Some Adaptations of the Theory and Techniques of Value Counseling to Secondary Education

David J. Jakubiec
Loyola University Chicago

Follow this and additional works at: https://ecommons.luc.edu/luc_theses

Part of the Education Commons

Recommended Citation
https://ecommons.luc.edu/luc_theses/2576

This Thesis is brought to you for free and open access by the Theses and Dissertations at Loyola eCommons. It has been accepted for inclusion in Master’s Theses by an authorized administrator of Loyola eCommons. For more information, please contact ecommons@luc.edu.

This work is licensed under a Creative Commons Attribution-Noncommercial-No Derivative Works 3.0 License.
Copyright © 1971 David J. Jakubiec
SOME ADAPTATIONS OF THE THEORY AND TECHNIQUES OF VALUE COUNSELING TO SECONDARY EDUCATION

Rev. David Jakubiec, O.F.M.

A Thesis Submitted to the Faculty of the Graduate School of Loyola University in Partial Fulfillment of the Requirements for the Degree of Master of Arts.

March
1971
LIFE OF THE AUTHOR

David J. Jakubiec was born in Minneapolis, Minnesota on May 14, 1943. He attended St. Francis College where he obtained a Bachelor of Arts degree in philosophy in 1965 and pursued graduate work in Christ the King Theological Seminary for four years.

From 1967 to 1969 Fr. Jakubiec was employed part time by the Illinois Youth Commission as a Counselor in its St. Charles Training School for Boys, a correctional institution for juvenile delinquents.

In October of 1970 the Phi Delta Kappa Fraternity of Loyola University, Chicago Chapter, accepted and initiated Fr. Jakubiec into the Fraternity.

Presently Fr. Jakubiec is employed by the Archdiocese of Philadelphia as an instructor and counselor in Archbishop Ryan High School for Boys.
ACKNOWLEDGEMENTS

I wish to express my gratitude to Rev. Tomian Uss, O.F.M., for his patient assistance in the preparation of this manuscript; to Mr. John Scioli and Mr. David Ervin for their comments and criticism of the material as well as the interest and support they have extended to the author.

Also, I wish to thank Rev. Charles Curran of Loyola University for the inspiration and aid he has offered both in the theoretical stages of this work as well as the material preparation. And to Dr. John Wozniak a special note of gratitude for his support in this project.

For the generous aid in the typing of the manuscript, my sincere thanks is extended to Miss Barbara Miller.
# TABLE OF CONTENTS

**LIFE OF THE AUTHOR** ................................. ii

**ACKNOWLEDGEMENTS** ................................. iii

**CHAPTER I. INTRODUCTION** .......................... 1

  Freedom as the underlying goal of counseling and psychotherapy - Existential components and definition - Application to therapy - Introduction to Rogers and Curran.

**II. BASIC CONCEPTS IN THE THEORY, TECHNIQUES AND DYNAMICS OF CURRAN'S "VALUE COUNSELING"** .................. 9

  Empathy - Qualities of a good counselor - Conditions for psychological growth - The Response in Value Counseling - The dynamics of therapy - Outcome of therapy - Phases of Value Counseling - Insight.

**III. THE PROBLEMS AND NEEDS OF ADOLESCENCE** .. 31

  Types of clients needing help - Definitions of adolescent problems - High School problems - Maturational problems - Basic needs - Developmental needs - Conclusion for "value counseling".

**IV. VALUE COUNSELING THEORY APPLIED TO SECONDARY EDUCATIONAL CLASSROOM PROCESSES** .................. 51

  Teacher qualities - Student-centered learning - Freedom - Facilitator - Curran: tutoring - group discussions - language learning - role reversal technique.

**SUMMARY AND CONCLUSIONS** .......................... 64

**BIBLIOGRAPHY** ......................................... 67
CHAPTER I

INTRODUCTION

Man constantly is in search for new and more efficient ways to make his life happier and more productive. Not only is this true in the spheres of material comfort and technological know-how, but also in that of his emotional life and psychological adjustment to reality. Problems of personality as well as the complex processes which they entail have thus become subject matter in this search for understanding.

From the study of his environment man has turned to himself and has begun a serious inquiry into the meaning of his own existence, value and self. He has comfortably dissected his own growth into infancy, childhood, adolescence and adulthood. But even in his understanding of these basic concepts he finds many possible definitions.

For the therapist, his own understanding and definition of man will gear the approach he will take in this function as one who is to aid the individual in his search for personal adjustment.

As we focus in on the adolescent we find that his developmental phase is described in terms that are not incompatible: Erikson -- identity vs. role diffusion; Freud -- second oedipal situation, homosexual crushes, and heterosexual attachments; Gesell -- negativism, introversion, and rebelliousness;
G.S. Hall -- storm and stress and a new birth; Jaensch -- a disintegrative S-phase; Kroh and Remplein -- a second period of negativism, followed by ego experimentation and the formation of a new self-concept; Piaget -- the transition from concrete operations to formal thought; Sullivan -- preadolescence and early adolescence; Zeller -- *Gestaltwandel*.¹

Both E.G. Williamson and Carl Rogers insist that each counselor must develop his own style and his own theory. Each must combine his theoretical background with his ongoing experiential education in the therapeutic relationship.²

In a relationship of person-to-person the therapist must have already defined his own goals of therapy in general as well as what he understands as person. In this context we are speaking also of an experience in which the person is expressed in a varied multi-faceted panorama of tones and flavors which cannot always be microscopically inspected by the therapist but rather tasted and savored in the personal interrelation.³ Thus therapy is not necessarily an arrangement in which something is done to a person.⁴

Rather, therapy can be seen as an existential synthesis in

---


⁴Ibid., 50.
which a person progressively takes on more and more responsibility with a view to becoming more and more himself as well as free.\(^5\)

Here freedom is taken to mean freedom so as to be able to make a choice. It signifies that distinctly human quality which allows an individual to make decisions and assume responsibility. Paul Tillich says that man becomes human only at the moment of decision. The last concept, the establishment of meaning for one's existence, can be looked at from two points of view: one can either make meaning for his existence or he can seek meaning for existence. In this presentation we shall make use of the latter view, namely, that man strives to discover meaning.\(^6\)

Trying to understand how this concept of freedom is experienced by the American adolescent, Erik Erikson comments:

This American adolescent, then, is faced, as are the adolescents of all countries who have entered or are entering the machine age, with the question: freedom for what, and at what price? The American feels so rich in his opportunities for free expression that he often no longer knows what it is he is free from. Neither does he know where he is not free; he does not recognize his native autocrats when he sees them.\(^7\)

Therapy, then, will be directed either directly or indirectly

---


to an experience of growing freedom and its understanding for the individual client. In this respect, freedom is a process of liberation, a tending toward an ideal which can never be realized completely. 8

Van Kaam states that "therapeutic care for the patient amounts to wanting his freedom." 9 When the counselee does simply what he is told because of the fact that to him the counselor is an expert or "sees through him" or "is such a nice fellow," the subtle process of enlargement to his freedom is stillborn. Therapeutic care is only fertile when the person himself who has to grow chooses to do so. 10

The client, then, has to find out how to be free. The real person is not representative of freedom but of growth in freedom. The inauthentic man is not totally unfree but has stopped growing in freedom.

Rollo May presents an interesting discussion concerning the psychological bases of freedom. 11

Freedom is a quality of action of the centered self. It makes very little sense to try to speak in terms of parts of the


10 Ibid.

mind or person having control over other parts. The person's whole functioning apparatus, his nervous system, his past experiences, his life of fantasy, all the possible influences that go into making him a complete living organism are related in their own ways to the center of his person and can only be understood in relation to that self.

Some of the confusion in psychology can be seen to be due to the influence of some analytical approaches. By cutting the person into various parts they tend away from the centeredness of the individual. Consciousness is the experience of the self acting from its center.

Since man is always found in relation to other men, it stands to reason that freedom always involves social responsibility. An important concept involved in this aspect of freedom is the limits freedom naturally entails. Freedom is limited by the fact that the self always exists in a world, and has a real relation to that world.

A human being's freedom is limited even by the more obvious physical components of his life: his body, his intelligence, illnesses, location, social laws, etc. However, the ability to face, accept and confront these limits is already an act of freedom and self-liberation.\textsuperscript{12}

Since all men live with moderate amounts of pressure which

\textsuperscript{12}Ibid. 178.
they experience in the give-and-take of the human situation, freedom requires the capacity to accept, bear and live constructively with anxiety. This refers to normal anxiety.

To be free means to face and bear anxiety. Anxiety is one possible sign of inner conflict and as long as there is inner conflict there is some possible resolution to this conflict on a higher level of consciousness.\(^{13}\) Freedom is something to grow into.

Freedom and responsibility always imply each other and can never be separated. With this as a basis there can be a constructive use of anxiety, especially in the counseling situation. Also, values are presupposed at all points in the counseling process. And, values are presupposed in every step the client makes in his own integration.\(^{14}\) It is in this that counseling receives its specific orientation toward personality growth and integration.\(^{15}\)

Thus the whole counseling relationship and therapeutic challenge is focused on the client who is forced to enter into his own real world for a particular personalized experience of his own freedom.

We sincerely long for the freedom of self-esteem. If we

\(^{13}\)Ibid. 179.
\(^{14}\)Ibid. 181.
\(^{15}\)Alexander A. Schneiders, \textit{Personality Development and Adjustment in Adolescence} (Milwaukee, Bruce, 1960), p. 444.
really believed in ourselves, we could not be so easily buffeted by the world of others. If our search for value were directed inward, we would be far more stable and vital. This self-examination is filled not only with fear but with excitement as well.

The rewards for each honest look at self are knowledge and insight. Courageous self-evaluation will lead to a greater understanding of the mystery of life itself. And the final reward is freedom -- personal freedom.16

From what has been stated so far we can see that there is present here a basis for a personal therapeutic relationship. As we begin to apply technique to theory our emphasis often changes.

We would like to weave these ideas into the basic concepts of client centered value counseling based on the foundational principles of Carl Rogers' various works and as interpreted by Charles Curran.

What is significant for us here are Rogers' basic ideas that therapy is a "process of becoming," that the freedom and inner growth of the individual are what counts, and the implicit assumption pervading Rogers' work of the dignity of man.17


The following pages, then, will begin to treat of the possibility of using this specific counseling theory as well as its techniques with the adolescent and his situation in a class learning experience.

We also realize the conditions of human limitations. Thus we will not try to posit the opinion that this is the best or only theory that should be used in counseling and education. Rather, we are saying that in individual cases, what is presented here need be modified or structurally limited.18

The second chapter will present the basic techniques of the process of "value counseling." This will be followed by a discussion of the adolescent client. Attention will be given to his particular problems as well as his individual needs.

Finally, an application of the value counseling theory to the classroom educational situation will be presented. Individual contributions by Charles Curran and Carl Rogers will then be discussed.

This study may also be considered a beginning in the understanding of value counseling -- "scraping the surface." It is, therefore, by no means, meant to be exhaustive!

CHAPTER II

BASIC CONCEPTS IN THE THEORY, TECHNIQUES AND DYNAMICS OF CURRAN'S "VALUE COUNSELING"

Until a better word is devised "empathy" seems to be the best we have to describe an essential quality of a productive counseling relationship. A counselor cannot succeed if he assumes he is merely manipulating a mechanical process, if he has the illusion that he can keep his own personality entirely out of the counseling relationship, if he proceeds on a narrowly rationalistic basis, or if he tries to deny to himself that his intuitive responses -- positive or negative -- toward the people he tries to help are in operation.1

Rollo May2 sees empathy when the ego or psychic state of the counselor has temporarily become merged with that of the counselee; they are one psychic unity. It is the feeling, or the thinking, of one personality into another until some state of identification is reached or achieved.

There are several qualities that a counselor should be able to see in himself. Many authors have provided substantial lists of these qualities. However, we wish to draw from those


whose orientation is primarily non-directive. Basic to the person of the counselor is the faith in the client's capacity to grow and transcend. He must also possess a capacity for commitment. There must be an increased capacity to commit himself to fostering growth and freedom in a patient. Here might also be added a capacity for dialogue. This entails increased ability to establish contact, and sustain an I-thou relationship of mutual unreserve.\(^3\)

May focuses in on the concept of "insight" as the primary quality of a good counselor. A counselor must first have

\[\ldots\] insight into the unconscious layers of his own soul. That is the key. This means the ability to escape from one's ego-bias, to escape the tendency to counsel on the basis of one's own prejudices.\(^4\)

Based on naturalistic clinical observation, it has been hypothesized that the degree of sensitively accurate empathic understanding experienced and communicated by the therapist in the relationship may have something to do with personality change in the client.\(^5\)

There is presently available data supporting findings that the therapeutic conditions of accurate empathy, non-possessive

\[^3\text{Sidney M. Jourard, Disclosing Man to Himself (New York, Van Nostrand Reinhold Co., 1968), p. 58.}\]


warmth and genuineness were primarily the function of the therapist and not the patient.\(^6\)

Obviously much harm can be done by a counselor when his perception is distorted by the premature introduction of theoretical explanations. He may unwittingly substitute for the experience of daily life an artificially made up "scientific experience." He immediately "perceives," for example, in the client inferiority feelings, projections, archetypes, repressions, re-inforcements, resistances, Oedipus-complexes, transferences, sublimations and the like.

This artificial scientific experience is the abortive result of two sources: one is the naive experience of everyday life and the other the immediate interpretations of this naive experience of everyday life by established scientific theories. Such an interpretation -- when prematurely indulged in -- prevents a respectful attention for the inner structure and meaning of experience itself in this unique situation.\(^7\)

O'Brien comments on four conditions Rogers states as basic for psychological growth. Unconditional positive regard is the most basic of these conditions. This is an attitude in which the counselor does not see the client in any other role but person. He does not see the client as needing approval or disapproval, but


simply acceptance. This acceptance does not spring from any theoretical rule book the counselor might want to follow, but from a conviction which is part of the whole person of the counselor. "It is a kind of love for the client which can be an implementation and expression of charity." He experiences the person concretely, here and now.

Flowing from this is a genuine interest in the client which is not "merely a cold, analytical appraisal of the client and his problem." Personal worth and respect of the client's world, his views, opinion, implies also neither agreement nor disagreement with what the client says. The counselor simply accepts the client as a person and with that, the world of that person.

Empathic understanding of the client, as mentioned earlier, is the wanting to know and to share the client's experience of himself and of his world. The counselor does not give up his own objectivity and integrity to become lost in the client's problems, however. The counselor must be able to understand without coming to have the same problems of the client. He must be strong enough to remain objective if he wants to be a source of strength to the client. "The counselor should be a genuinely understanding person and, at the same time, he should be a strong and objective person, a person who can understand and still maintain his own integrity."

Also essential to the attitude of the counselor is the belief that the client is able to deal with his own problems.
For any positive growth, a person must accept the responsibility for his own development. The counselor who because of any preset patterns or theories of personality steps in and molds the client is taking away from the client's freedom to become, and more basic, freedom to choose. "Self determination is a very important factor in human psychological growth." The emotionally upset person is often hesitant in this regard. But through the relationship he must slowly accept this responsibility to achieve a solution and become stronger in the process.⁸

In discussing the prerequisites for a counseling atmosphere, Curran⁹ offers these basic qualities of a counselor:

a) knowledge and stability - a counselor should be a mature and stable person. He should have a broad knowledge of the general characteristics that go into personal problems. He should have a real desire to want to help people help themselves. Thus his role should not be one to satisfy his own personal inadequacy.

b) seek help if necessary - he must realize that he does not have all the answers and abilities to be of service in all instances. He should not hesitate to make use of professionals in other areas to aid him in his therapy. Consultations with other psychologists, medical doctors, priests, etc., should

---


be had where they are necessary.

c) Tendency to dominate - this has reference to the blind spots in the counselor's own personality. He should be aware of the fact that he may have a psychological need to create dependency in his clients -- to dominate. A dependency relationship only increases the person's feeling of inadequacy and loss of personal integrity. Thus he should know his own tendency in this regard.

d) Importance of objective methods - counseling must be an objective relationship, not based on any feelings of being possessed. As long as the counselor's needs are not present, but rather the increased integration of the client, the relationship will be beneficial.

e) Excessive reassurance - the counselor must not fall into a "mothering" role. This is almost a natural feeling: to pity the sad state of another person. But the counselor's reassurance, instead of leading these people to responsibility and self-esteem, often makes them all the more anxious to please him. This "can restrict their freedom to speak of weakness in order not to lose his acceptance."

f) Other personal feelings in the counselor such as a need for success, impatience, egoism. All these focus on the obvious weaknesses of the counselor's personality. If he is engaged in counseling for his own ego glory he will often look to the clients for statements of reassurance that he is the one that is helping them. He will be impatient if progress is not evident.
g) Finally, a counselor should be aware of the personality conflicts that are present within himself. He should be aware of the hostilities, prejudices, etc., that may color his relationship with a client. And having made this careful self-evaluation on all the above points, the counselor should not be afraid to work thru his own problems on a more effective level. He should take direct steps to eliminate these to better integrate his own person as much as possible.

We now turn to the instrument with which the counselor affects the client directly: the response. The main tenent to be adhered to is that the response should be the counselor's attempt through words to cognitize the affect of the client. Thus it should not be evaluative in nature. Experimentally, the overall findings support the hypothesis predicting that patients in therapy with psychiatrists making fewer evaluative statements would tend to show greater improvement than patients in psychotherapy with therapists making relatively more evaluative statements. Further, the data suggests that high evaluative statements by the therapists are an important factor in impeding patient progress during psychotherapy. 50% of the patients treated by therapists making relatively frequent evaluative statements showed no change or deterioration while only 10% of the patients seen by the therapists with relatively low evaluative statements showed no change or deterioration. These latter findings are also con-
sistent with the hypothesis that psychotherapy can be for better or for worse and that evaluative statements by therapists lower the effectiveness of psychotherapy.\(^{10}\)

The counselor's response, then, must be in the language of cognition. He recognizes what he hears in the client's language of affect. In thus reflecting cognitively he gives them significance by helping the client recognize what he has been feeling. Curran\(^{11}\) presents various types of responses in which the counselor tries to penetrate the core of the client's communication by catching and symbolizing in words the basic emotions and their causes.

a) Acceptance. This response need not give a tone of agreement or non-agreement, nor commitment. It is meant to give a tone of acceptance and understanding, e.g. nodding the head, or saying "uh, huh." Also a simple restatement of what the client has just said is sufficient. If all the responses were on this level and did not go any deeper, the client would begin to resist them. Therefore more penetrating responses need be used.

b) Penetration. These responses would focus in on the basic feelings, the emotional tone or attitudes that are communicated with any given material. "The counselor's responses must go beneath the factual level and the verbal form of a person's

---


\(^{11}\)Curran, *Counseling in Catholic Life and Education*, p. 211 ff.
expression." There must be a sensitivity to the emotional tone of the statement. The counselor must recognize and state the basic feeling tone of the client. Responding in this fashion to a basic feeling and its causes seems "the best way to give a person the feeling of being truly understood." ¹²

c) Integrating Responses. "Whenever two or more factors are related together in a statement, the counselor makes an integrating response." Not only are the feelings expressed but also the other factors which relate these feelings to their more fundamental causes.

d) Self-Reorganizing Responses. Once the client has heard what he has been actually feeling and is able to accept it and the causes for the various conflicts become apparent he is ready to suggest alternative ways to cope with the problem. This of course, comes only in the later stages of counseling.

In all these types of responses, Curran emphasizes:

A most important point to be noted here, however, is that these counselor responses are not interpretations or intuitions of what is behind what a person says. They are responses to feelings and attitudes actually contained in the statements themselves at the moment the person makes them. ¹³

There is, then, a triple process in the groping for specific symbols adequate to a person's immediate emotion-charged situation which is one of the main qualities of a skilled therapist.


¹³Curran, Counseling in Catholic Life and Education, p.217.
This process consists in:

1) The client's own confused and "mixed up" effort to express himself in the emotion-charged language of affect,

2) the counselor-therapist's striving to understand this language and to respond in a more adequately symbolic or cognitive form,

3) the client's hearing this, analyzing it in relation to his own affect-cognitive state and allowing that it either does or does not "fit."\textsuperscript{14}

Brammer and Shostrom see Curran as using the term "forking response" to describe a situation where it is important, in the counselor's opinion, to bridge superficial problems in order to reach deeper concerns.\textsuperscript{15} However, Curran would see the forking response: "It isn't just this one thing -- there are other factors that make up the total picture of your problems," as not channeling the person in the direction of any one problem but lets him take up whatever he considers important at that moment.\textsuperscript{16}

In general, the counselor responses need not be long. They, in simple, concise statements, uncover some of the fundamental tones behind the related statements. Nor do the responses in any

\textsuperscript{14}Curran, \textit{Counseling and Psychotherapy}, p. 148.


\textsuperscript{16}Curran, \textit{Counseling and Psychotherapy}, p. 255.
way soften a person's difficulties. Neither do they emphasize them. They should further the person's self-concentration in that they never take the person's attention away from himself. The counselor must also be careful not to put overtones into his responses which suggest further information he may have, but which the person has not revealed in the interview.  

Thus in the final stages of therapy, the integrating response is seen as predominant.

Often, in these integrating stages, a person speaks at some length about himself, connecting and reorganizing a whole series of experiences. The counselor's responses should synthesize and coordinate these. Sometimes, the counselor must simplify and clarify extremely involved statements. These responses are particularly difficult. But it is these responses which most help the person acquire a greater self-understanding and move him towards more positive attitudes.

Because this phase of relating problems usually proceeds from an examination of previous solutions and the recognition either of the inadequacy of these solutions, or at least, that some further plans are needed, the insight reflected should be as exact as possible. The counselor's response should not go beyond the feelings, attitudes, and insights expressed.

The counselor's response is most effective when it sharply restates the related insights and new choices but distills out the person's complex recitation of circumstances.

17 Ibid. p. 253.
18 Ibid. p. 265.
"Present research and understanding of this point indicates that it is better to keep counselor responses comparatively short -- even at the risk of missing some insights and feelings. 19

Moving into an explanation of the dynamics of the therapeutic relationship we see that Curran takes a somewhat theistic existential view. Arbuckle sees him trusting the individual to determine for himself how he will move and when and where he will move. He believes that there is, somehow, already established answers and values which the individual will come to find. The individual does not develop and create his own answers, but he moves toward pre-established answers. In a sense, Curran would seem to have his "man" attempting to discover pre-existent truths and values, to somehow become congruent with what already is, and in this sense, of course, indicating the view that somehow these values are more secure and integrating. 20

Curran himself states that the analysis of the counseling process demonstrates that increased insight and a broader understanding of his personal values, aims and purposes enables a person to direct himself towards and eventually to reach, more ultimate goals that are more permanently satisfying. He states that as the therapeutic process moves forward one of the most

19 Ibid. p. 270.

consistent things he has observed is the increasing anxiety of
the client to safeguard his newly acquired cache of self-deter-
mined values and to resist forcibly the counselor or anyone else
trying to impose, even surreptitiously, values from the outside.21

Looking closer at the therapist, then, Rogers sees at least
three essential conditions which must be present in the therapist
in order that therapeutic change be affected in the client.

In the first place, he hypothesizes that personal growth is
facilitated when the psychotherapist is what he is, when in the
relationship with his client he is genuine and "without front"
or facade, openly being the feelings and attitudes which at that
moment are flowing in him. Rogers has coined the term congruence
to try to describe this condition.

Secondly, he states that when the therapist is experiencing
a warm, positive and acceptant attitude toward what is in the
client, this facilitates change. It means that the therapist
cares for the client in a nonpossessive way. It means an outgoing
positive feeling, without reservations, without evaluations. The
term he has coined is "unconditional positive regard."

The third essential conditional of change is that the therapist
is experiencing an accurate empathic understanding of the client's
private world. To sense this world of meaning as if it were your

21Charles Curran, "Some Ethical and Scientific Values in the
Counseling Psychotherapeutic Process," Personnel and Guidance
own, but without ever losing the "as if" quality (empathy), seems essential to change. In another place Rogers enlarges these points into six in order to explain the foundational conditions for the dynamics of the client centered approach:

1. Two persons are in psychological contact.
2. The first, whom we shall term the client, is in a state of incongruence, being vulnerable or anxious.
3. The second person, whom we shall term the therapist, is congruent or integrated in the relationship.
4. The therapist experiences unconditional positive regard for the client.
5. The therapist experiences an empathic understanding of the client's internal frame of reference and endeavors to communicate this experience to the client.
6. The communication to the client of the therapist's empathic understanding and unconditional positive regard is to a minimal degree achieved.

Since Curran builds on Rogers' non-directive framework, the basic dynamics would coincide. In an outline manner, then,

---


the basic process of non-directive therapy can be stated in the following manner according to Rogers.\textsuperscript{24}

1. The client is increasingly free in expressing his feelings through verbal and/or motor channels.

2. His expressed feelings increasingly have reference to the self, rather than nonself.

3. He increasingly differentiates and discriminates the objects of his feelings and perceptions, including his environment, other persons, his self, his experiences, and the interrelationships of these. He becomes less intensional and more extensional in his perceptions, or to put it in other terms, his experiences are more accurately symbolized.

4. His expressed feelings increasingly have reference to the incongruity between certain of his experiences and his concept of self.

5. He comes to experience in awareness the threat of such incongruence.

a. This experience of threat is possible only because of the continued unconditional positive regard of the therapist, which is extended to incongruence as much as to congruence, to anxiety as much as to absence of anxiety.

6. He experiences fully, in awareness, feelings which have in the past been denied to awareness or distorted in awareness.

7. His concept of self becomes reorganized to assimilate and include these experiences which have previously been distorted in, or denied to, awareness.

8. As this reorganization of the self-structure continues, his concept of self becomes increasingly congruent with his experience, the self now including experiences which previously would have been too threatening to be in awareness.

a. A corollary tendency is toward fewer perceptual distortions in awareness or denials to awareness since there are fewer experiences which can be threatening. In other words, defensiveness is decreased.

9. He becomes increasingly able to experience, without a feeling of threat, the therapist's unconditional positive regard.

10. He increasingly experiences himself as the locus of evaluation.

11. He increasingly feels an unconditional positive self-regard.

12. He reacts to experience less in terms of his conditions of worth and more in terms of an organismic valuing process.

When all these conditions are present the process of therapy will lead to the following results which Rogers states are merely differentiated aspects of process. Again, for the sake of brevity and clearness they will be presented in outline
1. The client is more congruent, more open to his experiences less defensive.

2. He is consequently more realistic, objective, extensional in his perceptions.

3. He is consequently more effective in problem-solving.

4. His psychological adjustment is improved, being closer to the optimum....

5. As a result of the increased congruence of self and experience ... his vulnerability to threat is reduced.

6. As a consequence of (2) above, his perception of his ideal self is more realistic, more achievable.

7. As a consequence of the changes in (4) and (5) his self is more congruent with his idealized self.

8. As a consequence of (this and 4), tension of all types is reduced...

9. He has an increased degree of positive self regard.

10. He perceives the locus of evaluation and the locus of choice as residing with himself...he feels more confident and more self-directing...his values are determined by an organismic valuing process.

11. As a consequence of (1) and (2), he perceives others more realistically and accurately.

---

12. He experiences more acceptance of others, as a consequence of less need for distortion of his perceptions of them.

13. His behavior changes in various ways:
   a. ... the proportion of behaviors which can be "owned" as belonging to self is increased.
   b. ... the proportion of behaviors ... felt to be "not myself" is decreased.
   c. Hence his behavior is perceived as being more within his control.

14. His behavior is perceived by others as more socialized, more mature.

15. As a consequence of (1), (2), (3), his behavior is more creative, more uniquely adaptive ... more fully expressive of his own purposes and values.

As Curran integrates these into his framework of value counseling he points out that meaning as well as value is important for the client. Meaning denotes the search for significance, and values are the "self-investments" a person makes towards any specific meanings. Thus Curran concludes that what a person values is what he is since his person is invested in the values of his life. Just what these values are, and how they are recognized and accepted are the objectives of his client-centered approach. As he looks at the whole dynamic of the process he breaks it down into five general stages. They are not distinct since they do fuse into one another as the process moves forward.
The counselor will find these same general characteristics in almost all of his own interviews. Curran states these areas to be:

1. **Problem-Stating.** This is the unfolding stage in which the client expresses mostly negatively concerning himself and his problems. As he releases these negative feelings, he slowly is able to recognize, with the aid of counselor responses, the values and goals behind these feelings. Curran states: "this negation aspect is often synonymous with self deception. The superficial explanations these people have been giving themselves do not ordinarily come from real self-knowledge."

2. **Analysis.** A person's rigid state of negation is loosened as he is able to speak about his hostility, conflicts, etc. "Once he can look at these feelings objectively, as the counselor reflects them, they become something outside himself that he can analyze and think about less emotionally." This, then, is a more positive self-evaluation.

3. **Synthesis.** "As he pursues this analyzing process over a period of time, he gets a more integrated view of the many factors that underlie his conflicts. Slowly more basic values and reasons for behavior come to the fore and are able to be related to present and past. Through the projecting skill of the therapist he is able to view these many aspects of self in a way hitherto prevented because of conflicting emotions. "Seeing his problems more clearly, he can reason about them instead of being so
emotional and fixed in his reactions".

4. **Planning** and 5. **Re-evaluation.** "This fourth phase is, then, inter-related with the fifth, where a person re-evaluates, sometimes with some emotion, the experiences which occurred when these new solutions were acted upon."

Reasoned evaluation, planning and action are seen toward the termination whereas highly negative emotional releases are expressed during the beginning interviews.²⁵ Progressively, the client is able to gain more and more insight into himself.

Rogers begins to explain insight by stating that it is beginning to be defined through his practical experience and research findings, as involving such elements as (1) an acceptance of one's impulses and attitudes, good or bad, including attitudes previously repressed; (2) an understanding of the patterning of one's behavior, the perception of new relationships; (3) a fresh perception of reality made possible by this acceptance and understanding of the self; (4) the planning of new and more satisfying ways in which the self can adjust to reality.²⁶

In the same study it is noted that Curran has made an exhaustive analysis of the case of Alfred in reference to the problem of insight. Six conclusions are offered in regards to self-understanding in non-directive therapy. Stated they are:

²⁵Curran, *Counseling in Catholic Life and Education*, p. 246.

1. Insight primarily follows outpourings of material with a negative emotional content, colored by such attitudes as hostility, self criticism, and hopelessness.

2. Insight responses are most likely to follow immediately upon counselor responses of simple acceptance. They tend not to follow interpretation, persuasion, or other directive counselor responses.

3. An important aspect of insight is the seeing of relationships between issues heretofore regarded as unrelated.

4. Another important aspect of insight is the alteration of concepts of the self. Individuals who come for counseling tend to see themselves in a strongly negative light as worthless, bad, inferior, etc. As insight is gained and the self is accepted, the self-concept is reorganized and a strong positive valuation is placed on it. The individual sees himself in much more positive terms.

5. As insight is gained into given problems or issues, those problems tend to drop out of the client's conversation.

6. Insight and the making of independent plans and decisions both constitute a very small fraction of the client's conversation at the outset of counseling, but rise to become a significant part of the concluding interviews.\textsuperscript{27}

Insight, therefore, involves both an increase in self under-

\textsuperscript{27}Ibid.
standing and the ability to act on the knowledge one has acquired. It is the integrating and dynamic aspect of insight which is the main function in counseling.²⁸

Curran concludes then that

'Insight' in counseling therapy therefore is not simply abstractive understanding -- as it might be generally understood -- but a special kind of symbolization which is drawn out of and has particular pertinence to the person's own emotion-somatic charged situations.²⁹

²⁹Curran, Counseling and Psychotherapy, p. 148.
CHAPTER III

THE PROBLEMS AND NEEDS OF ADOLESCENTS

We now turn from the counselor and the technique of counseling to the subject of that process: the adolescent. As mentioned in the first chapter, there are many theories of the developmental stage termed adolescence. However, we wish to explore the specific problems and needs which the adolescent client will present to the secondary educational counselor.

Trying to generalize specific categories of problems generally leaves us with three main overlapping ranges of client groups:

a) Individuals who are referred because their poor performance (low marks, absenteeism, tardiness) as an issue.

b) Individuals, who, although efficient in work or study, nevertheless annoy a teacher by reason of breaches of discipline, surly attitudes, or outside delinquency.

c) Individuals who request help for themselves because of problems which they find annoying to themselves.1

Many observers also categorize general indications that a given individual, young or old, needs and can profit from counseling. Wattenberg would suggest "the individual who has

become so dissatisfied with some aspect of his behavior that he is actively searching for some way of changing himself." Another would appear to be from an external frame of reference, when there "has been a recent episode high-lighting the fact that an individual is out of adjustment with the situations in which he finds himself." And finally when "the individual is bothered by a situation which he can alter or with which he can come to terms through counseling."²

Adolescence itself can be a factor in counseling which presents its own set of difficulties. An adolescent as well as anyone may seek the help of a psychotherapist when their lives have reached an impasse. The symptoms of the impasse are diverse, including physical suffering, inability to concentrate, anxiety, depression, boredom or guilt, inability to love another or to make love, loneliness, obsessions, antisocial behavior -- the entire gamut of psychopathology as we know it.³

Mildred Marshak presents an interesting comment concerning an approach to the understanding of counseling in the life of the adolescent:

Adolescence as a psychological state is not confined to a particular age group, but is present whenever there arises a need to 'make patent the latent self' (Laing, 1961, p.117) without disclosing oneself -- that is, whenever identity

²Ibid.
becomes the crucial problem. This paradoxical state necessitates on the part of the patient the establishment of a personal way for communicating that does not violate the central core of his personality and it also requires on the part of the analyst the use of communication of an indirect kind that helps preserve the patient's isolation and which does not impinge.\(^4\)

The results is a technique of working with adolescents that involves very little of the classical reductive methods. Marshak continues by stating that the adolescent seems almost mortally afraid of being forced into activities, ideologies or systems in which he would feel exposed to his own ridicule or self-doubt. He feels he must resist being delivered over to anything to which he hasn't given free assent and would rather act shamelessly out of free choice than be forced into anything which would make him feel ashamed in his own eyes. She seems to be arguing in favor of the principles and techniques already mentioned in connection with our client centered approach.

The adolescent, during his growth and development, is concerned, from one point of view, with three things, body image, independence, and identity.\(^5\)

Body image can be defined as a concept of one's physical self. Identity is concerned with two parts, individual identity and group identity. We have found that some therapists


synthesize the pivotal problem of early adolescence and adolescence proper as residing in a series of predicaments over object relations. Josselyn's opinion is that the primary picture in normal, as well as disturbed adolescents is that of an overtaxed ego. The overtaxation is the result of the impact of the biological changes that are occurring. Not only is there an intensification of the sexual urges, but, as mentioned, there is also a greater urge to achieve independence through a self-determined outlet for aggressive drives.

It must also be remembered that the adolescent is emotionally more reactive to stimuli that previously were assigned easily to a casual place in his daily experience. And in addition to this emotional liability and sensitivity, the adolescent does not know who he is. Again, the identity problem. One might also add the burden of the impact of the unsolved problems of childhood.

We would like to spend a little more time with the problem of identity since most authors agree this is one of the most basic to adolescence. The integration now taking place in the form of ego identity is more than the sum of the childhood identifications. If the earliest stage gave to the identity crisis an important

---


need for trust in oneself and in others, then clearly the adolescent looks most fervently for men and ideas to have faith in, which also means men and ideas in whose service it would seem worthwhile to prove oneself trustworthy.

The danger of this stage is role confusion. To keep themselves together they temporarily overidentify, to the point of apparent complete loss of identity, with the heroes of cliques and crowds. Thus in the later school years young people, beset with the physiological revolution of their genital maturation and the uncertainty of the adult roles ahead, seem much concerned with faddish attempt at establishing an adolescent subculture with what looks like a final rather than transitory or, in fact, initial identity formation. A very important point, according to Erikson is that young people can also be remarkably clannish, and cruel in their exclusion of all those who are "different" in skin color or cultural background, in tastes and gifts, and often in such petty aspects of dress and gesture as have been temporarily selected as the signs of an in-grouper or out-grouper.

It is important to understand such intolerance as a defense against a sense of identity confusion.

---


10Erikson, Childhood and Society, p. 262.
As these more personal conflicts find their way into the external give and take of the adolescent's life they produce many individual problems related to specific areas. Most obvious of areas are: a) home adjustment problems; b) social problems; c) psychosexual problems; d) moral and religious problems; e) academic and vocational problems, and f) problems arising from leisure time activities.11

A large portion of the literature on adolescence deals with the sorts of things which produce conflict between parents and children. Some sources of conflict are perennial, like staying out late, helping around the home, school performance, and choice of friends, particularly of the opposite sex. Other sources of conflict change with the times. Use of the family car, use of the television, etc., may change with locale and time.12

There are many reasons why the adolescent runs into many more difficulties than does the younger child. To simplify the situation we can divide these causes into four types: (1) physical changes, (2) emotional and moral difficulties, (3) internal psychological reasons, and (4) social developments. The adolescent of today is caught up in a social whirlpool that contributes much to the problem we are defining. This is not something that is

11Alexander A. Schneiders, Personality Development in Adolescence (Milwaukee, Bruce, 1960), p. 32.

part of adolescent development. But the point is that the teenager of today does live in a mixed-up society, a society whose values and standards have taken a terrible beating within the past fifty years.

According to Schneiders the particular problems of adolescents, like those he encounters in school, in making friends, in the area of sexual behavior, or in the use of leisure time, "grow out of the adolescent problem in relation to the social situation."

Let us begin to summarize then, some of the problems the adolescent will present to the counselor, especially in the high school setting.

Engle sees the following general areas of problems:

a) feelings of inferiority -- questions that arise in this section deal with the normality and abnormality of inferiority feelings; should physical abnormalities cause feelings of inferiority; how important is glamour; how does clothing and fads affect these feelings; the presence of social prejudices; poor school marks, etc.

b) thrills and thrill-seeking -- covers such areas as the urges to take risks and chances; also the problem of gambling enters; possible seeking for thrills thru liquor and drugs.

13Alexander A. Schneiders, Adolescents and the Challenge of Maturity (Milwaukee, Bruce, 1965), p. 27.

c) daydreaming -- these problems center on the relationship to feelings of inferiority; the categories of "conquering hero" or "suffering servant" types; and escape from reality.

d) dating -- problems relating to this area deal with how dating and prestige conflict; self-consciousness; dancing; basic social relationships; verbal communication ability; psychosexual difficulties.

e) assuming the roles of men and women -- what determines the male and female roles in society; acting inferior or submissive to fill a role; general adult identity conformity patterns

f) family conflicts -- agreement and disagreement with parents; putting up with parents' problems; getting along with other siblings; problems of only child families; family social adjustment.

g) emancipation -- problems particular to breaking family ties; what happens if emancipation is too long delayed; the problems of homesickness; adjustment to independent living.

Stated more in a developmental fashion we would like to conclude this section with an outline explanation of all that has been mentioned concerning specific problems of adolescence. We will follow Devlin's discussion on the period of adolescence. (Devlin's listing is based on Ruth Strang's *The Adolescent Views*

---

Physical Competency. The adolescent is often anxious about his weight, his height, the amount of sleep that he needs and gets, the quality of his teeth, his eyes, his complexion, the early or late maturing of his biological powers, as reflected in his secondary sex characteristics.

Scholastic success. The adolescent is typically fearful of failing in school, afraid of making mistakes before a group of his peers, afraid of speaking up in class. He tends to worry about not spending enough time in study, about not budgeting his time wisely.

Social problems. The adolescent feels that he has trouble making friends, meeting people, getting along with those of his own age as well as with adults and persons in positions of authority. He is concerned with the impression he is making on others, whether they like him or not, whether they think him odd or boorish or bookish.

Marriage and family life. The adolescent is concerned with how to get dates, how often to date, what to do on a date, how to avoid "going too far" on a date. He is puzzled as to whether he should go steady. He wants information on love and marriage, on the ways to make his marriage successful and, a bit later, on proper sexual techniques.

Getting along with his own family. Many adolescents are concerned with achieving emotional independence, but want to be
sure that they don't hurt their family or themselves in the process. They resent being treated as children; they are hurt by their parents' lack of understanding.

**Achieving self-identity.** In coming to grips with his self-concept and the realization of his self-ideal through appropriate action, the adolescent often has trouble in accepting his role as male or female. He tries to break away from his childish dependence on his parents, but sometimes is not secure enough to stand on his own feet.

**Economic independence.** The adolescent typically is concerned about securing a part-time job, to supplement what allowance he may still receive from his parents. He wants to learn how to earn money, how to save, and how to spend it wisely.

**Educational plans.** The adolescent is concerned about his vocational choice. In particular he is often troubled about the best way to choose a general plan but keep it flexible enough that he can fit some adjustments into it. In the foreseeable future, military-service obligations will also come to the fore.

**Developing a workable set of values.** They are very closely concerned with problems of religious belief, moral principles, and the reduction of these principles into everyday situations.

**Social responsibility.** They want to learn to resist the pressures of delinquent groups and make themselves into public-minded citizens.
These problems of adolescence arise due to the specific needs of that period of life. The adolescent lives in a sense of the overpowering present; history does not concern him any more than the future. He is struggling with the notion of acceptance. The present itself constitutes his terms and condition for the acceptance of life.

Phased depression is a term to describe the period in adolescence in which deep despair ordinarily occurs. It phases out -- that is, it is expected but temporary -- and is to be distinguished from neurotic depression.\(^\text{16}\) The despair of the adolescent is due in part to his confrontation for the first time with the gap which exists between the actual and the ideal. In late adolescence, it becomes evident to many individuals that in a number of fundamental ways life is absurd. Thus in the adolescent there takes place a fierce internal struggle over the decision about life.

It seems that problems and needs are but the two faces of the same coin. In discussing one the other is ultimately understood. For it is in the filling or fulfillment of a need that an adolescent usually encounters conflict. We will present a few of the most basic of these and further offer a more general conspectus of the broad gamut of adolescent needs.

Through counseling the plain fact that professional psycho-

therapists every day, as a matter of course, change and improve human nature, help people to become more strong, virtuous, creative, kind, loving, altruistic, serene, is due to the fact of increased self-knowledge. Two points concerning self-knowledge which Maslow stresses are that 1) self-knowledge seems to be the major path of self-improvement, though not the only one, and that 2) self-knowledge and self-improvement are very difficult for most people. They usually need great courage and long struggle. Help of a skilled therapist, especially during adolescence, makes this process much easier.

Very important to our study, here, is that this outline covers, in general, the psychology of adolescence, but it is not the psychology of an adolescent. In other words, the uniqueness of each adolescent must be considered, and his psychic uniqueness is primarily in his self concept. Moreover, the overall dynamics of psychic maturation can only be fully grasped in the changes which the phenomenal self undergoes.

Thus, along with self-knowledge, an adequate psychology of an individual adolescent must be understood in terms of how the adolescent's physical and psychic maturation influence his individual self-concept -- another basic need. One need only briefly review the previous discussion concerning identity to be aware of

the importance of the adolescent self-concept.18

Erik Erikson provides a helpful approach to the subject of identity formation:

Identity formation, finally, begins where the usefulness of identification ends. It arises from the selective repudiation and mutual assimilation of childhood identifications, and their absorption in a new configuration, which in turn, is dependent on the process by which a society identifies the young individual, recognizing him as somebody who had to become the way he is, and who, being the way he is, is taken for granted.

However, he goes on to state that while the end of adolescence thus is the stage of an overt identity crisis, identity formation neither begins nor ends with adolescence: it is a lifelong development largely unconscious to the individual and to his society.20

Here again, we may mention that an adolescent might be, from another aspect, defined as a person "whose behavior indicates that he has come to grips with the conflict between his dependency needs and his conscious desire to become independent."21

As he begins to attain more and more emotional maturity, the


20Ibid.

adolescent should be free from childish dependence on parents, yet develop an affection and respect for them as well as towards other adults, without becoming dependent on them.

Campanelle 22 can see this need develop into a further problem when

Parents, on the other hand, want their children to be grown up, yet they are afraid to let go of their child because he is so young and inexperienced. Confusing as it may seem, adolescents rebel when parents assert their authority, yet become dependent children just when their parents wish for them to be responsible adults.

So far, then, we agree with Bier that among the more basic adolescent needs are

1. The need for self acceptance.
2. The need for acceptance and love from others.
3. The need for recognition and achievement.
4. The need for independence.
5. The ability to face reality. 23

Reinforcing these, Horrocks24 presents his own findings concerning the development of psychological needs during the period of adolescence.

He states that three of the most enduring needs are a) to work hard and endeavor to attain worthy goals; b) to be the special recipient of unqualified and deep expressions of affection; c) to conform to the approval and approved behavior standards or values designated by a reference individual or group. He sees, as particular to boys (and possibly to girls from 13 - 15 years of age), the need to see self as an integral member of a group and to feel accepted and sought after by the group in the sense of maintaining its identity and carrying on its activities. Also, he adds the need to be proper, correct and adept and to avoid unfavorable criticism or scorn or being an object of blame, -- to be, in short, the special recipient of approval. At the age of 13, boys have a need for a special chum with whom they could be free to exchange confidences; from 16-19, there arises the need to play self-assertive roles characteristic of adults involving being competent and effective in relationships with other adults, as with members of the opposite sex.

Let us begin to summarize, then, on the basis of the personality growth, the social demands, and the natural characteristics of his age, the needs of an adolescent in the senior high level of education.

We will present this in outline form and hope the reader will understand the necessary overlapping of already mentioned needs. This will be done for completeness and clarity.
1. The adolescent needs security, a feeling that, though he may not understand himself at times, others do and will not let him down.

2. He needs a security in friendship with others like himself.

3. He needs freedom within the home and out of it to grow and express himself creatively.

4. He needs to accept his body and its functions and understand the creative nature of adult sex life.

5. He needs to be confident in an ability to give to life. He must be able to sense that every privilege has its related responsibility and to make a gentlemen's agreement with life, that is, to give more than he takes.

6. He wants to develop skills and prove his competence as a member of society.

7. He needs to face reality as it relates to finances, property, education, and the relation of religious values to his own life.

8. He needs to know how to handle his leisure creatively.²⁵

None of these tasks can be solved instantaneously, for they involve a fairly prolonged process of trial and error, of the evolving and testing of hypotheses, and of slow and often painful

growth toward greater integration in any and all of these task areas. Because adolescence, particularly in our culture, extends over a rather long time, many adolescents have little motivation to master these developmental tasks very rapidly. Progress often lags, much to the disappointment of those responsible for the adolescent's welfare.

In line with these comments we may mention that Riedel related these needs to the counseling theory we have been discussing as states that the "adolescent seeking counseling help does not seek 'advice' in the common sense of the word. Rather, he is searching for means of improving self definition."

This suggests that the counselor's role is not to help the client solve specific problems, but rather to assist him in improving his overall problem solving ability.

From the standpoint of counseling, then, we would like to present a list of adolescent needs which can also be seen as objectives or goals of the counseling situation as we have formerly described it.

1. Search for identity and meaningful goals.
2. Increased understanding of himself and of his special interests, abilities, and aptitudes.
3. Adequate information about his environment and the

---

choices available to him.

4. Improved skills in assimilating and appraising information about himself, important others such as friends or possible employers, and opportunities available to him.

5. Added confidence in his ability to face his problems and solve them.

6. Increased sensitivity to other's needs and improved skills in helping them satisfy their needs.

7. Improved communication skills -- learning to convey real feelings directly, and with consideration for other's feelings.

8. Improved social skills.

9. Learning to practice independent behavior.

10. Learning to cope with authority figures.

11. Learning to participate in developing and maintaining limits on his own behavior.

12. Improved understanding and ability to cope with physical and emotional changes associated with maturation.

13. Improved skills in learning to live roles associated with maturation.27

For a more extended list of adolescent needs and problems especially in a high school situation, the author respectfully directs the reader to consult a work on the psychology of adol-

escence by Cole. 28 Areas covered, generally, are health and growth; problems of personality; home and family; social status; sex and heterosexuality in relations; religion, morals; school and study; and choosing a vocation. A few hundred sub-titles are offered by Cole to each of these.

Carroll29 repeatedly observes that adolescents evidence a considerable degree of ambiguity regarding the rules and regulations which adults assign to them. On the one hand, they are quick to rebel against what appears to be arbitrary and capricious restraints.

On the other hand, they will sometimes welcome adult guidance. This is especially true when they are in the process of undertaking a new and unfamiliar line of action.

Therefore, with Carroll and quoting freely from his article, with the exception of those instances wherein the adolescent will seek out guidelines from adults, I would propose that the most productive relationship between the adult and the adolescent will be the one similar to that which a client-centered therapist seeks to create with his client.

First, the adult would need to communicate to the adolescent his understanding and appreciation of the problem as seen from the


adolescent's point of view.

Next, the adult would attempt to create an atmosphere of trust and acceptance for the adolescent. Primarily, this would entail suspending critical, evaluative judgments of the adolescent as he works through the decision-making process.

Thus having established the appropriate relationship, the counselor would proceed as follows. He would assist the adolescent in identifying and clarifying the nature of his problem, to consider what alternatives there might be for this particular problem, and to anticipate what the likely consequences would be for each of these alternatives.

The end result of this adult-adolescent effort at problem-solving would be that the adolescent would decide what is best for him.

From the existential point of view, this would be very desirable, because through this procedure, the adolescent's view of himself as the agent directly responsible for his own behavior would be strengthened.
CHAPTER IV

VALUE COUNSELING THEORY APPLIED TO SECONDARY EDUCATIONAL CLASSROOM PROCESSES

With the great compartmentalization of secondary education, there is little concern for personal growth and education, for deepening and enriching the personal understanding of himself and the world he lives in. The student in one program, vocational, college preparatory, etc., will obviously miss the life experiences offered in the others. Much class work is isolated from adolescent interests and social life. Stone and Church contend that most adolescents consider schooling a form of penal servitude, and pointless except as an initiation ceremony.¹

These authors further point out that the teachers sense the pointlessness too. Many of them do not really understand their own subject matters or have any good idea of why the student should learn what they have to teach. It is simply their job to make the student learn it.

Realizing the present problems of education, those dealing with making courses relevant, techniques meaningful, etc., we would like to suggest a basis upon which this may be partly accomplished. We wish to apply what has been heretofore pre-

sented in our discussion of client-centered and value counseling. We first, then, focus on the teacher. In an attempt to make the education process more personally orientated, the very teaching duties are seen as shifting in emphasis.

Cole presents the following list of the modern teacher's duties and states that the extent of the changes in the objectives and methods of the secondary school is well reflected here.²

He is to study his pupils as individuals and as members of groups; to study group processes to determine what leads to acceptance, rejection, leadership, values, participation; to create an environment in which the emotional atmosphere, the feeling of belonging, and the security will lead to learning; to establish the best possible personal relationship with his class; to organize classroom situations so that learning will take place, largely by using the interests of the students; to observe the interests, needs and frustrations; to help pupils in the selection of the most worthwhile experiences; to apply such therapy as may be needed to remove fear, insecurity, prejudice, and so forth; to record the progress of each pupil to interpret the facts relative to his own growth and adjustment.

The fundamental theory is that all children will learn spontaneously and will behave themselves acceptably if their

surroundings furnish them with security and if their personal frustrations can be eliminated.

Just as we have presented certain hypotheses in relation to client-centered therapy, Rogers crystallizes certain hypotheses in relation to student-centered teaching.

He states that we cannot teach another person directly; we can only facilitate his learning. Here, then, the teacher is only the facilitator of learning. Thus the emphasis of the learning process also must shift to the student.

A person learns significantly only those things which he perceives as being involved in the maintenance of, or enhancement of, the structure of the self.

Experience which, if assimilated, would involve a change in the organization of self tends to be resisted through denial or distortion of symbolization.

The structure and organization of self appears to become more rigid under threat; to relax its boundaries when completely free from threat. Experience which is perceived as inconsistent with the self can only be assimilated if the current organization of self is relaxed and expanded to include it. These hypotheses have to do with the fact that learning, particularly as it is significant, is often a threatening thing.

Rogers then states that the educational situation which most effectively promotes significant learning is one in which (1) threat to the self of the learner is reduced to a minimum,
and (2) differentiated perception of the field of experience is facilitated. \(^3\)

Rogers lists his findings concerning the process of human learning as ten basic propositions:

1. Human beings have a natural propensity for learning.

2. Significant learning takes place when the subject matter is perceived by the student as having relevance for his own purposes.

3. Learning which involved a change in self organization -- in the perception of oneself -- is threatening and tends to be resisted.

4. Those learnings which are threatening to the self are more easily perceived and assimilated when external threats are at a minimum.

5. When threat is low to the self, experience can be perceived in differentiated fashion and learning can proceed.

6. Much significant learning is acquired through doing.

7. Learning is facilitated when the student participates responsibly in the learning process.

8. Self-initiated learning which involves the whole person of the learner -- feelings as well as intellect -- is the most lasting and pervasive.

9. Independence, creativity, and self-reliance are all facilitated when self-criticism and self-evaluation are basic and evaluation by others is of secondary importance.

10. The most socially useful learning in the modern world is the learning of the process of learning, a continuing, openness to experience and incorporation into oneself of the process of change.4

Once again, drawing from our description of the therapist -- and in this case we use the term facilitator -- we see that one of the most basic attitudes which must be present is that of realness or genuineness. When the facilitator is a real person, being what he is, entering into a relationship with the learner without presenting a front or facade, he is much more likely to be effective. He should, using Rogers' term, prize the learner, his opinions, his feelings, his person. It is a caring for the learner, but a non-possessive caring. And again, empathic understanding. When the teacher has the ability to understand the student's reactions from the inside, has a sensitive awareness of the way the process of education and learning seems to the student, then again the likelihood of significant learning is increased.5

Facilitation, then, seems to be primary role of the teacher in this experience. So much can be presented about various


5Carl C. Rogers, Freedom to Learn, pp.106 ff.
methods of facilitating learning and various qualities of the facilitator that only the briefest summary of some of the guidelines can be abstracted.

Again we rely on the outline Rogers presents in his discussion on facilitation.

1. The facilitator has much to do with setting the initial mood or climate of the group or class experience.

2. The facilitator helps to elicit and clarify the purposes of the individuals in the class as well as the more general purposes of the group.

3. He relies upon the desire of each student to implement those purposes which have meaning for him, as the motivational force behind significant learning.

4. He endeavors to organize and make easily available the widest possible range of resources for learning.

5. He regards himself as a flexible resource to be utilized by the group.

6. In responding to expressions in the classroom group, he accepts both the intellectual content and the emotionalized attitudes, endeavoring to give each aspect the approximate degree of emphasis which it has for the individual or the group.

7. As the acceptant classroom climate becomes established, the facilitator is able increasingly to become a participant learner, a member of the group, expressing his views as those of one individual only.
8. He takes the initiative in sharing himself with the group -- his feelings as well as his thoughts -- in ways which do not demand nor impose but represent simply a personal sharing which students may take or leave.

9. Throughout the classroom experience, he remains alert to the expressions indicative of deep or strong feelings.

10. In his functioning as a facilitator of learning, the leader endeavors to recognize and accept his own limitations. 6

As with counseling, then, one of the prime objectives of the learning process is freedom. In the first place, the freedom that Rogers is talking about is essentially an inner thing, something which exists in the living person quite aside from any of the outward choices of alternatives which we so often think of as constituting freedom. Secondly, it exists not as a contradiction of the picture of the psychological universe as a sequence of cause and effect, but as a complement to such a universe. Freedom rightly understood is a fulfillment by the person of the ordered sequence of his life. 7

There are a number of characteristics of this experience. The student moves from fearing his inner feelings, and defending himself against them, to letting these feelings be and exist.

The student also moves from living by values introjected

7Ibid., p. 268.
from others to values which are experienced in himself in the present. Another important element of this experience is that the student moves from being a person driven and compelled by internal and external forces beyond his control, toward being a person who makes responsible choices. The student moves from a distrust of the spontaneous and unconscious aspects of himself to a basic trust of his experiencing, learning, as a sound instrument for encountering life.\(^8\)

Curran would emphasize four possible applications of his value technique. These would be in the areas of tutoring, group discussions, language studies and a role-reversal situation.

**Tutoring.** Many difficulties in school can be seen to be helped by the use of a counseling-tutoring situation. Curran states that since emotional disturbances generally affect school work, classroom problems may provide the simplest way through which to reach personal conflicts. In behavior problems, a considerate attempt at understanding the student would probably be more effective than constant reprimand or punishment, which seems to accomplish little.\(^9\)

A tutoring relationship should be established around a definite school problem. If it is just a blind, the child will


recognize this. The tutor should not become so focused on the tutoring process that he misses the student's desire to talk about himself.10

**Group Discussion.** Curran makes the following remarks concerning the use of this technique. In discussion, the concern is not with personal problems as such, but with the orientation of ideas in each individual case. The discussion leader as such is not an instructor or lecturer. His role and purpose are directly related to the discussion itself. Discussion is essential to education. In this regard, the teacher is a necessary but secondary agent in the educative process. He must learn, not only to present the matter well and clearly and to be equipped with facts, information, and principles, but also to promote and stimulate discussion and free exchange among the students. Curran presents some general underlying factors in discussion: it is important to realize that whenever a group of people get together, they are not just themselves; they are all their cares, disturbances, arguments, rejections, successes, loves and hates.

The firmness and emphasis of a statement is not necessarily a sign of conviction. On the contrary, a person may be firm, empathic, and even angry because he is insecure and threatened, either by the situation he is in, the other people, or the subject.

---

10Charles Curran, *Counseling in Catholic Life and Education*, p. 357.
The discussion leader is both the idea co-ordinator and emotional reflector, as in counseling. 11

Since the purpose of this section is not to specifically analyze all the dynamics of the particular techniques but only present them in relation to the previous sections, the author recommends that the reader consult the work cited for a more detailed explanation of the group process.12

Language Studies. Curran explains the stages in language counselor-client relationship through the use of a five stage process:

Stage I. The client is completely dependent on the language counselor.

1. First (turning his head to the counselor), he expresses only to the counselor and in English what he wishes to say to the group. Each group member overhears this English exchange, but is not involved in it.

2. The counselor then reflects these ideas back to the client in the foreign language in a warm, accepting tone, in simple language especially of cognates, in phrases of five or six words.

3. The client turns to the group and presents his ideas in

11 Ibid. p. 378.

12 Curran's Counseling in Catholic Life and Education, pp. 368-406 presents ample material and references concerning the process of group discussion with the emphasis based on his value technique.
the foreign language. He has the counselor's aid if he mispronounces or hesitates on a word or phrase.

The client is in his maximum dependency and security stage.

Stage II.

1. Same as above.

2. The client turns and begins to speak the foreign language directly to the group.

3. The counselor aids only as the client hesitates or turns for help. These small independent stages are signs of positive confidence and hope.

Stage III

1. The client speaks directly to the group in the foreign language. This presumes that the group has now acquired the ability to understand his simple phrases.

2. Same as § 3 above. This presumes the client's greater confidence, independence and proportionate insight into the relationship of phrases, grammar and ideas. Translation is given only when a group member desires it.

Stage IV

1. The client is now speaking freely and complexly in the foreign language. Presumes group's understanding.

2. The counselor directly intervenes in case of grammatical error or mispronunciation, or when aid in complex expression is needed. The client is sufficiently secure to take correction.
Stage V

1. Same as IV.

2. Counselor intervenes not only to offer correction but to add idioms and more elegant constructions. This is the client's maximum independency and security stage.

3. At this stage the client can become counselor to group in Stages I, II and III.

The expert only aids the counselors -- when help is needed; they, in turn, directly relate to the clients. The expert's presence, however, is reinforcing and reassuring, especially in his silence. 13

Curran also discusses the usages of the learning apparatus system. In its variety of forms, this apparatus has been named the Chromacord Teaching System. 14

Role-reversal technique. In the usual counselor-client relationship, it is the client who is troubled with some sort of problem. He tries to present this material to the counselor who then puts into the language of cognition the affect of the client. In this way the client knows that he is understood and accepted. However, in a reversal situation it is the teacher who has the information to be shared and it is the student who must understand and give proof of this understanding.

---


14 For a detailed explanation of this teaching machine please consult Curran's Counseling and Psychotherapy, pp. 325 ff.
In a class situation the role-reversal would take on the following form.

On a rotating bases four or five students would be selected as the student-counselors. They would sit in front of the class facing the teacher-client. As the teacher begins to explain his "problem" -- which is the actual class material -- it is up to the students to reflect back the information in terms that the teacher accepts as showing their understanding of what he has just said. If other members of the class other than the five student-counselors have any questions concerning the teacher's problem-material they address them to the counselors who then explain it to them.

If the students fail to respond to the teacher with the proper reflection and understanding of the material, the client then will re-explain it to them until they are able to reflect it properly.

In this fashion, we have the same relationship as well as the dynamics of the client-centered approach to counseling and psychotherapy.
SUMMARY AND CONCLUSIONS

Chapter one dealt with introducing the reader to the particular orientation of the material which would be presented in this work. It began by presenting the concept of freedom as well as some of the possible existential definitions in use today. Then freedom was seen to be one of the more basic goals of counseling and psychotherapy. The reader was presented with the counseling theories of Carl Rogers and Charles Curran as possible examples of how freedom could best be achieved in a client. Some applications and consequences of this priority were then presented.

Following upon this groundwork, chapter two detailed the counseling theory of Charles Curran. The material presented, first of all, basic theoretical components of non-directive or client-centered psychotherapy. These were quoted from Carl Rogers and were understood as basic to "value counseling". Next, one of the most basic tools of the value counseling process was defined and described: the response of the therapist. Since much time is spent in Curran's works on the response, much was devoted here to a more thorough presentation. Having examined the personal qualities of the counselor in the first part of this chapter, the application of these to the ability of making the proper responses was investigated.
The dynamics of the counseling relationship were then outlined as well as the expected outcomes of therapy. Following this, the specific qualifications of the "value counseling" theory of Curran were added.

With the information concerning the dynamics of the counseling situation, the qualities of a good counselor in this client-centered orientation, the explanation of the use of the proper responses, the outcome of therapy and the phases of value counseling, the only subject not treated was the client.

Chapter three, then, attempted to focus in on the high school adolescent as both person and client. His problems both from a maturational and personal standpoint were studied. His needs especially during this transitional stage in his life were listed and presented with an emphasis toward the high school counseling situation.

Finally, the theory of client-centered therapy as well as value counseling was presented in a more practical classroom application. A parallel comparison was made between the counselor and the teacher and further qualities of a teacher as a learning facilitator were listed.

Again, a restatement of the role of freedom was made. However, in this area, it was applied directly to the learning situation as well as to the therapy relationship. The chapter was concluded with a presentation of four of the possible ways to implement Curran's value counseling process in the class.
Areas that were treated were those of tutoring based on the counseling model; the use of group discussions and the role of the discussion leader as learning facilitator; the language learning experiments currently in use by Curran; and the role-reversal technique suggested by him.

In concluding this work, it is hoped that a clear relationship can be seen between the theory of client-centered value counseling and its applications to the secondary educational scene. Also, the author trusts that a better understanding of the very theory of value counseling will be had. The present work attempts to define, clarify and make practical that theory. Especially today, with the heavy demand for new and better means of education does this suggestion come to bearing and relevance.

And finally, it is again suggested that this work can serve only as an introduction to a subject that, indeed, should and must be further investigated in order that we may achieve the most fundamental and personal of all goals: Freedom.
Bibliography

A. Works Consulted


**B. Periodicals**


The thesis submitted by David J. Jakubiec has been read and approved by the director of the thesis. Furthermore, the final copies have been examined by the director and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the thesis is now given final approval with reference to content and form.

The thesis is therefore accepted in partial fulfillment of the requirements for the degree of Master of Arts.

\[\text{Date: } 5/7/71\]

\[\text{Signature of Adviser: } \text{[Signature]}\]