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A CRITICAL EVALUATION OF THE NONDIRECTIVE METHOD OF COUNSELING AS IT RELATES TO THE WORK OF THE PASTORAL COUNSELOR, WITH SUGGESTED ADAPTATIONS

A Thesis

Presented to

the Faculty of Asbury Theological Seminary

In Partial Fulfillment

of the Requirements for the Degree

Master of Theology

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by

David Paul Smith

February 1953

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A Dissertation Submitted to the
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Major Subject: Pastoral Work

Approved:

H. C. Morris
In Charge of Major Work

J. H. Whitworth
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CHAPTER I

INTRODUCTION

I. THE WRITER'S INTEREST

It was during the spring of 1950, while studying a course in Seminary entitled "Pastoral Counseling," that the writer first came into contact with the nondirective theory of psychotherapy. One of the books assigned for collateral reading was Carl Rogers' Counseling and Psychotherapy. This proved to be one of the most stimulating and controversial books assigned for study.[1]

In the fall of 1950 the writer enrolled in a class entitled "Orientation to Clinical Pastoral Counseling" which met on Mondays at the Lexington, Kentucky Veterans' Administration Hospital under the direction of Chaplain Harry W. Alexander. During a full year of three quarter-terms, the class attended lectures and counseled with psychotic patients under clinical conditions. The orientation of the psychiatrists, clinical psychologists, social workers, and chaplains was not that of the nondirective theory at that time.

In the fall of 1951 the writer, then employed as

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[1] Carl R. Rogers, Counseling and Psychotherapy (New York: Houghton Mifflin Company, 1942), 450 pp.

full-time chaplain at Eastern State Hospital (mental), again enrolled in the same course for advanced study in counseling. A new clinical psychologist, A. A. Kramish, had joined the staff, and he participated in the orientation lectures. Dr. Kramish, having studied under Carl Rogers and himself being a nondirective therapist, lectured on client-centered therapy and conducted discussions of the theory with the aid of hypothetical interviewing situations in mimeographed form and one electrical recording of an actual interview. Again the interest of the writer in the nondirective method was stimulated and considerable discussion was precipitated among the student chaplains. It became evident to several members of the class that the nondirective method of counseling was in some respects a decided improvement over other methods of counseling in gaining rapport and in developing insight, and several of the students experimented with it, reporting varying degrees of success. Some expressed their inability to adapt their thinking, feeling, or practice to the theory and doubted whether its basic tenets were in keeping with their goals as religious counselors or with their ideas of the ministry and philosophy of life. Adding to their uncertainty was the fact that some members of the staff, while respecting their nondirectively-oriented colleague, were sharply critical of the nondirective method

from a professional standpoint.

Again in the fall of 1952 the writer was associated with Chaplain Alexander and some of the other staff members at the Veterans' Administration Hospital, this time as director of the course, and he requested that Dr. Kramish discuss the nondirective theory and illustrate his lectures with electrical recordings of clinical interviews. Because of the evident success achieved by Kramish in the intervening months in counseling with psychotic patients, respect for client-centered therapy in the hospital was at a new high. The writer experienced considerable ambivalence toward the nondirective method, admiring the apparent results which were often obtained, but reacting unfavorably to certain theoretical aspects, particularly in their relation to the work of the pastoral counselor. Out of this growing ambivalence came the interest in further study which has led to this thesis.

II. THE PROBLEM

Statement of the problem. The purpose of this study is (1) to show rather fully the basic hypothesis of the nondirective theory of psychotherapy, and to set forth the development of the theory into a method of counseling; (2) to show its relationship to the goals, hypotheses, and basic philosophy of the religious counselor, attempting to

determine the degree of its compatibility with them; (3) anticipating some degree of incompatibility, to point out constructively some features of the nondirective method of counseling which might be incorporated into an eclectic method more suitable to the purposes and hypotheses of the pastoral counselor; and (4) to set forth several examples of attempts at formulating eclectic pastoral methods.

Importance of the study. Many studies are undertaken for purely historical reasons, long after the matter under discussion has ceased to have a vital relationship to the present. This is not true in this study, for nondirective counseling is a comparatively recent development in the field of psychotherapy and is currently in the experimental stage. It has been hailed by some pastoral counselors and institutional chaplains as an effective method for their work, and it has been justified by some on theological grounds, particularly because of its stress on respect for human personality and the autonomy of the individual. These claims have not gone unchallenged, however, and theological schools of thought already in conflict have clashed anew in discussion of the new counseling. Because this is still a live issue and bids fair to remain alive for some time to come, the study has been deemed of sufficient importance to become a matter for research.

Present status of the problem. While discussion has been general and considerable, very little has been committed to print on the subject. The July, 1948 issue of the Journal of Clinical Psychology was devoted to a critical review and evaluation of nondirective therapy, but from the viewpoint of the clinical psychologist rather than the Christian pastor.[2]

Writing on the subject of pastoral counseling before the annunciation of the nondirective theory were J. Sutherland Bonnell whose book, Pastoral Psychiatry, was published in 1938, and Rollo May, who gave The Art of Counseling to the religious counselor in 1939.[3] Both of these authors stressed certain attitudes and practices which have been held by nondirective counselors in common with counselors of almost every orientation.

In 1942 Carl Rogers published his book, Counseling and Psychotherapy, formally setting forth nondirective counseling as a method of therapy.[4] He followed his book

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[2] Journal of Clinical Psychology, Monograph Supplement No. 4, July, 1948.

[3] J. Sutherland Bonnell, Pastoral Psychiatry (New York: Harper and Brothers, 1938), 237 pp; Rollo May, The Art of Counseling (Nashville: Abingdon-Cokesbury Press, 1939), 247 pp.

[4] Carl R. Rogers, op. cit.

with a pamphlet, A Counseling Viewpoint, in 1945.[5] That same year a Catholic writer, Charles A. Curran, discussed at length the nondirective theory and its philosophical implications in his book, Personality Factors in Counseling.[6] In 1946 Carl Rogers and John Wallen jointly published a small book containing a concise presentation of the nondirective method with pointed illustrations and discussions, Counseling with Returned Servicemen.[7] The latest work of significance to be published, Client-Centered Therapy, appeared in 1951.[8] In it Rogers incorporated the findings of research conducted by many nondirective counselors, modifying some of his earlier views and broadening the application of the theory. He restricted its use rather pointedly by references to its humanistic principles, specifically questioning the psychological ability of many religious counselors to adopt it.

Among the few to commit their criticisms to writing

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[5] Carl R. Rogers, A Counseling Viewpoint (New York: Commission on Religion and Health, The Federal Council of the Churches of Christ in America, 1945), 22 pp.

[6] Charles A. Curran, Personality Factors in Counseling (New York: Grune and Stratton, 1945), 287 pp.

[7] Carl R. Rogers and John L. Wallen, Counseling with Returned Servicemen (New York: McGraw-Hill Book Company, Inc., 1946), 159 pp.

[8] Carl R. Rogers, Client-Centered Therapy (New York: Houghton Mifflin Company, 1951), 560 pp.

for publication was Dr. Orville S. Walters, writing in The Pastor in 1948.[9] He took issue with the nondirective school on theological and religious grounds. Others, writing in Pastoral Psychology in 1952, questioned its universal application and expressed a growing concern that it might come to be regarded as a criterion of pastoral counseling. Among those who wrote in this vein were Leland Foster Wood, Russell Becker, Fallaw Wesner, Herbert D. Lamson and David R. Mace.[10]

The only study known to this writer which actually attempts the sort of evaluation proposed in this study was begun after the decision was made to enter upon this work and appeared in the Asbury Seminarian in 1953.[11] The author, Orville S. Walters, is a practicing physician and an ordained minister in the Free Methodist Church of North America. His is the most complete and pointed, as well as the most learned, criticism to be published from the pastoral point of view.

The original justification for this study was that

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[9] Orville S. Walters, "Varieties of Spiritual Malpractice," The Pastor, pp. 14, 15, June, 1948.

[10] Cf. "The Consultation Clinic," Pastoral Psychology, 24:52-8, May, 1952.

[11] Orville S. Walters, "The Minister and the New Counseling," The Asbury Seminarian, pp. 19-33, Winter, 1953.

no one else had attempted a formal evaluation of nondirective therapy from the viewpoint of the Christian minister as it applies to pastoral practice. The present justification is that Walters' work, while scholarly and concise, is not as complete as this study, nor does it set forth ideas for eclectic methods of counseling modifying and adapting nondirective principles and techniques.

III. PROCEDURE AND DEVELOPMENT

Sources of information. The contemporary nature of this inquiry and the newness of nondirective therapy have made it possible to use very recent materials. In fact, it is because opinion among ministers has not as yet crystallized that resource materials are as limited as they are. Most of the writings setting forth the nondirective method are the work of Rogers himself, the most recent book having been published in 1951. Several instructors in pastoral counseling have made references, favorable and unfavorable, to the work of Carl Rogers and his colleagues, and these references have been taken into account. Professional journals, both psychological and religious, have been consulted, as well as certain literature published in pamphlet form by the Commission on Religion and Health of the Federal Council of the Churches of Christ in America. All of the sources used appear in the Bibliography and in

the footnotes to be found on the pages of this study.

Organization and development. In order to emphasize the fact that this study is made from a certain bias, a certain point of view, the writer has devoted considerable space to an examination of the role of the pastor and of his task as counselor. This appears in Chapter II, following this Introduction. The third major division is devoted to a careful study of the nondirective theory in the form of a resume of the teachings of Rogers and his colleagues. This was deemed essential to this study to prepare the way for an intelligent evaluation and criticism. In an effort to ensure objectivity, the resume is a condensation in paraphrase and direct quotation from the works of Rogers, Curran, and Wallen, all proponents of the nondirective method.

In the fourth chapter, an evaluation and a criticism from the viewpoint of the pastoral counselor are attempted on the basis of criteria set up in Chapter II and the exposition of the theory in Chapter III. It also includes a discussion of principles and techniques of counseling which may well go into any eclectic method of counseling devised for pastoral use. Chapter V sets forth some theories of pastoral counseling which anticipated or adopted nondirective principles and which are currently being offered

as useful techniques for pastoral work. The final chapter summarizes the findings of this study.

The writer's bias. Probably everyone writes from a viewpoint. This writer's viewpoint is that of an evangelical minister who regards any humanistic approach to spiritual problems as inadequate and incompatible with the highest spiritual growth and development of the individual. This study was not undertaken in any spirit of malice, for the writer has had a sincere hope that the nondirective method might prove acceptable to his concept of pastoral counseling. Indeed, inasfar as his religious bias and personal concepts of the pastoral role permit, he had adopted nondirective principles for their inherent value and incorporated them into his personal scheme of counseling. It is with an attitude of respect that this study is now offered.

CHAPTER II

THE PASTOR AND PASTORAL COUNSELING

Essential to any discussion of the pastor as counselor is a clear understanding of his total task as pastor; for while he will serve as counselor, counseling remains but one of his functions and must always be subservient to his larger pastoral role.

Complexity of pastoral work. The Christian pastor must be versatile and competent to fulfill the many offices which devolve upon him. Blackwood discusses at some length his demanding and diversified duties, which include serving as an evangelist of the Gospel of Christ; teaching the young and building up the Christian congregation; promoting household religion; making the friendliness of the Church available to those who need her services; joining in every effort for the advancement of community welfare; stimulating Christian service through missions at home and around the world; and working for the ultimate realization of universal brotherhood.[1] In the very nature of our modern age, and considering present political, economic and cultural trends, the work of the pastor may be expected to become

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[1] Cf. Andrew Watterson Blackwood, Pastoral Leadership (Nashville: Abingdon-Cokesbury Press, 1949), pp. 16-19.

more, rather than less, complex.

The pastor's supreme task. In a changing world, the supreme task of the pastor after nearly two thousand years remains virtually unchanged. Before His final ascension Jesus commissioned His disciples,

> . . . Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.[2]

The age-long promise follows close upon the charge, implying that evangelizing is an age-long command. Paul, in a letter to younger Timothy, wrote,

> . . . Preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching. . . . Always be steady, endure suffering, do the work of an evangelist, fulfill your ministry.[3]

Coffin, writing concerning the call of the pastor, defines the ministry functionally:

> Through the variety of methods in use and the diversity of situations in which it is discharged, the ministry is inherently the impartation of the life of God through the gospel of Christ in the fellowship of the Christian Church. Let us underline three words: people, gospel, Church.[4]

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[2] Holy Bible, Revised Standard Version (New York: Thomas Nelson and Sons, 1952), Matthew 28:19,20.

[3] Ibid., 2. Timothy 4:2,5.

[4] Henry Sloane Coffin, "The Minister's Prerequisites: His Call," J. Richard Spann, editor, The Ministry (Nashville: Abingdon-Cokesbury Press, 1949), p. 30.

Stafford underscores these thoughts when he says,

> . . . No other word brings us so close to the heart of the pastor's work as does "evangelism." It is the beginning and end of his endeavor, the supreme task he has committed himself to fulfill.[5]

Evangelism, a new interpretation. Hiltner recognizes the primacy of evangelism in the responsibilities of the pastor, and he envisions a broader evangelism than mere preaching. He sees the pastor as an evangelist in a deeper sense, as bringing "the good news of salvation to all who need to be saved from whatever particular things have made them be lost."[6] Thus he would have the ministry go beyond the work of spiritual rehabilitation to a program of spiritual slum-clearance. This attitude is in line with trends in modern psychology which take cognizance of the cultural and environmental factors in mental and emotional maladjustments. If the pastor is to fulfill his commission as evangelist, he must concern himself with the disintegrating influences both without and within the individual which often thwart the message or retard its healing, integrating influence.

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[5] Russell Henry Stafford, "The Minister's Prerequisites: His Supreme Task," J. Richard Spann, editor, The Ministry, p. 54.

[6] Seward Hiltner, Pastoral Counseling (Nashville: Abingdon-Cokesbury Press, 1949), p. 18.

The pastor's concern is people, to whom he would "impart the life of God through the gospel of Christ in the fellowship of the Christian Church."[7] This will be accomplished in part through his public ministry. The fuller success of his mission is contingent upon his personal ministry, popularly referred to today as "pastoral counseling." This personal ministry is employed both with individuals and with groups and has been defined thus:

> . . . Pastoral counseling is the endeavor by the minister to help people through mutual discussion of the issues involved in a difficult life situation, leading toward a better understanding of the choices involved, and toward the power of making a self-chosen decision which will be as closely bound up to religious reality as the people are capable of under the circumstances.[8]

Jesus and Counseling. Johnson very convincingly portrays Jesus as a counselor and therapist in the best modern sense. Accepting people as they were, Jesus related Himself to their needs, showing forgiveness, offering new life, and helping His followers to grow in faith and love. All clinical workers, all social agencies of benevolence and mercy follow in His steps. "And even where he may not be acknowledged, in all effective remedial work his way is

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[7] Henry Sloane Coffin, op. cit., p. 30.

[8] Seward Hiltner, Religion and Health (New York: The Macmillan Company, 1947), p. 167.

used because it is the only way that works."[9]

Christ's conversations were moral, not intellectual.[10] He was never one to equate knowledge with virtue. Likewise the pastoral counselor who is true to his total task will be concerned primarily not with the mere gaining of insight by the counselee, but with motivating the individual to achieve a level of adjustment which meets an objective Scriptural standard of morality as well as the mores of society.[11]

The pastor as counselor. Whether in public or in private, the minister is always a counselor.[12] When concerned with religious ceremonials as when dealing with the consciences of individuals, he is the shepherd of the spiritual flock, the custodian and physician of souls. To him the people look for spiritual direction; to him they bring their burdens of guilt, their confessions of sin; from him they draw support and reassurance for the battle of

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[9] Paul E. Johnson, "Jesus as a Psychologist," Pastoral Psychology, 19:20, December, 1951. Cf. pp. 17-21.

[10] Cf. John T. McNeill, A History of the Cure of Souls (New York: Harper and Brothers, 1951), p. 73.

[11] Cf. Wayne E. Oates, The Christian Pastor (Philadelphia: The Westminster Press, 1951), p. 132.

[12] Cf. Otis R. Rice, "The Minister's Work: as Counselor," J. Richard Spann, editor, The Ministry, p. 94.

life.[13] But while in some ways the task of pastoral counseling is identical with the total pastoral task, it may have specific purposes which contribute to the general aims of the pastor. "Broadly speaking, the special aim of pastoral counseling may be stated as the attempt by a pastor to help people help themselves through the process of gaining understanding of their problem."[14] Only as the individual is able to solve his own problems does he achieve any true growth.[15]

Concepts of personality. Basic to any theory of counseling is the view of personality which is held. Here a wide gulf exists between secularistic psychology and supernaturalistic theology. Reynolds sets forth the alternatives in a pointed paragraph:

> Basic to any system of theology, psychology, pedagogy, or even practical politics, is a philosophy of the nature of man. "What is man that thou art mindful of him?" Is his origin "in the frog pond" or the Garden of Eden? Is he made a "little lower than the angels," or is he cousin to the

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[13] Cf. Wayne E. Oates, op. cit., p. 7; Oscar Thomas Olson, "The Minister's Work: as Priest and Comforter," J. Richard Spann, editor, The Ministry, p. 85.

[14] Seward Hiltner, Pastoral Counseling, p. 19.

[15] Cf. Charles F. Kemp, "The History and General Principles of Pastoral Care," J. Richard Spann, editor, Pastoral Care (Nashville: Abingdon-Cokesbury Press, 1951), p. 22.

> brute? Is he a fallen being, or is his "progress onward and upward forever?" Is he depraved and perverted, or is his original nature unaffected? Does he need regeneration or the right kind of education? Are the remedial measures by which he must be helped to be found in theology or sociology? Are his chief hindrances and evils hereditary, or are they environmental? Must he have a redeemer to save him out of his sins, or should the emphasis be upon "salvation by character?" In fine, is the Grace of God to be magnified or the Grace of Nature?[16]

He concludes that "the current variety of Pelagianism which dominates the textbooks and the schools" is, in effect, "a religion of attainment taking the place of a religion of redemption."[17]

Recognizing the conflict between current theories of personality and the historical view of Christian theology, Roberts points to the necessity of a choice between the two. He reasons thus:

> If naturalistic humanism is right, man must look solely to himself for the furtherance of ethical principles, and for communal endeavors worthy of his loyalty; and the sooner he finds this out, the better. On the other hand, if Christianity is right, then human beatitude is dependent upon an alignment between man's own resources and divine power; and the sooner we learn this, and come to terms with its implications, the better.[18]

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[16] W. R. Reynolds, The Human Problem (Berne, Indiana: Economy Printing Concern, Inc., n. d.), p. 5.

[17] Ibid., p. 17.

[18] David E. Roberts, Psychotherapy and a Christian View of Man (New York: Charles Scribner's Sons, 1951), p. 147.

Seward Hiltner defines the pastoral position as follows:

> . . . The pastor does not believe merely that there is something of an ethical character which conditions man's life; he believes God has made this and supports it. When he sees positive potentialities emerging from a hitherto confused and divided personality, he identifies the source as the operation of the Holy Spirit or of Divine Grace. He has a metaphysic, a conception of the structure of the universe in which he can place his operational understanding of human personality.[19]

This pastoral view is in sharp contrast with what is sometimes referred to as the "Social-Adjustment" view, which assumes that personality maladjustments may be explained as the failure of the individual to properly accomodate himself to his society, and that recovery is dependent upon the capacity of the individual to change his unsatisfactory life patterns. From the standpoint of the pastoral counselor, this must be regarded as a superficial view of human nature which gives rise to a superficial type of counseling.[20] This view is emphasized by the words of a historian of pastoral care:

> . . . Century after century, man has to live with his passions, his conscience, his neighbors and his God. Any narrower view of the range of his relationships does not match his real humanity. It is true that he shares many of his ills with the beasts that perish, and here medical psychiatry has

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[19] Seward Hiltner, Pastoral Counseling, pp. 31, 32.

[20] Cf. ibid., pp. 26, 27.

> a wide service to perform. Lobotomy and shock treatments may remove causes of personal disorder, and in many cases psychoanalysis has proved highly useful. But for the attainment of full health of personality, man must find a harmonious relationship in the realm of spiritual values. The primary obstacle to his entrance into this realm is what the Bible calls sin. When all has been done that science can do to relieve a man's distresses, the pride that protects his other sins may withhold him from his true deliverance, leaving him to live out his days a defeated soul. Man is a child of God, strangely prone to reject the divine Fatherhood; and in this aberration he finds himself frustrated and self-exiled from his true inheritance.[21]

The scope of this work is too limited to deal at length with the drives, the ego, the super-ego, egocentricity, and other personality factors. Suffice it to say that the theological position herein contrasted with the current secular theories of personality described above is assumed to be essential to all pastoral work, and therefore to any theory of pastoral counseling.

Attitudes of the counselor. Certain counselor attitudes are basic to any type of counseling, pastoral or other. All counseling must recognize and respect the integrity of the individual.[22] This respect to be therapeutic must not be simulated for effect, but must proceed

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[21] John T. McNeill, op. cit., pp. 320, 321.

[22] Cf. Otis R. Rice, "Pastor-Parishioner," Margaret M. Hughes, editor, The People in Your Life (New York: Alfred A. Knopf, 1952), pp. 230-32.

from a fundamental belief in the right of the individual to accept help or refuse it.[23] The counselor must have "faith in the forces and resources of life," i.e., "that the forces and resources of life are to be trusted."[24] To these attitudes must be added a deep sense of understanding.[25] If these attitudes are not genuine, the most advanced methods will prove impotent in real life situations; if they are a part of the counselor's philosophy of life, he may become a most effective counselor, though he may be lacking in many desirable techniques.

The pastor's contribution. The above-cited attitudes are part of the equipment of any counselor. What, then, is the major contribution of the pastor to counseling? It is his ability to "show to the penitent how the acceptance of God's forgiveness and the honest resolve to lead a new life will produce a complete transformation of character."[26] Pastoral work which breaks down at this point forfeits its claim to distinction as pastoral coun-

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[23] Cf. Seward Hiltner, Pastoral Counseling, p. 23.

[24] Otis R. Rice, "Pastor-Parishioner," Margaret M. Hughes, editor, The People in Your Life, p. 232.

[25] Cf. ibid., pp. 233, 234.

[26] J. Sutherland Bonnell, Pastoral Psychiatry (New York: Harper and Brothers, 1938), p. 57.

seling. The objection may be raised that aims involving value judgments and moral concern violate the attitude of permissiveness or respect for the integrity of the individual. This does not follow, provided only that an objective and open-minded acceptance of all relevant facts is maintained. The scientific attitude and value judgments can exist in combination.[27]

Not only is the moral and spiritual element the unique contribution of the minister to counseling; it is a contribution which he cannot fail to make without laying aside his pastoral role altogether. His being a minister implies his possessing certain beliefs and convictions, beliefs and convictions which he cannot lightly suspend during the counseling process. It is likely that the individual who approaches the pastor for assistance already has some knowledge of the pastor's convictions or assumes them; he may even share them, and therefore select the pastor as his counselor.[28] It is essential to his role that the pastor maintain an active interest not only in the end of counseling, but also and especially in the direction of the movement.[29] But the pastor with a shepherd heart will

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[27] Cf. Roberts, op. cit., pp. 40-44.

[28] Cf. Seward Hiltner, The Counselor in Counseling (Nashville: Abingdon-Cokesbury Press, 1952), pp. 136, 137.

[29] Cf. ibid., p. 145.

not be dogmatic at this point. Always he will be more interested to see people find help than in helping them himself and in his own exclusive way.[30] He will still seek to clarify all ethical and moral issues, but he will studiously avoid every form of coercion or mental domination.[31]

Pastoral methods of counseling. What are the means by which the pastoral counselor seeks to achieve his goals in counseling? How can he best relate the counselee to God in a satisfying way, motivating him to make the higher choices without violating his integrity as a person? When the individual has come requesting help in drawing up a specific course of action, the wise pastor may seek to draw him by carefully-phrased questions into a fuller discussion of the subject which will bring clearly into focus the existing alternatives. He may refer the individual to some qualified and dependable professional or lay person in the community for further specialized assistance.[32] He may even want to offer a concise interpretation of the problem and its genesis, or to make certain suggestions to the counselee. Concerning this Wayne Oates writes as follows:

> . . . It is best that these be terse, to the

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[30] Cf. Seward Hiltner, Religion and Health, p. 175.

[31] Cf. Hiltner, Pastoral Counseling, p. 23.

[32] Cf. Oates, op. cit., p. 134.

> point; in simple language, and easily understood. Usually, as in all phases of personal counseling, it is better to use the same words that the person himself uses and to lay hold of any figures of speech or ways of expression that he himself has presented.[33]

There is a further method used by counselors which the pastor may employ with discretion. It is sometimes called the "moral shock" method and is frowned upon and condemned outright by many therapists. Roberts sets it forth together with certain cautions in these words:

> . . . If the patient is living in a fool's paradise, thinking that he is successfully "getting away" with a line of conduct that is imperiling his existence, the therapist may have to "throw a scare" into him in connection with that specific matter-- not by censure, but by an open-eyed appeal to the facts. There are no general rules as to when such fright will act as a beneficial stimulus and when it will lead to paralysis or headlong panic. Only long clinical experience, plus thorough knowledge of the individual case, plus, perhaps, an intuitive flair on the therapist's part, can give adequate guidance. Even then, the maxim "nothing ventured, nothing gained" still applies.[34]

It cannot be too strongly emphasized that the "moral shock" method should never be employed by the novice, and never by the most experienced counselor unless he is ready and able to accept responsibility for the consequences. This requires a great deal of professional competence and personal security on the part of the counselor.

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[33] Ibid., p. 133.

[34] Roberts, op. cit., p. 42.

The area of pastoral counseling. It would be a mistake for the psychiatrically-oriented minister to arrogate to himself the unique functions of the psychiatrist. To do so would be to make of himself a nuisance and to attempt "unsuccessfully to do what scientifically trained men can do far better."[35] Neither by calling or training is the minister equipped for the task, and the assumption of so specialized a work would be a digression from his mission as ambassador for Christ-- a mission more far-reaching than that of the medical therapist. The wise pastor will bring to his ministry the insights of psychology as a supplement to and not a substitute for his own methods of procedure.[36]

The aim of the psychiatrist is to restore an emotionally ill person to a working adjustment to people and to life situations. The aim of the minister reaches into the "region of ultimate issues and meanings of human existence," and that, according to Guntrip, is "the real reason why we do not want to turn every minister into a psychotherapist."[37] He adds the cogent observation that "After all, the ministry is itself as much a specialty as

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[35] J. Sutherland Bonnell, op. cit., p. 52.

[36] Cf. ibid.

[37] H. Guntrip, Psychology for Ministers and Social Workers (London: Independent Press, Ltd., 1951), p. 42.

psychotherapy."[38]

Hiltner distinguishes between pastoral and other types of counseling as follows:

> In terms of basic attitude, approach, and method, pastoral counseling does not differ from effective counseling by other types of counselors. It differs in terms of the setting in which counseling is done, the religious resources which are drawn upon, and the dimension at which the pastor must view all human growth and human problems.[39]

Limitations in pastoral counseling. The average pastor will not be equipped for the deeper levels of counseling. How deep he goes should be determined by the extent of his training and the nature of the uncontrolled environment in which the counselee moves. Other limitations will be time and strength available for the exacting task.[40] Counseling which deals with the inner reaches of personality demands a great deal of time and study, and necessitates sacrifices from other important phases of the pastoral responsibility. To initiate a process which cannot be properly and adequately carried through may do serious damage to the counselee, and may even make proper

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[38] Ibid., p. 43.

[39] Hiltner, The Counselor in Counseling, p. 11. Cf. C. M. Louttit, "Training for Non-Directive Counseling: a Critique," Journal of Clinical Psychology, Monograph Supplement No. 4:15,16, July, 1948.

[40] Cf. Oates, op. cit., p. 115.

referral impossible.[41] The emotional drain upon the personal resources of the counselor may be so great as to impair his total ministry. Rice declares that "Nothing so tries the personal adjustment of the minister as does his function of personal pastoral counseling."[42]

Necessity of strict confidence. Like the psychotherapist, the pastoral counselor must observe the strictest confidence in the counseling relationship. He will encourage freedom of expression by his verbal structuring of the situation and by his overt attitudes, and he will reassure the counselee by his faithful observance of silence on the most intimate of subjects outside the counseling chamber.[43]

The counselor as an authority. The authority of the pastoral counselor will be the natural outgrowth of his expertness in his understanding and handling of the matters of religious experience and historical Christianity, plus his competence as counselor. No degrees, no experience, no specialized training can substitute for what he brings to the counseling situation in his own person.[44]

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[41] Cf. Otis R. Rice, "The Minister's Work: as Counselor," J. Richard Spann, editor, The Ministry, pp. 97, 98.

[42] Ibid., p. 98.

[43] Cf. Roberts, op. cit., pp. 49, 50.

[44] Cf. McNeill, op. cit., p. 327.

Summary. In this chapter the attempt has been made to set forth a fairly complete view of the total task of the pastor and of his function as counselor in relation to that total task. It has been noted first of all that his total ministry concerns every area of life which is touched by religion, and that its special emphasis is on evangelism. It has been shown that this evangelism must go beyond preaching, and must concern itself with the individual in person-to-person relationships. It is impossible for the pastor to maintain a disinterested aloofness in the counseling process, for he is interested not only in seeing the counselee gain insight and make an adjustment of a sort, but in motivating the individual to make a specific kind of adjustment which is ethical and moral in nature.

Fundamental counselor attitudes have been seen to include respect for the integrity of the individual, faith in the ability of the person to make the proper responses and to grow, and a deep sense of understanding. These must be felt-attitudes and not merely professional tools.

The chief contribution of the pastor to counseling is his ability to properly relate the individual to the healing and transforming resources of religion. He will depend not only upon his own skills to achieve his aims, but also upon the skills and abilities resident in the Christian community.

The pastoral counselor will bring to his work the insights of modern psychology, but will studiously avoid usurping the office of medical psychotherapist, for which office he is not equipped either by calling or by training, and which usurpation would scatter his energies and dissipate his ability to perform his total task. His counseling will deal primarily with spiritual problems and will tend to steer away from the deeper levels of counseling, which would require more specialized training than the minister would be likely to have, and which would place too great demands upon his time and strength, and severe stress upon his own emotional adjustment. The pastoral counselor will observe the professional ethics of strict confidence, and will depend upon his own religious expertness and counseling skills for the establishment of his authority.

It is in the light of these findings concerning the work of the pastor and his role as counselor that the evaluation of the nondirective method of counseling as a tool of the pastoral counselor must be made.

CHAPTER III

"CLIENT-CENTERED THERAPY"

I. INTRODUCTION

Carl R. Rogers, the founder of the nondirective school of counseling, was born near Chicago in 1902. His college education was received at the University of Wisconsin and Columbia University, where he was awarded the degree Doctor of Philosophy in psychology. His early professional work was with children in Rochester, New York. During this period he was arriving at "a particular kind of viewpoint" which led him to formulate the principles of nondirective therapy.[1]

> From 1940 to 1945 he was professor of clinical psychology at Ohio State University, during the last year of which he also acted as director of counseling services for the USO. Since 1945 he has been professor of psychology and executive secretary of the Counseling Center at the University of Chicago. In 1946-47 he was president of the American Psychological Association, and in 1941-42 vice president of the American Orthopsychiatric Association.[2]

In 1942 Rogers published his book, Counseling and Psychotherapy, in which he set forth the principles of nondirective counseling. Part I dealt with a comparison

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[1] Cf. "The Man of the Month," Seward Hiltner, editor, Pastoral Psychology, 16:8, September, 1951.

[2] Ibid.

of old and new viewpoints in psychotherapy, and with the place of counseling in treatment of mental and emotional illnesses; Part II, with initial problems in counseling; Part III, with the process of counseling; and Part IV, with a validation of the first three sections by a presentation, with critical notes, of a clinical case in the form of recorded interviews with an actual counselee.[3]

Early in World War II Rogers followed through his first book as co-author of a second and smaller book in which the principles of nondirective counseling were summarized and further illustrated with clinical notes and selections from recorded interviews and case studies.[4]

From the first the school which Rogers founded has been open to scientific experiment and research. Students of Rogers have reported back to him from their own experiences in various fields of counseling. With the accumulation of scientific information, previous ideas have been revised and additions and amendments have followed. In 1951 Rogers published a book reflecting the trends in nondirective counseling entitled Client-Centered Therapy. In many respects the book first published still remains basic

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[3] Cf. Carl R. Rogers, Counseling and Psychotherapy (New York: Houghton Mifflin Company, 1942), pp. xi-xiv.

[4] Carl R. Rogers and John L. Wallen, Counseling with Returned Servicemen (New York: McGraw-Hill Book Company, Inc., 1946), 159 pp.

and serves as an introduction to the last-published work. The system of nondirective counseling is still in the fluid state of formulation, and is thus of the greatest current interest.[5]

Good counseling aims at enabling the individual to look at himself objectively and to judge himself in the same way.[6] It has been in recognition of this aim and the affirmation that cures come about only from the realization of the curative potential of the individual that Rogers has made his greatest contribution to psychotherapy and wielded his greatest influence, even among his critics.[7] The hypothesis on which the nondirective counselor proceeds is best stated in Rogers' own words:

> . . . Effective counseling consists of a definitely structured, permissive relationship which allows the client to gain an understanding of himself to a degree which enables him to take positive steps in the light of his new orientation.[8]

The foundational operating assumptions of the

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[5] Cf. Carl R. Rogers, Client-Centered Therapy (New York: Houghton Mifflin Company, 1952), pp. vii, viii.

[6] Cf. Charles A. Curran, Personality Factors in Counseling (New York: Grune and Stratton, 1945), p. 56. Cf. Carl R. Rogers, A Counseling Viewpoint (New York: Commission on Religion and Health, 1945), p. 9.

[7] Cf. Seward Hiltner, Pastoral Counseling (Nashville: Abingdon-Cokesbury Press, 1949), p. 29.

[8] Rogers, Counseling and Psychotherapy, p. 18.

nondirective counselor are two-fold. First, it is assumed that every individual has the right both to seek and to refuse assistance, that he is responsible for his own course in life, and that the counselor should foster rather than undermine the sense of responsibility which the person feels. To this end the integrity and autonomy of personality must be respected.[9] Secondly, it is assumed that within the individual lies the capacity to adapt and readjust to known facts of life, and that he can be trusted to make the right decisions once the alternatives are known.[10]

II. DEVELOPMENT OF THE NONDIRECTIVE VIEWPOINT

Maladjustment and adjustment. The trend in psychiatry is away from what happens within the individual to what takes place between the individual and his environment, and particularly to what happens in his interpersonal relations. Until he runs into trouble with people, he seldom seeks the aid of a psychiatrist.[11]

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[9] Cf. Rogers, A Counseling Viewpoint, pp. 8, 9; also Curran, Personality Factors, p. 18.

[10] Cf. Rogers, A Counseling Viewpoint, p. 9; Otis R. Rice, "The Minister's Work: as Counselor," J. Richard Spann, editor, The Ministry (Nashville: Abingdon-Cokesbury Press, 1949), p. 96; Flanders Dunbar, Mind and Body (New York: Random House, 1947), p. 73.

[11] Alexander Reid Martin, Recent Trends in Psychiatry of Particular Significance for Religion (New York: Commission on Religion and Health, 1945), p. 6.

The particular emphasis in the nondirective concept of maladjustment is on the inability of the individual to achieve simple satisfaction of basic needs.[12] The person is in adjustment when his "physiological and psychological needs . . . are continuously satisfied to a reasonable degree, and in a reasonably direct fashion."[13] When a good adjustment obtains, the individual experiences a minimum of conflict between his motives and is able to face "an unpleasant reality" without becoming unduly frustrated, and to work for goals which can be achieved only in the future.[14]

Counseling improves adjustment in several respects. In counseling the individual comes to recognize his motives and his attitudes, and he is enabled to become self-accepting. He considers the possible goals and consciously and voluntarily selects the courses of action which lead to those which he has selected as desirable. By degrees he comes to accept responsibility for himself and his own life. Hidden, unacknowledged feelings come to expression, and he overcomes the fear of self-examination. "And with increasing self-understanding and self-acceptance comes improvement in adjustment."[15]

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[12] Rogers and Wallen, op. cit., p. 12.

[13] Ibid., p. 11.

[14] Cf. ibid., p. 12.

[15] Ibid., p. 16.

The nondirective hypothesis. The basic hypothesis of nondirective counseling, in Rogers' own words, is briefly stated,

> . . . Effective counseling consists of a definitely structured, permissive relationship which allows the client to gain an understanding of himself to a degree which enables him to take positive steps in the light of his new orientation.[16]

He adds the following corollary:

> . . . All techniques used should aim toward developing this free and permissive relationship, this understanding of self in the counseling and other relationships, and this tendency toward positive, self-directed action.[17]

The trend in nondirective counseling is toward dependence upon this basic hypothesis in counseling.[18]

Characteristics of nondirective therapy. Psychotherapy as Rogers teaches it aims at developing independence and integration in the individual by cutting counselor participation to a bare minimum. The role of the counselor is to reflect patient-feeling rather than to assist with the solving of the problem. Emotional responses are regarded as more important than intellectual insight.[19] The stress

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[16] Carl R. Rogers, Counseling and Psychotherapy, p. 18.

[17] Ibid.

[18] Cf. Rogers, Client-Centered Therapy, pp. 30, 31; Rogers and Wallen, op. cit., p. 5.

[19] Cf. Rogers, Counseling and Psychotherapy, pp. 28, 29.

is placed upon the immediate situation rather than upon what has taken place in the individual's past. For research the past is important, but not necessarily so for therapy.[20] The counseling situation itself is regarded as a growth experience rather than as mere preparation for growth.[21]

The centrality of the individual. The nondirective therapist has a deep respect for the individual. He respects his worth, his significance, and the integrity of his personality. This respect must be genuine, a part of the counselor's philosophical orientation.[22] Says Rogers,

> . . . It has been our experience that individuals who are already striving toward an orientation which stresses the significance and worth of each person can learn rather readily the client-centered techniques which implement this point of view. This is often true of workers in education who have a strongly child-centered philosophy of education. It is not infrequently true of religious workers who have a humanistic approach. Among psychologists and psychiatrists there are those with similar views, but there are also many whose concept of the individual is that of an object to be dissected, diagnosed, manipulated. Such professional workers may find it very difficult to learn or to practice a client-centered form of therapy. In any event, the differences in this respect seem to determine the readiness or unreadiness of professional workers to learn and achieve a client-centered approach.[23]

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[20] Cf. ibid., pp. 29, 30.

[21] Cf. ibid., p. 30.

[22] Cf. Rogers, Client-Centered Therapy, pp. 20-22.

[23] Ibid., pp. 20, 21.

This belief in the worth and significance of the individual and of his ability to achieve self-direction is often a progressive development. In the beginning of the practice the counselor may adopt a hypothesis affirming limited faith in the individual's capacity for self-understanding and self-reorganization under the guidance of the counselor. As he gains experience, he sees that the limitations he has placed upon his faith in the individual are disappointing, and that his best success has attended his greatest exercise of faith. Thus the nondirective hypothesis may eventually be whole-heartedly adopted in its entirety with the accumulation of counseling experience.[24]

Adherence to the hypothesis. The sincerety and self-understanding of the counselor will often be put to the test. Perhaps his greatest struggle will come at the point of complete acquiescence in any decision which is the counselee's own.[25] Rogers draws the issues very clearly at this point:

> . . . But is the therapist willing to give the client full freedom as to the outcomes? Is he genuinely willing for the client to organize and direct his life? Is he willing for him to choose goals that are social or anti-social, moral or immoral? If not, it seems doubtful that therapy will be a

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[24] Cf. ibid., pp. 22-4.

[25] Cf. ibid., pp. 48, 49.

> profound experience for the client. Even more difficult, is he willing for the client to choose regression rather than growth or maturity? to choose neuroticism rather than mental health? to choose to reject help rather than accept it? to choose death rather than life? To us it appears that only as the therapist is completely willing that any outcome, any direction, may be chosen-- only then does he realize the vital strength of the capacity and potentiality of the individual for constructive action. It is as he is willing for death to be the choice, that life is chosen; for neuroticism to be the choice, that a healthy normality is chosen. The more completely he acts upon his central hypothesis, the more convincing is the evidence that the hypothesis is correct.[26]

We shall want to note further at a later stage this strict interpretation of the nondirective hypothesis in relation to the task of the pastoral counselor.

III. COMPARISON OF DIRECTIVE AND NONDIRECTIVE VIEWPOINTS

Activity of the counselor. Actual statistics show that the directive counselor does much more talking than does the nondirective counselor, while the counselee in the directive situation talks much less than the counselee in the nondirective. Word-analysis shows that in the directive situation the counselor may talk up to seven times as much as does the counselee, the average ratio in ten selected interviews being nearly three to one. In nine selected nondirective interviews analyzed, the counselors on the average talked less than half as much as did the

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[26] Ibid.

counselees.[27]

The use of questions and answers. Characteristically the directive counselor asks many specific questions and gives information and explanations during the interview. According to Rogers, these techniques absorb about half of the work of the directive counselor. The nondirective counselor, on the other hand, gives freedom to the individual to express his feelings and to discuss his problems. The counselor rarely asks questions for information, and what information he supplies is related to the counselee's situation and is for the purpose of making his self-decision more readily possible.[28]

Basic differences in purposes. The question of goal selection emphasizes the difference in the purposes of the directive and the nondirective counselors. The former assume that their judgment is superior to that of the counselee and proceed to select the desirable and socially-acceptable goals toward which the counselee should strive; the latter assume the right of the counselee to select his own goals, for better or worse. The former value "social conformity and the right of the more able

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[27] Cf. Rogers, Counseling and Psychotherapy, p. 122.

[28] Cf. ibid., p. 124.

to direct the less able"; the latter value the psychological independence and integrity of the individual. The former focus upon the counselee's problem; the latter, upon the counselee himself.[29]

One basic agreement. According to Rogers, there is only one characteristic on which both directive and nondirective schools of counseling agree. Both recognize the necessity of rapport and responsiveness. Rogers points out, however, that in directive therapy the freedom of the counselee to express all his feelings and attitudes is curtailed by the inhibitions which result from counselor direction. The personal influence of the counselor is prominent, and his powers of persuasion figure largely in the counseling situation.[30]

Limitations of directive therapy. With the majority of counselees who possess the capacity of solving their problems adequately, devotees of nondirective counseling claim that their method is the most appropriate. They do concede that there are some classes of counselees who cannot profit significantly from nondirective counseling, namely those who are psychotic or mentally defective, and

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[29] Cf. ibid., pp. 126-28.

[30] Cf. ibid., p. 118.

possibly some others. Counselees whose environments impose impossible demands will not be able to make the necessary response to counseling.[31] There are current projects in research which may soon demonstrate a hitherto unsuspected success with psychotic patients.[32]

Criticisms of directive therapy. At least five criticisms have been leveled against directive therapy. The first calls into question the ability and adequacy of the counselor to spot problem areas,[33] and doubts whether anyone can know for someone else the significant aspects of personality sufficiently to be sure of the correctness of his answers.[34] The second sees a danger that the counselor will superimpose his plans, judgments, and decisions upon the counselee, thus increasing his dependence and weakening his ability to become responsible for his own life. Such a result is the opposite of the goal for the counselee, for therapy is intended to inspire independence

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[31] Cf. ibid., p. 128.

[32] Cf. Rogers, Client-Centered Therapy, pp. 228-30. One project is being currently undertaken by Dr. A. A. Kramish of the Department of Clinical Psychology at the Veterans' Administration Hospital at Lexington, Kentucky.

[33] Cf. Rogers, Counseling and Psychotherapy, pp. 117, 118.

[34] Cf. Rollo May, The Ministry of Counseling (New York: Commission on Religion and Health, 1945), p. 19.

and self-decision.[35] Russell L. Dicks, writing of the pastor, says, "Throughout his work he must be alert lest he make the mistake God does not make; he must not live someone else's life."[36] A third criticism is that the counselee is not given complete freedom to verbalize all his feelings and attitudes because of the role played by the counselor.[37] A fourth notes the lack of definition of the limits of counselor-responsibility.[38] Some of the practices blacklisted are "ordering and forbidding," "exhortation," "suggestion," "catharsis," "advice," and finally the very questionable device of "intellectualized interpretation."[39] The fifth objection calls attention to the fact that "This type of counseling is built largely on the persuasive powers of the counselor."[40]

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[35] Cf. Rogers, Counseling and Psychotherapy, p. 118; H. Guntrip, Psychology for Ministers and Social Workers (London: Independent Press, Ltd., 1951), p. 143; May, The Ministry of Counseling, pp. 18, 19; Otis R. Rice, "The Minister's Work: as Counselor," J. Richard Spann, editor, The Ministry (Nashville: Abingdon-Cokesbury Press, 1949), p. 95.

[36] Russell L. Dicks, Pastoral Work and Personal Counseling (New York: The Macmillan Company, 1945), p. 6.

[37] Rogers, Counseling and Psychotherapy, p. 118.

[38] Cf. ibid., loc. cit.

[39] Cf. ibid., pp. 20-27.

[40] Cf. ibid., p. 118.

Advantages of nondirective therapy. In nondirective or "Client-Centered" therapy the counselor, being free from the burden of making decisions, diagnosing the problem, and evaluating his information is able to devote all his attention to truly understanding the counselee.[41] Since the nondirective counselor avoids giving advice and making decisions for the other individual, and since he does not "push" the counselee but rather relies upon the latter's own ability to set the pace and achieve his own insights, there is less danger that the counselor may do harm.[42] Nondirective counseling is "based upon a philosophy which is fully consistent with the highest development of democratic living."[43] The following words by one eminent author might be taken as a statement of the rationale for nondirective therapy:

> If we are not likely to improve people by giving advice, neither are we likely to improve them by urging good resolutions upon them. They make these resolutions under our prompting-- and often as a desperate means to stop our talk. Or they make them under the prompting of a new objective awareness. What they attempt is a psychologically impossible feat of arithmetic: to make their old inadequate insight plus an act of will add up to a new adequate insight. The plain fact is that if they had the new

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[41] Cf. Rogers, Client-Centered Therapy, p. 30.

[42] Cf. Rogers, A Counseling Viewpoint, p. 21; Rogers and Wallen, op. cit., p. 6.

[43] Rogers, A Counseling Viewpoint, p. 21; cf. Rogers and Wallen, op. cit., p. 23.

> insight, they would not need the resolutions; and without insight, the resolutions are impotent.[44]

IV. THE COUNSELOR IN NONDIRECTIVE THERAPY

The counselor's role. While the counselor is nondirective in his relationships with the counselee, he is not merely passive in the counseling situation. He does attempt to keep out of the way, he does listen rather than guide, he does resist the impulse to impose his system of values upon the individual, and he does restrict himself to minimal participation. At the same time, unless he goes beyond all this to show real interest in the counselee, the latter is apt to experience his passivity as rejection, and he will not feel that he is "regarded as a person of worth." Only warm-hearted and accurate reflection of feeling can inspire the confidence of the counselee. Simply to clarify and render these feelings objective will not do.[45] Inasfar as is possible, the counselor must assume the "internal reference" of the counselee; which is to say, he must empathize with him, and he can succeed only as he communicates this empathy to him.[46] What happens, according to

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[44] Bonaro W. Overstreet, Understanding Fear (New York: Harper and Brothers, 1951), p. 153.

[45] Cf. Rogers, Client-Centered Therapy, pp. 27, 28.

[46] Cf. ibid., p. 29.

Rogers, is something like this:

> . . . The therapist perceives the client's contradictory self as the client has known it, and accepts it; he perceives the contradictory aspects which have been denied to awareness and accepts those too as being a part of the client; and both of these acceptances have in them the same warmth and respect. Thus it is that the client, experiencing in another the acceptance of both these aspects of himself, can take toward himself the same attitude. He finds that he too can accept himself even with the additions and alterations that are necessitated by these new perceptions of himself as hostile. He can experience himself as a person having hostile as well as other types of feelings, and can experience himself in this way without guilt. He has been enabled to do this (if our theory is correct) because another person has been able to adopt his frame of reference, to perceive with him, yet to perceive with acceptance and respect.[47]

The counselor's function. "Atmosphere" is the appropriate word to apply to the counselor's contribution. He provides a new psychological atmosphere or environment in which the counselee is set free from growth-retarding forces, so that self-direction becomes possible. Thus growth is less painful and takes place more rapidly.[48] In this permissive and understanding atmosphere the counselee becomes aware of some of his deep-seated attitudes which, though submerged, continue to provide motivation.[49] "On the basis of this insight he is able to meet his life

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[47] Cf. ibid., p. 41.

[48] Cf. Rogers and Wallen, op. cit., pp. 17, 6.

[49] Cf. ibid., p. 11.

problems more adequately, more independently, more responsibly than before."[50] The counselor is the patient listener, the interested and non-censoring confessor in the process, and provides opportunities for self-understanding, self-acceptance and self-direction such as the individual has probably never known before.

The counselor's attitudes. Five major attitudes characterize the nondirective counselor. The first is a respect for the autonomy of the individual. The counselor recognizes the right of the counselee to seek or refuse assistance, and to make his own decisions.[51] The second is a faith in the ability of the individual to adjust. Not the strength of the counselor, but that of the counselee is the heart of psychotherapeutic success.[52] The counselor believes that the counselee is and must be held to be capable of assuming the responsibility for his own life, and with the coming of insight, of directing it himself.[53] The third attitude is "client-centered," i.e., the interest of the counselor focuses upon the person and his adjustment rather than upon a specific problem. It is a

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[50] Cf. ibid., p. 5.

[51] Cf. ibid., p. 19.

[52] Cf. ibid., p. 20.

[53] Cf. Rogers, A Counseling Viewpoint, p. 11.

permissive attitude in which the counselee is allowed to express all of his feelings, to discuss any issue, to talk out his guilt and hostility, to reveal any positive feelings he may have-- or to withhold all his feelings if he so desires.[54] The fourth attitude is one of acceptance of the counselee as a person different from the counselor and with a right to be different. The goal is self-understanding and self-acceptance, not conformity to the counselor's standard of morality. This is not to be construed as approval of the counselee, but rather as "willingness to understand."[55] The fifth attitude is similar to the third and fourth in that all the energies of the counselor are directed toward helping the counselee to gain insight for himself rather than upon fixing a diagnosis. The latter might be correct, but diagnosis is not helpful to the counselee.[56]

Rogers sets forth the counselor's attitudes in the following statement:

> . . . The counselor says in effect, "To be of assistance to you I will put aside myself-- the self of ordinary interaction-- and enter into your world of perception as completely as I am able. I will

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[54] Cf. ibid., pp. 10, 11; Rogers and Wallen, op. cit., p. 20.

[55] Cf. Rogers and Wallen, op. cit., pp. 20, 21; Rogers, A Counseling Viewpoint, p. 10.

[56] Cf. Rogers and Wallen, op. cit., p. 21.

> become, in a sense, another self for you-- an alter-ego of your own attitudes and feelings-- a safe opportunity for you to discern yourself more clearly, to express yourself more truly and deeply, to choose more significantly.[57]

The counselor's training. Rogers recognizes the value of the fifteen characteristics listed by the American Psychological Association as the basis for minimal selection of candidates for the study of clinical psychology. Beyond that he regards self-selection as a not-too-wasteful means of screening candidates for training as nondirective therapists.[58] The trend in training therapists has been away from emphasis upon techniques and toward recognition of the freedom of the individual in self-selection of the therapy orientation with which he will emerge. It is toward the stressing of techniques as an "implementation of attitudes." It aims at giving the student an opportunity to experience therapy as early as possible.[59] Skill is regarded as essential to securing effective release and adequate expression of feelings.[60]

The counselor's techniques. Any more, it is axio-

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[57] Cf. Rogers, Client-Centered Therapy, p. 35.

[58] Cf. ibid., pp. 434, 435.

[59] Cf. ibid., pp. 432, 433.

[60] Cf. Rogers, Counseling and Psychotherapy, p. 131.

matic that techniques do not make a nondirective therapist; on the other hand, techniques are necessary, whatever the basic counselor attitudes may be.[61] At best four such techniques and devices are used by nondirective therapists.

When rapport is good, silence may be an effective technique. The counselee may have reached the limit of his expression on a given subject, and a pause ensues. The counselor hesitates to direct the conversation into another area which may prove barren. An understanding silence filled in by some tension-relieving activity will often be broken at last by the counselee as he turns to another topic which proves to be related to his problem in a significant way. A long pause too early in a series of interviews might prove embarrassing and therefore be damaging to the counselor-client relationship, but this danger is reduced with the establishment of rapport and the growing understanding and acceptance of the nondirective interview by the counselee.[62]

The possibilities of playtherapy, such as has been extensively employed with children, for adolescents and adults invite further research. The use of finger puppets has been helpful in pointing out conflict areas through

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[61] Cf. Rogers, Client-Centered Therapy, pp. 432, 433; Rogers, Counseling and Psychotherapy, p. 165.

[62] Cf. Rogers, Counseling and Psychotherapy, pp. 165, 166.

drama. Whatever enables the counselee to symbolize his emotionalized attitudes is helpful.[63]

The major technique of the nondirective orientation is reflection and clarification of the emotionalized attitudes of the counselee. This involves an empathetic understanding of the true feelings of the individual and not merely a recognition of the content expressed.[64] While refusing to become involved in the factual elements of the individual's statements, the counselor does serve as a mirror in which the counselee may come face to face with himself and his own real feelings.[65] The second major technique is termed "simple acceptance" and consists of ejaculations or brief responses calculated to indicate the understanding of the counselor. This response occurs most often when the counselee is involved in the painful process of delving deeply into significant material within his own personality.[66]

The purpose and value of reflection. Reflection has been set forth succinctly in the following statement:

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[63] Cf. ibid., p. 167.

[64] Cf. Rogers, A Counseling Viewpoint, p. 12.

[65] Cf. Rogers and Wallen, op. cit., pp. 31, 32; Rogers, Counseling and Psychotherapy, pp. 133-41.

[66] Cf. Rogers, A Counseling Viewpoint, p. 14.

> . . . Underlying the counselor's responses are several basic considerations. The response should be such that (1) it enables the client to express himself freely and fully, without fear or defensiveness; (2) the client is helped to see his attitudes and himself more clearly, without interposing any element of counselor evaluation; and (3) it helps the client to accept his own strivings-- positive or negative, socially approved or disapproved-- as really his.[67]

Feelings which are recognized and clarified. It is essential that the counselor recognize and reflect the negative feelings, the hostile attitudes, which the counselee is directing toward other persons in his environment. These may have been repressed until the permissiveness of the counseling relationship made their expression possible. The counselor must neither over-protect the counselee nor defend his own feelings when the feelings of hostility are directed against the therapist. When the counselee is disparaging himself, the counselor must resist the impulse to comfort him and must help him to face these feelings frankly, thus clearing the way for him to recognize his more positive qualities.[68]

The counselor must also respond to the individual's feelings of ambivalence toward people and toward situations. To recognize only the negative aspect of feelings which are

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[67] Cf. Rogers and Wallen, op. cit., pp. 30, 31.

[68] Cf. Rogers, Counseling and Psychotherapy, pp. 143, 144.

mixed makes it difficult for the counselee to express more positive aspects of his feelings and therefore retards therapy. Contradictory feelings may provide the key to the problems. The counselor endeavors to keep free from approval and disapproval, so as to enable the counselee to express all his contradictory impulses.[69]

A third response is to the counselee's attitude toward the counselor. The therapist must remember that these feelings are directed toward the counseling process rather than toward him as a person, and that they reflect the pain or pleasure which the counselee is at the moment experiencing. If the feelings are affectionate, the response of the counselor should leave the way open for a change of feeling without a resulting sense of guilt on the part of the client. Negative attitudes should be accepted for what they are and clarified for the counselee. Emotionalized attitudes which are prematurely faced will impair his progress.[70]

Risks involved in reflection. Perhaps it is trite to remark that the nondirective counselor must remain nondirective, but it is an important truth to be learned. One danger involved in reflecting the feelings of the counselee

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[69] Cf. ibid., pp. 147-49.

[70] Cf. ibid., pp. 149-51.

is that the counselor, shrewdly guessing at feelings which lie deeper than the attitudes expressed, will forthwith reflect more than the counselor has said. This may result in blocking and regression.[71] Inaccurate reflection, attempted reflection of confused expressions, and too much talking will hinder the progress of counseling, though they are not as serious as the above-mentioned error.[72]

V. THE INTERVIEWING SITUATION

Criteria for Psychotherapy. In his earlier book Rogers listed eight conditions which he regarded as indications for psychotherapy. They were, briefly, (1) existence of tension due to personal ambivalence or to conflicts of personal needs with social and environmental demands; (2) some ability on the part of the counselee to cope with life situations; (3) opportunity for the expression of tensions in a therapeutic situation; (4) ability to express tensions in words or otherwise; (5) reasonable independence of family control; (6) relative freedom from organic or other serious instabilities; (7) adequate intelligence to cope with life situations; (8) suitable age for some independence with adjustive elasticity, roughly ten to sixty.[73]

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[71] Cf. ibid., p. 152.

[72] Cf. ibid., p. 159.

[73] Cf. ibid., pp. 76, 77.

These criteria have been modified somewhat and relaxed with further experience and research.[74]

Structuring the counseling relationship. During the first few interviews considerable structuring, i.e., explaining the goals, methods, and limits of counseling, may be found necessary or helpful. With the progress of counseling, structuring becomes less essential and may drop out altogether.[75]

Structuring may be defined behaviorally: the counselor's conduct may convey to the individual the fact that he alone is ultimately responsible for solving his problem. It may be defined verbally: some clients will attempt to saddle the counselor with the responsibility for the outcome of therapy, so that a statement in words becomes necessary. It is often helpful to make clear the method which will be followed throughout counseling.[76]

The limitations placed upon both parties should be made clear from the beginning. One important limitation is strict observance of the time set for closing the interview. The full time belongs to the counselee, but he must not be allowed to delay his own therapy or to impose upon

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[74] Cf. Rogers, Client-Centered Therapy, pp. 9-18.

[75] Cf. Rogers, Counseling and Psychotherapy, pp. 90, 91.

[76] Cf. Rogers and Wallen, op. cit., pp. 26, 27.

the time of the counselor or other clients to force the counselor into accepting responsibility or to gain attention for himself.[77] A second limitation should be that the counselor-counselee relation be kept on a purely professional level. This will discourage manipulation of the counselor and may avoid embarrassing social situations.[78]

The first phase of counseling. There are three broad phases in successful counseling which extends through several interviews, the first of which is a phase of "catharsis" or "emotional release."[79] This phase generally consists of four steps in counseling, each of which is worthy of notice.

First of all, the individual presents himself to the counselor for help. This in itself, if initiated by the counselee, is an action involving responsibility; if this step is not taken independently, it may become a choice of the counselee within the framework of the nondirective process.[80]

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[77] Cf. ibid., p. 28; Rogers, Counseling and Psychotherapy, pp. 100-03.

[78] Cf. Rogers and Wallen, op. cit., p. 28, and Rogers, Counseling and Psychotherapy, pp. 105-08; Rogers, Client-Centered Therapy, p. 211.

[79] Cf. Rogers, A Counseling Viewpoint, p. 15.

[80] Cf. Rogers, Counseling and Psychotherapy, pp. 31, 32.

Secondly, the interviewing situation is defined by the counselor as an opportunity for the individual to arrive at his own solutions of his problems. The role of both parties is clarified, limitations are set, and the groundwork for counseling is laid.[81]

Thirdly, by his receptive and permissive attitudes, and by the skill he has acquired in interviewing, the counselee encourages the counselee to express his feelings freely. Every precaution is made to avoid impeding or diverting the flow of counselee-feelings.[82]

The fourth step is one of recognition and clarification of negative feelings. The counselor must respond to feeling rather than content. Often he will clarify these feelings verbally. If his responses are true to the feeling expressed, the individual may proceed more freely. The counselor will be careful not to interpret or go beyond the feelings expressed, and will aim to recognize them and to accept them completely.[83]

The second phase of counseling. After catharsis

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[81] Cf. ibid., pp. 32-5. Cf. Charles A. Curran, op. cit., pp. 26, 27.

[82] Cf. Rogers, Counseling and Psychotherapy, pp. 35-7.

[83] Cf. ibid., pp. 37-9.

comes the development of insight. This phase is not strictly separated from the first, but is "intermingled with it."[84] Like the former phase, it consists of four steps.

Following the expression of negative feelings will come the beginning of the expression of positive impulses. These will be related in intensity to the intensity of the negative feelings which were expressed and recognized.[85]

Next the counselor recognizes and accepts these positive feelings, just as he previously recognized and accepted the negative feelings. The counselee is given no reason to be defensive about the negative feelings nor to over-evaluate the positive; he begins to see himself for what he is.[86]

The third step is the achievment of self-understanding and self-acceptance-- the development of insight in response to the reflection of the counselor.[87]

Simultaneously the counselor will clarify possible choices and courses of action, while recognizing the fear and reluctance of the individual to accept responsibility

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[84] Cf. Rogers, A Counseling Viewpoint, p. 17.

[85] Cf. Rogers, Counseling and Psychotherapy, pp. 39, 40.

[86] Cf. ibid., p. 40.

[87] Cf. ibid.

for them. It may be noted that the last three steps occur along together, though each is a distinctly different occurrence.[88]

The third phase of counseling. "These reoriented goals and the actions which implement them, are the third and final portion of the counseling process."[89] Again four steps are involved.

The first step is the initiation of positive actions. These may be small and faltering at first, but they are highly significant as indicating the beginning of a new courage and a willingness to assume responsibility for the individual's own life. The actions decided upon are in keeping with the newly-achieved insight.[90]

The second step is the development of further insight with the strengthening of positive impulses through the experience of success. These new insights will be more complete and accurate and will be embraced more confidently than the first tentatively-accepted insights.[91]

Following hard upon fresh insights will come new freedom in initiating positive steps and actions. The coun-

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[88] Cf. ibid., p. 41.

[89] Rogers, A Counseling Viewpoint, p. 19.

[90] Rogers, Counseling and Psychotherapy, pp. 41-3.

[91] Cf. ibid., p. 43.

selee may for the first time begin to show interest in the counselor as a person, and to feel less dependence upon him.[92]

The final step is the achievment of independence and a recognition that the counseling relationship must be terminated. This step may be taken with some reluctance, and a temporary regression may seemingly cancel some of the gains already made, but with the recognition and acceptance of these feelings of reluctance by the counselor and his empathetic understanding the individual will find courage to make a clean break and to accept the responsibility for his own life.[93]

Summary of the counseling process. The preceding section has been aptly summed up in the following brief analysis:

> Summarizing the fundamental trends in which the present study agrees with the studies of Royer, Snyder, Raimy, and Lewis, it appears that: (1) Maladjustment involves a high degree of negative emotional factors, which seem to be due to the client's having to face a large number of distinct and unrelated problems. (2) The process of therapy consists in the client's first facing these problems and then gradually seeing relationships between these problems as the interviews progress.

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[92] Cf. ibid.

[93] Cf. ibid., pp. 44, 45; Charles A. Curran, op. cit., p. 240; David E. Roberts, Psychotherapy and a Christian View of Man (New York: Charles Scribner's Sons, 1951), pp. 36, 44, 46.

> (3) The end of the counseling process finds the client working out his own independent solutions and putting these new solutions into practice by many choices outside the interview situation. (4) The ability to make independent choices and put them into practice brings the client much greater self-confidence and happiness, and he no longer feels that he needs help.[94]

VI. MISCELLANEOUS CONSIDERATIONS

Several subjects touched upon briefly and in the larger connection deserve further discussion. The remainder of this chapter will be devoted to gathering up the loose ends to present a more comprehensive picture of nondirective therapy.

The casual interview. Many counselors find that much of their work is done in the casual interview. Especially is this true of pastoral counselors, student counselors, and industrial counselors. Therefore the possibilities of this kind of interviewing need to be clarified and remembered.

The casual interview offers three values or "positive goals." The first is the value of catharsis-- the release of emotional tension through talking out. The second is the value of providing an opportunity for the counselee to look more objectively at his problem, thus

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[94] Charles A. Curran, op. cit., p. 203.

moving nearer to a solution. The third value is the possibility that the casual interview may lead to planned interviews with a deeper exploration of the problems, whether with the same counselor or another. The chief function of the counselor in this type of interview is to make himself psychologically available. To this task he will bring warm-hearted interest in the counselee as a person, a friendly approach through social conversation, and a genuine interest which will convey to the counselee his readiness to listen.[95]

The use of information. The primary task of the counselor is to reflect emotionally-charged feelings as they are expressed by the counselee; yet there are times when the counselor will want to supply information. There are three such situations. He will give information when clarification of a choice hinges upon it. He may use it to implement a decision already fixed upon by the counselee. He will sometimes use it to aid the counselee to discover the real problem. Information, like advice, should be used sparingly; it plays no major role in nondirective counseling.[96]

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[95] Cf. Rogers and Wallen, op. cit., pp. 117, 118.

[96] Cf. ibid., pp. 96, 97.

Transference. The term "transference" is a development of the psychoanalytic school of therapy. It is applied to counselee-attitudes originally derived from relationships toward parents or other people and transferred, often without justification, toward the counselor.[97] Transference would seem to be essential to authoritarian types of counseling, where attitudes of respect for authority and the willingness to be guided by another are based upon previous experiences. Transference is not strictly of the nature of reality, for it may be inappropriately applied from previous relationships to the counselor-counselee relationship. In the majority of cases in nondirective therapy there is little carry-over of infantile attitudes, due to the framework within which the counseling takes place; there are some cases, however, of clear-cut transference.[98] Rogers writes,

> In general, then, we may say that transference attitudes exist in varying degrees in a considerable portion of cases handled by client-centered therapists. In this respect all therapists would be alike, for all would meet such attitudes. It is in what happens to them that the difference arises. In psychoanalysis these attitudes develop into a relationship which is central to the therapy. . . .
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> In client-centered therapy, however, this involved and persistent transference relationship does not tend to develop. . . . In most instances the

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[97] Cf. Rogers, Client-Centered Therapy, pp. 198, 199.

[98] Cf. ibid., pp. 199, 200.

description of the relationship would be quite different.[99]

The psychoanalyst treats transference like any other unconscious emotionalized attitude and attempts to interpret it to the counselee in an effort to get him to recognize it and attach to it the proper symbolization.[100] This is consistent with a directive type of therapy. Equally consistent with his theory is the procedure of the nondirective counselor: he simply endeavors to understand, accept and reflect it. In the absence of a basis in reality for the transferred attitudes, the projection falls of its own weight. Ideally, it results in insight and the recognition by the counselee that these attitudes, as far as they are applied to present reality, are the product of his own imagination.[101]

The tendency of directive therapy toward transference and a contrasting tendency of nondirective therapy away from it are theorized in the following paragraph:

> In endeavoring to explore further the phenomena of transference attitudes and transference relationships, several tentative hypotheses were formulated. Transference attitudes are perhaps most likely to occur when the client is experiencing considerable threat to the organization of self in the material which he is bringing into awareness. A true trans-

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[99] Ibid., pp. 200, 201.

[100] Cf. ibid., pp. 198, 199, 218.

[101] Cf. ibid., pp. 203, 210, 218.

> ference relationship is perhaps most likely to occur when the client experiences another as having a more effective understanding of his own self than he himself possesses.[102]

Thus in nondirective therapy such transferred attitudes tend to disappear.

> . . . They are not displaced. They are not sublimated. They are not "re-educated." They simply disappear because experience has been re-perceived in a way which makes them meaningless.[103]

The centrality of the counselee. The success of therapy is not dependent so much upon the counselor and what he does or does not do as upon how the counselee experiences therapy.[104] The counselee is actually the guide, rather than the counselor, for it is in following the feelings which are expressed by the individual that constructive work is accomplished. The situation is structured to permit free expression, and responses which might sidetrack the direction of the counselee are carefully avoided.[105] In this situation the counselee makes, experiences, and accepts the diagnosis of the causes of his maladjustment.[106]

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[102] Ibid., p. 218.

[103] Ibid., p. 210.

[104] Cf. Rogers, "Through the Eyes of a Client," Pastoral Psychology, 16:32, September, 1951.

[105] Cf. Rogers, Counseling and Psychotherapy, pp. 131, 132.

[106] Cf. Rogers, Client-Centered Therapy, p. 223.

Diagnosis by the counselor may be harmful for two reasons: it may tend to make the counselee even more dependent upon the therapist, which would be contrary to the nondirective goal, and it leads to a basic loss of self-confidence in the ability of the individual to understand himself.[107]

Insight. The concept of insight occupies a prominent place in the scheme of nondirective therapy. Rogers has so much to say about it that a brief statement of his own is in order before a more detailed discussion. The term implies, he says, "The perception of a new meaning in the individual's own experience." He goes on to say,

> . . . To see new relationships of cause and effect, to gain new understanding of the meaning which behavior symptoms have had, to understand the patterning of one's behavior-- such learnings constitute insight.[108]

Insight originates with the perception of old relationships between oneself and one's environment, with a new understanding. Freed from defensiveness through catharsis, the individual may gain such perceptions in a "sudden flash of understanding." Emotional acceptance of these relationships is essential; therefore it is not helpful for the counselor to point them out. Self-perception

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[107] Cf. ibid., pp. 223, 224.

[108] Rogers, Counseling and Psychotherapy, p. 175; cf. ibid., p. 206.

is essential to the development of insight by the counselor and cannot be artificially induced.[109]

Self-acceptance is a second element in insight. There must be, with the development of understanding, an attitude of emotional acceptance of the real self, "--of what we really want, of why we have been acting as we have . . . ."[110]

The third element in insight is the element of choice. Nondirective therapy is based upon the belief that the counselee, when he sees clearly the choice between his inadequate and unsatisfying behavior and a more mature behavior, will prefer the latter. This also involves coming to choose between temporary and more permanent goals.[111]

The creation of an atmosphere in which the counselee can develop his own insight is the task of the counselor. In the permissive nondirective attitude, the individual can understand his experiences while he is experiencing them. For this purpose the nondirective technique has been developed.[112]

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[109] Cf. ibid., pp. 207, 208; Rogers and Wallen, op. cit., pp. 50, 54, 55.

[110] Cf. Rogers and Wallen, op. cit., pp. 50, 53; cf. Rogers, Counseling and Psychotherapy, p. 208.

[111] Rogers, Counseling and Psychotherapy, pp. 208-10.

[112] Cf. Rogers and Wallen, op. cit., p. 89.

Changes in self-perception. As has already been indicated, changes in self-perception occur in insight. These changes are of three general kinds. The individual evaluates himself more realistically and sees that he is more adequate and more worthy, and more capable of facing life situations, than he supposed himself to be. He represses less of what he experiences, and therefore maintains a better contact with reality. He comes to regard values as subjective rather than as inhering in his environment.[113]

Changes in behavior. It is natural that changes in self-perception resulting from insight should in turn result in modification of behavior. Improvement may be evidenced in apparent deterioration of social relationships, as when an individual becomes able to express a difference of opinion with his overbearing wife; on the other hand, a quarrelsome person may become agreeable.[114]

The counselee will eventually arrive at a stage of planning steps he should take for adjustment. He will act with a greater measure of maturity. Tension-reduction will be evidenced in freer conversation. Defensiveness will be reduced and the individual will become more aware of his own defensive behavior. Frustration tolerance will reach a

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[113] Cf. Rogers, Client-Centered Therapy, p. 139.

[114] Cf. ibid., pp. 179, 180.

higher level. There will be an improvement in his functioning in life situations.[115] A goal for the counselee as he nears the end of the series of interviews should be to implement his insight to the point where he feels confident of his ability to continue without outside help.[116] Rogers writes,

> . . . Satisfying living consists not in a life without problems, but in life with a unified purpose and a basic self-confidence which gives satisfaction in the continual attack upon problems.[117]

Closing the counseling process. The time will come, in successful counseling, when the counselee will no longer feel the need of the counselor in working out his problems; he may even become anxious to try his new-found strengths. These feelings of independence will be encouraged by the counselor. At the same time, the individual will probably experience a reluctance to terminate the interviews because of a felt loss of the friendship of the counselor. He has begun to become interested in the latter as a person, and to appreciate him as such. The counselor may call attention to the counselee's progress and suggest that he soon attempt to make his way alone. He will recognize the in-

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[115] Cf. Ibid., pp. 180-86.

[116] Cf. Rogers, Counseling and Psychotherapy, p. 220.

[117] Ibid., pp. 217, 218.

dividual's feelings of ambivalence toward breaking away, and thus will make it easier for the counselee to achieve maturity and independence without undue feeling of loss.[118]

There are series of interviews which do not terminate successfully. These are usually due to counselor bungling. Usually both the counselee and the counselor are aware that all is not well in these situations, and the relationship deteriorates rapidly.[119]

In closing an unsuccessful interview the first step is to investigate possible reasons for failure. Mistakes may often be remedied and the relationship may continue. If the counselor cannot salvage the situation, he should bring the failure into the open. This will at least eliminate the need for him to be defensive, and the tendency for the counselee to feel hostile and agressive. This may lead to a clean break with a mutual agreement to terminate the interviews, in which case the counselee will be free to return later or to seek help elsewhere. It may lead to the discovery of the barrier to progress, with resulting therapeutic developments. In any event, the process must not be allowed to drag along indefinitely without progress.[120]

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[118] Cf. ibid., pp. 223-29.

[119] Cf. ibid., p. 235.

[120] Cf. ibid., pp. 235-37.

This chapter may well be summarized in the following brief paragraph:

> The essential problem of counseling is not how the counselor can communicate self-understanding to the client, but rather how to create an atmosphere in which the client can work out his own understanding. Insight that will carry over into behavior comes about when the client is given the opportunity to understand what he is experiencing at the very time he experiences it, and this is the purpose of the nondirective technique of counseling.[121]

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[121] Rogers and Wallen, op. cit., p. 89.

CHAPTER IV

EVALUATION OF NONDIRECTIVE COUNSELING

The scope of this treatise includes a two-fold evaluation of nondirective therapy. First, but of secondary importance, is its evaluation as a therapy among therapies; and second, and of primary importance to this study, is the evaluation of the method as an attitude and tool for the pastoral counselor.

I. AIMS OF PSYCHOTHERAPY

The focal point in therapy. There can be no question that the psychotherapist must concern himself with the relief of symptoms. Often the counselee has come to the interviewing situation under severe emotional stress and suffering from anxieties. The therapist must first seek to alleviate the immediate sufferings, but he recognizes them as the result and symptoms of deeply entrenched conflicts within the personality. The treatment aims at character reorganization; with the growth of the individual, the symptoms will tend to disappear.[1]

Revision of self-esteem. The individual usually

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[1] Cf. A. H. Maslow and Bela Mittlemann, Principles of Abnormal Psychology (New York: Harper and Brothers, 1951), pp. 179, 180.

enters counseling with a low evaluation of himself. He feels unworthy, he feels helpless, he feels guilty. Least of all does he feel that he possesses inner resources by the use of which he can achieve the reorganization of his personality. Using various means the counselor will seek to accomplish a change in the individual's opinion of himself. As the individual matures, he will fear his world environment less, he can experience affection for others; gaining strength, he will become more stable, more able to be himself, more tolerant of difficult situations which formerly he was unable to face.[2]

Release of repressed emotions. A common aim of modern psychotherapy of whatever school is the release of repressed emotions which have been distorting the individual's relationship to the world of reality.[3] This release may take the form of overt display of emotions, or of desires rendered conscious for the first time. In some way, these repressed feelings must be recognized and expressed before the individual can experience emotional health.[4]

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[2] Cf. ibid., p. 181.

[3] Cf. Bonaro W. Overstreet, Understanding Fear (New York: Harper and Brothers, 1951), p. 183.

[4] Cf. Maslow and Mittlemann, op. cit., p. 181.

Achievment of insight. As repressed material comes into consciousness, the individual becomes less preoccupied with his symptoms and shifts his attention to the meaning of his behavior. As he learns more about himself and the mechanisms of his personality, he begins to see how these have influenced his actions. With the alleviation of his feelings of anxiety and guilt comes insight, clearing the way for a reorganization of values and the disappearance of "pernicious and harmful reactions."[5]

Self-acceptance. Previous to therapy, the counselee has experienced feelings which led him to reject himself as being an inferior person. He has felt himself to be uniquely sinful, isolated from people, unworthy. During therapy he comes to regard himself as like the people about him, and he adjusts himself more adequately to the group.[6]

Integration of personality. The goal of therapy is the integration of personality. It is not something produced by the counselor; only the counselee can achieve it for himself. It consists of improvement of patterns of thinking and feeling with resultant improvement in his relations with other people and a more adequate adjustment to

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[5] Cf. ibid., p. 182.

[6] Cf. ibid., loc. cit.

his environment generally.[7]

II. PSYCHOLOGICAL CRITICISMS OF NONDIRECTIVE THERAPY

Before an attempt is made to evaluate nondirective counseling for the purposes of the pastoral counselor, it is appropriate to enquire into its standing in the opinion of psychologists. Only afterward can it be evaluated as a method for the pastor in his work.

The following paragraph was written in 1948:

> At the annual board meeting of the Editorial Board of the Journal of Clinical Psychology last September, the members present reported a growing concern among psychologists over some of the trends implied in the theory and practice of nondirective therapy. This concern related principally to the responsibilities of the counselor to the client, interprofessional relations, training, responsibilities, qualifications of nondirective counselors, and several theoretical issues. It was felt that further clarification of some of these problems was needed and that this Journal might make a contribution to the psychological profession by devoting a special issue to an evaluation of nondirective counseling. In the interest of impartiality, Dr. Frederick C. Thorne generously offered to turn over this issue of the Journal to a guest editor.[8]

Questions asked by psychologists. The above writer proceeds to list ten "representative questions" submitted

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[7] Cf. David E. Roberts, Psychotherapy and a Christian View of Man (New York: Charles Scribner's Sons, 1951), p. 45.

[8] Jerry W. Carter, "Critical Evaluation of Nondirective Therapy," Journal of Clinical Psychology, Monograph Supplement No. 4:1, July, 1948.

by various psychologists in response to an invitation published in a subsequent issue of the Journal of Clinical Psychology:

1. How can any sort of clinical evaluation be made of any method of therapy unless diagnostic studies are made to determine the type of disease process, its severity, duration, and prognosis?

2. What is the responsibility of the nondirective therapist operating on a team relationship with psychiatrists and social workers?

3. What are the indications and contraindications for using nondirective therapy with various types of patients?

4. What is the role of the transference mechanism in nondirective therapy?

5. How does the nondirective counselor know that the client is not following a path of fantasy or prevarication which may disguise a truly critical environmental situation?

6. If a client's social setting will not permit him to tackle his problem nondirectively, cannot this type of therapy be frustrating?

7. Are there any research data showing that nondirective therapy is as effective with other populations as it is with college students?

8. In studying solely the role of the therapist, have not the nondirective therapists ignored such important factors as the social or institutional setting of the counseling relationship?

9. Do not nondirective therapists place too great a responsibility on some clients (non-psychotic)?

10. Are client participation in therapy and display of feelings valid criteria for determining the effects of therapy?[9]

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[9] Ibid., pp. 1, 2.

The tentative nature of nondirective. Even after ten years, it is difficult to arrive at a valid criticism of nondirective therapy; it is still in its infancy, and the knowledge concerning it is in a fluid state. In addition, proponents of the new theory have refused to be pinned down to any set formula. One critic writes,

> The severest criticism of client-centered therapy has come from Rogers' colleagues in the field of clinical psychology. In attacking a system as tentative, critics are shooting at a moving target, for its author acknowledges that the system has changed and predicts that it will change further. His reservations would make it possible to change the rules of the game, move the goalposts or join the opposition.[10]

Lack of uniqueness in nondirective. The nondirective therapist assumes that the individual possesses the capacity to make such adaptations and readjustments to life as may be necessary.[11] But practically any attempt at psychotherapy would be pointless without faith in the capacity of the individual for reorganization.[12] Traditional psychotherapy is less directive than so-called "nondirective"

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[10] Orville S. Walters, "The Minister and the New Counseling," The Asbury Seminarian, Winter, 1953, p. 22.

[11] Cf. Carl R. Rogers, A Counseling Viewpoint (New York: Commission on Religion and Health, 1945), pp. 9, 10; Rogers, Counseling and Psychotherapy (New York: Houghton Mifflin Company, 1942), p. 18.

[12] Cf. Albert Ellis, "Critique of Theoretical Contributions," Journal of Clinical Psychology, Monograph Supplement No. 4:25, July, 1948.

therapy, for it stresses free association in the interviewing situation, while the nondirective therapist becomes directive in selecting an early statement by the counselee and so reflecting feeling on this subject as to exhaust its content before giving the individual the opportunity to pass on to other matters.[13] Nondirective therapy stresses the principles of growth in personality in connection with the release from repression as bringing about therapeutic progress. But the concept of growth is common to all minimal-participation counseling and may underly all "confessional and 'faith' cures."[14] Dr. Thorne says,

> . . . The attempt to validate nondirective methods or to discredit directive methods on the grounds that they are respectively "democratic" or "undemocratic" is scientifically untenable and indicative of emotional bias.[15]

Criticism of terms and claims. It may be that proponents of nondirective therapy have themselves assumed the dogmatism they have abhorred in others and have thereby needlessly alienated those whom they sought to impress. Bordin writes,

> . . . Rogers and his followers, in discussing

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[13] Cf. ibid., p. 26.

[14] Cf. Frederick C. Thorne, "Further Critique of Nondirective Methods of Psychotherapy," Journal of Clinical Psychology, Monograph Supplement No. 4:33, July, 1948.

[15] Ibid., loc. cit.

> the methods of counselors which create or increase resistance, have done it in such a manner as to create or increase resistance of counselors to their ideas.[16]

Since appreciation and respect for the individual are inherent in our society, the use of the terms "directive" and "nondirective" have been resented. The terms "client-centered" and "counselor-centered" have drawn fire for similar reasons, as have also "democratic" and "undemocratic."[17] Writing in the same vein Ellis says,

> . . . Even the few exceptional types of therapy which are not nondirective, such as hypnotic suggestion or direct reassurance, are almost invariably client centered. Modern psychotherapy, with few exceptions, is practically synonomous with nondirectiveness and client-centeredness; and consequently, anyone who pre-empts the use of these terms for the sole description of his own school of therapy is hardly being fair to most other legitimate psychotherapeutic schools.[18]

Inflexibility. Traditional psychotherapeutic methods rely upon careful diagnosis of the individual's difficulties and select a treatment regarded as most appropriate for the situation. Since in nondirective therapy the counselor makes no formal diagnosis but relies upon the judgment and insight of the patient for self-diagnosis, there can be no

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[16] Edward S. Bordin, "Dimensions of the Counseling Process," Journal of Clinical Psychology, Monograph Supplement No. 4:17, July, 1948.

[17] Cf. ibid., pp. 16, 17.

[18] Albert Ellis, op. cit., p. 28.

choice of therapy.[19] Thorne declares that in many situations in clinical practice, to be nondirective would be to violate the best clinical judgment.[20]

Superficiality. From Frederick C. Thorne comes the opinion that many patients will "ramble in circular trends" and "continue on superficial levels indefinitely unless they are directively stimulated in desired directions."[21] In fairness to Rogers and the nondirective school it should be noted that Thorne is not a nondirective therapist, and that there is room for reply that adequate feeling-reflection and indication of understanding on the part of the counselor might make it possible for the counselee to proceed to new areas and deeper levels of discovery. Russell Dicks, a pastoral counselor with a high regard for the nondirective school, expresses the same skepticism as does Thorne.[22]

Permission of overexpression. Thorne speaks of "disorders characterized by exaggerated self-awareness and uninhibited self-expression" and fears that the nondirec-

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[19] Cf. Orville S. Walters, op. cit., p. 21.

[20] Cf. Thorne, op. cit., p. 37.

[21] Ibid., loc. cit.

[22] Richard C. Cabot and Russell L. Dicks, The Art of Ministering to the Sick (New York: The Macmillan Company, 1949), pp. 202, 203.

tive approach would tend to strengthen self-preoccupation, and expresses doubt that freedom to express emotions and feelings in an atmosphere of permissive understanding is "inevitably beneficial," going as far as to say that too free expression would seem to indicate interruption "by directive intervention or more drastic methods such as electroshock."[23]

Insufficiency of insight. The way to integration is long and hard, and no successful short cut has been discovered. Only when the inner conditions which created conflicts are changed can the conflicts themselves be resolved. This being the case, recognition by the individual of his basic conflicts is not enough to assure adjustment and integration.[24]

Unsuitability for all people. Allowing that the patient is often more capable of reconstruction of his personality and reorganization of his behavior than is often supposed, one psychologist strenuously protests that the patient cannot with safety be regarded as fully responsible for the success of therapy or as immune to directive influence from the therapist. He regards the extreme of non-

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[23] Thorne, op. cit., p. 37.

[24] Cf. Karen Horney, Our Inner Conflicts (New York: W. W. Norton and Company, Inc., 1945), p. 217.

directive therapy in this direction as an evasion of complete professional responsibility toward the individual and toward society.[25] Thorne would lay down a working rule to govern the use of nondirective therapy:

> . . . Indications for directiveness vary in inverse relation to the patient's resources, i.e., the more malignant the pathological process, the less able is the client to deal with it unassisted.[26]

Unapplicability to all cases. It is objected that only extreme advocates of any cult will claim that its method is the one cure-all for every difficulty; yet if it is conceded that one method will not always work, it is implied that someone must have the authority and understanding to decide which method to employ.[27] Thus the nondirective therapists are placed in the position of promoting their method as a panacea or of admitting that directive therapy is sometimes indicated. Louttit believes that in many cases a little formal testing would eliminate the necessity for hours of counseling dealing with emotional

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[25] Cf. William A. Hunt, "Diagnosis and Non-Directive Therapy," Journal of Clinical Psychology, Monograph Supplement No. 4:11, July, 1948.

[26] Thorne, op. cit., p. 38.

[27] Cf. C. M. Louttit, "Training for Non-Directive Counseling: a Critique," Journal of Clinical Psychology, Monograph Supplement No. 4:14, July, 1948.

maladjustments which have little to do with the continuing growth of the individual.[28] Hunt says:

> This whole question of how widely non-directive therapy may be applied needs further investigation. Snyder, one of the more eclectic advocates of client-centered therapy, has recently stated that the method has not been demonstrated to be "especially successful" with psychotics, severe psychopaths, and overly dependent individuals. Rogers originally seems to have had some doubts as to its suitability to all types of cases. His more recent statements would indicate that he now feels that it is universally applicable. I do not see what other inference can be drawn from his statement that diagnosis is not essential for good therapy.[29]

Seidenfeld doubts that it is desirable to fix upon any one method exclusively, and prefers a decision based upon the physical and mental condition of the patient and the clinical judgment of the therapist.[30]

Low level of training standards. Probably one of the most irritating phases of nondirective therapy to clinical psychologists of the traditional school is the attitude of proponents of client-centered therapy toward formal training. Calling attention to Rogers' opinion that many professional workers who do not have the necessary orienta-

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[28] Cf. ibid., p. 15.

[29] William A. Hunt, op. cit., p. 9.

[30] Cf. Morton A. Seidenfeld, "A Clinical Appraisal of the Use of Non-Directive Therapy in the Care of the Chronically Ill," Journal of Clinical Psychology, Monograph Supplement No. 4:24, July, 1948.

tion to deal completely with all personality maladjustments, Louttit says,

> . . . While non-directive methods may be safe, even in the hands of poorly prepared counselors, this in itself is hardly a reason for encouraging poor preparation. Even though the method does not result in further serious maladjustment of the client, it would appear that the public is subjected to unnecessary, time-consuming, and costly counseling.[32]

Another major objection to the training requirements of the nondirective school of therapy has professional implications. In recent years psychology has achieved professional respectability, partly as a result of the public demand for psychological services, partly because of a felt need on the part of psychologists to protect their profession from presumptious individuals sometimes derisively termed "psychoquacks," and partly to protect the public from the incompetence of ill-prepared practitioners.[33] It is felt that the attitude of Rogers will invite criticism of the profession of psychology. Says Thorne,

> It has been particularly disturbing to some that many of the research reports on nondirective therapy (and particularly those by students) have been written and discussed in a style charged with emotional overtones and betraying an over-enthusiastic and uncritical acceptance which not unfairly has been character-

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[31] Cf. C. M. Louttit, op. cit., p. 13.

[32] Ibid., p. 14.

[33] Cf. ibid., p. 15.

> ized as bordering on cultism. . . . In view of Rogers' public statements on the nature of and training for nondirective methods, there is some question whether most nondirective therapists have had any adequate training or competency in the use of any other method but their own.[34]

Qualifying remarks. Section II of this chapter has not been offered as final, valid, or the opinion of the writer, but rather to show that even Rogers' colleagues in the field of clinical psychology are of the opinion that Rogers has made a significant and legitimate contribution to the practice of psychotherapy, but that it is not necessary in their opinion to accept every claim and subscribe to all the methods, or even to all the basic hypotheses, in order to profit from the findings of the nondirective school of therapy. The writer does regard as significant Thorne's call for an eclectic approach to psychotherapy:

> . . . It is proposed that the time has come to abandon the attempt to establish schools or systems based on such artificial classifications as "active," "passive," "directive" or "nondirective" in favor of a genuinely eclectic approach which would seek to relate all known methods with emphasis on seeking to understand their nature, indications and contra-indications.[35]

At a later stage the writer will suggest such an approach to the problem by the pastoral counselor.

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[34] Thorne, op. cit., p. 32.

[35] Ibid., p. 39.

III. PASTORAL-THEOLOGICAL CRITICISMS OF NONDIRECTIVE THERAPY

The scope of this treatise does not include a judgment as to the soundness and applicability of nondirective counseling as a method of psychotherapy; its usefulness in many areas has already been abundantly demonstrated. The only real questions are whether it is applicable for pastoral use, what its limitations are, and whether some of its proven values can be applied in the pastoral work without the adoption of the total system. These considerations form the crux of the problem for the pastoral counselor.

Review of the pastoral role. Chapter II dealt with the pastor and his work as counselor. When the pastor functions as counselor, he is acting within the framework of his larger role as pastor. As religious counselor he cannot violate the nature of his ministerial office or deny his supreme task as a clergyman. It follows that whatever method of counseling he selects must be consistent with his calling, his convictions, his goals, his theology, and the position of the Church, whose official representative he is.

We have already noted the client-centered nature of his entire ministry.[36] We have seen that values are inseparable from his concept of adjustment, and that he cannot

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[36] Cf. supra, pp. 11-13.

avoid making value judgments.[37] He sees and realizes the ability of the individual to respond to his environment in such a way as to achieve growth, but he has an ethical and a metaphysical outlook as well as a psychological and social.[38] As God respects the integrity of the individual, so does he, but his whole calling demands that he introduce into the counseling situation at an appropriate juncture, as well as implicitly set forth from the first, the good news that Christ is Saviour and that life can be transformed by the power of God.[39] Counseling on any lower level may be the legitimate task of the psychologist, psychiatrist, or other psychotherapist, but it is not the characteristic work of the pastor. It is possible that the pastor might function nondirectively with a counselee who is acquainted with the Gospel, its claims and provisions, its value judgments and standards of morality. The question is, can he be equally nondirective with a person who has never heard or has not heard adequately the message of the Gospel? Can he, knowing that he has the key to the situation if only the individual can be motivated to an interest and response, and believing in the power of the Holy Spirit

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[37] Cf. supra, pp. 14ff.

[38] Ibid., p. 16.

[39] Cf. ibid., p. 17.

to apply the Word, stimulate the conscience, and strengthen every good desire, withhold his spiritual contribution in the interest of being nondirective? But to proceed at this point would be to anticipate material which can be reserved more profitably until later.

The client-centered attitude. Often client-centeredness has been stressed as a method, a set of techniques, almost a therapeutic cult. A mastery of the tenets of nondirective counseling does not make the therapist either nondirective or client-centered. In true client-centered counseling the counselee realizes that he has a problem, believes there is something he can do about it, and initiates action in searching out a counselor. From the standpoint of the counselor, "Client-centered counseling is first and foremost a matter of counselor attitudes felt and expressed toward a person seeking help."[40] The attitude itself has been discussed at length in Chapter III.[41]

Dangers in passivity. A serious danger attendant upon a listening approach has been pointed out by Wayne Oates. He suggests that the pastor may be spending time in a counseling situation which might better be used by

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[40] Russell Becker in "The Consultation Clinic," Pastoral Psychology, 24:56, May, 1952.

[41] Cf. supra, pp. 45-7.

a more fully trained therapist in dealing with certain types of patients, such as those whose agitation and depression increase as they discuss their difficulties. With these, simple listening with no reassurance and no instruction might even lead to suicide.[42] A minister-physician writes,

> Nihilism can be fatal. Recently a type of counseling widely commended for work among soldiers during the war, has been suggested in connection with pastoral work. This nihilistic form of counseling or psychotherapy is another instance in which an idea with a modicum of value has been inflated into a system; where a glimmer of truth is taken for the whole truth.
>
> If one were to draw an analogy between counseling and medical treatment, this laissez-faire method might be likened to a situation requiring "masterful inactivity" on the part of the physician. Usually, the counselee or the patient needs more than his own resources to overcome his difficulty.[43]

Lack of finality. One pastor has expressed concern at the implication that only nondirective counseling is appropriate for pastoral use. He recognizes its corrective value as needed in the pastoral field, but he is disturbed at the idea that a minister is guilty of malpractice as soon as he begins to direct an individual who has come to

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[42] Cf. Wayne E. Oates, The Christian Pastor (Philadelphia: The Westminister Press, 1951), p. 128.

[43] Orville S. Walters, "Varieties of Spiritual Malpractice," The Pastor, June, 1948, p. 14.

him for help.[44] Another rejects it as "a universal crutch," but lauds it as a basic counseling attitude which ought to be more generally adopted. If this primary attitude is present, he feels that the secondary aspects of interviewing may vary from reflection of feeling to the use of questions without harm to the interview. In other words, the pastor can "accomodate himself" to the counseling situation without ceasing to be client-centered.[45]

Lack of universal applicability. There seems to be considerable agreement among ministers that the nondirective method is not too appropriate for a marital or pre-marital situation. One urges an educational approach in pre-marital counseling.[46] "What the minister must avoid," he says, "is the danger of unwelcome probing."[47] Another sees a difference in the pre-marital interview from other types of interviewing in that most counseling is intended to lead to a decision, while pre-marital counseling presupposes a decision. Even so, he believes that there is some oppor-

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[44] Cf. David R. Mace in "The Consultation Clinic," Pastoral Psychology, 24:54, May, 1952.

[45] Cf. Russell Becker, op. cit., p. 58.

[46] Cf. Wesner Fallaw in "The Consultation Clinic," Pastoral Psychology, 24:52, May, 1952.

[47] Ibid., loc. cit.

tunity for "non-directive features."[48] Still another sees the possibility of disappointment among counselees in brief contacts, when they are seeking primarily support and reassurance.[49]

The challenge of basic assumptions. Probably few will disagree with the first tenet of nondirective therapy, that it is the right of the individual to seek or refuse help, that he is responsible for his own life, and that the counselor ought to foster his sense of personal responsibility.[50] Less certain is a part of the second tenet, that the individual can be relied upon to decide correctly when the right decision is clearly seen.[51] Counselors who have had experience with alcoholics and sociopathic personalities know that the reverse often seems to be true. Theologically, it is generally recognized that there is a perversity of human nature, by whatever term it is called (and there are both Scriptural and extra-Scriptural terms in good theological usage), which is evidenced in positive rebellion against the course which the individual himself

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[48] Cf. Leland Foster Wood in "The Consultation Clinic," Pastoral Psychology, 24:53,54, May, 1952.

[49] Cf. Herbert D. Lamson in "The Consultation Clinic," op. cit., p. 53, May, 1952.

[50] Cf. supra, p. 32.

[51] Cf. supra, loc. cit.

recognizes as the proper course of action for him to adopt. To cite references would be to multiply words unnecessarily, so universally is this recognized in Biblical and religious literature.[52]

Rogers posits further a basic tendency in the direction of growth, maturation, self-maintenance, autonomy, and socialization.[53] In doing so he overlooks or ignores a tendency with which every pastor is familiar-- a tendency toward disintegration and self-destruction. This, too, has a wealth of literary support, both Biblical and extra-Biblical, and is constantly borne out in human experience. The faith of the nondirective counselor in human nature would seem to be too optimistic from a theological and religious point of view, if not from a psychological.

The amoral nature of nondirective therapy. Permissiveness, which plays an important role in nondirective counseling as in psychoanalysis, is usually considered amoral and scientific in essence.[54] This claim and criticism must in fairness be weighed carefully. The purpose of the permissive attitude is certainly not immoral, at least, for it is adopted in order to work through to the full truth.

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[52] Cf. supra, pp. 16-19.

[53] Cf. supra, p. 34.

[54] Cf. Roberts, op. cit., pp. 39, 40.

Actually, it has a moral purpose, according to Roberts, who writes,

> . . . Therapy has a moral purpose because it rests on the assumption that internal harmony and a capacity for personal growth and responsibility are better than emotional conflict, anxiety and self-enslavement. In serving this purpose it is fostering a humanitarian end which is analogous to religious salvation. . . . In other words, the seemingly immoral or ethically neutral attitude has become central in the task of mental healing, not because the therapist does not care about how people live, but because he is seriously concerned with enhancing personal integrity and emotional maturity.[55]

Roberts was writing above concerning psychoanalysis. It is quite as applicable to the nondirective theory.

There may be a question as to whether the nondirective counselor tends to sacrifice conscience to bring the individual into an attitude of self-acceptance. Not only nondirective counselors, but modern theologians, seem to place an unwarranted emphasis upon that concern. Roberts, writing of the philosophical theology of Paul Tillich, professor of Philosophy of Religion at Union Theological Seminary and hailed by Seward Hiltner as "one of the wisest and most penetrating theologians of our age,"[56] says,

> . . . Finally, Tillich is not interested in justification by faith because it happens to be Protestant; he is interested in it only inasfar as

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[55] Ibid., op. cit., p. 40.

[56] Seward Hiltner, "Tillich and Pastoral Psychology," Pastoral Psychology, 29:9, December, 1952.

> it embodies the truth about how man can reach self-acceptance despite sin.[57]

It seems almost unnecessary to observe that any pastor ought not to be "interested in justification by faith because it happens to be Protestant"; he should be "interested in it only inasfar" as it is Biblical and "as it embodies the truth about how man can reach" God-acceptance "despite sin"! Reconciling men to themselves is definitely secondary and sometimes antithetical to reconciling them to God. Self-acceptance may stand in the way of the individual's aspiration to a spiritual adjustment. While self-acceptance may be a logical goal, consistent with the nondirective hypothesis, it cannot meet the qualifications required of a therapy for the use of the religious counselor whose orientation and outlook are supernaturalistic rather than humanitarian.

Another writer points out the inadequacy of amoral science:

> . . . For the attainment of full health of personality, men must find a harmonious relationship in the realm of spiritual values. The primary obstacle to his entrance into this realm is what the Bible calls sin. When all has been done that science can do to relieve a man's distresses, the pride that protects his other sins may withhold him from his true deliverance, leaving him to live out his days a defeated soul. Man is a child of God, strangely prone to reject the divine Fatherhood; and in this

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[57] Roberts, "Paul Tillich's Doctrine of Man," Pastoral Psychology, 29:25, December, 1952.

> aberration he finds himself frustrated and self-exiled from his true inheritance.[58]

The humanism of nondirective therapy. Beginning with premises compatible with the Christian respect for human personality, it veers from the Christian doctrine to the path of an antithetical humanism.[59] Christianity rejects the shallow optimism of belief in man's self-propulsion toward self-improvement. Says Walters,

> . . . Man has not chosen self-enhancement. He has not shown inward self-sufficiency to solve his own problems, either individually or collectively. He is in the cosmic predicament of continuing to choose evil while aspiring to do good.[60]

It is the grace of God, working in forgiveness and inspiring to consecrated service, which acts to resolve many conflicts of personality resulting from the discrepancy between the individual's moral ideals and his level of conduct. To prolong this confusion when he needs the transforming power of God indicates in the pastoral counselor either prejudice or ignorance.[61]

The supernaturalistic religious counselor cannot fit

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[58] John T. McNeill, A History of the Cure of Souls (New York: Harper and Brothers, 1951), p. 321.

[59] Cf. Walters, "The Minister and the New Counseling," The Asbury Seminarian, Winter, 1953, p. 29.

[60] Ibid.

[61] Cf. Walters, "Varieties of Spiritual Malpractice," The Pastor, June, 1948, p. 15.

himself into the role of the naturalistic psychotherapist. Walters writes further,

> The objection of the naturalist that he doesn't know anything about spiritual values deserves the classic reply of the Christian, "I refuse to let my knowledge, however meager, be offset by your ignorance, however vast." Divine grace as a means to inward and outward harmony is a reality verifiable by the counselor in his own experience. . . . The counselor who has not experienced divine forgiveness can never have an adequate understanding of what happens when personality conflict due to moral lapse meets the forgiving and transforming power of divine love.[62]

The importance of levels of adjustment. The pastoral counselor does not begin the counseling process with a direct approach to the question of what adjustment the parishoner will make; yet in the end, that is the important question. Not adjustment per se., but appropriate, meaningful, significant adjustment is the goal of therapy.[63]

This pastoral attitude is diametrically opposed to the basic principles of nondirective therapy. Under the caption, "The Basic Struggle of the Counselor," Rogers writes as follows:

> . . . But is the therapist willing to give the client full freedom as to outcomes? Is he genuinely willing for the client to organize and direct his life? Is he willing for him to choose goals that

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[62] Cf. Walters, "The Minister and the New Counseling," op. cit., p. 30.

[63] Cf. Hiltner, Pastoral Counseling (Nashville: Abingdon-Cokesbury Press, 1949), p. 32.

> are social or antisocial, moral or immoral? If not, it seems doubtful that therapy will be a profound experience for the client. Even more difficult, is he willing for the client to choose regression rather than growth or maturity? to choose neuroticism rather than mental health? to choose to reject help rather than accept it? to choose death rather than life? . . .[64]

It is the sense of this writer that any pastor who is genuinely willing that his parishioner shall choose antisocial and immoral adjustments is a disgrace to his calling and an unworthy representative of God and the Church. There is a difference between being "permissive" and being "willing" for the individual to make damning choices; between respecting the integrity and autonomy of the person and taking a strictly neutral position. He is willing for the person to choose, but only to choose the right as the person comes to see the right; he will permit the person to choose the wrong and evil, but will protest the wrong choice with his whole soul. He will never coerce, but will be ready to bring to bear all his powers of persuasion if necessary. The more the individual is able to grow with a minimum of counselor assistance, the better it will be for the therapy, but when eternal values and happiness are at stake, a hands-off policy of hopeful experimentation would be criminal in the spiritual realm.

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[64] Rogers, Client-Centered Therapy (New York: Houghton Mifflin Company, 1951), p. 48.

The thorough-going humanist can afford such experimentation, for he does not become involved with a metaphysical system, but the pastoral counselor with a supernaturalistic orientation and a belief in the immortality of the soul and eternal rewards and penalties can never risk a wrong adjustment with its concomitants when he might tip the scales the other way with persuasion and an active contribution.

The following Scripture quotations stress the importance of right decisions and at the same time preserve the right of the individual to choose or reject help, to choose righteousness or sin, to choose life or death:

> " . . . I call heaven and earth to witness against you this day, that I have set before you life and death, blessing and curse; therefore choose life, that you and your descendants may live. . . ."[65]

> "Now therefore fear the Lord, and serve him in sincerety and in faithfulness; put away the gods which your fathers served beyond the River, and in Egypt, and serve the Lord. And if you be unwilling to serve the Lord, choose this day whom you will serve. . . ."[66]

> And at the end of seven days, the word of the Lord came to me: "Son of man, I have made you a watchman for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me. If I say to the wicked, 'You shall surely die,' and you give him no warning, nor speak to warn

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[65] Holy Bible, Revised Standard Version (New York: Thomas Nelson and Sons, 1952), Deuteronomy 30:19.

[66] Ibid., Joshua 24:14,15a.

> the wicked from his wicked way, in order to save his life, that wicked man shall die in his iniquity; but his blood I will require at your hand. But if you warn the wicked, and he does not turn from his wickedness, or from his wicked way, he shall die in his iniquity, but you will have saved your life. Again, if a righteous man turns from his righteousness and commits iniquity, and I lay a stumbling block before him, he shall die; because you have not warned him, he shall die for his sin, and his righteous deeds which he has done shall not be remembered; but his blood I will require at your hand. Nevertheless if you warn the righteous man not to sin, and he does not sin, he shall surely live, because he took warning; and you will have saved your life."[67]
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> The Spirit and the Bride say, "Come."[68]
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> Therefore, knowing the fear of the Lord, we persuade men. . . .[69]
>
> . . . So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God.[70]

The place of values in pastoral counseling. Rollo May stresses values as basic to pastoral counseling. The minister is not merely an available listener to parishoner woes; rather his counseling centers around religious values. Three bases of counseling are "the value of the individual," "the recognition of the importance of attitudes and motives," and "the recognition of the stabilizing effect of a set of

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[67] Ibid., Ezekiel 3:16-21.

[68] Ibid., Revelation 22:17a.

[69] Ibid., 2. Corinthians 5:11a.

[70] Ibid., 2. Corinthians 5:20.

inner values."[71]

While admitting that nondirective counseling involves and changes the value system of the individual, Rogers does not allow any place for involvement of the values of the counselor in the process.[72] Especially he denies the counselor any participation in the selection of values for the counselee.[73] One critic says,

> The basic difference, in fact, between a nondirective therapist and a more directive one is not that the latter makes measurement and value judgments regarding his client while the former does not. It is, rather, that the nondirective counselor's judgments are broader, less narrow-minded, and more client-centered (or at least more consciously so) than are those of the directive therapist. But value judgments, as Myrdal and other sociological writers have recently shown, are intrinsic to virtually all human thoughts and representations, including those, presumably, of nondirective counselors.[74]

Can the minister avoid value judgments, even if he wishes to do so for the sake of therapy? Walters says,

> . . . Regardless of whether he makes moral declarations, the minister embodies the tradition of the historic church and is the recognized ambassador of God. Ex officio, he is a man with a message. His prophetic office is to proclaim God's redeeming love to sinful man. Most people seeking counsel from a minister come with a clear un-

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[71] Cf. Rollo May, The Ministry of Counseling (New York: Commission on Religion and Health, 1945), pp. 8, 9.

[72] Cf. Rogers, Client-Centered Therapy, pp. 149-51.

[73] Cf. ibid., pp. 20, 21.

[74] Ellis, op. cit., p. 29.

derstanding of his mission.

> Where is the minister with a sense of vocation so stultified that he would be "willing that any outcome, any direction" may be chosen by his troubled parishioner? The counselor who accepted such an artificial stricture would have to tolerate error without offering truth in its place. He would have to contain the Good News unshared, even though it might set the groping counselee free.[75]

Can the counselee avoid attention to the value judgments and morality systems of his heritage and environment? Is he capable of discovering reality for himself? of complete self-direction? And is he able to recognize and shoulder the full responsibility for self-direction? Rogers seems to think so. He tells us,

> It seems to be true that early in therapy the person is living largely by values he has introjected from others, from his personal cultural environment. . . .
>
> As therapy progresses, the client comes to realize that he is trying to live by what others think, that he is not being his real self, and he is less and less satisfied with this situation. But if he is to relinquish these introjected values, what is to take their place? There ensues a period of confusion and uncertainty as to values, a certain sense of insecurity in having no basis for judging what is right or wrong, good or bad.
>
> Gradually this confusion is replaced by a dawning realization that the evidence upon which he can base a value judgment is supplied by his own experience. . . .
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> . . . In therapy, in the initial phases, there appears to be a tendency for the locus of evaluation

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[75] Cf. Walters, "The Minister and the New Counseling," op. cit., pp. 28, 29.

> to lie outside the client. . . . In client-centered therapy, however, one description of the counselor's behavior is that he consistently keeps the locus of evaluation with the client. . . . Little by little the client finds that it is not only possible but satisfying and sound to accept the locus of evaluation as residing within himself. When this experience becomes internalized, values are no longer seen as fixed or threatening things. They are judgments made by the individual, based upon his own experience, and they are also alterable if and when new experience gives new and altered evidence.[76]

That there is considerable truth in all of this, and that what has been described as happening is a valid and healthy reaction in a sense, cannot be denied. There is a danger, however, that the new development will be carried too far, or that the counselee will find himself cut adrift from his moorings with neither compass, chart, nor rudder. Concerning the whole problem of values and changing value systems Walters writes as follows:

> . . . It is anticipated that in the process of [nondirective] therapy the client will become dissatisfied with the values he has inherited from others. When he realizes that he has been following a system that others have prescribed, not what his own experience has proved valuable, the introjected ideas will be discarded. . . .
>
> Every individual derives most of the ideas upon which his everyday conduct is based from authoritarian sources. The knowledge which enables us to get harmony with natural law is largely derived from others. Most of our introjected values come through the experience of the race transmitted in various ways from one generation to the next; history, moral codes, parental nurture, the experiencing of the

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[76] Rogers, Client-Centered Therapy, pp. 149-51.

> historic church, man's search for God and God's revelation of himself to man as recorded in the Bible.[77]

The humanistic and secular counselor may content himself with the growth attained by the counselee in developing his own set of values and system of morality, limited by his own experience. This is placing a tremendous responsibility upon the insight and judgment of the individual, and it is evaluating lightly the heritage of the ages. To the minister who believes in an objective reality disclosed by divine revelation, this is not a satisfying arrangement.

A criterion for pastoral work. A summary criticism of the nondirective method of counseling for the use of the minister is implied in the following declaration of the task of the Christian minister:

> First, last, and all the time, the pastor is a man with a message, the Good News of the gospel. He should recognize that, just as a teacher has not taught unless someone has learned, his work has not been successfully performed unless this message, in some form appropriate to the hearer's need, has found lodgment. Symbols and atmosphere may facilitate this achievment, but the conscious fusion of the hearer's will with the Divine will, as a consequence of volitional outreach or acceptance, must be the objective of the pastoral function.[78]

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[77] Walters, "The Minister and the New Counseling," op. cit., pp. 27, 28.

[78] Walters, "Varieties of Spiritual Malpractice," The Pastor, June, 1948, p. 14.

It should be sufficiently clear that this writer finds serious limitations in the nondirective theory insofar as the attempt is made to apply it to the counseling goals of the religious therapist; however, the values inherent in the nondirective hypothesis and the theory of therapy developed therefrom are so pronounced and so numerous that they cannot be lightly dismissed. It is because of a respect for these values that the following section is regarded as important.

IV. ELEMENTS WORTHY OF PRESERVATION

Possibility of eclecticism. As has been pointed out, the need for an eclectic approach to therapy which would include useful components of several methods has been recognized and voiced.[79] This would not meet with the approval of Rogers, who has expressed himself against such an approach in the following words:

> Though he [the counselor] is alert to all the evidence, this does not mean that he keeps shifting his basic hypothesis in counseling situations. If the counselor feels, in the middle of an interview, that this client may not have the capacity for reorganizing himself, and shifts to the hypothesis that the counselor must bear a considerable responsibility for this reorganization, he confuses the client, and defeats himself. He has shut himself off from proving or disproving either hypothesis. This confused eclecticism, which has been

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[79] Cf. supra, p. 83; Thorne, op. cit., p. 32.

> prevalent in psychotherapy, has blocked scientific progress in the field. Actually, it is only by acting consistently upon a well-selected hypothesis that its elements of truth and untruth can become known.[80]

It is easy to sympathize with Rogers in his reluctance to switch from one staid method to another in a single interview. An attitude of elasticity might permit a counselor to incorporate several elements of value from various methods and employ them without confusing the counselee. It is such an approach that is herein suggested for the pastoral counselor. Some values of nondirective therapy will be discussed in this section.

Belief in capacity for adjustment. Normally people have a high potential for personality adjustment and growth. This is often restricted by emotional factors in those who have problems sufficiently irritating and debilitating to bring them to the counseling situation. Still, it is this capacity for adjustment which justifies the expenditure of time and energy by the pastor. Belief in an objective morality implies belief in the ability of the individual to choose consciously, volitionally, and intelligently to conform or refuse to conform to the system. The religious counselor will want to retain this attitude, modifying it to the intelligence, information, cultural and spiritual

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[80] Cf. Rogers, Client-Centered Therapy, p. 24.

environment, and other factors relating to the individual with whom he is counseling.[81]

Permissiveness. One reason for the success of psychotherapy is that the counselor provides an atmosphere in which the counselee is permitted freedom to express emotions, feelings, and attitudes which he has never been able to express before, and sometimes has never even recognized. A pastor who is so bound to his convictions and standards of morality and so blind that he is unaware of the sins and attitudes of mundane society will fail of helping his people. A frequently-expressed parishioner-attitude is, "I could never talk with my pastor about that!" And such a pastor will never learn to know the intimate and deep needs of his people. Without condoning wrong attitudes, by showing that he understands and welcomes the expression of the real feelings of the counselee the pastoral counselor can make it possible for the individual to recognize, express, and evaluate his own personality factors. Out of this insight which comes into being in a permissive and understanding atmosphere can come growth and maturation.[82]

Self-realization. In the light of the above para-

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[81] Cf. supra, pp. 32, 45, 46.

[82] Cf. Roberts, op. cit., p. 33; Thorne, op. cit., p. 36.

graph, self-realization should be carried over as a part of pastoral counseling. In common with other therapies, the nondirective method of counseling stresses the importance of this factor.[83] There can be no value, as far as the interview is concerned, of suppressing feelings which are known to be socially or religiously unacceptable. A religious experience which is split off from self-recognition is at best neurotic and at worst schizophrenic in nature. This is Pharisaism transplanted into Christianity.[84] If self-realization should be used to mean that the individual accepts himself on the level on which he discovers himself and proceeds to live out his feelings and attitudes at that level, he has been made a more honest man, but he has been helped very little in a religious way. Self-realization as incorporated into pastoral counseling should mean that in the therapeutic situation the counselee is free to see himself, to feel himself, to be himself; but it means more: it means in its fullest sense that he is motivated to become his potential self-- the highest and best self it is possible for him to become.[85]

But self-acceptance and self-realization must be en-

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[83] Cf. supra, pp. 49, 50.

[84] Cf. Overstreet, op. cit., p. 163.

[85] Cf. ibid., p. 137.

couraged. The individual must be helped to see "that mistakes go with learning and that it is psychologically more fatal to stop learning" than it is desirable to stop making mistakes.[86] The individual must be helped to feel, too, that he is a significant person in spite of all he finds to dislike about himself.[87]

Minimal participation. Giving advice is seldom helpful. If it is refused, the counselee tends to feel guilty and hostile; if it is accepted and the results are disappointing, he feels resentful and angry; if he follows the advice and achieves satisfactory results, he tends to become more dependent upon others for help.[88] Counselor-reflection of feeling is probably the most important single contribution of nondirective therapy to pastoral counseling.[89] By showing understanding and taking only a sufficiently active part to encourage expression and to reflect it accurately, the counselor can best promote self-understanding and insight in the counselee.

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[86] Cf. ibid., p. 164.

[87] Cf. ibid., p. 160.

[88] Cf. Seward Hiltner, Religion and Health (New York: The Macmillan Company, 1947), pp. 167, 168.

[89] Cf. Rogers, Client-Centered Therapy, pp. 30, 31; Carl R. Rogers and John L. Wallen, Counseling with Returned Servicemen (New York: McGraw-Hill Book Company, Inc., 1946), pp. 31-5.

Centrality of the individual. This is not a unique attitude with client-centered therapy, as has already been noticed.[90] It does underscore an important fact to remember, namely, that the person and not the problem is the focal point in the counseling process.[91] What the counselee experiences determines the success of counseling; his willingness and selectivity in moving forward direct the progress.[92] The pastoral counselor will increase his effectiveness by depending upon and utilizing the resources of the counselee. To take things into his own hands would build up resistance and seriously impede the progress of therapy.

Rapport. Probably one reason for the failure of so many attempts at therapy is that the process procedes beyond the rapport generated between the parties. Rapport involves warmth, responsiveness, and understanding on the part of the counselor, in the presence of which a real sense of security and freedom prevails. Thorne, a critic of nondirective therapy, writes,

> . . . Dr. Rogers has been correct in his in-

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[90] Cf. supra, pp. 75, 76.

[91] Cf. supra, pp. 35, 36, 45, 46.

[92] Cf. supra, pp. 63, 64.

> insistence upon the importance of creating a permissive, accepting atmosphere which is a basic requirement of all therapy. . . . Nondirective methods are indicated in the early phases of treatment before any plan of treatment or directive methods can be rationally developed.[93]

Listing rapport as a factor in therapy, another writes,

> It is unlikely that anyone will seriously maintain that all that goes on in a series of nondirective interviews is unique. Rapport is a feature common to nearly all types of counseling. It is likely that rapport as an interpersonal relationship between the client and a well-meaning counselor is, in itself, a powerful therapeutic factor. . . . Very probably the mere appearance of a client as a candidate for treatment is a favorable prognistic sign.[94]

Reflection of feeling. As has been suggested, reflection is an important contribution of nondirective therapy.[95] An excellent illustration of this counselor activity is furnished by a physician:

> Today's psychosomatic patient usually has as his first need a sounding board, and this is one role which no man can act satisfactorily for himself. In many instances, the physician has to say very little to such a patient. . . . The physician is performing the important but not spectacular role of the practice board which a tennis player uses to perfect his strokes. Over and over again, the ball goes up against the wall, and the player gets back just what

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[93] Thorne, op. cit., p. 36.

[94] Starke R. Hathaway, "Some Considerations Relative to Nondirective Counseling as Therapy," Journal of Clinical Psychology, Monograph Supplement No. 4:4, July, 1948.

[95] Cf. supra, p. 106.

> he hit. Similarly, the patient's words bounce off the doctor in a sense, and the patient gets in return just what he gives. The tennis player achieved what the psychologists call an objective realization of the wall, the patient an objective realization of his trouble.[96]

It must be remarked that unless the patient gets back more than a reflection of the content of his expressed feelings, he will not be helped. The counselor must ever strive to recognize correctly and reflect truly the real feeling of the individual. Reflection of feeling is a counseling technique which, while the major tool of the nondirective therapist, may also be used advantageously by the pastoral counselor who chooses an eclectic approach.

Autonomy of the individual. The first of five major attitudes of the nondirective counselor is an attitude of respect for the autonomy of the individual.[97] It is generally recognized that decisions made under coercion are of no real value to the counselee.[98] The pastor may, in extreme cases, persuade without over-persuading, encourage without praising, lead without commanding; first and last, he must allow the other person to live his own life.

In this connection it should be emphasized that the

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[96] Flanders Dunbar, Mind and Body: Psychosomatic Medicine (New York: Random House, 1947), pp. 248, 249.

[97] Cf. supra, p. 45.

[98] Cf. Seward Hiltner, Religion and Health, p. 168.

counselor should not resort to persuasion, support, or urging as long as the individual is moving forward, even if slowly. Rollo May suggests a balanced blend of pastoral concern with respect for the individual:

> The counselor should not assume any of the individual's final responsibility for working out his own salvation. In severe cases he may assume some of the responsibility temporarily, but only to give it back in more definite form in the end.[99]

Insight of the counselee. The nondirective formula for the function of insight is given as follows:

> . . . The insight function appears to include the client's ability to face his problems (IF), to make independent decisions about them (II), to be able to relate the problems together in a way hitherto unseen (IR), and finally to make new plans of conduct as a result of these new perceptions (IW).[100]

There is a great deal of ambivalence in the conflicts brought to the interviewing situation. As progress is made, the individual begins to relate his acts to his attitudes and to trace connections between them. Then he commences to evaluate these attitudes and to arrive at self-decisions. Having decided which attitudes are desirable, and having discovered the relation between his acts and his attitudes, he can regulate his behavior more normally.[101]

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[99] Rollo May, The Art of Counseling (Nashville: Abingdon-Cokesbury Press, 1939), p. 159.

[100] Charles A. Curran, Personality Factors in Counseling (New York: Grune and Stratton, 1945), pp. 229, 230.

[101] Cf. ibid., p. 243.

Summary. There are certain criticisms leveled at nondirective therapy by psychologists, chief of which seems to be the fact that, while it has re-emphasized certain ideas important in therapy, it has arrogated to itself an uniqueness which it does not possess and has deprecated all other methods of counseling. Other criticisms point out that the nondirective method is not universally applicable and that nondirective counselors are abdicating responsibility and placing too much responsibility upon the unsteady shoulders of the counselee.

The major criticisms from the pastoral point of view are that it is an effort to maintain a neutral morality, it is humanistic, and therefore it does not conform to the pattern of the Christian ministry. The servant of God cannot avoid making value judgments and setting up goals toward which he endeavors to assist the individual who comes to him for spiritual help.

Certain values inherent in the nondirective method can be carried over into pastoral counseling advantageously. The pastor needs a deep faith in the capacity of the individual to adjust on a satisfying level. He needs to be permissive in his attitude toward the counselee in spite of his own values and the goals he sets up for the person. He includes self-realization of the counselee in those goals and encourages self-acceptance as a means to a realization

of the individual's higher potentialities. While he may use persuasion in extreme cases, he can best limit his activities as a counselor to minimal participation. He should be person-centered rather than problem-centered. He can well explore the usefulness of reflection in the achievment of insight. Without committing himself to any one school of therapy, he will endeavor to select and synthesize the best elements of every school in a system which will be consistent with his pastoral role and with his concept of the sanctity of human personality. To such an effort at synthesis the next chapter is devoted.

CHAPTER V

ADAPTIVE METHODS OF PASTORAL COUNSELING

Three years before Rogers published Counseling and Psychotherapy, in which he set forth his principles of nondirective therapy, Rollo May gave to the early literature in the pastoral field The Art of Counseling. Other authors followed suit, until Seward Hiltner in 1952 sent forth The Counselor in Counseling, a book which has by no means said the last word on the subject.

Based upon the discussion in the previous chapter of elements to be included in any synthesis of nondirective principles with the requirements of religious counseling, selection was made for this chapter of the counseling methods of Rollo May (1939), Russell Dicks (1945, 1949), Wayne Oates (1951), and Seward Hiltner (1952). Perhaps in the future a new synthesis will be brought out which will enable the pastor to function more effectively in his role as counselor. Until then he may find in one of these methods the approach which is best suited to his taste, ability and training; or he may from these suggestions procede to fashion his own synthesis.

I. CREATIVE UNDERSTANDING

Exploring a new field. In 1939 Rollo May in the

"Foreword" of his book, The Art of Counseling, wrote, "This book is an exploration of a new field." Counseling was by no means new, but recognition of counseling as a respectable and useful art adaptable to the use of physician, clergyman, educator and industrialist alike was a new concept. Utilizing the concepts of personality presented by Freud, Jung, Rank, Kunkel and Adler, May developed a somewhat loosely organized method of counseling. His method did not employ the techniques of those therapists as such, but it did build upon their discoveries in the understanding of people.[1] He did not give a distinctive name to his concept of counseling; the name selected for this section was suggested by a sub-title in one of his chapters which summarizes the heart of his contribution.[2] It may be noted in passing that his book was developed from seminar lectures to student workers in the Methodist Episcopal Church, South on "Counseling and Personality Adjustment."[3]

The key to counseling. May gives the following definition and preliminary discussion of the term "empathy":

> "Empathy" comes to us as a translation of the word of the German psychologist, "einfulung" which

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[1] Cf. Rollo May, The Art of Counseling (Nashville: Abingdon-Cokesbury Press, 1939), pp. 7, 8.

[2] Cf. ibid., pp. 153, 154.

[3] Cf. ibid., p. 8.

> means literally "feeling into." It is derived from the Greek "pathos," meaning a deep and strong feeling akin to suffering, prefixed with the preposition "in." The parallel with the word "sympathy" is obvious. But whereas sympathy denotes "feeling with" and may lead into sentimentality, empathy means a much deeper state of identification of personalities in which one person so feels himself into the other as temporarily to lose his own identity. It is in this profound and somewhat mysterious process of empathy that understanding, influence, and the other significant relations between persons take place. Thus in discussing empathy we are considering not only the key process in counseling, but the key likewise to practically all the work of preachers, teachers, and others whose vocation depends upon the influencing of people.[4]

Rollo May in counseling would seek to merge temporarily his personality with that of the counselee. Only in this way, he believes, can real understanding take place.[5] It is in the relationship of empathy that catharsis is realized.[6] In empathetic understanding the subjective and objective are identified, and the result is a new combination transcending both.[7] Thus empathy is the basis for love, for we can know the meaning of love or any of the life-values only by participating in them. Love is psychologically dynamic; it changes the personalities of the lover and the

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[4] Ibid., p. 75.

[5] Cf. ibid., p. 77.

[6] Cf. ibid., p. 79; Rollo May, The Ministry of Counseling (New York: Commission on Religion and Health, The Federal Council of the Churches of Christ in America, 1945), pp. 13, 14.

[7] Cf. May, The Art of Counseling, p. 80.

loved.[8]

The sensitivity of the counselor. The counselor is sensitive to people: to their moods, their give-away signs and expressions of character, their dress and movements. The counselee's manner of approach and handshake convey a great deal of information to the sensitive counselor. Dress and make-up are likewise tell-tale indications of personality. The person's manner of sitting and the position assumed, his facial expressions, his tone of voice speak eloquently of his conflicts, feelings of insecurity, attitudes toward himself and others. Slips of the tongue are not really accidental but are purposive and indicative. The counselor will note these, and sometimes will interpret them to himself in his effort to understand the counselee. Always he will try to observe intelligently.[9]

Appreciative understanding. The counselor is not interested in analysis per se; he seeks to understand people that he may appreciate them, and to this kind of study people react favorably. It gives the individual an awareness of his own worth as a person and enables him to assume his proper place among other persons. This type of understand-

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[8] Cf. ibid., p. 81.

[9] Cf. ibid., pp. 101-11.

ing is the basis for "transference."[10]

Establishment of rapport. Rapport is impossible in a situation of tension. The counselor must himself first be at ease. Thus he will pave the way for the counselee to achieve the relaxation which is of such psychological importance. The counselor will strive to combine sensitivity with a robust friendliness. For the sake of establishing rapport he will set aside his professional air, and seek to be to the counselee a fellow human being. Since conversation is the usual channel of empathy, he will school himself in the use of the other person's language. Without rapport, empathy never can be secured.[11]

Confession and interpretation. Confession, the central phase of the interview, is the process of talking out one's problems. So important is this process that by far the larger part of the interview should be reserved for the use of the counselee.[12] The principles are that it is the counselee who talks, and that through talking out his problem in the empathetic situation, he becomes psychologically healthier. In other words, there is a cathartic and thera-

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[10] Cf. ibid., p. 119.

[11] Cf. ibid., pp. 127-30; May, The Ministry of Counseling, pp. 10, 11.

[12] Cf. May, The Art of Counseling., p. 131.

peutic value in confession.[13]

The counselor has an active part in the process of confession. It is his part to focus the attention on the central problem, to make suggestive though not dogmatic interpretations and to understand the reaction of the counselee to the suggestions he makes. May writes,

> . . . He cannot expect to uncover the total personality pattern of the individual; it is not, in fact, his province to do so. His function, rather, is first to listen objectively and thus help the counselee confess and "air" all aspects of the problem; second, to aid the counselee to understand the deeper sources in his personality from which the problem arises; and third, to point out relationships which will give the counselee a new understanding of himself and equip him thereby to solve the problem for himself. The less experienced the counselor is, the more should his function be confined to the confession stage, with interpretation suggested only tentatively. But as he becomes more experienced he is increasingly able to offer fruitful interpretations which will help disclose the deeper relationships in the personality pattern.[14]

Transformation of personality. The final stage of counseling is the transforming of the personality of the counselee. This cannot be achieved through the giving of advice by the counselor, but rather it is the result of the process of working together on the part of both persons. The giving of advice violates the individual's autonomy;

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[13] Cf. ibid., pp. 143, 144.

[14] Ibid., pp. 146, 147; May, The Ministry of Counseling, pp. 17, 18.

decisions must be self-decisions ultimately.[15]

Positive factors in the transformation of personality are the intelligent use of suggestion, including enumeration of constructive alternatives; understanding creatively, i.e., assuming the will of the individual to act correctly upon the possession of insight; the provision of an empathetic situation in which the patient, under the influence of the counselor's personality, learns to will constructively; the channeling of suffering to bring about character transformation.[16]

As if anticipating the objection that suggestion and the setting forth of alternative courses of action are much too direct, May wryly remarks: "The counselor cannot escape using suggestion in some form, so he may as well be intelligent about his use of it."[17] May's "creative function of understanding" is very much like the nondirective concept of respect for the integrity of personality.[18] He elaborates his "influence resulting from the empathetic relationship"[19] by explaining that three things take place:

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[15] Cf. May, The Art of Counseling, pp. 150, 151.

[16] Cf. ibid., pp. 150-62.

[17] Ibid., p. 153; May, The Ministry of Counseling, pp. 18, 19.

[18] May, The Art of Counseling, p. 154.

[19] Ibid., p. 155.

the counselor surrenders some of his own happiness to take on some of the counselee's unhappiness; then his optimism and courage return; and finally the counselee begins to take on some of the mood of the counselor. Thus the counselor descends to the level of the counselee temporarily, only to raise him eventually to his own higher level.[20] The relationship of suffering to the process of transformation consists of maintaining an objective and realistic attitude toward the realization that personality must change. In this relationship the counselor may employ what is sometimes termed the "moral shock" method, not to bring to the counselee suffering which he would not otherwise know, but to bring to a head what was "potentially present."[21]

Summary. In conclusion May depends upon the "mysterious creativity of life,"[22] which he discusses as follows:

> . . . Like the doctor, we may bind up the wound; but there are all the forces of life welling up in their incalculable spontaneity in the growing together of skin and nerve tissues and the reflowing of blood to perform the healing. Before the creative forces of life, the true counselor stands humbly. . . . I am myself frank to say that when the limits of my own understanding are reached, I understand the miracle of the transformation of

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[20] Cf. ibid., pp. 156, 157.

[21] Cf. ibid., pp. 159-61.

[22] Ibid., p. 162.

> personality in terms of that age-old but ever-new concept, the grace of God.[23]

II. CREATIVE LISTENING

The technique of listening. When The Art of Ministering to the Sick was published in 1936 under the joint authorship of Richard C. Cabot, M.D., and Russell L. Dicks, it contained a chapter by Dicks entitled "Listening."[24] At that time he wrote primarily with the ministry to the physically ill in view. Later he published a book dealing with the total ministry of the pastor in which he wrote a chapter by the same title, this time with a view to helping the minister in his regular pastoral work of counseling with the average parishioner.[25] He introduced the subject with the following paragraph:

> Psychiatrists, psycho-analysts and social workers have talked of listening. The ancient church made it a Sacrament. Little has been said of it among the free churches since the Reformation. Our clergy have spoken of themselves as "called to preach," by which they have meant proclaiming the gospel, pointing the way. Preaching is preacher-centered while listening is parishioner-centered. Listening means the sufferer selects the topic of conversation, raises questions, seeks for the an-

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[23] Ibid.

[24] Richard C. Cabot and Russell L. Dicks, The Art of Ministering to the Sick (New York: The Macmillan Company, 1949, fourteenth reprint), pp. 189-203.

[25] Cf. Russell L. Dicks, Pastoral Work and Personal Counseling (New York: The Macmillan Company, 1945), pp. 151-62.

> swers. Listening means working with a parishioner where he is in his soul's journey, not where the pastor is. . . . It is earier to preach than it is to be a pastor, for talking is easier than listening. When I talk, I talk about myself and my interests, when I listen I hear you talk about yours.[26]

The underlying suffering involved. There are four kinds of suffering which underly the process of listening and which render the parishioner amenable to the work of the counselor. The first is pain, "the pure emotion" to which all the others are related, and which has positive as well as negative values.[27] The next is fear, which may be acute and primitive or chronic and neurotic in its makeup.[28] The third consists of feelings of guilt, which may lie in or beneath consciousness and which may be of real or imaginary origin.[29] The fourth is loneliness, which if not as primitive as fear is more generally experienced. This feeling, too, may be conscious or unconscious, and in the latter form will have a dynamic effect upon the personality of the individual.[30] On this latter type Dicks observes that "the

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[26] Ibid., p. 154. Cf. Cabot and Dicks, The Art of Ministering to the Sick, pp. 189, 190.

[27] Cf. Dicks, Pastoral Work and Personal Counseling, pp. 125-27.

[28] Cf. ibid., pp. 127-29.

[29] Cf. ibid., pp. 129-33.

[30] Cf. ibid., pp. 133-36.

great saints and the great sinners both have been sired by this kind of loneliness."[31]

The necessity of rapport. Dicks makes clear his meaning of rapport when he says, "It denotes a feeling of goodwill, friendliness, confidence, trust, affection; in its deeper sense, it means love."[32] This is set forth as the most important element in counseling. "Rapport is important in pastoral work and preaching because we do not think with our minds, we think with our feelings. . . ."[33] It may be conveyed by countenance, posture, movement, voice.[34] Rapport results from love on the part of the counselor and "is balanced between the parishioner and his need for help and the pastor and his need to help."[35]

Spiritual maturity of the counselor. Understanding which comes through suffering brings maturity and increases the effectiveness of the pastor-counselor. Dicks in his own characteristic way illustrates his thought thus:

> To pray to God for the relief of suffering is one thing; to understand and accept the reason why

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[31] Ibid., p. 136.

[32] Ibid., p. 137.

[33] Cf. ibid., p. 140.

[34] Cf. ibid., p. 141.

[35] Ibid., p. 143.

> pain is not relieved is quite another. The heated moment must be seen against the background of eternity. That is perspective. Spiritual maturity, quietness of soul is gained through the acquiring of a perspective. "A thousand years in thy sight, O Lord."[36]

Dicks names the first step in achieving maturity as mastering the physical organism. Relaxation is a demonstration of faith in the environmental world. Trusting God in simple things is a preparation of the soul for a successful ministry. A good marriage is a step toward spiritual maturity. Study and meditation in many fields will develop poise. The passion and affection of our Lord must find disciplined release through the pastor. The words of Jesus "give the secret to effective pastoral work, 'Whosoever shall lose his life for my sake, and the gospel's, shall save it.'"[37] Losing himself in Christ, the pastor reaches a spiritual maturity which enables him to establish rapport while maintaining a quietness of soul.[38]

Passive listening. Listening passively is in itself a therapeutic technique and an aid in establishing rapport. It is relaxing while remaining alert, engaging the eye of the counselee while not outstaring him, waiting and hoping,

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[36] Ibid., p. 145.

[37] Ibid., p. 148.

[38] Cf. ibid., pp. 145-48.

trusting God and believing that out of evil good can come, responding by sounds which indicate understanding reception and acceptance of the individual. It is seeking to know not only what the individual has done, but why he has done it. It is relieving surface tension in preparation for dealing with stresses which lie deeper.[39]

Active listening. In directed listening the pastor employs questions to express interest and to explore the spiritual condition of the parishioner. Like the skillful surgeon with his scalpels, the pastor must know what to ask, when to ask it, and how deep to probe. The parishioner may achieve insight in this process; but even if he does not, he may be helped through talking about himself. Dicks departs from nondirective therapy here to say,

> . . . When the rapport is sufficiently strong there is no problem of being too agressive, because . . . rapport develops in relation to the need for help and the capacity of the pastor to help.[40]

Interpretation. Interpretation is not a separate method, because it is so closely related to listening. It is used by the pastor as a time-reducing method and upon the breakdown of active listening. People who are markedly

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[39] Cf. ibid., pp. 155, 156; Cabot and Dicks, op. cit., pp. 197, 198.

[40] Dicks, op. cit., p. 157; Cabot and Dicks, op. cit., pp. 199-202.

dependent upon others to tell them what to do are not always able to grasp quickly how they can receive help through counseling. It is advice they want. In some instances, the responsibility of decision is too great for the parishioner and advice is indicated.[41]

In interpreting, the pastor attempts to explain something of the dynamics underlying behavior. He has to assume, rightly or wrongly, that the parishioner will accept his interpretation. In the one- or two-conference situation, interpretation may become necessary.[42]

Reassurance. "Of the four phases of listening, it [reassurance] is least effective and yet of all methods it is used most by clergymen and physicians."[43] It is encouraging the individual. It is telling him that the pastor believes in his ability to overcome his problem or in the inherent tendency of the situation to "work itself out." To be effective it must be simply expressed. It is superficial if used before the pastor has listened to the parishioner. It is a non-judgmental attitude and an expression of a desire to help. It is helpful only if it enables the par-

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[41] Cf. Dicks, op. cit., pp. 157, 158.

[42] Cf. ibid., pp. 158-60.

[43] Ibid., p. 160.

ishioner, standing with the pastor, to face God.[44]

Dicks rates listening as the most desirable and effective method of the four. He estimates that most pastors employ all four in a single interview.[45] His overall attitude may be said to be nondirective; his methods are often quite directive, violating not only the rules of nondirective counseling, but sometimes negating its very principles.

III. THE DIALECTIC METHOD

In line with a great tradition. In 1951 there came from the press a book dealing with the pastoral task and pastoral methods. It was the work of Wayne E. Oates, assistant professor of Psychology of Religion at Southern Baptist Seminary in Louisville. Oates chose for the title of his book the title of Washington Gladden's book published late in the nineteenth century, The Christian Pastor.[46] In the preface he acknowledges the influence, information and inspiration of such men as W. R. Cullom, A. C. Reid, G. S. Dobbins, O. T. Binkley, Ralph Bonacker, Anton T. Boisen, J. B. Weatherspoon, Harold W. Tribble and Russell Dicks,

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[44] Cf. ibid., pp. 161, 162.

[45] Cf. ibid., p. 162.

[46] Cf. Wayne E. Oates, The Christian Pastor (Philadelphia: The Westminster Press, 1951), p. 8.

leaders in the field of pastoral care.[47] By his keen grasp and faithful presentation of the subject Oates has shown himself a worthy successor to earlier leaders and a fit colleague of his contemporaries.

The basis for dialectic. Oates calls his method of counseling "the dialectical method of pastoral care" and states that it is "styled along the line of the Socratic dialectic." It is a "common sense" approach and is calculated to accomplish the highest amount of good without risk to the counselee. He regards it as preparatory to depth counseling where the latter is indicated. A strong empathy between the pastor and the parishioner is assumed and is essential to the counseling process.[48] Certain qualifications in the counselee are prerequisite to the relationship:

> . . . The dialectical method assumes that the help-seeking person is of average intelligence, fairly stable emotionally, and capable of talking freely about his situation with no unusual degree of mental blocking.[49]

The dialectical process. There are four steps which the counselor takes in working with the parishioner. First, he listens to the problems, asking occasional questions to

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[47] Cf. ibid.

[48] Cf. ibid., p. 110.

[49] Ibid.

fill in the gaps. Thus he becomes the student in the Socratic sense, leading out the counselee until the whole problem is accessible for study.[50] Secondly, the pastor gathers up all the facts into a summary or recapitulation, which provides both parties with a concise statement of the problem.[51] Thirdly, he presents alternatives of action, which he then explores with the co-operation of the parishioner, discussing obstacles, methods of accomplishment, advantages and disadvantages.[52] Fourthly, the pastor appeals "to the basic desire of the person," trusting to the impulses of the individual toward health to secure the right decisions.[53] Oates defends the dialectical method in the following paragraph:

> . . . In the majority of the situations that confront a pastor, this dialectical method of pastoral care produces a heightened degree of emotional maturity, whets the sense of personal responsibility, and leaves the decision-making capacity of the individual free and inviolate. By all means it lends itself to one-interview situations most readily, and adaptable to the pressurized schedule of most pastors.[54]

The phases of counseling. Five phases of counseling

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[50] Cf. ibid.

[51] Cf. ibid., pp. 110, 111.

[52] Cf. ibid., p. 111.

[53] Cf. ibid.

[54] Ibid., p. 112.

are discussed. The first is known as "preparatory." In this phase the pastor discovers and makes the initial contact with the persons who are in need. This may be accomplished through the routine pastoral call, and on occasions of crisis. In these pre-counseling relationships the professional approach will be little in evidence and rapport will be established in a friendly, personal, informal atmosphere. In the home the pastor will see many elements of the person's life pattern which in counseling would be seen only after many hours of conversation.[55] In casual contacts of his "market-place ministry" the pastor will establish rapport and make his services available to many who otherwise would never find their way to his study. Use of the appointment system will enable him to make the most efficient use of his time and will help to structure the relationship of the counseling situation.[56] It is essential that the pastor switch the initiative from himself to the counselee.[57]

The second phase is one of "relaxation and rapport." As many parishioners will seek him out in situations of stress and tension, the task of setting them at ease and

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[55] Cf. ibid., pp. 116, 117.

[56] Cf. ibid., pp. 117, 118.

[57] Cf. ibid., pp. 117-20.

winning their confidence will devolve upon him. He must seek to ascertain how severe the nervous tension may be, noting physical symptoms such as breathlessness, muscular tightness, furtive actions, and other tell-tale signs. His own composure and relaxation will go far toward helping the counselee to relax. Direct suggestions, small talk, brief prayer may be helpful.[58]

It is quite possible that the parishioner will come to the interview with resentments and antagonisms which may be transferred to the pastor. Fear of condemnation and many unconscious antagonisms may stand as barriers between counselee and counselor. A warmth of friendship will be required of the pastor to open the person's heart and break down his resistance to the counselor.[59]

It is the difficult task of the pastor to hold the individual to a sense of personal responsibility for his problems. Often the parishioner will gravitate towards a state of dependence upon the figure of authority, and will even try to force the pastor to take the responsibility for his life and for any decisions made. Here the maintenance of a client-centered attitude will provide a permissive and understanding atmosphere in which the individual can

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[58] Cf. ibid., pp. 121, 122.

[59] Cf. ibid., p. 122.

work through his own problems and accept the responsibility for his own choices.[60]

The third phase of counseling is that in which listening and exploration occur. In the new atmosphere of acceptance and understanding, "the person socializes, often for the first time in his life, the thoughts and feelings that have hovered in the hinterlands of his consciousness," building up states of anxiety which resulted in feelings of compulsion.[61]

On the part of the pastor, a listening ministry is called for at this point. As counselor he will give diligent attention to learn what the parishioner is saying to him. This is not merely a mechanism but an attitude. Exercising restraint he will permit the individual to do the talking, allowing him to develop his own initiative and to ascertain the depth to which the interview will go. The pastor's silence is not a neutral or barren stillness, but is a warm silence of acceptance and understanding which encourages the efforts of the individual in the direction of self-understanding and self-decision. Parting company with the strict nondirective approach, Oates declares that the counselor may assume the initiative in getting the patient

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[60] Cf. ibid., pp. 122, 123.

[61] Ibid., p. 124.

to talk, giving the most attention to the sentence which is spoken with the strongest emotional accompaniments. He will endeavor not to get ahead of his rapport, and will avoid probing which might arouse the antagonism of the individual.[62]

The goal in this phase is the achievment of insight by the counselee. As an indirect approach is employed, memories and feelings which have been repressed may be disinterred, and present painful feelings may be acknowledged and faced with confidence. Ambivalent feelings are dealt with by feeling-reflection rather than by seizing upon conflicting statements. The pastor will seek to promote insight on the level of the Christian concept of stewardship. Adjustment at the level of ascetic denial of self and the facts of one's own feelings, or at the level of intellectual insight, or the level of irresponsible freedom, will be failure to adjust adequately and must fall short of the goals held by the Christian counselor. True adjustment takes place when the counselee becomes able "to accept temporal reality in its proper relation to the eternal."[63]

The fourth phase is one of "reconstruction and guidance." Concerning this phase Oates says,

> . . . The pastor is concerned, not only with

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[62] Cf. ibid., p. 127. Cf. pp. 124-28.

[63] Ibid., p. 132. Cf. pp. 128-32.

> helping persons with their inner conflicts, but also with their reconstruction of purposes, and their need for guidance in a new way of life.[64]

By questions, by suggestions, by appeal to experience, by frank discussion of the expressed feelings of transference the pastor may make brief interpretations which will be valuable to the parishioner in the task of reconstructing his life. The dialectical method of questioning, or the employment of referral, may be helpful at this point. It may be advisable to refer the individual to helpful literature, particularly to certain passages of Scripture which bear upon the problem.[65]

Certain cautions and suggestions follow:

> Whatever interpretation, instruction, or referral is given to the person should be a plain path of action. The person will need reassurance, spiritual support, and vital encouragement. The therapeutic power of the pastor's own confidence in the person cannot be over-estimated. The pastor, however, needs to use down-to-earth common sense in suggesting goals as he evolves plans along with the person. These goals need to be in keeping with the abilities of the person to achieve them. All these procedures are appropriate only after the pastor and the parishioner together have a relaxed sense of certainty that they have arrived at the real issues of the person's life-situation. . . . Reflection, maturation, and the opportunity for more conversation are the only things that can clarify the matter.[66]

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[64] Ibid., p. 132.

[65] Cf. ibid., pp. 132-35.

[66] Ibid., p. 135.

The fifth and final phase of counseling is that of "follow-up and experimentation." Counseling in which this phase is lacking is often wasted. The closing of a series of regular interviews provokes an emotional crisis. The transference must be turned God-ward through instruction in prayer and faith, and the individual must be supported in every attempt to live by his own resources. Room should be allowed for trial and error to avoid excessive guilt-feelings which might swamp the counselee before he realizes the full significance of his new-found freedom. A follow-up personal interest and ministry in the home will often go far toward consolidating and preserving the results of the counseling process.[67]

Concluding statements. The "dialectical method" of Wayne Oates goes beyond the actual counseling-by-questions which the title implies. It embraces many nondirective concepts and attitudes, but it makes room, as did the method of Rollo May already discussed,[68] for a more active participation on the part of the counselor, particularly in the holding of goals and the making of value-judgments by the counselor, the use of judicious questioning, and the employment of suggestion, interpretation and instruction.

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[67] Cf. ibid., pp. 135-38.

[68] Cf. supra, pp. 113-21.

It does stress minimal participation on the part of the counselor, it does endeavor to follow the direction set by the counselee, and it does respect the autonomy of the individual and his right to seek, avoid, accept, or refuse help. All in all, it is a very practical method of counseling for the pastor, and one that has profited from the contributions to counseling made by the nondirective school of psychotherapy.

IV. EDUCTIVE COUNSELING

The author. The author of The Counselor in Counseling and "eductive" counseling has long been recognized as a leader in the field of pastoral psychology. In 1949 his book, Pastoral Counseling, was added to the literature in the field.[69] He is pastoral consultant on the Editorial Advisory Board for the monthly periodical, Pastoral Psychology. Most recently he is chairman of the field of Religion and Personality and head of the Federated Theological Faculty of the University of Chicago, where advanced training in pastoral psychology leading to the degree, Doctor of Philosophy, is now being offered.[70]

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[69] Seward Hiltner, Pastoral Psychology (Nashville: Abingdon-Cokesbury Press, 1949), 291 pp.

[70] Seward Hiltner, editor, "Advanced Training in Pastoral Psychology," Pastoral Psychology, 28:46, February, 1952.

Dr. Hiltner is modest enough about his own authority in the field of counseling theory. He says,

> If I had sat down to write a completely systematic and comprehensive book about the counselor's attitudes in counseling, I should probably never have got beyond page one. Few people, and certainly not I, are equipped at this stage of our knowledge to write a systematic book on this subject. But when I relieved myself of the need to be all-inclusive, I found the book could be written. For it is based entirely on the implications of actual counseling experiences.[71]

Fundamentals. In the "Foreword" of his book, Hiltner presents certain points which he considers fundamental. He believes that the criterion of counseling is to be found within the need of the parishioner and his readiness to seek help. Most of the pastor's professional contacts are really pre-counseling work. Pre-counseling differs from counseling not in the attitude of the pastor but in the need and readiness of the parishioner. The pastor's work is "eductive" because he does not "moralize, push, divert, or direct," but rather draws out that within the individual which is capable of growth, maturity, and self-decision. The counselor is not a machine, nor is counseling a mechanical process. Counseling is a structured interpersonal relationship focused upon the problems of the parishioner. Pastoral counseling differs from other forms in terms of

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[71] Seward Hiltner, The Counselor in Counseling (Nashville: Abingdon-Cokesbury Press, 1952), p. 9.

setting, resources, and the pastoral viewpoint. The way to better pastoral counseling lies through further theoretical and practical study.[72]

Action in counseling. Too often the counselor is deluded into thinking a hard problem has been cracked when he has secured some action decision. Such counseling is not very effective unless it seeks to learn and understand the underlying feelings of each possible course of action. When clarification has been achieved, action decisions, if not easy, become possible.[73]

Necessity of concentration. On occasions the counselor may be sent on a tangent from the central idea of the problem because of some secondary idea which strikes a response in him. Whenever he becomes interested in content rather than feeling, he is missing the mark. The concentration of attention must pierce irrelevant and secondary details to get to the center of interest, the parishioner and his problems. The counselor must understand himself and his own pathology, so as to avoid identification with the parishioner and emotional involvment in his problem.[74]

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[72] Cf. ibid., pp. 10, 11.

[73] Cf. ibid., pp. 15-26.

[74] Cf. ibid., pp. 27-37.

Overcoming shyness. It is a mistake to assume that getting shy people into activity is per se a good thing. Action, if suggested and initiated by the counselee, can be helpful, but sometimes the warm fellowship of the counseling situation must precede self-initiated action. The counselor can show his genuine interest and understanding while avoiding every form of coercion.[75]

The function of specific knowledge. It is certainly true that the pastor must understand the nature of counseling. Must he also be a pository of general information to provide a ready answer for any counselee inquiry? Whatever knowledge he may possess will enable him to help the counselee move toward an understanding of his problem, but factual knowledge can never take the place of real "mutual feeling in interpersonal relationships."[76] Whether counselor-knowledge exceeds counselee-knowledge or is inferior to it is not important; what knowledge or lack of it means to the counselor is important. The important consideration is to concentrate on the counselee.[77]

Flexibility in counseling. The only way to avoid

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[75] Cf. ibid., pp. 38-50.

[76] Ibid., p. 59.

[77] Cf. ibid., pp. 51-61.

rigidity in counseling is to concentrate on the parishioner. It is easy for the counselor to interpret to himself. This is all right, providing he recognizes interpretations and acknowledges them as such, discarding them when they prove inadequate. Hiltner writes,

> Flexibility is certainly not chameleonism. It is not the absence of goals or theories or interpretations. Instead it is the willingness-- within the broad theoretical framework-- to be alert to unpredicted novelty in the situation which may alter our current interpretation. And confessing our current interpretations to ourselves is an important way to keep our counseling flexible.[78]

Concentration in counseling. The cardinal sins of the counselor are "opposites of concentration: diversion, coercion, moralization, and generalization."[79] "Concentration" is a way of summing up the true attitude of respect for the autonomy of the individual, the desire to see him help himself. It is partly attention and partly an indication of inner security.[80] It is in part a technique but more truly a counselor-attitude.

Sensitivity to timing. Timing is the ability to distinguish between the appropriate and the inappropriate. "Many of the apparent controversies over directive versus

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[78] Ibid., p. 73; cf. pp. 62-73.

[79] Ibid., p. 74.

[80] Cf. ibid., pp. 74-83.

nondirective counseling fade into minor issues when studied in the light of timing."[81] Faulty generalization results from applying insight gained in one situation inappropriately to other situations.[82]

Counselor embarrassment. Inexperience is a large factor in embarrassment. Absence of this uncomfortable emotion is good only if the counselor is able to retain his sensitivity without it. Embarrassment may provide an emotional tone of alertness. In unfamiliar situations it is natural; "secondary embarrassment" is a feeling of insecurity which puts the counselor on the defensive at the cost of the loss of sensitivity.[83]

The place of charm in counseling. "Charm" is the effort of the minister to be a real person rather than a professional "good" man and lies in the area of neutral situations or non-essentials. Charm can be helpful in counseling if it is natural; under compulsion it can be harmful, whether or not it is in good taste. Charm may indicate a neurotic need to be accepted, loved, or admired.[84]

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[81] Ibid., p. 85.

[82] Cf. ibid., pp. 84-94.

[83] Cf. ibid., pp. 95-107.

[84] Cf. ibid., pp. 108-19.

Hostility of the counselee. Sometimes the development of hostility in the counselee indicates a lack of acceptance on the part of the counselor. The latter must be able to recognize and accept the hostility of the counselee instead of resenting it or going on the defensive. Again, the ability to handle parishioner hostility is a mark of emotional maturity and inner security in the counselor.[85]

The place of counselor convictions. If the counseling process is to be eductive, concentration upon the attitude of the pastor is out of place because it diverts attention from the parishioner. On the other hand, the counselor cannot "check" his convictions, if they are genuine, and if he could it would destroy the integrity of his ministry. The important thing is to be non-judgmental in attitude toward the counselee, providing an understanding situation in which the parishioner can arrive at an autonomous decision. There should be no apology for convictions, nor should there be coercion placed upon the counselee to conform to the convictions of the counselor.[86]

Friendship versus friendliness. Friendship is a

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[85] Cf. ibid., pp. 120-32.

[86] Cf. ibid., pp. 133-46.

mutual relationship from which both parties derive certain benefits. Friendliness is a one-way attitude toward another person. Friendship and counseling are mutually exclusive at a given time. In some instances the counseling situation may be so structured that the pastor can counsel his friend, providing both parties accept the limitations imposed by the situation. At the same time, difficulties will adhere to counseling under these circumstances. The pastor may be deriving emotional satisfactions of which he is unaware. He needs to be able to clarify his own feelings toward the counselee. Friendliness, on the other hand, is an essential attitude in counseling as in every phase of pastoral work.[87]

The place of empathy in counseling. Empathy is an experience of identification. Along with sympathy, it has been suspect because it smacks of emotional involvement. On the other hand, the counselor must bring to his work a real warmth of personality, an understanding concentration on the problems of the parishioner. Ideally sympathy is the ability to achieve an objective subjectivity. It implies a certain intuitive element which is always held subject to realistic examination.[88]

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[87] Cf. ibid., pp. 147-60.

[88] Cf. ibid., pp. 161-72.

The importance of perspective. The pastor-counselor will strive for an awareness of the problems of each of his parishioners, but he will endeavor to hold this awareness within the larger framework of the problems of his age. No one exists by himself, but rather in relation to a historic past and present. Counseling must be carried on in relation to the problems of the age and the contemporary environment. The counseling method must be related to social and theological perspective.[89]

Summary. The "Eductive Method" is not so much a system of counseling procedures as it is a collection of counselor attitudes. More than the other methods discussed, it embodies the principles selected in Chapter IV as suitable for incorporation into pastoral counseling; at the same time, it allows for counselor-initiative and selection in the actual process of counseling. Eductive counseling as a method is neither dogmatic nor static. Perhaps it can be regarded as pointing the way to richer and more effective methods of helping the parishioner to help himself.

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[89] Cf. ibid., pp. 173-85.

CHAPTER VI

SUMMARY AND CONCLUSIONS

The investigation entailed in the development of this study has not pursued a preconceived and predetermined course; rather, it has made its own way, following the natural direction toward which the growing data pointed. The destination was not assured from the beginning, but has loomed increasingly large in the course of research, standing out clear and unmistakable to the writer toward the close of the study. While another result would have been welcomed if it had been found warranted, the conclusions reached are the only tenable ones, consistent with the writer's orientation and bias. Other pastoral counselors may arrive at other conclusions, or at the same conclusions but for other reasons.

Early in the study the writer found that a distinction must be made between the secular psychotherapist and the pastoral counselor. This alone pointed to a limited acceptance of the nondirective theory of counseling, for by definition the pastoral counselor has moral ends and goals in mind, while by definition the nondirective therapist has not. A strict adherence to the pastoral role and an uncompromising loyalty to the tenets of client-centered therapy are mutually exclusive.

Certain pastoral attitudes are of the same nature as nondirective attitudes: respect for the integrity of the individual's personality, considerable faith in the ability of the counselee to respond to alternatives when permitted to choose freely and in an enlightened situation, and an empathetic understanding of the individual and his attitudes toward life as he experiences it.

The pastor will use every intellectual theory and clinical skill available to him through other professions and the Christian community. He will welcome what every school of psychotherapy has to offer, but he is not bound emotionally or otherwise to any one of them. He will not arrogate to himself the functions of other professions, but will concern himself chiefly and primarily with people who come to him with problems of a religious nature. He is interested first in the person rather than the problem, and he is ready to make referrals to competent people in other fields when outside help is indicated.

The major premises of the nondirective theory are that every person has the right to seek or refuse help and to be responsible for his own life, and that each person has a high potential for adjustment, growth and development. With these premises the pastor can find little fault; it is in the implementation of these concepts that differences arise.

The nondirective theory stresses the centrality of the individual in a constantly changing perceptual field of reality to which he reacts as a whole in the direction of growth and self-direction. Behavior is goal-directed and is accompanied by appropriate emotions. To be of assistance, the counselor must gain the internal reference of the counselee. In this relationship, permissiveness is a most important counselor attitude. The counselor seeks to bring about self-acceptance as a means to insight and growth. He is strictly non-judgmental and permits the person to select his own levels of adjustment. The counselor relies heavily upon the technique of reflection of feeling to secure self-acceptance and insight. During the process, the counselee revises his own system of values in keeping with his own experience.

The pastoral counselor finds nondirective counseling very narrow and inflexible, in that Rogers allows no place for adaptation, modification or synthesis with other attitudes and methods. He finds it conflicting with his philosophy of life, for the nondirective philosophy is humanistic and allows for no counselor goals for the individual, while the very rationale for the involvement of the pastor in counseling is that he can make available the resources of religion to the counselee. He permits freedom of choice as to levels of adjustment, but he can no more avoid protesting

a wrong choice or suggesting a higher choice than a railroad flagman can avoid warning an on-coming engineer of a rock slide on the track or a parent can avoid drawing on his richer experience to save his son costly learning by trial and error.

But the pastoral counselor does respect the contributions of the nondirective method which are not inconsistent with his role and philosophy: respect for the autonomy of the individual, minimal participation and reliance upon the resources of the counselee within the limits of his knowledge and experience in spiritual matters, and the value of reflection in bringing the counselee to an exploration of his own needs and resources.

It is concluded that several methods of pastoral counseling have achieved considerable success in setting up a balanced eclectic system of principles of counseling. Among them are Rollo May's Creative Understanding" which preceded the formal exposition of the nondirective method of psychotherapy and stressed empathy, counselor sensitivity, appreciative understanding and rapport and allowed for interpretation of the confession of the counselee as a means to transformation of personality; the "Creative Listening" of Russell L. Dicks emphasizing the suffering which underlies the process of listening, the rapport which is basic to effective counseling, the listening which is both passive

and active, and the employment of interpretation and reassurance; the "Dialectical Method" developed by Wayne E. Oates for use with fairly stable, labile and intelligent individuals, by which the counselor leads out the client in the Socratic manner, summarizes the facts for himself and the counselee, presents alternate courses of action, and appeals to the basic desire of the individual; and the "Eductive Method" of Seward Hiltner. The last-mentioned recognizes the differences of pastoral from other forms of counseling in terms of setting, resources, and viewpoint. The counselor avoids rigidity by concentrating on the counselee, and he avoids diverting the progress of the individual, moralizing, and generalizing. It is more a nondirective attitude than a counseling technique. The counselor shuns as far as possible involving his personal attitudes with those of the counselee, but he cannot violate his convictions at the expense of nullifying his ministry. He remains non-judgmental and non-coercive without apologizing for his convictions. He offers friendliness rather than friendship in the counseling relationship through an effort to achieve an objective subjectivity, i.e., a limited identification without a real emotional involvement. He relates his counseling practice to the social and theological perspective.

The "Eductive Method" of pastoral counseling seems to

this writer to conserve best the values of nondirective counseling, and particularly the nondirective, client-centered attitude, while maintaining the distinctive nature of the pastoral role. It is to be hoped that more effective eclectic methods will some day be wrought through the development of truer pastoral and psychological theories and the accumulation of more reliable and broader clinical experience by both secular and religious counselors.

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