hollering at you.

C182 You mustn't cry in my presence.

S183 Well, I wouldn't even give you the satisfaction.

C184 Say this again.

S185 No.

C186 Say this again.

S187 I'll try not to. I'll try not to cry in front of you or show my weak spots for fear you'd jump on me again.

C188 Do you know that your eyes are moist?

S189 I'm aware that I feel more chokey, yes. I feel that ... 

C190 Could you choke me?

S191 Pretend, but not for real.

C192 Why not for real?

S193 Well, because I don't hate you that much.

C194 Do you want to choke me? Do you want me to choke you so you don't cry?
S195 I'd like to, if I'd like to choke you it would be to make you cry. I'd like to see you weak. I'd like to see you hurt and vulnerable.

C196 What would this do for you?

S197 Make me feel like I have more of a right to be here. You wouldn't jump on me so quick.

C198 Would you jump on me if I would cry?

S199 No. Uh-uh.

C200 But I would jump on you if you would cry? Yes?

S201 No. I'm not sure of it.

C202 Hm-hm. What would you like me to do if you were to cry?

S203 I . . .

C204 You're smiling. You're smiling something awful.

S205 Because I've got two feelings. I was going to say, I'd want you to love me. But then I thought, no, I don't want to.

C206 What's your objection?

S207 I'd be scared to be too close to you.

C208 Now we're getting somewhere. First, you want to be close to me. Now you're afraid to be too close.

S209 That is what I'm saying, but . . .

C210 That's right. Now we've got two points of your existence.

S211 But they're two both, I mean emotionally, not physically.

C212 But you can't do one without a person. There is apparent trouble between the two extremes.

S213 I do. You know what I'm thinking. When I am really hurt and really upset about something and I want someone to
love me like my girl friend will do it a lot, and she'll come up to hug me, I don't, I don't want it.

C214 Exactly. You see, that's what I'm talking about. You cannot sustain contact. O.K. let's listen to you're wish. What are you afraid if you get too close to your girl friend, if you let her hug you?

S215 The only thing I'm aware of is like when I perspire, it embarrasses me that she'll feel how wet I am and that she'll hold my body up close. I don't know.

C216 Are you aware of your facial expression? One of disgust?

S217 Yes, I am.

C218 Do this more.

S219 Its icky. Its just icky. I can just feel it. I don't like it.

C220 Can you say this to me, "Fritz, you're icky."

S221 No.

C222 No? What's so difficult here?

S223 'Cause I feel like if you really believe me that would hurt your feelings.

C224 Oh. You mustn't hurt my feelings.

S225 Well, . . .

C226 I thought I was so indifferent, is what you said, before that you thought nothing could touch me. Now you suddenly discovered a way to touch me. Isn't it?

S227 Well, you know what I believe. I believe you're the type of person sort of like me you'd act like it wouldn't hurt your feelings but it would. You act strong but
you're soft and vulnerable inside too. I think your feelings could be hurt, sure. But I don't think you'd show it freely.

C228 What would I do? How would I conceal my feelings?

S229 By turning it back on me. By saying, "Now, what did you get from that, Gloria?" You'd turn the whole thing back on me instead of showing how hurt you were.

C230 Now can you say this to Fritz, "What did you get out of this Fritz?" Say this to me.

S231 What did you get out of what?

C232 Just say it, just you say this.

S233 Sure, I know what you'd get out of it. If I said, "what did you get out of this Fritz?" you'd say, "nothing, it didn't bother me. It was you that did it" You still wouldn't let me know you were hurt but I know what it would be if you told your true feelings. You didn't want to show your hurt so you covered it up. Same way with me in the corner.

C234 Now if I would cry, what would you do with me?

S235 You wouldn't be so superior to me. You would be more vulnerable and I could pacify you and make you feel better.

C236 You could help me.

S237 Yes.

C238 And I could be the baby.

S239 Yes. Yes. I'd like that. You'd be more on my level. I wouldn't have to feel so dumb with you.

C240 The other way around you would have to be my baby. If you
would cry you'd like to play the baby and be comforted and poor thing.

S241 Well, I'd like that too.

C242 Well, I'll tell you something, Gloria. I think we came to a nice closure. We came to an understanding. I think we've finished this situation, alright?

S243 Alright.
APPENDIX T

LETTER TO DR. GERARD EGAN
March 11, 1980

Dr. Gerard Egan
Department of Psychology
Loyola University of Chicago
Chicago, Illinois 60611

Dear Dr. Egan,

It may appear presumptuous on my part to be writing you with the request I have. However, I feel confident that it will be well received. I have read many of your texts and have enjoyed them. You have influenced me to include your writings in the research for my dissertation. I am doing a rhetorical analysis of humanistic counseling theory and practice in my dissertation. I am seeking to arrive at a model of critical inquiry for the counseling situation and hopefully be able to broaden it to include all interpersonal communication.

My dissertation prospectus had been approved by my committee. I am writing you to ask for your assistance. Part of my research requires that I have transcriptions of demonstration tapes for my analysis. In analyzing these tapes I hope to arrive at a model of critical investigation to be merged with the model arrived at through the investigation of the theoretical perspective of Carl Rogers, Albert Ellis, Fritz Perls, Robert Carkhuff, and you. If you have any transcriptions available for me to use please forward them to me. They will be returned upon completion of my study. If you do not have transcriptions, perhaps you have training tapes available. If you could lend them to me for a short period of time, I would transcribe them and return them to you in their original condition.

I appreciate any consideration you can give my request. Your cooperation and assistance will be duly noted in my dissertation. I would like to send a copy of my dissertation to you upon completion of my degree.

I look forward to hearing from you in the near future considering my unusual request.

Sincerely,

Lawrence W. Hugenberg
Doctoral Candidate
APPENDIX U

DR. EGAN'S RESPONSE TO INQUIRY
March 29, 1980

Lawrence W. Hugenberg  
Department of Communication  
Ohio State University  
Columbus, Ohio 43210

Dear Lawrence:

I have just returned from two weeks of travel and found your letter waiting for me.

I am sorry to have to disappoint you, but I have neither transcriptions nor tapes. I have tended to let students use tapes already available.

I have often thought of doing tapes, but the press of other work seems to have diverted me. I am presently doing a complete revision of The Skilled Helper and its workbook.

Sincerely yours,

Gerard Egan, Ph.D.  
Professor, Psychology

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APPENDIX V

COUNSELING DATA FOR ANALYSIS AND TESTING THE CRITICAL MODEL
APPENDIX V

In the second interview, the client looked back at her early life, considered her family and school experiences, and guessed at how she must have felt — "I must have been afraid, I guess I was shy."

In the third interview, the client still looked back, specifically at her relation to her parents and sisters during childhood, this time remembering her feelings. After the interview, she took the appointment slip offered her and looked at it silently for a minute. She said, "I still can't believe that you are willing to see me again. How can I be worth your time?"

In the fourth interview, she began to report recent events, and intense feelings experienced in connection with them. Her sister blamed her for spoiling an occasion they had shared and the parents sided with her sister.

S 3 Oh! And when . . . that's all I needed. They kept repeating this about two or three times. And we took my folks home and I blew. I haven't spoken to my parents the way I did since . . . for a long time. But I said . . . I really blew up then and I said, 'If you're going to,' . . . I said, 'you can blame me for what I do, but don't blame me for what someone else does. She's old enough to make up her own
mind. . . .' Well, I was really . . . it hit me down deep. And afterwards I told [husband] that if I was searching for a way to find out about the past, that did it, cause that just . . . that knocked right down into me. Because to me it wasn't just a little insignificant thing, but it typified every thing that had been done in my lifetime in my parents' attitudes toward my sister and me. It really got down in there.

C 3 That really struck so deeply it just brought out all the things you've been feeling now. You really blew.

S 4 Oh, boy! And to me . . . I mean my parents just going right along with her . . . I mean, she's old 'enough to make up her mind what she really wants to do. And to come down and say a thing like that -- that really annoyed me. But for that I could pass it off as ignorance. I said, 'Don't blame me; you did what you wanted to do.' And to her . . . I told her that. Then my parents started with this business of, see? If you would have gone up there [sister] would have done it. And this is it; my sister's word was always it.

C 4 That's . . . that's how its been -- that's the end, huh?

S 5 I mean, my sister's word -- whatever she did -- went. And this feeling that came into me was just the
feeling that I remember as a kid. That sometimes I remember feeling, 'I'm right, I know I'm right.' And yet they would just . . . they would always see her.

C 5 And this is exactly what I've been through so many times before.

S 6 Absolutely. I just . . . 'cause the feeling just welled inside of me. I hadn't felt this because the occasion hasn't . . . has never come up before since I've, you know, been at home . . . since I was at home and since I was . . . and this is the first time something like that happened. And it brought back all those feelings -- that constant feeling that was within me. I just . . . I said to [husband] afterwards, I said, 'I'm glad it happened because it gave me a really . . . a good chance to see.' I mean I was saying it before, but this time I really felt it. And is it any wonder that I felt so darn lousy when this was the way it was, that they would . . . they would give me . . . they did me a dirty deal plenty of times. And conversely, I was no angel about it; I realize that. But . . .

C 6 And this is it. This is just what I've been talking about, and no wonder I've been feeling lousy because look how they treated me. And I've . . . I'm no
wonderful person in reaction to that kind of treatment.

S 7 That's right.

Mrs. Teral had begun to be aware of her emotions, to express them, and to understand her experience -- even to take responsibility for her part in it. Next she declared that she had been denied the chance to think independently.