

THE ROLE OF SELF-AWARENESS

IN PSYCHOTHERAPY AND EDUCATION

Deane Shapiro, Jr.

ABSTRACT:

This is the first section of a larger paper:

The Human Potential:  
Who Can Man Become

This section, chapter one, explores the question: Self-awareness: curse or blessing? from the viewpoint of Eastern and Western religious-philosophical-literary traditions. It then discusses four different schools of psychotherapy: Psychoanalytic, Client-Centered, Social Learning, and Zen Buddhist--the view of man; the goals of the therapy; the role of the therapist; the meaning, rationale, and techniques for the development of self-awareness. Implications for education are also discussed.

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in Shapiro  
Thesis  
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**Preface**

## PREFACE

The recent scientific literature shows that Zen and Yoga masters can attain alpha rhythms at will (Kasamatsu and Hirai, 1966; Anandi, Chhina, and Singh, 1961). Kamiya (1968) has taught college students to be able to produce alpha rhythm, and David Shapiro (1969) has shown that humans as well as rats can alter their blood pressure given the proper information. (cf. Miller, 1970; DiCara, 1970). These investigations have given rise to a recent body of literature which calls for "an extended concept of human capacities," (Ornstein, 1971) both in the field of education (Rogers, 1968, G. Brown, 1971, G. Leonard, 1967) and in psychotherapy (Maslow, 1954, 1968; Allport, 1955, 1961; Bugental, 1964, 1967)

The question: what is the healthy person, how can man actualize his human potential, who can man become—is probably one of the single most important questions facing guidance counselors, educators, psychotherapists, and people in the helping professions. And yet, by its very nature, it eludes a definitive answer.

In the past fifteen years there has been a great deal of writing about psychopathology in cross-cultural perspective (cf. G. Devereus, 1956; D. Kennedy, 1961, Savage, Leighton, and Leighton, 1965, Wittkower and Dubreuil, 1968, Wallace, 1971). However, there has been little writing about the healthy person in cross-cultural perspective: M. Mead (1959) has discussed creativity in cross-cultural perspective and Shapiro (1972) has outlined a heuristic approach to the normative/question: what is the healthy person.

This paper is going to approach the question from a value position, to suggest some qualities (perhaps necessary, but not sufficient) which the healthy person should have in his behavioral repertoire. In an attempt to formulate these qualities I have turned to the "humanistic psychologists and educators" (Rogers, Fromm, Horney, Bugental, Jourard, Maslow, Allport, G. Brown);

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to the religious traditions: both eastern and western; to the scientific literature on biofeedback and self-control; and to contemporary thinkers--theologians, philosophers, and scientists.

Allport (1961) makes the distinction between the normal person, statistically defined, and the healthy person, who is not necessarily normal and may even be statistically deviant. Jourard (1968) echoes this point when he says that those who perform their social function appropriately, and yet who come home from work with ulcers, migraine headaches, and without feeling any satisfaction in their work, should not be considered to be healthy individuals; they suffer from what Maslow (1968) has called "psychopathology of the ordinary, the average."

This paper now turns to the question raised by Allport: what is "the ought, the goal, to which teachers, counselors, and therapists should strive." (Allport, 1961, p. 152)

**Section One:**

**Self-awareness: Curse or Blessing?**



The Ching Ping Mei is an ancient Chinese novel about a dissolute nobleman. Its author, according to legend, wrote the book about a personal acquaintance whom he intensely disliked; and, after writing the book, put poison on the corner of each page and gave a copy to his enemy. The nobleman, eagerly engrossed in the story of his own dissolute life, lustfully licked his fingers to turn the pages; in so doing he poisoned himself before he could finish the last chapter (which told of the author's plot and the nobleman's subsequent death.)

Man is the only species conscious of the last chapter's inevitability, and yet is never allowed to read it.

In both the Eastern and Western religious-literary-philosophical tradition self-awareness has been condemned as a curse. When Eve eats the apple (Genesis 3:7) "Then the eyes of both were opened and they knew that they were naked;" this increased self-awareness caused them to "sew fig leaves together and make themselves aprons," and caused Adam to hide among the trees of the garden for "I was afraid because I was naked." (Genesis 3:10-11) Man ate from the tree of the knowledge of good and evil, and became wise. This wisdom made him self-consciously cover his body, and made him hide from the Lord because of his nakedness. He was punished for this increased self-awareness not only by feelings of embarrassment and modesty, but also by being forced to confront his finitude and eventual death, "You are dust and to dust you shall return." (Genesis 3:19)

Poets from the Psalms to Ecclesiastes to Camus have shouted in anguish at man's condemnation to death. The protagonist in Camus's play Caligula says, "Men die and they are not happy." Cessation of earthly existence is a fact and man is helpless to change that. No matter how much research is done in nutrition and medication; no matter what goals man

Self-awareness: curse (con't)

chooses for his life; whether he is good, evil, or amoral, the rain falls and men die. The poet's shouts seem to echo off a deaf, indifferent universe; the God is a God of silence. Because of increased self-awareness, man realizes he is condemned to death, and Adam and Eve are no longer able to remain in the garden naked and unashamed.

The loss of the original, natural state of man is also mourned in the Eastern tradition beginning with Lao-tse. Lao-tse proclaims that the loss of the character of natural man is due to sages like Confucius and others who give names and labels to everything. These "names imply differentiation of things and loss of the original state of Tao."<sup>1</sup> Lao-tse's disciple, Chunag-tse said, "the pure men of old did not know what it was like to love life or hate death."<sup>2</sup> Thus, in the fourth century B.C. Chuang-tse was longing back to the time when man wasn't aware of his own death. Their solution was to "banish wisdom, discard knowledge, and people shall profit a hundred fold."<sup>3</sup>

This same idea of Lao-tse and Chuang-tse is reflected in the Buddha's teaching on the 12 fold chain of causation: "on consciousness depend name and form."<sup>4</sup> According to Buddha there are eight senses. The first five senses--seeing, hearing, tasting, touching, smelling--correspond to those of Adam and Eve before eating the apple, to Chuang-tse's natural man. The sixth sense is the sense that is conscious of the other five senses. It, says Buddha, is the problem, for it makes differentiation: e.g. time: past, present, future; good-bad; birth-death; it is this sense which causes distinctions and duality, and because of these distinctions

Self-awareness: curse; (con't)

there is pain and suffering.

For example, Buddha says that because man is aware of the duality of birth and death, he is frightened by death; because he "makes" time; past, present, future, he becomes frightened of events which have not come, but which might occur at some future time. Further, man is not able to fully see with his eyes or hear with his ears because the sixth sense is so busy being conscious of the act. We look at a flower, but we are not able to be with the flower; rather, we label it flower, we stand behind ourselves with our sixth sense and see the eye looking at the flower. We ask questions: is it good or bad, pretty or ugly, where did it come from in the past, am I part of the flower or separate from it.

The positing of the "I" is the seventh sense, according to Buddha. Since there is the sixth sense (which is conscious of the other five senses), man believes there must be something within us that causes this consciousness; man calls this the "I";<sup>\*</sup> it is this seventh sense, "I", which removes man even farther from the flower and the world of nature. For, not only does man stand behind himself with the sixth sense and see his eye look at the flower, but he also, by means of the seventh sense, sees himself watching himself watch the flower. He is yet another step further away from the natural man of Chuang-tse, from the Garden of Eden

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\*It is interesting that this insight by Buddha over 2500 years ago is just now being scientifically verified by J. Bruner (1966) and his work with cognitive categories; by Chad Gordon (1968, 1969) and K. Gergen (1967, 1969) and their work with self-conceptions. It has been applied in psychotherapy by G. Kelly (1955) and his use of cognitive constructs. Sartre in Being and Nothingness agrees with Buddha that there can be a "primary consciousness" without the need of positing an ego (a homunculus) as its cause. B.F. Skinner (1971) reflects the attitude of Buddha and Sartre, denying concepts of freedom, dignity, responsibility, and autonomy as myths. Kanfer (1972) in reply to Skinner rightly points out that there are two questions: one is whether or not the I, the ego, the homunculus in fact exists; the second is the fact that people do attribute these concepts to themselves and others, and even fight wars over them. (cf. attribution literature: Rotter, 1971, Lefcourt, 1965)

Self-awareness: curse (con't)

The seventh sense not only alienates man from nature, it also alienates him from his fellow man and from himself. This occurs for two reasons: first, he cannot relate to his fellow man because he is so busy watching himself relate; he cannot relate to himself because he is split into actor and observer.\* Second, he is unable to relate to himself and others because once he believes he has an "I", an ego, a seventh sense, he feels he has to defend it, to make it stronger, to gain prestige for it. The Maitri Upanishad says:

The man who vacillates...is overcome by opposites [sixth sense] and is attached to his works and says, "This is mine," [seventh sense] (3.2)

Attachment to works, attempts to gain prestige for and defend the "I" cause man to be in a state of darkness, and this state of darkness is characterized by "niggardliness, envy, pride, greed, hatred, jealousy."<sup>5\*</sup>

Not only is self-awareness seen as a curse, it is often seen as an impasse out of which one cannot break. For example, Kierkegaard, in his Either-Or, writes about two characters: Cordelia, who represents pure, spontaneous life (Chaung-tse's natural man; Adam and Eve before they ate the apple; the five senses without the interference of the sixth and seventh); and about Johannes, the ever-reflecting, involuted, inward turning self-aware individual (with fully functioning sixth and seventh senses.) Johannes is attracted to Cordelia as reflection is attracted to life, as the adult is attracted to the child ( a symbol of spontaneity and fullness). However,

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\*Karen Horney, in Neurosis and Human Growth, makes this same point. She states that ambition, striving because of pride, prevents the "potential of the real self from developing." She also discusses alienation: when a person's "relation to himself has become impersonal, a remoteness from one's own feelings, beliefs, energies."

Self-awareness: curse (con't)

when Johannes makes love to Cordelia, he does not gain life, he does not become free and spontaneous like a child, but rather Cordelia loses her naturalness and spontaneity and begins to reflect. Kierkegaard is saying that once man becomes self-aware, he can no longer return to pure life by "unlearning awareness," as Lao-tse had hoped.

The question must then be asked, can you break out of awareness by becoming increasingly aware? Eugene O'Neill agrees with Buddha that man leads a life of illusion. But O'Neill believes that man cannot live otherwise: man has just enough self-awareness to no longer be able to be like the small child, but not enough wisdom and strength to make it worthwhile to increase self-awareness. As one of the characters says in The Iceman Cometh:

To hell with the truth: as the history of the world proves, the truth has no bearing on anything...the lie of a pipe dream is what gives life to the whole misbegotten made lot of us, drunk or sober. 6

Hickey tries to convince this character, and the others at the bar, that if only they would stop believing the illusions they have created about themselves, they would find peace:

I know from my own experience that they're [pipe dreams] the thing that really poison and ruin a guy's life and keep him from finding peace. Just the old dope of honesty is the best policy—honesty with yourself; just stop lying about yourself and kidding yourself about tomorrows. 7

If they could do this, Hickey says, "you can let yourself sink to the bottom of the sea. Rest in peace. There's no further you have to go. Not a single damned hope or dream left to nag you."<sup>8</sup>

Harry, the bar owner, tries to take Hickey's advice and show both himself and others that he's not leading a pipe dream. He leaves the bar and tries to cross the street, proving that he's not afraid of the outside world and the advances of technology. Within minutes, however, he is running

Self-awareness: curse; (con't)

back to the bar, shouting, "An automobile almost ran me down." And then he says, "What's the use. All's a lie. No automoblie. But bejees, something ran me over. Must have been myself, I guess. Feel all in, like a corpse."

Man can neither lose his awareness and become like a small child, nor can he increase his awareness and break out of the life of delusion and hypocrisy in which he lives. The former, as Kierkegaard showed, is not possible, the latter brings about a slow, inhumane death: Harry feels "all in, like a corpse."

Summary: Self-awareness causes modesty, embarrassment, self-consciousness of the body, fear of death, lack of spontaneity, duality, differentiation, and attachment to an "I." Attachment to an "I" causes man to make the distinction between self and other, alienating man from nature, from fellow man, and from himself; attachment to an "I" also causes pride, greed, envy, and jealousy which further alienates man from others and from his real self.

Man can neither "unlearn awareness" and become like a small child, nor can he increase his awareness. The former is not possible, the latter brings a slow death.

Self-awareness: blessing

Just as there is a religious-philosophical-literary body of writing which denounces consciousness and self-awareness as the etiology of man's fall, the source of all problems which confront man, and a dilemma from which there is no escape, there is also a body of literature which shouts hosannas to self-awareness, proclaiming it the potential savior of mankind, that which distinguishes man from the animals, that which makes man man.

This section of the paper is going to explore two representatives of that tradition: one from the east, Confucianism; one from the west, Socratic teaching. The paper will then focus on four schools of psychotherapy which view self-awareness as a prerequisite for mental health: a) psychoanalytic; b) client-centered; c) social learning d) Zen Buddhism.

Confucius, like Lao-tse, lived during the Warring States Period in China, a period in which the feudal states broke away and there was much fighting and bloodshed. Like Lao-tse, he believed that man was pure at birth, and corrupted by the environment. However, rather than unlearn knowledge, as Lao-tse had suggested, Confucius believed that man needed to be better educated. In the Analects he says that man can't know the moral law without education.<sup>9</sup> The answer is not to discard education, but to make it better. Towards this end Confucius himself taught four courses, two of which were:

\*Being one's true self

\*Human conduct<sup>10</sup>

"Only through education," he said, "does one come to be dissatisfied with his own knowledge and only through teaching others does one come to realize the uncomfortable inadequacy of his knowledge."<sup>11</sup> This is obviously

Self-awareness: blessing; (con't)

in direct contrast to Lao-tse's dictum, "Banish knowledge, discard wisdom, and people shall profit a hundredfold."<sup>12</sup> Confucious believed man needed more and better labels, names, laws to guide him, to communicate with man, to order his experiences. He called for man to become more aware, for he believed that increased self-knowledge was the only means available to attain peace and understanding.

Confucious is echoed in the Hellenic tradition by Socrates' statement that "Knowledge is virtue." Socrates believed that no man could ever knowingly commit a wrong act; if a person did commit a wrong act, it was because he was acting out of ignorance. Thus, the most important task facing man was "Know Thyself." Socrates said, in Plato's First Alcibiades:

but if now the soul wants to know itself must it not also gaze into the soul, and indeed into its noblest part, that is, where reason and wisdom dwell. This part of the soul resembles the divine. So may it not be that he who turns his gaze thither and learns to recognize everything that is of a divine nature--God and insight by reason--may also, at the same time, learn to know himself with profound recognition. 13

For Confucious, poetry, ritual, and music were the means by which one could attain a valuable education; for Socrates, reason was the means. For both, however, the goal of education was increased self-knowledge and self awareness, which was <sup>increased</sup> synonymous with/morality.\*

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\* The philosopher-mathematician Alfred North Whitehead once made the comment that the entire history of Western Civilization is but a footnote to Plato. I am hereby pleased to present the views of the anthropologist A.I. Hallowell as a footnote to Socrates. Hallowell believes that everyman (except, perhaps, for some philosophers) has self-awareness, and that this self-awareness is necessary for the development of morality. Because man has self-awareness, he can self-objectify (stand back from his actions and observe them). There can be no morality without this "capacity for self-objectification, identification with one's conduct over time, and appraisal of one's own conduct and that of others in a common framework of socially recognized and sanctioned standards of behavior." 14 He continues by saying that in humans there is not only transmission of values and the goals of the socio-cultural system [con't p. 9, bottom]



**Section Two: Freud**

**Psychoanalytic Theory: Id Psychology**

Self-awareness: blessing; (con't)  
(Psychoanalytic theory)

The four schools of psychotherapy mentioned above stress the importance of self-awareness as a pre-requisite for mental health. Before it is possible to understand what these schools mean by "self-awareness" it is first necessary to understand the personality theory upon which each school is based; i.e., the view of man, the etiology of disease. After discussing the personality theory of each school, we will then turn to the goals of the therapy, the role of the therapist, and the meaning, rationale, and techniques for the development of self-awareness.

Psychoanalytic Theory: Freud (id psychology)

Personality Theory (view of man; etiology of disease)

In Civilization and Its Discontents Freud says that the Christian commandment, "Love thy neighbor as thyself," is justified only by the fact that nothing else runs so strongly counter to the original nature of man. "The stranger is in general unworthy of my love; I must honestly confess that he has more claim to my hostility and even my hatred; men are not gentle creatures who want to be loved; they are, on the contrary, creatures among whose instinctual endowments is to be reckoned a powerful share of aggression..."<sup>16</sup> \*

Freud believed man was egoistic, solipsistic, due to the fact that  
17  
man is "lived by unknown and uncontrolled forces," which originate in the id.

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con't from p. 8, bottom: but there are psychological functions (i.e., self-awareness) which allows man to transcend what has been learned. Hallowell believes that "cultural modes of adaptation, or even certain aspects of them, learned and transmitted as they may be, also can be objectified, thought about, analyzed, judged, and even remodelled." 15 This makes possible cultural re-adaptation. Therefore, for Hallowell, as well as for Socrates and Confucius, morality is due to the unique human capacity for self-awareness.

\*Freud, in the Interpretation of Dreams, points out that often one dreams of the death of people of whom one is very fond. This dream, says Freud, represents a true wish that occurred once in one's life and was repressed into the timeless unconscious. Hamlet, for example, was not paralyzed by a "too active intellect and lack of will." Rather, he didn't want to kill his uncle because his uncle, by killing Hamlet's father, had committed the same crime that Hamlet himself had

Psychoanalytic theory: view of man (con't)

The id is amoral, has no sense of will, and is the arena in which the death instinct (thanatos) and eros (the drive towards self-preservation and sexual gratification) struggle.<sup>18</sup> This id, the inner world of subjective experience, has no knowledge of objective reality. It is characteristic of what Freud calls the primary process mode of functioning: dreams, thinking in form of sensory images like pictures, emotional controls largely removed. This primary process form of thinking is characteristic of conscious behavior in infancy and unconscious behavior in adults; it is the dominant mode of the unconscious: timeless, primitive, with conflicting wishes.\*

The primary process attempts to discharge tension by forming an image or hallucination of the object that will remove the tension; but the primary process cannot remove all the tension, because cathecting images of objects is not the same as cathecting the objects themselves. The frustrated id needs an outlet (discharge)--however the object of the discharge is not so important. Freud tells the story of the three village tailors, one of whom had to be hanged because the only blacksmith had committed a crime.<sup>19</sup>

Often the discharge of the id (i.e., the object the id would like to cathect) is unacceptable to the ego; the ego, therefore, searches for another, more acceptable, tension reducing object in the environment. This "ego" is the part of the id which has had to face reality and has been modified by the direct influence of the external world acting through perception and consciousness. Freud says, in the Problem of Anxiety, "the differentiation of the ego and the id...is traceable in the last analysis to the influence

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\*Note: later formulations, such as Jung's collective unconscious, depart from the Freudian model in that the visual, sensory experience of the primary process begets literature, poetry, theatre, the arts, fairytales, folklore. Greenson (1968, p.45) says "this make believe world touches upon the universal experiences, and links mankind together." The poet, therefore, is one who has regressed to childhood, and captures the universal experience of man. This idea of regression in the service of the ego will be discussed in more detail in the 4th section: Zen Buddhism.

Psychoanalytic theory: view of man (con't)

of the environment." (Freud, 1936, p. 132) The ego attempts to substitute the reality principle for the pleasure principle which reigns supreme in the id. It does so by means of secondary process thinking, which involves words, logic, the emotions kept within bounds.

The Freudian model of man was strongly influenced by the Helmholtz School of Medicine which was mechanistic and anti-vitalistic. Freud applied this model to the human psyche. Therefore, the id (the libido) was considered by Freud to be of a limited, fixed size. To give love was to decrease the amount of libido that could be used for other pursuits. Thus, Freud, when shaking hands, would only give part of his hand, for fear of losing too much of his libidinal energy.<sup>21</sup> This view is made more explicit in Civilization and its Discontents in which Freud said that the "sexual life of civilized man is severely impaired,"<sup>22</sup> for man has had to sublimate his energy into "the advance in the development of the civilization." Man sacrifices his sexual pleasure to build a civilization which gives him security. Since there is only a fixed amount of libidinal energy, he cannot have both. (see section entitled: 'Newer formulations' for Eric Fromm's and Herbert Marcuse's reply to this).

Etiology of disease

In Studies in Hysteria Freud posited that neurotic symptoms were caused by unconscious memories of real-experiences--the seduction hypothesis of neurosis in which the innocent child was seduced by the adult. (see, for example, the case of Katherina, 1895). By 1900 Freud had changed his belief that the seductions were necessarily real; rather, the seductions were a fantasy of the child: a difference between physical and psychological reality. In the Interpretation of Dreams (1900) he stated that the cause of neurosis

Psychoanalytic theory: etiology of disease; (con't)

was conflicts involving childhood sexual and hostile wishes. Finally, in the second essay of the Three Essays on the Theory of Sexuality <sup>\*</sup> he stated that the cause of neurosis was the repression of childhood impressions during the psychosexual stages, through which all children go. <sup>\*\*</sup> One of the most crucial stages is the phallic, in which eroticisation of the genitals occurs. In this stage the male child forms a sexual cathexis for the mother, and develops hostility for the father (whom he views as a rival for the mother's affection). These impulses are unacceptable to the child, for he fears that if the father found out about them, he would castrate the child. Therefore, the child represses the sexual and hostile cathexis via super-ego formation. This results in a reaction formation towards the father, in which the unconscious drives show up in consciousness as its antithesis--an identification with the father to reduce the fear of castration by the father.

Thus, the super-ego is a reaction formation ~~against~~ the choices of the id, and owes its existence to the repression of the oedipal complex <sup>\*\*\*</sup> which occurs during the phallic stage (discussed above). <sup>Footnote this:</sup> [Freud's theory of the super ego began to be formulated around 1911 as a result of the case of Judge Schreber.] The super-ego involves moral values, "self-observation, self-assessment,

\*The Three Essays were called shocking and wicked by Viennese society, for they attempted to demolish the idea of pristine innocence of children.

fixation at

\*\*The Oral stage had two facets: a) sucking; from this stage comes the oral incorporative level of personality. Sucking in milk as the prototype of sucking in knowledge. b) biting and chewing; the biting, argumentative person is considered to be fixated at the second oral stage. The anal stage involves the question of toilet training and the way in which feces are viewed. The person who is compulsively cleanly is considered to be reacting against the anal impulses of this stage. The other stage discussed in this essay--the genital--is discussed above in the body of the paper. Freud later called this stage the phallic stage, and added two additional stages: the period of latency, and finally, the genital stage. Thus, the stages are: oral, anal, phallic, latent, and genital.

\*\*\*The oedipal complex can be either positive or negative: intense hate or intense love of the father. See, for example, the cases of Wolfman and Little Hans in The Problem of Anxiety.

Psychoanalytic theory: etiology of disease; (con't)

[between ego and ego ideal] and resulting self approval or self-criticism."<sup>23</sup>

(Compare this model of the super-ego to Kanfer's Self-Regulation model discussed in section three: Self-monitoring; self-evaluation; self-reinforcement).

In hysteria, the ego <sup>has</sup> attempted to keep repressed (possibly at the command of the super-ego) certain instinct cathexes originating in the id. By repression the ego accomplishes exclusion from consciousness <sup>of</sup> the idea which was the carrier of the unwelcome impulse.<sup>24</sup> The etiology of the pathogen which the ego attempts to repress is childhood or other sexual and hostile wishes originating in the id. These wishes, unacceptable to the ego, are dynamically repressed in the timeless unconscious. They appear, however, as symptoms throughout the individual's life. The process is as follows: instinctual cathexis of the id proves unacceptable to the ego and is repressed. The idea and the affect become separated in the unconscious. The affect remains and attaches itself to a neutral idea (for example, compulsion neurosis is a substitute satisfaction for a repressed instinctual impulse.)<sup>25</sup> The expression of the original affect, now attached to a neutral idea, is nothing more than a symptom.

The individual has various defenses. A defense is "the protection of the ego against instinctual demands."<sup>26</sup> Besides the defenses of repression and reaction formation discussed above other defenses include resistance, transference (both of which will be discussed extensively under the section: Techniques to increase self-awareness--Role of the Therapist), intellectualization, projection, sublimation, and regression. Sublimation is a shifting of instinctual aims in such a way that they cannot come up against frustration from the external world,<sup>27\*</sup> a re-direction and displacement of impulses from sexual object to social one. Regression involves returning to an earlier psychosexual stage at which the individual was fixated. Projection occurs when the individual inhibits his own unacceptable impulses and attributes the source of the anxiety to another person.

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\*Freud believed that in the case of sublimation, the separation of affect onto a new idea (e.g., the individual who seeks knowledge as a sublimation of desire to seek sexual gratification) was necessary for the survival of civilization. (Freud, 1961)

Psychoanalytic theory: etiology of disease; (con't)

The symptoms occur because the psychic energy which the id needed to discharge was prevented from doing so by one of the defenses<sup>\*</sup> discussed above. The symptoms are an indirect discharge or expression of pent up emotional charge associated with repressed memory trace.<sup>28</sup> Therefore, to remove the symptom is insufficient, for it will continue to appear until the basic pathogen has been removed (i.e., the instinctual cathexis which the ego first repressed.) In order to understand how the etiology of the disease is removed, it is necessary to know the goals and techniques of psychoanalytic theory. <sup>Therefore, it is</sup> /to: a discussion of goals and techniques of psychoanalytic psychotherapy that we now turn.

Summary: Man is egoistical and aggressive by nature, a passive creature ruled by the passions of the id. The ego is that part of the id which has had to encounter reality. The ego tries to change the pleasure principle of the id into the reality principle. There is only a limited amount of energy in the libido (id), and if this is spent sexually, it cannot be used for other purposes. The ego uses various defense mechanisms--repression, reaction formation, intellectualization, sublimation, projection, regression--to protect itself against instinctual demands of the id. These defenses cause the stored up psychic energy to be indirectly discharged through symptoms. Hysteria was due to the repression of childhood impressions during the psychosexual stages, and appeared<sup>only</sup> /as a symptom. A particularly important/<sup>psychosexual</sup> stage was the phallic, in which the super-ego was formed by repression of the oedipal complex. The super ego serves the function of self-observation, self-assessment, and the resulting self approval or self criticism.

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\*Another defense which Freud discussed was the "secondary defense of the ego,": The ego strives for consistency, and therefore attempts to incorporate the ego alien symptom into itself, the same symptom which the ego itself has caused by repression.<sup>29</sup>

To be completely honest with himself  
is the very best effort a human being  
can make.

--S. Freud<sup>30</sup>

## Psychoanalytic Theory: (con't)

### Goal of Psychotherapy

In a preliminary communication (1893) Breuer and Freud maintained that "each individual hysterical symptom immediately and permanently disappeared when we had succeeded in bringing clearly to light the memory of the event by which it was provoked and in arousing its accompanying affect, and when the patient had described that event in the greatest possible detail and had put the affect into words..."<sup>31</sup>

This communication is important in illustrating two aspects of classical psychoanalytic theory, which remained unchanged throughout the course of Freud's writing: 1) hysteria is merely a symptom that has its etiology at some point in the past (normally in child's psychosexual stages of development; see discussion in ~~above~~ section); 2) insight into the etiology is necessary and sufficient for curing the symptom.

Thus, the task of the therapy is not to remove the symptom, but to uncover and understand the initial traumatic event, "to make the unconscious conscious, recover warded off memories, and overcome infantile amnesia."<sup>32</sup> To Freud, uncovering of infantile memories was practically synonymous with psychoanalytic cure. If there was no cure, then, by definition, more insight was needed. In the Interpretation of Dreams, Freud said that normality-abnormality was a continuum based on the repression of the unconscious. The more insight a person has into himself, the less he has to repress, and the more normal he is. Recollection of an event is, by definition, insight into the event; and by its very nature insight, according to Freud, is sufficient to give the individual mastery of the event and to remove the primary pathogen.



Role of the therapist: the patient-therapist relationship

As was pointed out in the first section (Personality theory: view of man), man was essentially a passive creature who was "lived by unknown and uncontrolled forces"; the id was the horse of passions and the ego was the passive horseback rider which had no strength of its own.<sup>33</sup> Since, therefore, the individual does not know what forces are controlling him, and has, by means of various defenses, repressed them from his consciousness, the psychotherapist is forced to take what W. Mischel (1971) has called an "indirect sign approach." What the patient says either may or may not be true. Usually it is distorted. The therapist, therefore, has to interpret what the behavior points to, what the patient himself can't understand and is repressing. If, for example, a person is acting aggressively, it might in fact be a cover up for feelings of inferiority and dependency. The task of the therapist is to interpret the underlying motives, to help the patient understand the real reasons for his actions.

Resistance. The patient, however, does not necessarily want to get well. Within the id, the life (eros) and death (thanatos) instincts are warring with each other. Therefore, the patient often resists the therapist's interpretations, especially as the therapist comes closer and closer to the truth. In "Dynamics of Transference" Freud says that "the resistance accompanies the treatment step by step. Every single association, every act of the person under treatment must reckon with the resistance and represents a compromise between the forces that are striving towards recovery and the opposing ones." (Freud, 1912a). In fact, Freud says that sometimes there is an unconscious sense of guilt in the patient, <sup>that</sup> and the patient feels he deserves the illness and doesn't want it to go away.<sup>35</sup>

Thus, the therapist has to fight the patient every step of the way. Freud said the therapist must represent himself as infallible, as in his case with Frau

in which Elizabeth Von R./Freud said, "Tell me what's happening, I know there is more," and with Lucy R, "he pitted his will and efforts against her contrary insistence and desires."<sup>36</sup>

We now turn to some of the ways in which the therapist attempts to help the patient gain insight and self-awareness into dynamically repressed memories.

Chimney sweeping. This phrase was coined by Anna O. who was treated by Breuer from 1880-1882, and was the first case discussed in Studies in Hysteria. Breuer made her tell him her week's frustrations at the start of each session. The belief was that this would provide a "talking cure": i.e., the act of unloading her problems would provide a catharsis, and thereby reduce anxiety. These weekly "chimney sweepings" were a type of preventive medicine to keep the self caught up with the self. If the events weren't discharged (abraded), they would become buried out of conscious memory, and the strangulated affect would re-emerge as hysterical symptom. It seems important to note here that "talk therapy" is still one of the principle means for attaining insight into repressed memories. The rational, logical mind, both of the therapist and the patient, tries to uncover the unconscious; the secondary process tries to uncover the primary process. (cf. Case of Lucy R., p. 18, under "Suggestion: contract).

Hypnosis. The theory behind this technique was that the patient in a hypnoid state would have lowered psychic energy and therefore be less able to repress unconscious memories. Breuer hypnotized Anna O., and, under hypnosis, she realized that the reason she had been afraid to drink water for the past six weeks was because she had seen her dog drink from the cup. Once she realized this, she could drink freely from the cup. Freud first used hypnosis in 1889 with Emmy Von N. He hypnotized her two times a day and had her talk about each of her symptoms (speech problems, tics), its origins,

Psychoanalytic techniques (con't)

what had frightened her about the original event. By 1896, however, Freud had rejected hypnosis altogether.

Suggestion; Contract. Freud, in the chapter "Psychotherapy in Hysteria," discussed the use of applying pressure to the forehead at given moments and insisting that memories appear.<sup>37</sup> He first used this technique with Elizabeth Von R., for he felt with her that "not knowing was in fact not wanting to know."\* Therefore, he forced her to <sup>tell</sup> /him what was happening, and made a very specific contract that nothing was to be withheld, no matter how disagreeable or how trivial. In the Case of Lucy R., Freud again used the technique of suggestion. Lucy R. had a disorder of smell; she couldn't smell anything. Freud was unable to hypnotize her, so he put his hand on her forehead and "pitted his will and efforts against her contrary insistence and desire."<sup>38</sup> It was during this case that Freud evolved the idea that for hysteria to occur, the idea must be intentionally repressed from consciousness. Lucy smelled burnt pastry first, and then smoking cigars. "Two days after Lucy recalled the earliest of these memories, her symptoms disappeared." Clarench Mahl says that this is the first psychoanalytic case, for "the essential tool of bringing unconscious thoughts and feelings into awareness was largely verbal communication between Freud and patient in the usual waking state of consciousness."<sup>39</sup>

Free association. In the "Dynamics of Transference," Freud said that "free association was the fundamental or basic rule of psychoanalysis." (Freud, 1912a) In this technique Freud asked the patient to "let himself go"; to ramble on in conversation at random. The patient was to lie down on a comfortable chair with the therapist seated behind and outside his field of vision. "Every muscular exertion is to be spared the patient, and every distracting sensory impression

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\*This was Freud's first notion of the idea of resistance in the patient.

Psychoanalytic techniques (con't)

which might divert his attention from his own mental activity."<sup>40</sup> Greenson, in Theory and Practice of Psychoanalysis says that free association is the "basic and unique method of communication for patients in psychoanalytic treatment."<sup>41</sup> The patient communicates in rambling, disconnected sentences and words; the therapist must then interpret the words to help the patient gain insight into his underlying dynamics.

Dream Interpretation. Freud believed that during sleep the ego "censor" was partially asleep, so that the unconscious could burst through. For this reason Freud believed that dreams were the "royal road to the unconscious."<sup>42</sup> Since dreams originated in the unconscious id, and the id was the source of the pleasure principle, the dream was a (disguised) fulfillment of some (repressed) wish. The word disguised is in parenthesis because the ego censor was only partly asleep, and therefore does not let the repressed wish fully come to consciousness. The therapist, in interpreting the dream must be aware of displacement of affect, condensation, and visual representation.\* A later additional warning that Freud made to the analyst was the idea of "secondary revision of dreams." In Secondary revision, the ego puts the dream in order, completing the gestalt. Although this is a clarifying process for the waking mind, it is a distortion of the unconscious.

The therapist must be very alert to the censoring work of the ego. For example, the ego forgets dreams, rejects interpretations of the therapist,

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\*Visual representation is an abstract thought presented in a visual sense: e.g., a person standing on a tower would represent a towering person. An interesting case of visual representation occurs in an interpretation Eric Fromm made of one of Freud's dreams. Freud dreamt of a flower in a monograph. The flower had withered. Fromm interprets the flower as Freud's wife. The flower had withered because Freud had lost his love for his wife in his search for worldly fame (writing the monograph).

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displaces affect of the dream, and distorts the dream by secondary revision. The therapist should also be aware of symbols, which can often escape the censorship of the ego: <sup>\*</sup> sticks, tree trunks, opening umbrellas represent male genitalia; climbing staircases, going in doors represents intercourse.

Thus, since dreaming discharges the unconscious, the therapist and the patient have an excellent opportunity to gain insight; and, as was pointed out in the first section, the more the patient can understand his own unconscious, the healthier he will become.

Analysis of Transference<sup>\*\*</sup>. Transference is defined as the experiencing of feelings, drives, attitudes, fantasies and defenses towards a person in the present which do not befit that person but are a repetition of reactions originating in regard to significant persons of early childhood, unconsciously displaced onto figures in the present. It is repetition and it is inappropriate.<sup>43</sup> Transference occurs in "all patients undergoing psychotherapy."<sup>44</sup> During the case of Dora (1905) Freud pointed out that transference, which seems "ordained to be the greatest obstacle to psychoanalysis, becomes its most powerful ally, if its presence can be detected each time and explained to the patient."<sup>45</sup>

Greenson points out that psychoanalysis is distinguished from all other therapies by the way it promotes the development of the transference reactions and how it attempts to systematically analyze transference phenomena. The therapist, by being himself very conscious of the act of transference, helps the patient understand what he is doing; this, in turn, gives the patient greater self-awareness and insight into his past experience. The focus is on the present

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\*A nightmare occurs when the ego has completely fallen asleep, and is the source of the true unconscious.

\*\* It is interesting to note that another technique: body massage, was used by Freud with Emmy Von N. Freud had not yet realized the aspect of transference in patient-therapist relationship. By 1904 he had given up touching patients.

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in order to elucidate the past.

Qualities of the therapist. Freud, in his "Recommendations to Physicians Practicing Psychoanalysis," said that the psychoanalyst should be like a mirror to his patients. (cf. "Buddha nature as mirror" in Section 4). Greenson points out that often this is interpreted to mean that the therapist should be cold and unresponsive. He believes, however, that Freud meant the therapist should be "opaque, to reflect back to the patient nothing but what the patient has said. The analyst must try to mute his own responses so that he is relatively anonymous to the patient."<sup>46</sup> Further, in terms of facilitating the transference process, the less the patient really knows about the psychoanalyst, the more easily he (the patient) can fill in the blank spaces with his own fantasies. The therapist can, in turn, point out to the patient what he is doing: analysis of transference.

Greenson points out that an essential tool for the therapist is an ability to use "silence and patience." The therapist must be willing to let the patient see and discover for himself. "Every analyst must be able to use both silence and active intervention. Psychoanalysis demands skill with silence and with words."<sup>47</sup> This view was stated by Freud in "Psychotherapy of Hysteria," in which he said the therapist must learn to "wait patiently" as well as to "represent himself as infallible": e.g., with Frau Elizabeth Von R. "Tell me what's happening, I know there is more"; and with Lucy R., he "pitted his will and efforts against her contrary insistence and desire."<sup>48</sup>

In regard to interpretation, the therapist "must be able to sense what lies behind the various subjects his patient is talking about in the analytic session, to translate the patient's conscious thoughts, feelings, fantasies, and behavior into their unconscious antecedents..."<sup>49</sup> In order to do this, the therapist has to shift from participant to observer, from empathy to

Psychoanalytic theory: qualities of the therapist; (con't)

introspection, from problem solving thinking to intuition, from a more involved to a more detached position.<sup>49</sup> As Freud (1912b) said, the analyst should listen to the patient with evenly suspended attention.

In order to have empathy, the analyst must "renounce for a time part of his own identity, and for this he must have a loose or flexible self-image."<sup>50</sup> (Cmp. section 4: Zen Buddhism: Buddha nature as mirror; see also study of Terry Lesh (1971) in appendix: Zen and Yoga: review of the literature.)

Finally, the therapist needs to know himself: why does he want to help others? Is it to gain insight, omnipotence, overcoming anxiety about a stranger, a mothering act (feeding insight, nurturing), act of fertility or impregnation (as in planting a seed which might grow), a way to continue one's own personal analysis. By knowing himself, the therapist will minimize the amount of counter transference and can more fully devote himself to listening to what the patient has to say.

Freud suggested that in order to overcome resistance, it is very important that the therapist help the patient assume objectivity to his own dilemma; (Freud, 1895) a "crystal ball attitude" by the patient <sup>toward</sup> himself. This was done by making the patient into an intellectual collaborator, by depriving defenses of their value, by showing the patient that he had nothing to fear by revealing the true memories. (Cmp. this view with behavioral systematic desensitization; section three).

In summation, the qualities of the therapist include the ability to be an "elucidator, sympathizer, father confessor, and teacher." (Freud, 1895, p. 282)

Summary. The goal of psychotherapy is to uncover the repressed memory which is causing the hysterical symptom to appear. The therapist must interpret what the patient says in order to help discover the real, unconscious meaning. This can be done through dream interpretation, analysis of transference, and interpretation of free association. Earlier techniques--body massage, hypnosis--were later

discarded by Freud. The patient often does not want to get well, and therefore the therapist has to fight the patient's resistance<sup>at</sup> every step. Freud talked of the "limitations of analysis if the patient refuses to heed the analyst."<sup>52</sup> The therapist must have many qualities: empathy, detachment, ability to intervene and confront, ability to be silent; Freud summarized by saying that the therapist should be elucidator, sympathizer, father confessor, and teacher.

Once the repressed memory, the traumatic event is discovered (insight), the symptom disappears and the individual is again healthy. The healthier the individual, the less he has repressed in his unconscious, and the more self-awareness he has about his past.



Psychoanalytic techniques: newer formulations

Although in the preliminary communication of Freud and Breuer (cited on page 15) both affective and intellectual experiences are considered to be important in gaining insight into the traumatic event, this has been true more in theory than in psychoanalytic practice. Thus, in 1946 Alexander and French developed the technique of the "corrective emotional experience." Alexander pointed out that insight was not enough, but that the patient, with the help of an accepting, approving therapist, <sup>needed to</sup> /re-experience in a corrective manner the original trauma. Janov, in the Primal Scream states that the patient should not only describe the painful feelings, but should express those feelings as if the person from the past were present. (Gag Perls' Gestalt Therapy, psychodrama). Like Fromm and Erikson, Janov believes that the contributions of parents to the development of neurosis reside in the parents' chronic neurosis-inducing attitudes rather than any single traumatic experience. The primal scream is an attempt to provide a focus and a psychic pain release for the accumulated repressed experiences. The individual needs insight, but then he needs to assimilate the insight and to work through it-- both intellectually and affectively.

Psychoanalytic Gordian Knot; Newer formulations.

As was pointed out in the section, "View of Man," Freud believed that man is "lived by unknown and uncontrolled forces,"<sup>53</sup> and that the ego is a passive horseback rider on the id horse of passions. He pointed out in the Ego and the Id that there is no nucleus of the ego; however, Freud also stated that "there is a tendency to unity which is particularly characteristic of the ego."\* The "peace loving"<sup>54</sup> ego strives for consistency, and has a compulsion to synthesis which "increases in direct proportion to the strength which the ego attains."<sup>55</sup>

Thus, for Freud, the goal of psychotherapy "is to secure the best possible psychological conditions for the function of the ego; with that it has discharged its task."<sup>56</sup> Or, as he said in the New Introductory Lectures, "where id was, there shall ego be."<sup>57</sup> Freud, however, became tied by his own Gordian Knot: for if psychoanalysis "is an instrument to enable the ego to achieve a progressive conquest of the id,"<sup>58</sup> and to "transform what is unconscious into what is conscious, enlarge the ego at the cost of the unconscious,"<sup>59</sup> how is it possible to effect this transformation given the belief that the ego is passive and has no strength of its own? Freud himself became increasingly sceptical and disenchanted with psychotherapy in his later years.

Freud's tension reduction model, based on energy and impulses from the id, was rejected by Sullivan in the 1930's. Sullivan and others,\*\* such as Fromm, Horney, placed a much greater importance on the interpersonal aspect than did Freud. These formulations provided the soil, if not the impetus for the work of the ego psychologists in the 1940's. The tension reduction

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\*It is this tendency to unity of the ego which causes the "Secondary defense formation discussed on p. 14.

\*\* Erikson (1950) modified Freud's psychosexual stages into psychosocial stages, and Fromm pointed out that the crucial factor in the etiology of disease was not a single traumatic event, but rather the attitude of the parents during the course of the child's upbringing.

model was modified by Hartmann, Kris, and Lowenstein (1947). They said that there was neutralized energy in the ego, and that the ego was a "conflict-free sphere." This eventually evolved into the position that the ego had its own energy. R.B. White/<sup>for example</sup>said that not only was the ego a conflict free sphere, but it had its own intrinsic energy--ego satisfactions like the drive towards competence, the effectance motive. In White's words, "There's a joy in being a cause."<sup>60</sup>

While psychoanalytic theory was evolving theoretically in this manner, experimental psychology was showing that the tension reduction model was insufficient to account for the observable behavior in animals, and that there must/<sup>be</sup> other motivators, like curiosity, to account for such phenomena as exploratory behavior (cf. Hebb, 1958, Berlyne, 1964).

In keeping with Hartmann et al's formulation, Marcuse/<sup>(1955)</sup>said that rather than civilization being antithetical to sexual fulfillment as Freud had said in Civilization and its Discontents, there could evolve both "Eros and Civilization": an eroticisation of work and the entire personality would occur if man could unrepress sexuality, free the instincts from the tyranny of repressive reason, and develop a new reality principle. Erich Fromm, in The Art of Loving, echoed Marcuse by saying that there was not a fixed amount of libido which, if given (e.g., shaking hands) could not be reclaimed. Rather, Fromm said that the more you love, the more you are able to love.

Thus, the ego psychologists came into existence, and with them a new conception of man and his potential. Maslow pointed out that there not only were

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\*Note, in connection with the tension reduction model, the work of Dollard and Miller; psychodynamic behavioralism, discussed in section three;

Psychoanalytic theory: newer formulations; (con't)

deficit motivations of drive reduction (need for food, for drink, for shelter), but there were also growth motivations: "self-actualizing qualities inherent in the organism." (Maslow, 1954, 1968). Frankl posited the need for each individual to find a meaning in his life (Frankl, 1963); and Allport (1955) discussed the concept of "functional autonomy of motives." This broke the Gordian Knot that Freud had created, for now there was a healthy aspect of man—the ego, which had its own energy. The goal of therapy was to remove the obstacles to self-knowledge and self-realization, so that the ego's real self could freely develop. (Horney, 1950) \*

This ego still strove for consistency, as Freud had posited, but now it had its own energy. For a discussion of how this new view of man was reflected in psychotherapy, we turn to the psychologist Carl Rogers, and his formulations concerning Client-Centered Therapy.

Summary. Freud tied himself in a Gordian knot, proclaiming that the goal of psychoanalysis was to increase the strength of the ego over the id, while at the same time saying that the ego was passive and had no strength of its own. Sullivan, Fromm, Horney rejected libido theory and stressed the interpersonal aspect of psychiatry. This provided the soil for the ego psychologists who said that the ego had its own energy. Therefore, man could grow in a "positive" sense. Motivations other than tension-reduction were formulated. The ego had "self-actualizing qualities"; this new view of man gave rise to new formulations regarding the goal of psychotherapy.

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\*In I. Yalom, The Theory and Practice of Group Psychotherapy, (1970, p. 70) a Q-sort was given to patients. Discovering previously unknown or unacceptable parts of myself was considered the most important curative factor by the consensus of the patients. But this referred not only to "genetic insight" (i.e., learning that how I feel and behave today is related to my childhood and development; there are reasons in my early life why I am as I am.), but also (p. 72) patients had discovered positive areas of themselves...the ability to care for another, to relate closely to others, to experience compassion.

**Section Three: Rogers**

**Client Centered Therapy: Ego psychology**

Client Centered Therapy: Carl Rogers (ego psychology)

Personality Theory

As we saw in the last section, id psychologists believe that men "are not gentle creatures who want to be loved"; rather their instinctual endowments include "a powerful share of aggression."<sup>16</sup> The son hates the father and wants to kill him; the father and son vie for the mother's affections; the son fears castration from the father; siblings compete with each other; and man often dreams the death of those of whom he is very fond, the dream representing a repressed wish. The ego struggles to control these amoral impulses which originate in the unconscious id; the "peace-loving"<sup>54</sup> ego strives for unity and consistency; but the id psychologists believe that the ego is a passive horseback rider on the id horse of passions. The ego has no energy of its own. Further, because of defenses, man does not even know why he performs certain actions, and therefore needs a therapist to interpret for him the underlying dynamics and motives.

Rogers believes (after Kurt Goldstein), that man is not a warring battle ground between the forces of the id, ego, and super ego; rather he believes that man's basic need is to constantly strive towards positive growth; and, if given a choice between progressive and regressive behavior, he will choose the former. As he said in Client Centered Therapy:

The organism has one basic tendency and striving-- to actualize, maintain, and enhance the experiencing organism...(1951, p. 491)

Man's concept of himself arises "as a result of interaction with the environment, and particularly as a result of evaluational interaction with others..."<sup>61\*</sup> This self-structure involves the way the individual sees himself

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\*Freud, in On Narcissism (1914) refers to the "ego's attitudes to the self," and to the fluctuating cathexis bestowed upon this self in labile states of self-esteem,

Client Centered Therapy: view of man; (con't)

--I and me--and the values attached to those concepts. Self-concept is very important in Client Centered Therapy, for Rogers believes that a) perception is selective, the primary criterion being the consistency of an experience with the self concept,<sup>62</sup> b) behavior is also related to self concept in that "most of the ways of behaving which are adopted by the organism are those which are consistent with the concept of self."<sup>63</sup>

Freud, as has been seen, also believed that the ego strove for self-consistency; however, Freud's ego would admit anything into itself, even the "ego alien" symptom which it had created by defense mechanisms. Rogers believes that only those experiences which are consistent with the organism's self-concept are admitted to perception.\*

Psychological maladjustment. Since the organism strives to be consistent with its self-image, experiences inconsistent with the self may be perceived as threats. The more threats, the more rigid the self-structure has to become in order to protect itself and maintain itself. Thus, many experiences have to be denied to awareness because they may damage the self-concept. (Repression.)

A second type of maladjustment occurs when the person does only what he feels others feel he should do, even though those values or actions may have no relation to the direct organismic experience as perceived. (External locus of evaluation.)

Goal of Therapy

Client Centered Therapy seeks to bring about a greater congruence between conceptual structure of the self and the phenomenal field of experience. Rogers believes it is important to remove the repressions (in the

*- note: don't go into unconscious in Freud sense*

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\*For additional theoretical formulations regarding self-consistency, see P. Lecky (1945); L. Festinger (1957); L. Kohlberg, (1966). See also the research work of K. Gergen, "Self-consistency and the presentation of self," (1968)

Client-Centered Therapy: goals; (con't)

sense defined under "psychological maladjustment") so that the self can let all its experiences be felt. In On Becoming a Person Rogers states that his personal goals are to have the client move away from facades, oughts, meeting expectations, pleasing others (see external locus of evaluation, paragraph two under 'psychological maladjustment, p. 28) and move towards self-direction (being more autonomous), being a process, a fluidity, a changing; being a complexity (to be all oneself in each moment with nothing hidden or feared in oneself); openness to experience (hearing messages and meanings which are being communicated by his own physiological reactions); acceptance of others; trust of self (increasingly trusting and valuing the process which is himself.).<sup>64</sup>

Thus, in the course of therapy, the goal is for the individual to become more self-aware: a) of what he is in fact experiencing; b) of how he looks at himself. The therapist, therefore, has three tasks: 1) to get the client to look at how he sees himself (i.e., watch himself watching himself); 2) get the client to see what he is really experiencing; 3) bring these two (1 and 2) into harmony.

For Rogers, psychological adjustment exists when the concept of self is such that all sensory and viscerai experiences of the organism are, or may be assimilated on a symbolic level into a consistent relationship with the concept of self.<sup>65</sup> This occurs as the client proceeds to have insights; i.e., fresh understanding of things, more accurate self-understanding. These insights, which are often painful for the client because they mean reconsidering past concepts of the self, lead to increasingly integrated positive actions, less fear, more confidence. The client comes to have nothing hidden or feared in himself, and moves "towards being, knowingly and acceptingly, the process which he inwardly and actually is."<sup>66</sup>



Client Centered Therapy: techniques.

Summary. Ego psychologists believe that there is an intra-psychic force, the ego, which has its own energy and which strives towards positive growth. The individual strives for self-consistency, admitting only those experiences which are consistent with the self-concept. Psychological maladjustment occurs when the individual "represses" (not in the Freudian sense) experiences from awareness because they are threatening to the self-structure. Psychological maladjustment also occurs when the individual does only what he feels others want him to do: i.e., has only an external locus of evaluation. The goal of therapy is to get the person to see himself objectively, and to accept all those elements which are now more clearly perceived. Since the self-concept is central in determining the organism's behavior, the more fluid and accepting of self a person is, the more flexible he can be, the freer to choose and be himself. In the course of therapy the locus of evaluation shifts from external to internal.

Role of the Therapist. As in psychoanalytic theory, the therapist is the crucial element in effecting cure. However, because of the different views of man with which each theory begins, the role of the therapist and the techniques he uses to effect cure are almost diametrically opposite.

In "The Necessary and Sufficient Conditions for Therapeutic Personality Change," Rogers lists six items: 1) Two people in psychological contact; 2) the client in a state of incongruence (i.e., self-concept and experiences are not congruent); 3) the therapist is in a state of congruence vis-a-vis the client (see next section: Qualities of the Therapist for elaboration); 4) the therapist shows unconditional positive regard for the client; 5) the therapist shows empathetic understanding of the client's internal frame of reference;

Client Centered Therapy: role of the therapist (con't)

6) the client perceives the therapist's empathy and unconditional positive regard.<sup>67</sup> Rogers believes that these six conditions work with all clients; that it is not necessary to use different therapy for psychotics, neurotics, etc. Further, in direct response to the psychodynamic model, Rogers says that "there is no essential value to therapy of such techniques as interpretation of personality dynamics, free association, analysis of dreams, analysis of transference, interpretation of life style."<sup>68</sup> Psychodynamic techniques may be useful to fulfill one of the six conditions (e.g., free association may be a way of listening by the therapist which communicates empathy to the client) but in themselves they are worthless.

Unconditional positive regard. Rogers points out that in almost every phase of our lives--at home, at school, at work--people are under the rewards and punishment of external judgment; e.g., that's good counseling, that's poor counseling. These "social reinforcers" have a certain usefulness, "but in my experience they do not make for personal growth and hence I do not believe they are part of the helping relationship. I believe a positive evaluation is as threatening in the long run as a negative one since to inform someone that he is good implies that you also have the right to tell him that he is bad."<sup>69</sup> Therefore, Rogers says that the therapist should reinforce all the person, with all his existent potentialities: the living person, capable of creative inner development.

Rogers believes that given unconditional positive regard, the client will bring forth significant material according to his own schedule of readiness, thereby gaining insight. The therapist is not inducing change and positive growth, but rather allowing it, for the individual already has the potential within himself for positive growth. The therapist merely provides the warm, trusting, empathetic climate in which the individual can be his

Client Centered Therapy: role of the therapist; (con't)

true self. Thus, the therapist should avoid advice, reassurance, interpretation, praise. His comments should be of the following type:

- \*reflection of feeling content of client statements
- \*restatement of general comment
- \*structuring
- \*clarification of feeling content
- \*simple acceptance

with the first type of comment--reflection--taking predominance over all other comments.

In this way, the client is freed from the threat of external evaluation, both good and bad, and is permitted to reach the point where he recognizes that the locus of evaluation, the center of responsibility lies within himself.

Qualities of the therapist:

Congruence / <sup>(Genuineness)</sup> Congruence is defined by Rogers as awareness of one's/<sup>own</sup> attitude towards whatever one is feeling or experiencing. When this is true, then the therapist is unified or integrated in that moment, and can be whatever he deeply is. Rogers says that the most basic learning for anyone who hopes to establish any kind of helping relationship is that it is safe to be transparently real: "If I can form a helping relationship to myself--if I can be sensitively aware of and acceptant toward my own feelings--then the likelihood is great that I can form a helping relationship towards another."<sup>70</sup> Thus, the therapist, in order to help make the client self-aware, must himself be self-aware, with no facades, no fear of admitting to himself how he feels towards his client.<sup>71</sup>\*

Non-possessive love / <sup>(warmth)</sup> The therapist must be a strong enough person to be separate from the client, so that he will not be downcast by his depression,

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\*Rogers never says explicitly whether or not the therapist should reveal these feelings to the client. He only says the therapist should be aware of them himself.

Client Centered Therapy: qualities of the therapist; (con't)

frightened by his fear, engulfed by his dependency, enslaved by his love. When the therapist can feel freely this strength of being a separate person, then he can let himself go much more deeply in understanding and accepting because he is not fearful of losing himself. (Cf. Buddha Nature as Mirror in section 4.)

Non-judgmental/accurate empathy. The therapist needs the ability to see the client's inner world through the client's eyes: the client's feelings, meanings, hurts. The therapist should be able to step into the client's frame of reference without evaluating and judging.

\* \* \*

Further, the therapist should accept the other person as a process of becoming, and not be bound by his past, and not see him as something fixed, classified, diagnosed. Finally, the therapist must be able to tolerate silence without embarrassment.

Rogers points out in Client Centered Therapy that the counselor who tries to use these methods is doomed to be unsuccessful unless the method is genuinely in line with his own attitudes. The therapist must feel and act upon the hypothesis that each individual has a sufficient capacity to deal constructively with all those aspects of his life which can potentially come into awareness.<sup>72</sup>

By genuinely fulfilling the above conditions, the therapist creates an interpersonal situation in which material may come into the client's awareness, and in which the client can see his own attitudes, confusions, ambivalences, and perceptions accurately expressed by another, but stripped away of their complications of emotion. This allows the client to see himself objectively, to see that these feelings are accepted and are acceptable, and paves the way for acceptance into the self of all these elements which are now more clearly perceived. The therapist helps the client to see that the client is a person who is competent to direct himself, and who can experience all of himself without guilt.<sup>73</sup>

Client Centered Therapy: role of the therapist, (con't)

In this way the client can perceive experiences which are inconsistent with the self-structure under conditions involving complete absence of threat. The inconsistent experiences can be examined objectively and the structure of the self revised to assimilate and include such experiences.<sup>74\*</sup>

Research in Psychotherapy: Client Centered.

As would be expected from the "Necessary and Sufficient Conditions" posited by Rogers, research has centered around the client-therapist relationship. Betz and Whitehorn (1956) indicated that the more successful physician is one who is more patient centered, who is less interested in treating symptoms or curing the disease, less likely to use instruction or advice. Heine (1950) did a study in which individuals went to Adlerian, psychoanalytic, and client centered therapists. The clients said that showing lack of interest, giving too much sympathy, direct, specific advice giving, and emphasizing past history\*\* were attitudes and procedures expressed by the therapist that were unhelpful. Things they felt accounted for the change in themselves were: trust they felt in the therapist; being understood by the therapist; feelings of independence that they had made the decisions themselves; and most helpful <sup>when</sup> the therapist clarified and openly stated feelings which the client had been approaching hazily and hesitantly. These findings would, of course, be in accord with Rogers' belief that it is only positive regard, empathy, and clarification of feelings which are necessary in the helping relation.

Halkides (1958) did a study and found that the degree of empathy given to

\*In discussing the qualities of the therapist, Rogers says that special intellectual knowledge is not one of the requirements: "intellectual training and the acquiring of information has, I believe, many valuable results, but becoming a therapist is not one of those results. (Rogers, 1957, p. 101). He also says, regarding acceptance: "indifference, passivity, is in no real way the same as acceptance."<sup>75</sup>

\*\*The emphasis of client centered therapy is not on the past, but on present feelings and attitudes. In Freud, uncovering the past memory was the key to cure; in Client Centered Therapy. the only important issue is present feelings towards

Client Centered Therapy: Research literature; (con't)

and felt by clients correlated with successful cases (defined as constructive personality change) at .001 significance level. Degree of counselors positive regard was correlated with successful cases at .001; and counselor's congruence-- the extent to which his words matched his feelings--was correlated with successful cases at .001. Truax and Carkhuff (1967) reviewed the literature and developed scales for measuring genuineness; non-possessive warmth; and accurate empathy. They conclude from their review of the literature that "empathy, warmth, and genuineness/<sup>are</sup> characteristics of human encounters that change people for the better." (Truax and Carkhuff, 1967, p. 141).

Butler and Haigh, using Q-sort, showed that congruence between self and ideal Q-sort increased as a direct result of Client Centered Therapy. (Butler and Haigh, 1954)\* Bergin (1962) proceeding from Festinger's (1957) cognitive dissonance theory, showed that self-concept<sup>\*\*</sup> can be made to change by verbal behavior on the part of the therapist. Subjects in Bergin's study were told that their masculinity was different from their self-evaluation. When the person telling the subject this was considered to be "credible," subjects changed their self-evaluation to make them more consonant with the opinion of others. Such results suggest that self-concept (self-attribution) can be changed by a likeable, credible psychotherapist telling the client that he is "really different," from how the client views himself at the start of therapy.

Rogers (1967a) did a study with schizophrenics to see if client centered therapy would work with them. There was little improvement with this group of eight chronic and eight acute schizophrenics. This raises the question, then,

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\*Butler and Haigh don't say if self-concept changed in the direction of the ideal, or if the change was the ideal in the direction of the self, or both.

\*\* Wylie, 1961, did a review of the research literature on self-concept, esp. work done with Q-sort originally developed by Stephenson. Crowne and Stephens (1968) have critiqued the methodology regarding self-acceptance and self-evaluative behavior.

Client Centered Therapy: evaluation (con't)

of how useful is client centered therapy with psychotics and non-verbal patients. It has been found that client centered, like psychoanalytic, therapy works best with talkative, self reflective, educated people.

Summary. The goal of therapy is to get the client to see and accept himself and all his experiences. The therapist must provide an atmosphere of trust, warmth, empathy, and unconditional positive regard for this to occur. Psychodynamic techniques are considered to have no value in terms of understand the client; they may have value in showing the client that the therapist can listen and express accurate empathy. Research literature shows that Client Centered Therapy brings about a greater congruence between self and ideal Q-sorts; and that clients prefer therapists who are warm, understanding, clarifying more than therapists who interpret, give advice, and show lack of interest. Client Centered Therapy seems to be most effective with talkative, educated people, and not to be very effective with psychotics and non-verbal people.

**Section Four:**

**Social Learning Theory: Behavioral Psychotherapy**



Social Learning Theory: Behavioral Psychology

Personality Theory (View of man; etiology of disease)

The id psychologists (classical psychoanalytic theory) viewed man as struggling against unconscious impulses--eros and thanatos--of which the individual was unaware. Because of repression and other defenses, the patient was unable to understand why he performed certain actions, and therefore needed a therapist to help him make the unconscious impulses conscious, to interpret for him his underlying dynamics and motives. Later formulations, such as Sullivan's, rejected libido theory, and posited the importance of interpersonal relationships (cf. Fromm, Erikson, Horney, Sullivan). This provided the soil, if not the impetus, for the formulations of the ego psychologists in the 1940's (cf. Hartmann, Kris, Lowenstein, 1947). The ego psychologists said that man had an inherent tendency towards self-actualization, and that the ego was not a passive creature ruled by the unconscious passions. Since the ego had its own energy, the goal of therapy was only to let the individual see the healthiness within himself, "to be free to be the self which he already is." (Rogers, 1951) The therapist not only does not interpret the patient's underlying motives, but he does very little except provide a warm, trusting environment in which the individual's ego can grow and express itself.

Beginning in the late ~~nineteenth~~ century with Thorndike, and later with the work of Watson (1913) and Skinner (1953, 1964, 1971) the emphasis of behavioral psychology has been almost exclusively on the external environment. The reason for this concern with the "externally observable" is that behaviorists hypothesize that there is neither the uncontrollable passionate unconscious of the id psychologists, nor is there the self-actualizing intra-psychic force posited by the ego psychologists. Watson, reacting against

Social Learning Theory: view of man, (con't)

the introspectionist school of psychology, said that "behavior can be investigated without appeal to consciousness...for the behaviorist recognizes no dividing line between man and brute." (Watson, 1913, p. 158) The individual is not motivated by the intra-psychic forces of ego and id, but by the environmental stimuli and contingencies. Therefore, Skinner says that "the concept of self is not essential in the analysis of behavior," (Skinner, 1953, p. 285) for the self is nothing more than a "repertoire of behavior appropriate to a given set of contingencies." (Skinner, 1971) These behaviors have been learned, performed, and transmitted because of their survival value to the species. Skinner says that to speak of drives and internal states is not to focus on the cause of behavior, but only on a "mental way station":

a disturbance in behavior is not explained by relating it to felt anxiety until the anxiety has in turn been explained. An action is not explained by attributing it to expectations until the expectations have in turn been accounted for. (Skinner, 1964)

Skinner is not concerned with motives (like drive reduction), and will not infer learned drives or any other internal motivating forces or traits. For example, he is not interested in hunger as a drive, but in the environment which keeps food from the organism. Drive is a convenient way of referring to the observable effects of such deprivation of food, but is unnecessary in a functional analysis of behavior. (According to Skinner, in a functional analysis of behavior, the variables--human behavior as the dependent variable, external stimulus events and contingencies as independent variables determining man's actions--must be externally observable and described in physical and quantitative terms).

Goals of Behavioral Psychotherapy

Since Social Learning theorists believe that behavior is caused by the environment, behavior psychotherapy focuses on the "problem behavior" in

Social Learning Theory: goal of therapy; (con't)

the here and now environment. This focus is the result of three fundamental differences between/social learning theory and psychodynamic theory.  
the assumptions of

Contrast with Psychodynamic Theory.

1) Behavior as a sample, not a sign. For social learning theorists behavior is not a sign from which to probe deeper, underlying motives which have been repressed. Rather, the focus is on the behavior in and of itself; what is the problem behavior, and its parameters (i.e., antecedents and consequences. See D. Goodwin, 1968). Psychodynamic theory, on the otherhand, believes that behavior is a sign which points indirectly to the underlying motive. Since the sign is indirect, the behavior has to be interpreted: e.g., if a person acts aggressively, it may be a sign that he has a passive-dependent personality that he is trying to cover up.

2) Historical Causality vs. Here and now. In Behavior psychotherapy there is no attempt to probe childhood memories for the etiology of the problem; rather, the focus is on what is causing and maintaining the problem behavior in the here and now environment. The person's past learning and reinforcement history is important only in so far as it influences his present perceptions and subjective expectancies. (cf. Rotter, 1954). Psychodynamic theory searches for the etiology of the "symptom" in psycho-sexual (psyco-social) stages of development, for it is believed that the timeless, ahistorical unconscious is the cause of the syptomatic behavior.

3) Innate traits v. learned behavior. Social Learning theory believes there is no innate ego or id, trait or state; rather, they believe, much like the existentialists (Note: discussion in appendix, "Origin of Consciousness") that personality is what a person does. Since behavior is learned, it can be unlearned, relearned: people can be taught a new way of acting.

Social Learning Theory: contrast with psychodynamic; (con't)

Psychodynamic theory posits the genetic transmission of the id (Freud, 1923) and of the super ego (Freud, 1933)\* Behavior theorists suggest that socialization (the Freudian super ego) is a learned response resulting from aversive consequences following certain actions, and a generalization of that learned response. (Aaronsfreed, 1964). Walters and Parke (1967) state that aversive stimulation, if well timed, <sup>the</sup> may accelerate/socialization process provided the socializing agents also provide information regarding alternative pro-social behavior and positively reinforce any such behavior that occurs.

Integration?

Although the above differences would seem to indicate that social learning theory and psychodynamic theory are at completely opposite poles, certain experimental psychologists have tried to bridge this gap by "Psychodynamic behaviorism." Psychodynamic behaviorism attempts to combine the two theories by saying that there are certain primary drives: hunger, thirst, sex, fatigue, pain, aggression as Freud said; as well as certain learned <sup>\*\*</sup> "secondary drives" such as fear, anxiety. Conflict occurs when a primary drive builds up, such as sex, but the individual is afraid to release it because of a secondary drive of fear. The person becomes caught between frustrated pent up drives and fear connected with approach responses relevant to their release. Dollard and Miller (1950) did a great deal of work in the 1940's with the approach-avoidance paradigm (as well as approach-approach; avoidance-avoidance). This is a behavioral attempt to operationalize Freud's id impulses and super ego restraint. Dollard and Miller believed that all

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(point three)

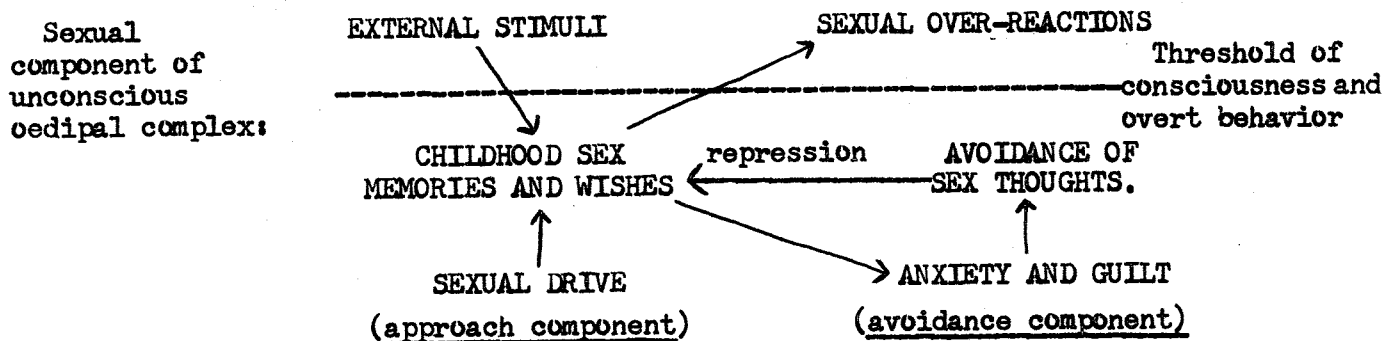
\*It is important to note that we are talking here/ of classical id psychology. As has already been pointed out, Sullivan rejected libido theory, and he, along with Erikson and Fromm, placed a much greater emphasis on the interpersonal aspects of the persons' development. Erikson, for example, talks of the influence of parents and later the teachers and peers, on the way the child learns to respond to the different psycho-social stages.

\*\*These drives are learned by classical conditioning.

Social Learning Theory: Psychodynamic theory: integration? (con't)

motivation evolves from primary drives. The drives impel a person to respond. Cues of the environment determine when he will respond, where he will respond, and which response he will make. (Dollard and Miller, 1950, p. 32)  
 The reduction of the drive is a reinforcer; this is true of both primary and secondary drives. Thus, in psychodynamic behaviorism, the individual is motivated by a drive, the stimulus cue determines the when and where of the response, and the reduction of the primary drive is the reinforcer.

George Mahl of Yale University, in his book Psychological Conflict and Defense (1968) has stressed the clinical application of psychodynamic behaviorism. He discusses, for example, the importance of the oedipal complex. He says that "many themes of later life in almost any person can best be understood if one assumes there really was an Oedipal complex in childhood, and that it continues to influence behavior after its repression." He draws the following diagram: (Mahl, 1968, p. 73)



From the above diagram it can be seen that psychodynamic behaviorists search for explanations of behavior from primary drives: hunger, thirst, aggression, sex, dependency. When these drives are not relieved (discharged) because of secondary drives of fear and anxiety, they continue to build up in the individual.\* The repressed drives become overt in the form of symptoms.

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\*Pribram (1962) discusses the possibility of discharge by lateral cathexis in the brain, a method of covert discharge.

Psychodynamic behaviorism: (con't)

Often this symptom is an over reaction. Mahl cites the example of a person "with an unconscious conflict over oral eroticism who may become very uneasy as he watches a diner smacking his lips out of sheer pleasure at the taste of food." (Mahl, 1968, p. 136)

Certain behavioral theorists (e.g., Mischel, 1968, 1971; Bandura, 1969) have suggested that although hunger and thirst are drives which are physiologically measureable and do build up when not satiated, that aggression and dependency are not primary drives that need discharge, and are therefore not innate qualities of the individual. They support their argument in two ways: 1) citing evidence which shows that dependency and aggression are not consistent characteristics across situations (Sears, 1961, 1963), but rather are situation specific. Thus, an individual might act dependent in one situation, but not in another: e.g., dependent on his teacher, but not on his peers. 2) Citing studies which show that the level of aggression can be reduced without having to display aggressive behavior. Hokanson (1969) suggests that any response to frustration may have arousal reducing effects if that response has previously been effective in terminating aversive or painful stimulation. In his experiment, only friendly responses could reduce the shocks the S. was receiving. As measured by the plethysmograph, reduction in emotional arousal gradually occurred when S's made friendly counter responses to aggression. Further, studies by Bandura (1969) and Berkowitz (1964, 1969) show that rather than providing a cathartic effect, watching aggressive behavior actually enhances the probability of violence and aggressive actions.

There have been other clinicians (Lee Birk, 1970) who have suggested combining "the breadth of dynamic psychotherapy approach with behavioral techniques," in an attempt to integrate the two theories. Rachman (1970)

and Wolpe (1971) have responded by saying that broad spectrum behavior therapy must have an experimental paradigm or be demonstrably effective empirically. Evidence of effectiveness/has not yet been established by psychodynamic/ <sup>however</sup> <sup>theorist</sup>

Contrast: Social Learning Theory: Ego Psychology.

1. Drive to learn: innate v. learned.

Social Learning Theorists, as has been pointed out, assume a) behavior is learned; b) behavior of organisms is part of the laws of nature; all people are governed by them always; c) performance of a response is determined by the frequency of reinforcement. Homme (1971) states a corollary of the above assumptions: "There is no a priori drive to learn. Rather, the student has been reinforced for exhibiting behaviors that someone has decided (arbitrarily) are representative of the desire to learn."

Rogers, in Freedom to Learn, takes a diametrically opposed view. He says that human beings have a natural potential for learning, and, when given the freedom to learn, they will do so. (Rogers, 1968).

Experimental research (Hebb, 1958, Berlyne, 1964) show that both animals and man evidence a curiosity, a desire to explore, even though there is no reinforcer for the exploration. It seems that science, a peculiarly human feat, is based upon this desire, to explore, to think, and to problem solve, regardless of the social and other reinforcing contingences. Motivation of curiosity and competence (R. White, 1959), Rogers suggests, can be best facilitated by giving it the freedom to learn.

2. Values: innate v. learned.

Rogers believes that the individual chooses the values he wants to implement from within himself, and that these values lie outside the realm of science. (Skinner-Rogers Debate, 1966)

Skinner replied that these values are transitional, for the ultimate criteria is survival, and values will be chosen depending upon the survival criteria. In reply to Roger's statement that each person is capable of "inner control," Skinner replied:

Rogers seems to be saying this: let us use our increasing power [Behavior technology] to create individuals who will not need and

Social Learning--Ego Psychology; contrast; (con't)

and perhaps no longer respond to control. Is his self-chosen goal independent of his earlier ethical and religious training? of the folk wisdom of his group? of the opinions and attitudes of those who are important to him? (Skinner-Rogers, 1966)

Skinner is pointing out that all values, even the value of inner control, are conditioned by the external environment, and do not arise innately.

Integration?

1. Learning.

It is interesting to note that given the contradictory assumptions about human nature, both Homme and Rogers suggest some of the same techniques to facilitate learning. Homme (1970) talks about a five step method of transferring goal setting and reinforcement from the teacher's control to the student's control. In this way the student has to be his own manager: set his own goals, be his own evaluator. Rogers points out that ways to increase freedom to learn include a) encouragement of self-evaluation and a concomitant removal of the threat of grades (external evaluation); b) use of contracts: having the pupil set goals for himself and make plans on how to reach those goals. Thus, both Homme and Rogers would agree that "when a student chooses his own direction, discovers his own resources, formulates his own problems, decides his own actions, and lives with the consequences of his choices, significant learning is maximized." (Rogers, 1968)

2. Values\*

Rogers believes that the individual is born with an inner control and innate values. Skinner, as we saw, believes that values are conditioned by survival contingencies and that the individual is controlled by the external environment. Skinner says that man should face this control, rather than being

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\*Several of the issues discussed here will be more fully dealt with in succeeding chapters.



Behavioral humanism? (con't)

afraid of it; and then use the fact that we are controlled for "planning a better way of life." By so doing, the environment could be arranged in such a way as to create "Rogerian self-actualized individuals." (Skinner-Rogers Debate, 1966).

Maslow, in the Psychology of Science, points out that there are two dangerous attitudes that are being developed with regard to science. One is "anti-science" which rejects the scientific approach altogether, and which confuses "impulsivity with spontaneity,"; the other is the belief in an amoral, value-free, technological science. He suggests the need to wed both values and a scientific approach to the study of behavior. A preliminary attempt to do so was sketched by Carl Thoresen in a paper entitled "Behavioral Humanism." (1971). Thoresen attempts to synthesize behavioral theory and technique with humanistic goals and concerns. Homme (1971) has suggested turning to "psychotherapist saints of history as well as to modern psychotherapists" in order to determine norms towards which behaviorists should work. (Insert p. 45 a here.)

Thus, behaviorists, although disagreeing with the fundamental assumptions of the ego psychologists about the nature of man, are turning to the ego and humanistic psychologists for some of the norms towards which man can strive. Rogers, on the other hand, realizes the efficacy of the behavioral technology and says that we should use this technology not to selectively reinforce only parts of the person, but rather to reinforce the whole person, with all his existent creative possibilities.

Summary. Social Learning theorists believe that most behavior is learned and is therefore under the control of the environment. Since behavior is

Homme (1971) lists five norms:

- 1) Relaxation norm: feedback from tense and non-tense musculature 40-50 times a day. (see action in inaction in Zen section)
- 2) Self-mastery.: to have the person feel he is in control of his own behavior.
- 3) You must be born anew. Each day a new day, a new person, new rules. (see Living in the moment in Zen section).
- 4) Every day in every way I am getting better and better.
- 5) Hope. Have the subject envision where and how he would like to be. As William James said: there is a deep tendency in human nature to become like that which you imagine yourself to be

Thoresen (1971) lists five concerns of humanistic psychology:

- 1) Search for unity in human experience; harmony with nature.
- 2) Awareness
- 3) Compassion
- 4) Stressing uniqueness of individual
- 5) Formal education of all aspects of the person.

Thoresen says that man needs to create ways for the individual to a) assess himself (see section on self-observation); and b) change many environments confronting him (including his own internal environment); (see section on self-management; also Zen techniques; other Eastern techniques.)

Summary: (con't)

caused by the environment, behavior psychotherapy focuses on the "target behavior" in the here and now environment. This is in contrast with the psychodynamic model which searches for an underlying cause or motive for behavior. Usually the underlying motive, psychodynamic theorists believe, is rooted in the developmental stages of childhood. They see behavior, therefore, as a symptom. To effect cure, the underlying etiology has to be discovered. Certain psychologists have attempted to integrate behavioral and psychodynamic theory, both in the experimental lab (Dollard and Miller, 1950) and in clinical practice (Mahl, 1968, Birk, 1970). Certain behaviorists (Mischel, 1968, 1971; Bandura, 1969) have argued against this based on research findings that show that behavior is situation specific, and that aggression does not seem to be a primary drive. Clinical behaviorists (Rachman, 1970; Wolpe, 1971) have argued against this on the grounds that psychodynamic theory has yet to prove its clinical effectiveness.

Ego psychologists believe that there is an intra-psycho force that is the generator of both the desire to learn, and of values. Behaviorists believe that there is no a prior drive to learn, and that values are conditioned by survival contingencies. Experimental research suggests that there is an "exploratory drive" a curiosity drive in man, as ego psychologists believe. Research also shows that behavior is a product of reinforcing contingencies.

Regarding education, the techniques of behaviorists like Homme are similar to those of ego psychologists like Rogers, even though they begin with different assumptions about the nature of man. Regarding values, Skinner says that it is possible to condition man to act in a Rogerian self-actualized way. Thoresen, Homme, Maslow have attempted to suggest values derived from the humanistic psychologists and psychotherapeutic saints of history towards which man could work using the technology of behaviorism. We now turn to a discussion of those techniques.

Social Learning Theory: (con't)

Role of self-awareness in behavior psychotherapy.

As we have seen, psychoanalytic psychotherapy seeks to help the patient gain insight into historically antecedent causes and developmental etiology. The belief is that once a person has insight into the unconscious motives and conflicts determining his behavior, the problem symptoms will disappear and durable behavior changes will occur. To Freud, uncovering of infantile memories was practically synonymous with psychoanalytic cure. If there were no cure, then, by definition, more insight was needed. Later formulations (Alexander and French, 1946, Janov, 1971) stress the need of a) insight and b) intellectual and emotional acceptance of the insight. The therapist has to overcome the patient's resistance, and has to interpret the patient's words and actions; for the patient, because of repression and other defenses, cannot know himself. The therapist's techniques for overcoming resistance--free association, dream interpretation, analysis of transference--all involve interpretation, and seek to uncover the historical etiology of the symptomatic behavior.

Because of differing assumptions about the nature of man, the client centered therapist believes that it is wrong to try to give the client insight by means of interpretation. Rather, the therapist, in a non-directive manner, attempts to create an empathetic, trusting environment in which the client will accept experiences he has previously denied or distorted. The client proceeds to gain insight at his own pace; and, because of the non-threatening environment, is able to accept those experiences, and make his self-structure congruent with them. In this manner, the client becomes that self which he inwardly and actually is. The emphasis is not on past events, but on present feelings. As in psychoanalytic theory, all techniques (though different) are directed towards the goal of increasing the client's self-awareness. For psychoanalytic psychotherapy, the emphasis is <sup>on</sup> self-awareness of the past; for client centered

Social Learning Theory: role of awareness; (con't)

therapy, the emphasis is on present feelings.

Behavioral psychotherapists do not search for the historical etiology of the problem behavior, but rather focus on what variables are maintaining the behavior in the here and now environment. Further, they believe that often insight is not enough, and that other techniques are necessary in order to effect cure. As Confucius said over two thousand years ago;

If you have the wisdom to perceive  
a truth but not the manhood to keep  
it, you will lose it again, though  
you have discovered it. 76

In this section we will explore ways in which behavioral psychotherapy seeks to increase self-awareness; and then we will explore ways in which it helps the client learn how to develop "the manhood to keep it."

Thus, the Socratic wisdom, "Know thyself" is applied by the psychodynamic theorists to mean "Know thy repressed childhood experiences"; is applied by the Rogerians to mean "Know thy own self-actualizing, inner directed ego"; is applied by the behaviorists to mean "Know thy controlling variables." Since behaviorists don't believe in the person's will as the fundamental cause of behavior (Mischel, 1971), the individual, in order to take command of his life, needs to know what events are already controlling him. In the words of Sir Francis Bacon, "Nature, to be commanded, must be obeyed."

Historical background: origin of awareness. Watson believed that

awareness was irrelevant to the study of the person. He said, "behavior can be investigated without appeal to consciousness," (1913, p. 176) and that "introspection forms no essential part of its behaviorism's methods..." (1913, p. 158) Kanfer (1972) has called this view -- conventional behaviorism--/type of psychosurgery in which there exists an organism without a mind. Conventional behaviorism believes psychology can deal only with the public correlates of private events; since private events are not observable, they cannot be studied

*This is in Shapiro & Thorelli 1973 48-53.*

Social Learning Theory: historical footnote; (con't)

by scientific psychology.

Methodologically, B.F. Skinner, the "founder" of radical behaviorism, agrees with Watson. However, Skinner does discuss the origin and nature of consciousness. In Beyond Freedom and Dignity he states that "consciousness is a social product. It is not only not the special field of autonomous man, it is not within the range of solitary man." He believes that often an individual does things without self-knowledge--absent-minded conduct--for "self-knowledge is a special repertoire. The crucial thing is not whether the behavior which a man fails to report is actually observable by him, but whether he has ever been given any reason to observe it." (Skinner, 1953, p. 288).

Skinner and Terrace (1971) view awareness as a discriminative operant\* conditioned in the individual by the social community. Terrace points out that the Cartesian Cogito: I think, therefore I am, is misleading. It should read, Terrace says, I think, therefore I am...conditioned. Descartes' private event of thought owes its existence to a public history of conditioning. \*\* Thus, they suggest that the individual only becomes aware of his own behavior when social contingencies make it necessary for him to do so. Ferster (1972) points out that a small child's behavior is shaped to self-awareness by questions such as "How do you feel?"; "Why did you do that?"

Thus, whereas Watson and conventional behaviorists believe that self-awareness is irrelevant and unimportant to understanding the individual, Skinner, Terrace, Ferster, Kanfer "do not deny the importance of self-awareness..."

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\* A discriminative operant involves a three term contingency; it attempts to provide an adequate formulation for the interaction between an organism and its environment. 1) the occasion upon which the response occurs. 2) the response itself; 3) reinforcing consequences.

\*\*See appendix for the existential-phenomenological view of the Cartesian cogito.

Social Learning; awareness; historical footnote; (con't)

but see it as a process of acculturation, the response to existing social order and social demands." (Kanfer, 1972). The awareness develops from verbal behavior whose discriminative stimulus is the individual's own behavior. Thus, when a child walks, the verbal community say, "You are walking." The child learns to label his own behavior. Discriminative training occurs when the discriminative stimulus is some aspect of an individual's behavior, and the response is attaching a verbal label to that behavior or feeling. An example, from Terrace, is as follows:

$S^D$	;	R (Response)	$S^R$ (reinforcement)
Movement produced: stimulus		I am walking (label)	Verbal reinforcement (e.g., you are walking)

Terrace and Skinner believe that we are aware only of those aspects of our behavior for which the verbal community provides a label. (Terrace, 1971, p. 15)

Further, the individual is not continually self-aware. Kanfer, basing self-awareness on a cybernetic model points out, that "self-awareness is not a continuous process, but is invoked as a self-correcting procedure only when discrepancies, cues of impending danger, or conflicting motivational states activate the monitoring system." (Kanfer, 1970, p. 213). He suggests the following as cues for self-monitoring:

- 1) intervention by others: e.g., boss's comments, threat of punishment
- 2) activation levels: high or low; e.g., excitement, boredom, depression
- 3) failure of predicted results to occur: e.g., joke doesn't lead to laughter in a social situation.
- 4) availability of several different roles or response sets.

Summary.

Behavioralists believe that in the case of humans most of behavior is conditioned without the individual being aware that it has been conditioned. Awareness is

Social Learning: summary: (con't)

due to the verbal community, and is not a natural concomitance of behavior. It takes special training procedures to notice, and be aware of behavior. This is called rule governed behavior (ie., when we consciously attend to what we are doing; instances of our behavior which have become discriminative stimuli for our labeling those behaviors.) Skinner believes that a man will not be aware of his behavior unless he has reason to do so. Kanfer suggests four times when the individual would find it useful to become aware of his own behavior.

Two theoretical addendums: 1) awareness does not cause behavior, rather it follows it. In the case of depression, the individual becomes aware that he is depressed. Awareness of depression does not cause depression, but rather follows the thoughts or feelings of which one is aware. 2) Although Kanfer suggests four times when the individual will invoke self-awareness, it is apparent from the above reasoning that the individual cannot become aware of that/<sup>for</sup>which he has not acquired a verbal label. As Terrace says, "The behavioral view assumes that awareness of our inner and outer worlds is determined by the repertoire of labels we acquire from our verbal community." (Terrace, 1971)

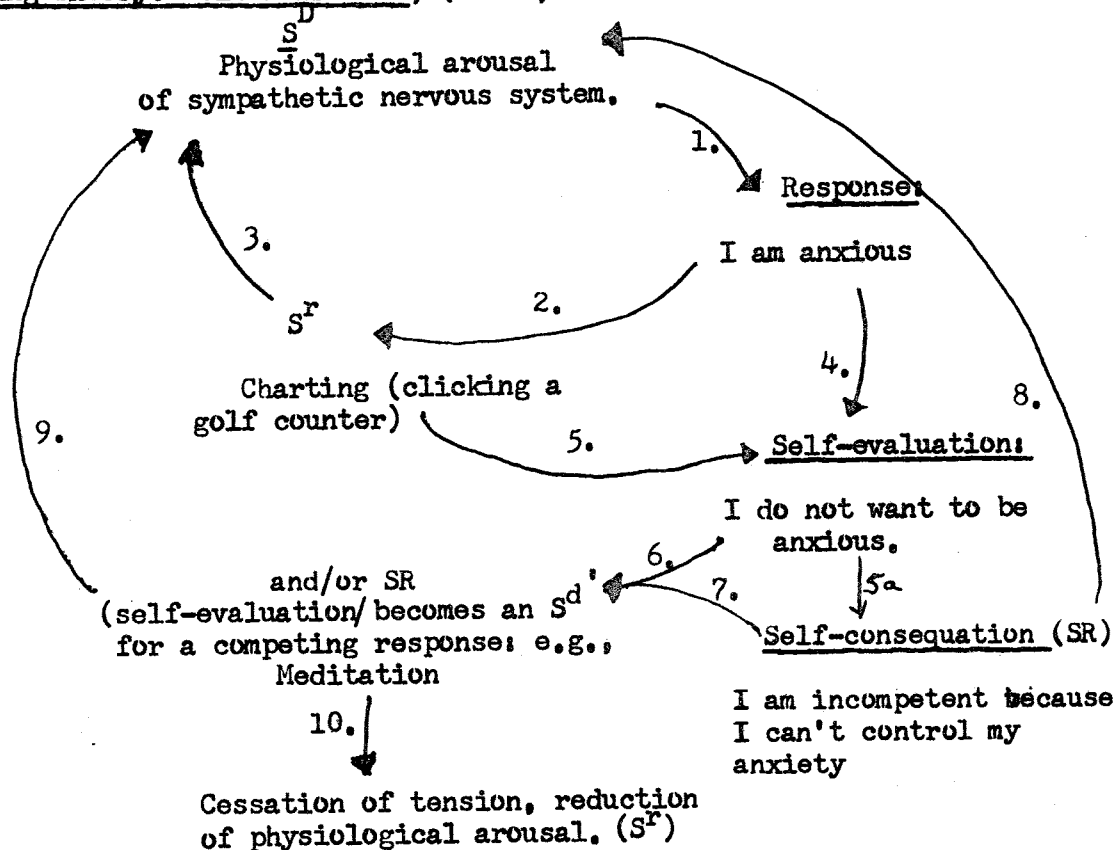
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flow chart, p. 52  
insert about here  
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\*The work of J. Kamiya (1969) seems to belie this. In Kamiya's studies, students by means of operant conditioning, became aware and were able to discriminate internal states (measured by brain waves) whose dimensions "are so unfamiliar that they are unable to give a clear-cut verbal description." (Kamiya, 1969, p. 509) Further, the work of Maslow (1968) suggests that during "peak experiences" the individual is simultaneously acutely aware and unable to describe what he is feeling.



Social Learning Theory: self-awareness; (con't)



The above flow chart (systems analysis) expresses two different roles of self-awareness. The first  $S^d$  the organism becomes aware of a stimulus to which he gives the response "I am anxious." In Skinner's terminology, he has "discriminated a stimulus."\* The behavior has served as an  $S^d$  for the labeling of the behavior, and, as Terrace rightly points out, the awareness does not cause the behavior, but follows it. However, awareness does not stop there, for the very act of labeling can cause a concomitant self-evaluation/which, in turn, can become the  $S^{d'}$  for a competing response. Thus, awareness of a behavior can become the  $S^{D'}$  for the following behavior. In this manner, self-awareness is both caused by behavior ( $S^D$ ) and the cause of behavior ( $S^{D'}$ )

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\*Skinner calls this a tact; a verbal performance controlled by some stimulus. Ferster (1972) prefers tact to stating "awareness of the stimulus or ability to notice the stimulus" because the latter involves mentalistic concepts.

Social Learning Theory (self-awareness) con't

It will be noted on the flow chart, p. 52, that the sequence 1-2-3 refers to pure self-observation without any reactive effect. This is seldom the case, however, for as can be seen from Kanfer's model (p. 58), self-observation is intimately interconnected with self-evaluation and self-reinforcement. Thus, as a result of self-observation, self-evaluation (4,5) frequently occurs. Self-evaluation can lead directly to self-consequence (via 5a). SE and SR can then become an  $S^D$  for a competing response chain (6,7,10). However, if the individual has a behavioral deficit, and does not know how to relax, self-consequence will (via 8) only make him tenser.

What to do when there is a behavioral deficit will be discussed in the section entitled, "Self-Management."

Social Learning Theory (role of self-awareness): con't

Becoming Aware of the Self and its Environmental Interaction. DISCRIMINATIVE TRAINING.  
Awareness of external environment; Method of defining the problem.

*This is in  
Dissertation  
53-57.*

Ferster (1972) points out that probably the most significant and difficult event to learn to observe is the functional relationship between one's own behavior and the elements of the environment that control it. Yet this knowledge of the external/<sup>functional</sup>environment is a prerequisite for effective action; to learn how to avoid and escape aversive elements, while at the same time acting on positive elements in the environment. Ferster calls this "outsight" for the individual is gaining insight into those stimuli/<sup>outside of him</sup>which control his behavior.

Hendricks (1972)<sup>(personal communication)</sup> reports the case of a classroom teacher who requested help for her "problem class of slow learners." He took a baseline both of the students' behavior and of the number of times the teacher gave positive social reinforcers to the students (e.g., That's a good drawing, Johnny). He found that over fifty percent of the time the students were "attending to task", but that the teacher, during the time of his observation, gave no social reinforcement to the students, and gave over forty negative statements criticizing their behavior.

Thus, the first step in solving this problem was to point out to the teacher the nature of her own behavior and how it was being manipulated by the fact that she paid selective attention only to the students' non-constructive behavior. In the process of defining the problem, it shifted from a "class of slow learners" to the nature of student-teacher interaction. The teacher had to become aware of adaptive student behaviors that were already occurring. Hendricks taught the teacher how to self-monitor her own behavior and the environmental cues (student adaptive behavior), and then how to use social reinforcement. The first step, however, was self-monitoring, to give the teacher "outsight" into her own behavior and its interaction with the environment.

Kanfer and Phillips (1966) developed "instigation therapy": an

Social Learning Theory: self-awareness; (con't)

attempt to help patients exercise control over their environment and to modify their own behavior. However, as Kanfer points out, "Learning to monitor one's own behavior is an essential prerequisite for proper application of self-regulation and self-control." Thus, the first step of their program involved teaching the person how to monitor his own behavior: how to define the problem behavior, <sup>its topography,</sup> and that which is maintaining it; antecedents and consequences. For, before self-management can occur, it is necessary to have consciousness of the problem area: "to discriminate and label the anxious or keyed up role." (Homme, 1971)

Awareness of internal environment. a) verbal behavior; b) physiological and somatic state. c) cognitive avoidance;

When Skinner and Watson spoke of environment, they meant external environment. In the past seven years, however, the concept of environment has expanded to include internal, covert events; and the concept of behavior has expanded to include events such as thoughts and feelings.\* Skinner (1964) said that "self-reported, unobservable phenomena are justified if they delineate functional behavior relationships." These events have now become justified, and "thoughts, feelings, images are just as much behavior as are push ups; the private, cognitive environs are also part of the environment." (Thoresen and Mahoney, 1972)

L. Homme, in a 1965 article, "Control of coverants, the operants

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recent

\*There have been two important developments in social learning theory. The first is discussed above; the importance of mental events--thoughts, feelings, images. The second involves the work of Bandura and Walters (1963) and Bandura Ross and Ross (1963) with observational learning and vicarious learning. They showed that children were able to acquire learning skills merely from observation of models. This is an especially significant finding, for it means that behavior can be learned without reinforcement. Bandura and Walters make the distinction, however, between acquisition of behavior (through observational learning) and the performance of behavior. They state that although a person may have the behavior in his repertoire, it depends on the environmental contingencies whether or not he will perform that behavior. Thus, there is a departure from Strict behaviorism in that Bandura and Walters showed that learning can be acquired without being reinforced; however their research is also a confirmation of behavior theory because it shows the performance of the behavior depends on environmental contingencies.

Social Learning Theory: role of self-awareness; (con't)

of the mind," was one of the first behaviorists to introduce the importance of mental events in therapy.\* He pointed out that what a person says to himself covertly is a very important determiner of his behavior. He coined the term coverant; covert operant. An operant is a term first used by Skinner (1938) in The Behavior of Organisms; it refers to a response that operates on the environment. Coverant refers to covert behavior (thinking, ruminating, reflecting) which operates on the environment. (The implications and uses of covert behavior in self-management will be discussed in the next section).

Albert Ellis, in Reason and Emotion in Psychotherapy, states that our emotions are a product of the things we say to ourselves. Therefore, feeling "low self-esteem" reflects the number of negative things a person says to himself during the day. Before initiating treatment, it is important to determine a) the topograph of the behavior; its frequency, occurrence, duration, intensity, latency; and b) the parameters; antecedents and consequences. Thoresen (1971) has suggested a procedure for making a functional analysis of covert events;

1. Self-assessment
  - 1.1 observe and describe internal response
  - 1.2 record
  - 1.3 analyze

This procedure has been used in the initial stage of treatment to determine the nature and frequency of the covert behavior of a low self-esteem patient. (\*\* (Mahoney, 1971)

Physiological and somatic states. <sup>Galbraith</sup> As seen above, verbal behavior; saying negative things to oneself, can affect the physiological state--e.g., cause

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\*Wolpe (1958) used imagination rather than the real life situation to conjure up the fearful situation. The trend since then has been from the actual to the symbolic in counterconditioning

\*\*1. Simkin (1971, 1971a) has questioned the reliability of self-recorded behavior, for there is no external observer to verify the reliability of private events. He points out that the behavior of low self-esteem is not the same as the behavior of punching a wrist counter, and that, since each might be differentially reinforced, there can be an error of equivocation. Nelso and McReynolds reply (1971) that even if one can't obtain a reliability check on the covert behavior. one can determine the effects: e.g., an unreliable count of urges of actual eating

depression. However, a person's physiological state also operates independently of verbal behavior; e.g., the digestive, respiratory, and circulatory systems. The studies of Schachter (1964) and Schachter and Singer (1962) show that if a person is in an aroused physiological state that he cannot explain (In this study, by epinephrine: a stimulant of the sympathetic branch of the autonomic nervous system), he will label his state in accord with environmental cues. Schachter suggests that in the case of the obese person, he may not be attaching the right cognitive label to feelings and therefore may not be properly discriminating between hunger and other intense emotional states. Terrace (1971) says that a person can act a behavior; e.g., jealousy, without being aware of the patterns or origins. In order to become aware of the internal state a person needs discriminative training, so that the internal state becomes a discriminative stimulus for the accurate labeling of that response.

c) Cognitive avoidance: latent behaviors. Cognitive avoidance (what psychodynamic theory calls repression) is a competing response, "extremely powerful because it is negatively reinforced by removing the aversive stimuli." (Skinner, 1953) As will be seen in the section entitled "self-management," cognitive avoidance can be a very important/technique for an individual to choose to use. However, there are times when the individual uses cognitive avoidance inappropriately as an escape or avoidance device. Ferster (1972) gives an example of a/situation in which last week one of the members had been roundly criticised by all present. The following week he doesn't show up. The group is chit-chatting. If the therapist believes this chit chat is avoidance behavior to keep the members from thinking of the person not there, he may decide to bring the matter to light by saying, "Why do you think xxxx isn't here this week?" Ferster says that if these latent behaviors

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\*continued from footnote, p. 55: Note also that Evans and Paul (1971) found that the person's subjective report was different from physiological measurements.

Social Learning theory: internal awareness; (con't)

remain unsaid, the group cannot move onto other areas because "the prepotency of the unremitting performances prevents any other activity."

Summary. In behavior psychotherapy, a crucial aspect of the therapy involves becoming aware of the problem. This involves a discriminative training, both for the external and internal environment. For example, in this case of smoking behavior, it is important to note the antecedents: what occurs prior to smoking the cigarette (e.g., passing a cigarette machine, ((external cue)), feeling bored, depressed, confused ((Internal cues)). Discriminative training allows the individual to label the target behavior, and to understand both its topography--nature, occurrence, frequency, duration-- and its parameters--antecedents and consequences. Self-monitoring is the initial step in self-management: the individual makes himself his own research project, and attempts to develop a sensitivity to the problem area and the environmental contingencies that are maintaining it.

Verbal behavior can be the <sup>cause of</sup> /internal feelings; verbal behavior can also effect the interpretation one gives to already existing internal cues. Cognitive avoidance suppresses latent behaviors, often inappropriately. Behavior psychotherapy tried to get the individual to become aware of his internal verbal behaviors, to accurately label his internal physiological and somatic states, and to be aware when he is suppressing latent behaviors.

\* \* \* \*

So far this section has focused on self-observation as a) means of discrimination and recording the problem behavior b) means of understanding the behavior topography and parameters. Kanfer (1972) in his model of self-management shows self-observation to be the first step in self-management. However, as can be seen the model is a dynamic one, and self-observation is intimately linked with self-evaluation, which, in turn, is linked with self-reinforcement, or self-

Self-observation: social learning theory; (con't)

RA

RESPONSE FEEDBACK

- {proprioceptive
- {sensory
- {affective
- {verbal symbolic
- {autonomic

DISCRIMINATION

(comparison of feedback and performance criterion)

- A) performance less than standard SR- A)SD Rg
- B) performance=standard B)repeat RA
- C) performance greater than standard SR+ C)terminate

individual history

- task standards
- social norms
- prior reinforcements
- motivation for success

Individual SR rates  
Contingency parameters

SELF-MONITORING

SELF-EVALUATION

SELF-REINFORCEMENT

Kanfer, a working model of self-regulation; 1971, p. 42  
(closed loop model)



Social Learning Theory (self-observation); (con't)

criticism. (This is very similar to Freud's view of the super-ego, see pp. 12-13). Thus, it seems difficult to separate out self-monitoring as an independent variable, for it seems intimately linked with self-evaluation and covert consequence. Homme, for example, points out that the "act of plotting on a graph serves as a positive consequence for self-management, and, once conditioned, the operation of a wrist counter appears to act as a reinforcer in its own right." (Homme, 1971, 4-13).

Several studies have attempted to show that self-observation, in addition to defining the problem, also has a reactive effect: i.e., it is part of the cure.

Physiological feedback training. J. Kamiya (1968) has shown that once the relevant information regarding brain states is brought into consciousness by technological means, it seems quite easy for the individual to learn to modify this activity of the brain; Bernard Engel of National Institute of Mental Health says <sup>that if</sup> patients suffering from cardiac arrhythmia "can simply listen to the irregularity, he can often voluntarily make the heart beat more regularly." (Cited in Ornstein, 1971); David Shapiro at Harvard has shown that humans as well as rats can alter their blood pressure given the proper information. (Shapiro et al, 1969); and Budzinski, Stoyva, et al. have shown (1970) that if a person can hear his own muscle tension and his brain's electrical activity, he can monitor them continuously and keep them more precisely in the desired state.

*This is in dissertation 11-57-68*  
Other studies. Broden, Hall, and Mitts (1971) showed that self-recording was sufficient to increase appropriate study behavior of Liza, an eighth grade girl, and to decrease inappropriate talking out behavior for Stu, also an eighth grader. In Liza's case, her behavior was maintained even though she forgot to record 50% of the time in the fourth phase, and 70% of the time in the 5th phase. Broden et al. suggest that the paper itself,

Social Learning Theory: self-observation; (con't)

upon which Liza marked down her behavior, could have become a discriminative stimulus which was sufficient to move the behavior in the desired direction. In the case of Stu, (Research design: baseline-Self observation 1--baseline--self observation 2) his talk out behavior decreased in self observation 1, but the behavior returned to baseline in self-observation 2. Broden et al suggest that the environment didn't take over the effect of the decrease in talk out rate (e.g. teacher praise of an incompatible response.) The study suggests that self-observation alone is sufficient, at least initially to increase or decrease the target behavior (depending on its valence).

McFall, 1970, did a study in which he tried to determine whether or not self-monitoring has a reactive effect. (Reactivity is the tendency for certain experimental operations to function as an unintended independent source of influence on the behaviors being measured). He found that S's, when they monitored their smoking behavior, took less time to smoke a cigarette than in the period when they weren't monitoring their behavior. Therefore, the very act of self-monitoring has a reactive effect.

These results, however, have been challenged (Orne, 1970) on the basis of subject awareness of external observation. Orne says that E did not take into account demand characteristics, and that the group recording smoking behavior and receiving smoking cues from E may well have inferred an implied demand to increase smoking, while the group recording successful resistance to urges, by the same token, may have inferred an implied demand to decrease. Thus, the effects of these conditions might negate the contention of McFall concerning the effects of Self-observation and instead attribute them to the subjects interpretation of what E. desired. Bandura (personal communication, 1972) says that since few social situations exist without so called demand characteristics, what generality is there to results from an experiment that removes demand characteristics.

Social Learning Theory; self-observation; (con't)

McFall and Hammen, (1971) did a more elaborate research design on the effects of self-monitoring. There were four different types of self-monitoring groups: a) those with minimal instruction b) those with negative self-monitoring (i.e., they scored a negative point each time they were unable to resist smoking a cigarette; they were to say to themselves, I do not want to smoke, as they recorded their data) c) positive self-monitoring: when they resisted temptation to smoke, they were to write that down. d) fixed positive self-monitoring: twenty times per day they were to conjure up an image to smoke and then resist. The two best results came from the negative self-monitoring group (b) and the fixed positive group (d). McFall and Hammen state that non-specific factors: 1) motivation of S's; 2) structured participation 3) self-monitoring are not just measuring devices for self-management, but are crucial factors in and of themselves.

Johnson and White had students in a psychology class divide into three groups: one group monitored study behavior, one group monitored dating behavior, and one group was the control. The results showed that self-observation had a reactive effect; the students in the first group had higher grades than either of the other two groups, and the students in the second group (monitoring their dating) had higher grades (though not statistically significant) than the control group. The authors suggest that "enhanced self-awareness of behavior produces an increased frequency of self-observing behavior (depending upon the valance); and that knowledge of the results of self-observation (e.g., charting, graphing) may well set the stage for self-initiated behavior change. (Johnson and White, 1971, p. 489)

Gottmann and McFall (1971) showed the effects of self monitoring in a program for potential high school drop outs, using a time series analysis. Seventeen potential high school dropouts were divided into two groups. One recorded occurrence of classroom participation, the other the urges to

Social Learning Theory: self-observation; (con't)

participate which were not carried through. They then used a cross over procedure so that those who had recorded occurrence during the first half of the experiment recorded non-occurrence during the second and vice-versa. The teacher had made several unsuccessful attempts to alter classroom participation before the intervention, thus controlling for demand characteristics. Measures of assessment included frequency of participation (as measured by the observer), daily class grades, and visits to the teacher's office. Self-observation significantly affected the first two measures, but had no effect on the third; whichever behavior was self-recorded, either occurrence or non-occurrence of participation, showed a significant increase in frequency during the self-observation phase.

This author has used self-monitoring both in counseling work (see, for example, "Use of covert control and meditation in self-management: two case studies," in the appendix) and in teaching. Winter, 1972, I co-taught a class at S<sup>t</sup>anford entitled "Values in Human Behavior." In this class students were asked to monitor an area of concern to them, and were given sheets 1, and 2, of the appendix on which to record their observations. They monitored such diverse areas as:

- \*number of times I get angry
- \*number of times I have competitive feelings
- \*when I feel depressed
- \*when I am thinking too much and acting unnaturally  
with others
- \*when I feel low self-esteem
- \*when I am day dreaming
- \*when I am acting creatively

There was no intervention strategy involved other than becoming aware of their own behavior, its antecedents and consequences. Some comments from the students are as follows: (note: although some students had an initial reluctance to select an area that they felt comfortable monitoring, there were no negative comments. There was a bit of surprise, however, to be in a class which was concerned directly with understanding one's self.):

Social Learning Theory: self-observation; (con't)

\*Self-monitoring showed me that I really didn't act unnaturally for people as much as I had imagined.

\*I find from writing down my competitive actions that I think before I act, and even think before I think; in other words I have been able to control my competitive and selfish feelings. I think that if I keep on writing a journal that soon I will conquer this thing. Thank you for giving me the idea.

\*(From the student who monitored the number of times he acted creatively): for creativity one needs to be aware of himself and the factors controlling his life, understanding their intended effect, but not being controlled by them.

Summary. This last comment is particularly germane to the social learning viewpoint which believes that behavior is controlled by the environment. In order for an individual to gain self-control, he must know what aspects of the environment are controlling his behavior, so that he can manipulate them rather than be manipulated by them. Thus, the first step in self-management, is becoming aware, by means of self-monitoring, both of antecedent and initiating stimuli (internal and external), and of consequences. Self-observation can be both a means of gathering data; of understanding the topography of the behavior; a means of defining the problem; and can, in itself be the initiating stimuli for self-directed behavior change, the particular direction of the change being differentially affected by "such variables as the response being monitored, the value the subject assigns to that response, the value the E. assigns to the response, the point in the response sequence where the subject makes his self-monitored response, and the consequences resulting from shifts in self-monitored behavior (either internal or external shifts.)" Gottmann, and McFall, 1971).

Social Learning theory; self-observation; techniques.

*was used in draft 64-60*

Role of the therapist in social learning theory.

Most of the work in social learning theory has focused on techniques (e.g., operant conditioning, counterconditioning, social modeling, behavioral rehearsal, contingency contracts, time outs, etc.) for ameliorating problem areas, and often the focus has been on the natural environment (Tharpe and Wetzell, 1969; Kanfer and Saslow, 1971) <sup>(Wahler and Cormier, 1970)</sup> where the problem behavior occurs. Although this seems to be to a healthy trend in psychotherapy, it has often resulted in social learning theorists paying very little attention to the actual counseling relationship. This is, as we have <sup>seen,</sup> in marked contrast to the Rogerian and Psychoanalytic school, where the emphasis is exclusively on the role of the therapist and the patient-therapist.

A. Lazarus (1971) has noted this lack of focus by behavioral theorists on the counseling relationship, and has said, "relationship variables often play a significant role, and such factors as support, guidance, encouragement, advice, reassurance, clarification constitute a substantial portion of therapeutic activity." (Lazarus, 1971, p. 371) Lazarus continues by saying, "if, as I believe, empathy and compassion can be taught or deliberately conditioned, it should be an integral part of behavior therapy training." This view is echoed by S. Jourard, in a chapter entitled, "I-Thou relationships versus manipulation in counseling and psychotherapy." (1964) Jourard believes that there is a danger that behavioral counselors will use techniques from operant conditioning to manipulate the clients; e.g., turning their head away when the client says the wrong thing. He, like Lazarus, calls for empathy and compassion in the counseling relationship.

Given the above considerations, it is now important to turn to the question of what the counselor can do to facilitate the client's ability to increase self-awareness.

a) Verbal behavior. Ferster (1972) points out that in both behavioral

Social Learning Theory: role of the therapist; (con't)

and psychodynamic psychotherapy, the therapist persistently reinforces client's behavior which describes behavior. In this way the therapist generates in the patient a repertoire of self-observation or awareness. <sup>Footnote this</sup> (A question arises, however, as to whether in fact the client learns to describe his own conduct, with some instruction from the therapist, or whether he is merely emitting behavior reinforced by the attention and differential reactivity of the therapist. (Ferster, 1972)) <sup>also been</sup> Reinforcement has/used to increase the accuracy of self-observation at a pre-delinquent home for boys in Lawrence, Kansas (Fixen? 1972) Besides using reinforcement, the counselor can also probe. In the example of latent behavior cited on page 56., the therapist can ask, "Where do you think XXXX is this week?" This probe makes the group become aware of XXX and forces them to deal with his absence, and, in this way the therapist makes the group become aware when they are evading the task of self-analysis.

A third verbal technique which the therapist can use to increase the client's awareness is analysis of transference--when there is a mismatch between the therapist's actions and what the client attributes to the therapist. Transference is often neglected in social learning theory, yet it is <sup>by behaviorists</sup> assumed/that the reason a client comes to therapy is because he has a history of reinforcement and behavior inappropriate to the environment. Therefore, this past social learning history is probably also inappropriate for his interaction with the therapist.

Another verbal technique is that of reflection\*. This technique is the favorite of Rogerian therapists. The therapist reflects back to the client what the client has just said, but strips the content of its affect. In this manner the client can see himself--his confusions, ambivalences, attitudes, perceptions accurately expressed by another, but stripped away of their complications

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\* Letting a person work through supposedly taboo subjects is a type of desensitization of anxiety provoking material (e.g., in Rogerian, Psychoanalytic theory). By discussing the subjects repeatedly in the safety of the therapeutic situation, the client gradually learns he can express and face these feelings with no negative consequences. Mischel,

Social Learning Theory; role of therapist (con't)

of emotion. This allows the client to see himself objectively." (Rogers, 1951)

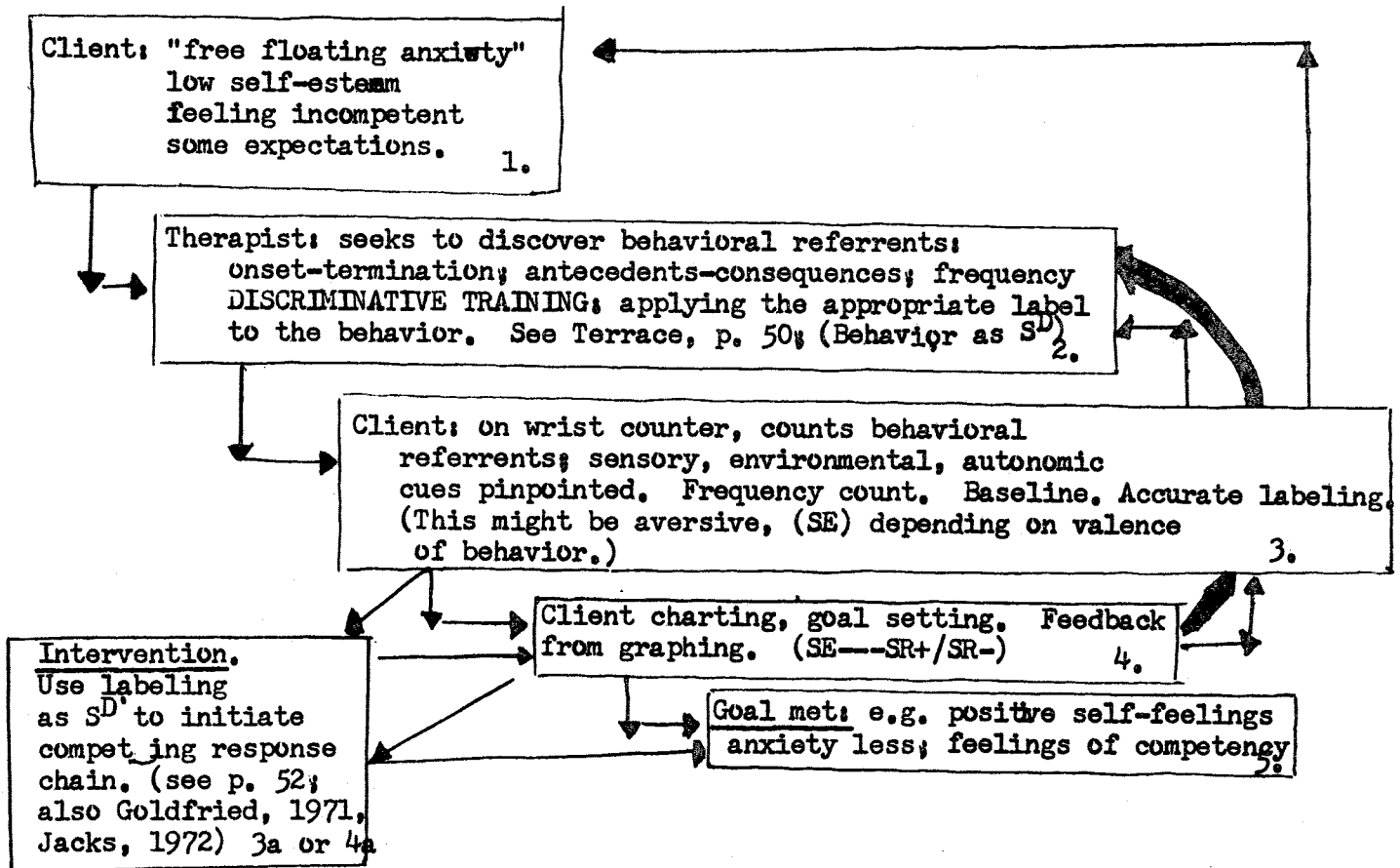
A final verbal technique is that of confrontation. This technique can be combined with video tape. For example, K. Gergen, in "Self-theory and the process of self-observation," suggests the use of video tape as a means to confront the client with himself. The client could first respond to, and label his behaviors. Then the therapist could point out behaviors the client didn't label, point out the positive qualities and behaviors. Gergen points out that we all have certain ways of categorizing ourselves. Some have utility, others do not. He talks about the use of confrontation in modifying self-esteem. The therapist merely points out to the client that the client's categories are inaccurate, so that anxiousness comes to be seen as "realistically fearful"; pliable as "socially facilitative." This method is much like the use of "constructive alternativism" advocated by G. Kelly (1955).

Thus, through the verbal behavior of reflecting, probing, confronting, reinforcing the therapist can help increase and make more accurate the self-observation of the client.

Use of charting, wrist counters. In the appendix of this section is a series of charts which have been used with clients in a variety of settings. Charts one and two have been used by this author both in teaching a class (see pp. 62-63) and in marriage counseling. George Bach (1971) has developed a fight elements and a fight effect profile for use by intimates in self-observing their aggressive quarrels. (charts three and four). By use of these charts, the client can see specifically what he is to self-observe. He can determine when it occurs, its antecedents and consequences (chart one), its frequency (chart two) and his subjective reactions (charts three and four). Other devices that might be helpful are a golf wrist counter, or golf clicker, which can be pushed each time the behavior in question occurs.



Clinical



As we have seen from the research literature, (pp. 59-63), self-observation is often more than an isolated variable by which the problem is defined. Rather, as can be seen from Kanfer's model (p. 58) self-observation is part of a dynamic model, and is interconnected with self-evaluation and self-reinforcement. In the above model, self-observation is seen both as a means of defining the problem (2,3) and as an intervention strategy (3,4). Often the very act of self-observation (2,3,4,) is sufficient for therapeutic cure(5). There are times, however, when self-observation, though necessary,

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\*In a non-clinical setting; e.g., classroom; (see next section on Zen Buddhism and self-management class), teaching teachers, the analysis would be much the same, except for the following changes: #2 becomes #1. E. is the initiator. Further, there is an intervening variable of S's reaction,—his desire to self-observe.

is not sufficient for cure (3a, 4a). We now turn to possible ways in which self-observation can be used as a discriminating stimuli to initiate a competing behavioral response: the area of behavioral self-management.

Summary: The role of the behavioral therapist has been largely ignored in the literature. The therapist does have an important role, however. \* Lazarus, Jourard suggest important qualities the therapist should have: compassion, empathy. Ferster points out some of the ways the therapist can increase the client's self-awareness: analysis of transference, probing, confronting, reflecting, reinforcing. Video tape is sometimes useful in increasing the client's self-observation, as is cognitive re-labeling. Charting, wrist counters make it easier for the client to be specific and accurate about what he is self-observing. Self-observation can serve any one or all of the following functions:

- 1). Method of defining the problem.
  - 1.1 Recognizing antecedent or initiating stimuli
  - 1.2. Recognizing consequences maintaining the behavior
  - 1.3 Recognizing topography: frequency and occurrence of target behavior.
2. Intervention strategy: reactive effect
  - 2.1 leads dynamically to self-evaluation and self-consequation
  - 2.2 Wrist counter can become reinforcing in itself (Homme, 1971)
3. Labeling of  $S^D$  can become  $S^D$  for competing behavioral response chain. \*\*

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\*Addendum: Kanfer, 1972, points out the importance of contract in client-therapist relationships. He says that verbal operants (statements of intention) and behavioral execution are often different. The therapist, he says, should refrain from rewarding performance promises lest "he support empty verbalizations." However, Kanfer also believes that the therapist must use a large amount of social (alpha) control initially in order to help the client gain control over his own actions and choices (beta control.)

\*\*Addendum two: Ferster (1972) points out that the techniques of behavioral psychotherapy often include elements of self-awareness and insight in them. For example, desensitization teaches the patient how to self-observe his own anxiousness. And, in token economy in schools, the token makes the child's behavior more visible to the teacher as well as to the child itself. Thus, the teacher becomes more observant and reactive to other aspects of the child. For the child, Ferster says, the "token amplified the product of his conduct so that he can observe his own progress and hence be reinforced by it."

Social Learning Theory: Self-management.

We saw in the last chapter that self-observation is not necessarily an isolated phenomenon, but is often intimately connected with self-evaluation and self-reinforcement. For example, the paradigm of p. 52 shows a person feeling anxious, and labeling that anxiety. Once he has accurately labeled the anxiety, he makes a self-evaluation. Self-evaluation, in Kanfer's words, is "a discrimination or judgment about the adequacy of his performance or action relatively to subjective held standards or comparison criteria." (Kanfer, 1972). This self-evaluation can become a discriminative stimuli for positive self reinforcement,\* or, if the comparison is unfavorable, (within the limits of the individual's social learning history and current situational factors), for presentation of aversive stimuli.\* In Kanfer's closed loop model (p. 58) the antecedents of beta control lie in the discrepancy between self-observation and criterion of self-evaluation which the individual has set for himself. The problem arises, however, when the individual (refer to p. 52 flow chart) goes through steps 1, 4, 5a: (labeling the response, self-evaluation, and self-consequation: I am anxious; I do not want to be anxious; I am incompetent because I cannot control my anxiety), but then, because of a behavior deficit, does not know how to calm himself. Then, the SR can become an  $S^D$ ' to increase physiological arousal (see 8. in p. 52), and the individual becomes even more anxious.

In a class this writer is giving at Stanford, "Zen Buddhism and Self-  
\*\*  
Management," students took a concurrent baseline on several different behaviors,

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\*For explanation of these terms, see p. 71: table and flow chart of self-management. (adapted from Thoresen and Mahoney, 1972)

\*\*see appendix 1, p. 5 for copy of the chart on which the baseline was kept.

Social Learning Theory: Self-Management; (con't)

one of which was the number of times they felt anxious during the day. After a week, one of the students wrote the following: What good does it do me to know how many times and when and why I get anxious? Especially when it is occurring, if I focus on it, I just get tenser and tenser.

*This is not  
anywhere  
70 both  
74*

This is a crucial question, and one which was raised at the start of this paper under "Self-awareness: curse." What good does it do to have awareness if the awareness just makes you tenser and feel more incompetent and helpless?

It is to this question: what to do with the awareness when the awareness itself is insufficient for cure, that we now turn.

As has been shown, when the antecedent or initiating stimuli are known (e.g., cigarette smoking--<sup>cigarette</sup>) one can avoid the/machines and thereby alter the eliciting cues of the external environment.\* In the case of anxiety, Goldfried (1971) has used anxiety--a girl's nervousness-- as a discriminative stimulus to initiate an incompatible response chain. He had the girl imagine the fear-arousing situation, and maintain that situation in her imagination for up to twenty seconds. He then taught her how to relax. Thus, whenever she became aware of her nervous feelings she used them as a discriminative cue for self-relaxation. R. Jacks (1972) has used this approach to help people overcome their fear of heights: the tenseness and fear become the cue for self-relaxation. In the Zen Class mentioned above, this author taught the skills of meditation--both formal and informal; and had the class meditate informally whenever they felt themselves anxious. (See appendix<sup>1,</sup> chart 6)

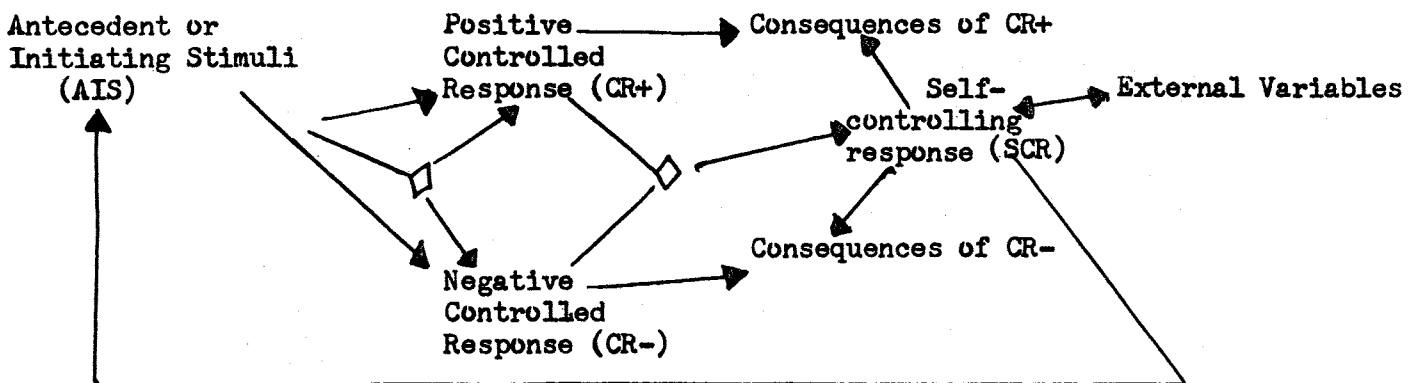
Thoresen and Mahoney (1972) have developed a systems model of self-control which is useful as a framework in which to understand the above cases, and as a theoretical framework in which to understand all self-management cases:

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\*Or, as Stuart (1967, 1971) has shown, you can bring the behavior (in this case eating) under stimulus control of the environment, eating only at certain times in a certain place, under certain conditions.

1. Self-observation
2. Positive Self-Reward--consumption of freely available reinforcers only after performance of a specific response--CR+
3. Negative Self-Reward--avoidance or escape from a freely avoidable aversive stimulus only after performance of a specific response.
4. Positive Self-Punishment: removal of a freely available reinforcer after the performance of a specific response (CR-)
5. Negative self-punishment: the presentation of a freely avoidable aversive stimulus after the performance of a specific response
6. Self-Regulated stimulus exposure (presentatin, alteration, or elimination of cues presumed to be relevant to the modification of a CR (self-instruction, environmental programming, and certain forms of autonomic self-control)
7. Restraint: reduction, postponement, or non-consumption of freely available reinforcers (to get bigger gratification later)
8. Endurance: execution of optionally avoidable responses whose immediate consequences are aversive (e.g., vaccination)

Systems Model of Self-Control



SCR can take the following forms:

1. Environmental programming (before CR occurs)
  - 1.1 AIS modification (eliminate or manipulate)
  - 1.2 Pre-programming of CR consequences
2. Individual programming (after CR occurs)
  - 2.1 Self-administration of CR consequences

◇ refers to a conscious decision

Premack (1971) has said that in long standing habit patterns the AIS may be either non-existent or unspecified (e.g., smokers light up without awareness of antecedent cues)

Social Learning Theory; Self-Management; (con't)

Thoresen and Mahoney (1972) discuss both accelerative and decelerative self-control. The former is when the pre-treatment consequence gradient is unpleasant (e.g., physical exercise); the latter, decelerative self-control, is when there are pleasant, immediate effects, but aversive delayed consequences (e.g., over eating, alcoholism). There are two assumptions upon which the technology of self-management rests: 1) that such a technology is in fact possible, by bringing the body of technology from operant conditioning to bear on the general area of self-management. 2) the frequency with which behaviors occur depends on their consequences and it doesn't matter who arranges the consequences. (Holle, 1971) The second of these is especially important because it means the individual is both the client and the therapist. Jean Paul Sartre, in the Words, tells of a dream in which a person was riding along a train without a ticket. The person knew he belonged on the train, that it was the right train, but he wasn't exactly sure where the train was going. The conductor came up to him and demanded, "Where are you going?" to which the passenger replied that he didn't know for sure. The conductor then asked for the ticket, to which the passenger replied, "I don't have any." Without going into the existential philosophy underlying this scene, suffice it to say that the train is life, and that Sartre is both the passenger who doesn't have the ticket and the conductor demanding the ticket. In self-management, the individual is both the guardian ticket taker and the person who is accountable; the therapist and the client.

Skinner (1953) discussed self-control in terms of environmental manipulation to reduce the probability of the undesirable behavior;

the organism may make the punished response less probable by altering the variables of which it is a function. Any behavior which succeeds in doing this will automatically be reinforced. We call such behavior self-control. (Skinner, 1953, p. 230)

The controlled response is the behavior the individual wants to change. The

Social Learning Theory: self-management (con't)

controlling response may manipulate any of the variables of which the controlled response is a function. Skinner lists eight different ways an individual can gain better self-control: from physical restraint (e.g., clasping hands over mouth to prevent laughter, jam hands into pocket to prevent nail biting) to operant conditioning (e.g., self-administered positive reinforcement). Most of his examples deal primarily with the process by which a controlled response is reduced in frequency or is inhibited. In the above example, nail biting is the controlled response, and jamming hands into the pocket the controlling response (i.e., an incompatible response to nail biting).

When Skinner spoke of environment he meant the external environment. Thus, when Goldiamond (1965) stated that behavior<sup>(B)</sup> is a function of the environmental variables<sup>(x)</sup>:

$$B=f(x)$$

he was referring to the external environment. Goldiamond's paradigm for self-management ("Application of behavior therapy to one's self") involved two parts: a) functional analysis of behavior (cf. section on self-observation) b) alteration of specific environmental variables which control one's behavior.

*In dissertation  
pp 75-76*

As we saw on pp. 54-56, however, the concept of "environment" has expanded in the last seven years to include the covert, internal environment, and behavior has come to include thoughts, feelings, and images. Homme (1971) and Cautela (1971) discuss three assumptions involved with the use of coverants in self-management:

- 1) All responses obey the same laws of behavior psychology. Therefore, it will be assumed that the same laws of behavior

\*Skinner points out that positive self-reinforcement "presupposes that the individual has it in his power to obtain the reinforcement but does not do so until a particular response has been emitted.

Social Learning Theory: self-management: coverants (con't)

- 1) (con't) control the occurrence of behaviors such as thinking and imaging as those that control the frequency of, say, playing a slot machine. (Homme, 1971, 4-2)
- 2) Stimuli presented in the imagination have similar functional relationships to covert and overt behavior as do stimuli presented externally (Cautela, 1971)
- 3) Stimuli, both aversive and reinforcing, can be used to modify behavior in a manner similar to externally applied aversive and reinforcing stimuli. (Cautela, 1971, p. 111)

Since Homme's article first appeared, there has been a great deal of literature attempting to understand the correlation between covert events and observable behavior. Cautela (1967, 1971) has discussed the use of covert sensitization as a technique for modifying maladaptive approach behavior such as alcoholism (cf. Ashem and Donner, 1968)\*; sexual behavior (cf. Davison, 1966, 1968; Barlow, Agras, and Leitenberg, 1969\*\*), and obesity. Cautela also discusses the use of covert desensitization in order to modify maladaptive avoidance responses; and shows that covert reinforcement, both positive and negative can be used to modify avoidance behavior or to modify maladaptive approach behavior.

Ferster has also used imagery to modify operants. He discusses the use of Ultimate Aversive Consequences (UAC) in which the individual (e.g., with a problem behavior of smoking) imagines the future--lung rotting, Doctors talking over his decayed body--every time he begins to light a cigarette. The person thereby learns to modify his behavior by <sup>covertly</sup> bringing <sup>aversive</sup> future consequences to the onset of his present maladaptive activity.

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\*Of particular interest in the Ashem and Donner study is the fact that they presented the conditioned stimuli, then the unconditioned stimuli for one set of S's; with the other set they did backward classical conditioning; UCS/CS; they found that with humans it didn't make any difference in which order they were presented.

\*\*In Barlow et al., they told S's that during the second phase of treatment covert sensitization was going to make them more aroused. S's expectations had no significant effect on treatment outcome. (Cautela, 1971, p. 119)



Social Learning Theory: self-management: covert control (cont)

Mischel (1971) has shown that not concentrating on an object aids the individual in delay of gratification. In his experiment S had a pretzel in front of him which he was told not to eat. When the S was told to concentrate on the pretzel, its shape, texture, smell, he was not able to delay eating it as long as when S was told to think of the pretzel as a small piece of wood, or to not think of it at all (and was given a competing object on which to concentrate).

Homme's Coverant Control Therapy is based on the Premack principle (1965). Premack stated that any high probability behavior will reinforce any lower probability behavior upon which it is made contingent. Homme believes that the Premack Principle can be used to modify not only self-concept, but also happiness thoughts, self-mastery statements. He states that "the increase in frequency of thinking self-confidence thoughts displaces the thoughts about defeat because the confidence thoughts are incompatible with them." (Homme, 1971, 4-20).

Mahoney has modified Homme's coverant control paradigm (1970) and applied this new model to teaching a client how to self-manage his covert behavior. In this case (1971) the client self-administered self-punishment every time <sup>he</sup> emitted a negative self-thought. Further, before he smoked a cigarette (a high probability behavior) he emitted a positive self-thought written on the cigarette package. Soon the client was emitting spontaneous self-thoughts and the number of negative self-thoughts dropped to 0.\*

The rationale of the Premack Principle has been questioned, however, by Hannum (1972). In his study teachers put stimulus cues in conspicuous places involving high probability behaviors (e.g., by a clock). He suggests that the stimulus cue was the discriminative stimulus which cued the positive self-thought

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\*For a further discussion of Homme's Coverant control therapy and its subsequent modification by Mahoney, see the appendix: Use of Coverants and Meditation in Self-Management: two case studies; Directions and implications for further research

and not the effect of the Premack principle. He says this because the positive self-thought occurred after the clock was seen, and not before.

Johnson has discussed two cases using Homme's Coverant control therapy. (Johnson, 1971). In the first study coverants were increased in order to increase the probability of an operant: John practiced talking to his girl friend covertly (behavioral rehearsal), to increase the probability that he would be able to overtly talk to her about their relationship. As Homme pointed out (1965) coverting the behavior is a successive approximation to the overt act. In the second study, Homme's model was enlarged to include increasing coverants via operants. The High probability behavior was urination, before which Jim would read from a 3x5 card about a positive thing in his life: increased interaction with males, improved grades, increased dating.

In the second case above (Johnson, 1971) the individual was administering self-reinforcement (positive self-evaluation). Research literature shows that positive self-evaluation can serve to maintain behavior in the absence of external sources of evaluation and reinforcement (Johnson, 1970; Johnson and Martin, 1971; Martson and Kanfer, 1963).

These studies would tend to verify Homme's hypothesis that the technology of self-management can be applied to internal events. "Thinking is behavior, and behavior is a natural event. As such it can be manipulated just as other natural events are" (Homme, 1971, 4-3).

This has been verified in an experimental analog<sup>us</sup> by Mahoney, Thoresen, Danaher (1972). They showed that covert thoughts could be modified by operant conditioning.

Thoresen (1971) has discussed a direction for research and counseling' based on the use of internal response categories and techniques. After the behavior has been observed, recorded, analyzed (discussed in last section), there are several techniques available to help reduce internal stress:

Self-management: reducing internal stress: techniques; (con't)

- 1) Instrumental conditioning of autonomic responses (Miller, 1971; DiCara, 1971; Shapiro, 1969; Budzynski, 1970)
- 2) Operant Control of EEG alpha rhythm (Kamiya, 1968)
- 3) Symbolic counterconditioning (Wolpe, 1969); see also Geisenger, 1968, thought stopping via counter conditioning
- 4) Covert self-reinforcement and self-punishment (Cautela, 1967, 1971)
- 5) Hypnotic suggestion (Evans and Gordon, 1971)
- 6) Imaginal aversive contingency (Davison, 1968) (Ferster, 1965)
- 7) Cognitive Focusing (Kanfer and Goldfood, 1965); (Mischel and Ebbesen, 1971)
- 8) Self-relaxation (after Jacobson, 1938)

There are other techniques, such as Yoga, meditation, autogenic training, These will be discussed extensively in the following section; Zen Buddhism.

Besides the work on covert control discussed above, there has been a great deal of research dealing with other areas of self-management. Bandura (1971) has discussed the use of vicarious and self-reinforcement; Kolb and Boyatzis (1970) have discussed the relation between goal setting and self-directed behavior change; Stuart (1967, 1971) has discussed implications of self-management for treatment of obesity; and Mahoney, Moura, Wade, (1972) have investigated the relative efficacy of different self-management treatments; and Homme (1970) has discussed the use of self-management in the classroom.

It is obvious that there are many clinical advantages to self-management. Cautela (1970) points out that when the client leaves therapy he is instructed how to self-manage his own behavior so that he will no longer be dependent upon the therapist. Kanfer (1972) points out the importance of self-control in our rapidly changing society:

As western man is now exposed to many diverse environments, greater attention must be given to the conditions that permit a person to develop criteria for his own conduct that generalize across varied settings...a behavioral view suggests that, if at least some individual consistency is required for adaptive living, then the increased variability in situations will require more emphasis on and training in the individual's development of self-generated motivations and standards and means for maintaining such consistency across situations.

Summary.

In this section self-control was defined in terms of decelerative and accelerative. The assumptions involved in behavioral self-control, the implications and advantages of self-management were discussed. A systems model of self-control was presented, and the literature of covert control was reviewed. In response to the question, what to do when self-observation is insufficient, several means of reducing internal stress were stated.

Research Literature.

The pioneering <sup>work</sup> of Eysenck (1952,) and Levitt (1957) on research in psychotherapy can be considered to be the cornerstone on which behavioral psychotherapy rests. <sup>For</sup> Behavioral psychotherapy, as we have seen, (Rachman, 1970; Wolpe, 1971) does not reject other theories because of theoretical disagreements, but because of lack of proof of effectiveness of treatment.

Regarding the <sup>issue</sup> of symptom substitution, Grossberg (1964) reviewed the symptom substitution literature and concluded that "Therapy directed at eliminating maladaptive behavior is successful and results are stable. Psychotherapists have stressed hypothetical dangers of only curing the symptoms, while ignoring the very real dangers of the harm that is done by not curing them" (Grossberg, 1964) <sup>the effects of</sup> The work of Gordon Paul (1966) regarding/insight versus desensitization in reducing anxiety is germane here. Paul found that on measures of self-report, behavioral observation, and physiological measurement desensitization was the most effective treatment. (Note footnote \*\*, p. 68, however, for Ferster's discussion of the role of self-awareness in desensitization). Bandura and Walters (1963) cured individuals of snake phobias through modeling and guided practice. This work, too, supports the behavioral theory of disease, for in Freudain theory a snake is a phallic symbol, and fear of snakes are a symptom of the underlying etiology.

pp 78-126 Now in  
Zen section (9/10/16)

**Section Six:**  
**Self-Objectification**

Self-Objectification: The goal of Self-Awareness.

a) Historical footnote.

William James, in Psychology, the Briefer Course, posited the self as known and the self as knower. He spent a great deal of time discussing the self as known: the material me, the social me, the spiritual me; he discussed the rivalry and conflict among the different me's; the idea of self-appreciation; and he posited the famous James' law:

$$\text{self-esteem} = \frac{\text{success}}{\text{pretensions}}$$

To increase self-esteem, one either had to increase the successes or lower the pretensions. James spent very little time, however, talking about the self as knower. He merely said, "The thoughts themselves are the thinkers." (James, 1890, p. 49). This was the same problem that Descartes was wrestling with in terms of his cogito. Descartes claimed that because he could think, and, by the process of thinking, doubt everything but the act of thinking itself, he existed. "I think, therefore I am." Sartre, in Being and Nothingness, rejects the Cartesian cogito. Sartre says that the consciousness which says I am is not the same as the consciousness which thinks. In other words, the Cartesian cogito is the second step of the process: I am aware that I think, therefore, I am. Sartre posits a pre-reflective cogito as primary consciousness. Thus, whereas Descartes was trying to prove the existence of an I (an ego-consciousness), Sartre is stating that consciousness determines the state, and the state determines the ego. Ego ( a homunculus) is not the actor, but rather is defined as primary consciousness making an object of itself: "The flux of consciousness constituting itself as the unity of itself." Sartre, 1971, p. 100) There is no being behind the appearance. Its essence is an appearing which<sup>is</sup> no longer opposed to being. The existentialists, therefore, look at what a man does; his actions determine who he is: existence precedes essence.

Existentialists believe that the ego is formed as a result of a man's actions and

Historical footnote: origin of consciousness (con't)

his subsequent reflection upon those actions. The ego does not determine the actions. The response of a person serves not to express the personality, but to form the personality which does not yet exist. As the phenomenological psychologist Bert Kaplan said (1968, p. 130), "The positing of the self is the self."

"Man first of all exists, encounters himself, surges up in the world, and defines himself afterwards. If man as the existentialists' see him is not definable, it is because to begin with he is nothing. He will not be anything until later, and then he will be what he makes of himself; thus, there is no human nature, man simply is." (Sartre, 1965, p. 28)

Therefore, what man chooses to become is important. The concept of intentionality, Vorstellung, posited by Franz Brentano in 1874, was borrowed by Husserl with the following meaning: the presenting of something which they themselves are not. Husserl expanded the concept of intentionality to include the noetic act of constituting the subject of itself. In other words, what you say about yourself has an effect in terms of who you become. (Cmp. Albert Ellis, 1963, Mahoney, 1970). Both behaviorists and existentialists reject specific motivational and dynamic concepts, they reject historical analysis, and deal with the here and now. Labels do not define a person, his actions do.

The behavioral view, as we have seen, believes that man becomes aware (gains consciousness) <sup>only when</sup> his verbal community points out to him that of which he should be aware. Consciousness is socially conditioned. / This I think, therefore I am...conditioned. is also the view of the symbolic interactionist tradition that begins with Charles Horton Cooley in 1916. Cooley enlarged on the view of James' social self, saying that the social self was entirely determined by the <sup>human</sup> environment. He called this the reflected, or looking glass self. (Cooley, 1916). G. H. Mead in "The Genesis of Self and Social Control" says that self-consciousness arises because the individual finds himself taking the attitude of others who are

Origins of consciousness, (con't)

involved in his conduct. In this way, the individual becomes an object to himself. Mead says that we are in possession of ourselves just so far as we can and do take the attitudes of others towards ourselves and respond to those attitudes. We appear as selves in our conduct in so far as we ourselves take the attitude that others take towards us. (Mead, p. 59). Ralph Turner has elaborated the development of self-consciousness into a three part process of role-taking, involving 1) the other's attitude viewed from the self's viewpoint; 2) from the other's view point; 3) from a third parties.

The anthropologist A.I. Hallowell discusses the influence of the culture on the formation of self concept. He points out that "the individual's self image and his interpretation of his own experience cannot be divorced from the concept that is characteristic of his society." (Hallowell, 1951, p. 76). The culture plays a role in building up and reinforcing self-awareness in the individual through development of certain basic orientations (e.g., self-orientation, object orientation, motivational orientation, normative orientation). Of particular importance, Hallowell notes, is the function of language. As Boas (1911) pointed out, language separates the self from the person spoken to; a psycho-social function, a linguistic means of self-other orientation. Sapir-Whorf have pointed out that very seldom does an experience come into awareness for which there is not a word in the culture's language.

As we have already seen, the psychoanalytic school deals primarily with how to increase self-awareness by overcoming the patient's resistance. There is almost no mention in Freud, however, of where self-awareness originates. In On Narcissism Freud talks about the ego's attitude towards the self, and to the fluctuating cathexis bestowed upon this self in labile states of self-esteem. Freud also talks of the role of the superego in self-observation; self-evaluation; and the resulting self-approval or self-criticism. This superego is developed



Origins of consciousness: (con't)

both from the repression of hostile and sexual wishes during the phallic stage (Freud, 1905) and from genetic transmission (Freud, New Introductory Lectures, #31). Therefore, consciousness of self is both innate a (genetically transmitted) and conditioned by the environment.

Sullivan places much more emphasis on the interpersonal, environmental aspects in the development of self-consciousness. In The Interpersonal Theory of Psychiatry, Sullivan discusses the self-system: the good me, the bad me, and the not me. These self-observations and self-evaluations were based on the significant other in the child's life. For Sullivan, however, the self-system is not a thing, a region, an ego, but a dynamism. (Sullivan, 1968, p. 174) It comes into being and has as its goal the securing of necessary satisfactions without incurring much anxiety. Thus, consciousness of the environment, of significant others, is important for survival.

The Neo-Freudian who has probably done the most work on identity and development of self-awareness is Erik Erikson. Erikson modified Freud's psychosexual stages of development into psychosocial stages. The emphasis, as with the behaviorists and symbolic interactionists, is on the environment and the significant others in the child's life during the psychosocial stages. Erikson defines ego identity as the actually attained but forever to be revised sense of self within the social reality.

Summary\*. There seems to be a convergence of several different schools of thought in placing the emphasis for the origin's of man's consciousness on the

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\*In 1952 Lashley called for an attempt to understand the phenomena of consciousness with respect to neural activity. French (1957) found that the reticular activating system (RAS) awakens the brain to consciousness and keeps it alert, directs traffic of messages in the nervous system, monitors stimuli beating upon the senses. The lower end of the reticular formation inhibits signal input and shuts out external stimuli. Pribram (1970a) suggests that consciousness is caused by the biological trick of replicating its essential structure in different form. At this point, however, consciousness (physiology of) is in an almost totally unknown state. We await the further research of D. Hubbard et al. most anxiously.

Origins of Consciousness (con't)

environment and social interaction. Sullivan and Erikson make the concept of self-awareness much more dependent on interpersonal interaction than did Freud. James' knower becomes more social, and is defined by the symbolic interactionists as a looking glass self. This view is in accord with the behavioralist Skinner and the anthropologist Hallowell. These approaches represent a functional view towards self-awareness. A structural view of self-awareness deals with the nature and form of the central nervous system.  
(the neurosciences)  
Research in this area/is at a very primitive stage (cf. Hebb, 1958; Pribram, 1968, 1970, 1970a; Eccles, Ito, et al., 1968; Luria, 1970)

As Jesus said

Let them come to me, and do not hinder them; for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it. (Luke 18: 16-17)

The question we have been asking is how to become like a small child. Some thinkers, Franz Alexander (1946); Maupin, (1962); and T. Lesh (1970) have characterized the Buddhist idea of seeing into one's own nature (Satori) as "regression in the service of the ego." (Maupin, 1962). The psychoanalyst Franz Alexander said the following: "The end goal of Buddhist absorption is an attempt at psychological and physical regression to the condition of intra-uterine life (the alibidinous conditions of nirvana)." (Alexander, 1946, p. 948)\*

Alexander, Maupin, Lesh view Satori as Kierkegaard's Johannes viewed Cordelia: the man of reflection tries to become like a small child, lose his self-awareness, and regress to the time when he wasn't self-aware. However, as Kierkegaard showed, man can't become child-like by age regression. Rather, Kierkegaard said that man must use his reflection to see the limits and inefficiency of reflection. The religious man, the poet, according to Kierkegaard, is the man who has faced the anguish and torments of the limits of his intellect, who has faced the existential abyss and who has gone through it. Kierkegaard's Knight of faith was the man who could make the double movement: he could both see the absurdity of existence, reflect on his place within that absurd universe, and, at the same time, he could live fully and completely within life. The Knight of Faith does not talk to you about existence, he lives it. Having become completely self-aware, having pointed out the weaknesses and limits of the intellect, the Knight of faith can then become the simple, child-like poet who lived life on the other side of thinking: the spontaneity of the child within the maturity of the adult.

The Zen Koan, the reason of unreason, serves the same purpose. Man has to use

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\*Just as a point of interest, Alexander also states that "from our present psycho-analytic knowledge it is clear that buddhistic self-absorption is a libidinal, narcissistic turning of the urge for knowing inward, a sort of artificial schizophrenia with complete withdrawal of libidinal interest from the outside world. (Ibid.) ((I would be interested how Alexander would "cure" Buddha.))"

his mind to point out the limits of his mind. (See Koan, p. 96; Mondos, pp. 97-98). As the Maitri Upanishad says, (6.34) "The mind alone is the cause of bondage and liberty for men."

Man has to increase his self-awareness and self-consciousness in order to act simply and spontaneously like a small child. He has to see his watching self become increasingly detached from his living self until "one day the I confronts its detached self for a moment like YOU...and then it takes possession of itself and henceforth enters into relations in full consciousness." (Martin Buber, I-Thou, 1970, p. 80).

Thus, Lao-tse says that man, to regain his original nature of child-like innocence, must "unlearn knowledge," or, in psychodynamic terms, "regress in the service of the ego." Confucius and Socrates say no, on the contrary, man must use his intellect and reason to learn more knowledge, for therein lies understanding. Kierkegaard and Zen Buddhists say, Yes, Lao-tse you are right, knowledge interferes with wisdom; and Yes, Confucius and Socrates, you are right, man must use his intellect and reason to learn more knowledge. However, they say that knowledge is only useful to point out the limits of knowledge; knowledge cannot give wisdom or understanding, it can only show the limits and absurdity of itself.

The highest goal of self-awareness, what we have called self-objectification with absolute subjectivity, occurs when the individual is exceedingly aware of himself (his detached self watching his living self) at the same time that he is and fully/completely in the moment. This is Kierkegaard's double movement. This is the Zen Buddhist <sup>Master who</sup> ~~monk~~, when asked by the monk about the secret of Zen, shouting KWAT and hitting the monk with a stick.

3. Ability to act assertively, to see inaction in action. (see pp. 89-90).

Man must know both how to wait, and to act. His actions, however, should be with the calmness and equanimity of inaction. Mao-tse tung has written some poetry involving action; in which he tries to <sup>restore</sup> balance to the traditional Eastern doctrine of Lao-tse and others, who stress the importance of inaction:

A hundred boats struggling...  
All creatures fight for freedom  
under the frosty sky. (Changsha, Autumn, 1925)

High in the gorges a rock dam will  
rise,  
Cutting off Wu mountains cloud  
and rain.  
A still lake will climb in the tall gorges.  
(Mao-tse tung)

Mao stresses the importance of struggle. He sees swimming as an exercise of struggling with nature; man trains his will and courage when he swims upstream against the river. Man must know both how to act, and to not act. He should not act only in order to prove himself. However, he should never be afraid to act.

Hammachek, in Encounters with the Self (1971, p. 249) tells an anonymous story:

The master of the art of living draws no distinction between work and play, labor and leisure, mind/body, education/recreation; he simply pursues his vision of excellence through whatever he is doing and leaves others to determine whether he is working or playing.

~~4. Ability to turn off awareness of the environment. (cf. studies of Anandi, Chinna, and Singh, 1961, p. 123). This is an especially important quality to have, given the noisier, urban, crowded, faster pace of life that people are now living. This would involve the ability to turn concentration inwards, the ability to use visual imagery. (see, for example, Victor Frankl, Man's Search for Meaning, and the method by which Frankl survived in a concentration camp.)~~

Section Eight: Appendix

- 1) Implications for education
- 2) Free will and determinism
- 3) Charts, graphs for self-observation
  - a) For marriage counseling;  
parent child-interaction pp. 153-154
  - b) For fighting between  
intimates.....pp. 155-156
  - c) For class Zen Buddhism and  
Self-Management.....pp. 157-163

Before discussing the implications of the preceding discussion (the healthy person) for education, it is first important to turn to the question:

--Socialization to What?--

is present  
what/the/purpose of education is in this society, and what<sup>is</sup>/in fact  
now occurring in educational institutions.

Bruce Biddle, in the Realities of Teaching (1971) points out that "less than one half of one percent of classroom time was spent on matters that dealt with feelings and interpersonal relationships." (Biddle, 1971, p. 42). Flanders has called the classroom an affectional desert; Biddle calls it an emotional desert. In terms of classroom participation, the teacher is the principle actor in the classroom 84% of the time (59% of the time as emitter; 25% of the time as target). The classroom is characterized by "quietness, orderly behavior, waiting, teacher dominance." (p. 96). Biddle says regarding socialization, "If the class is a society in miniature, what has happened to democracy?" Biddle suggests that a distinction should be made between education and training; the former to teach how to be more humane, to teach morality as a reflection of choice; the latter to teach and train people for specialized functions. Obviously, a different teacher tactic would be employed depending upon the task: education or training.

Ned Flanders, using interactionist analysis to look at the problem of teacher domination, found the following:

1. Teachers talk more than all pupils combined from kindergarden to graduate school.

(con't on next page)

2. Percentage of teachers' talk that reacts to or makes use of an idea expressed by a student never rises beyond 9%.
3. On the average, more than 2/3 of all teacher questions are concerned with narrow lines of interrogation which stimulate an expected response.

Dreeben, in What is learned in the Schools, discusses the role of schooling in terms of its contribution to the learning of norms. The first norm learned in school is independence, self-reliance, individual accountability. Dreeben points out that what in class is called "cheating" is often morally acceptable and even commendable in other situations (e.g. helping a friend in distress) (p. 64). Students are asked to work alone on projects, sharing information is suspect, and yet under different circumstances, one could rightfully expect the help of others. The second norm of the schools is ACHIEVEMENT: mastery over environment (over others?); competition with a standard of excellence; seeking grades; some will pass, others will fail. Failure requires acknowledgment that the premise of achievement is a legitimate principle by which to govern one's actions. (p. 72) The final two norms are what he calls: UNIVERSALISM-SPECIFICITY: In Universalism, people are treated according to a category (e.g., in large institution, people labeled, categorized, status, tracking); the person learns to acknowledge the right of others to treat him as a category; Specificity involves limiting oneself to displaying a small portion of personality in an organizational setting.

Dreeben points out that each of these norms has both a potentially healthy and a potentially dangerous aspect. For example, Universalism-specificity, may allow the individual to adapt to a variety of social situations in which only a part of himself is invested; on the other hand, it may cause the individual to feel a sense of personal alienation and isolation from human relationships. Likewise, achievement can cause a sense of mastery and accomplishment in the individual, or a sense of incompetence and ineffectiveness.



Implications for education.

Several possible uses of self-observation have already been discussed in the text. For example, the use of self-observation by teachers to understand note, and reinforce appropriate student behaviors (See Hendricks, p. 53); <sup>(see also p. 140)</sup> (Ferster, p. 68) the use of self-observation as means of teaching students about themselves (Shapiro, pp. 62-63; 69-70). Socrates and Confucius (pp. 7-8) stressed the importance of self-awareness, and Rogers and Homme <sup>(p. 139)</sup> (p. 44) make suggestions for implementation in the classroom. <sup>90;</sup> (See also, pp. 117-118 for Zen view of education.)

Ornstein (1971) has suggested the use of physiological attention feedback: <sup>\*</sup> a computer that would tell students when they are in the proper state to read. When they are not, it would take away the reading material. The concept of education could also be expanded, so that students would be taught about their internal states: how to relax, to alter the heart's activity, the muscles, the brain waves at will. Student<sup>s</sup> could also learn how to shut down awareness at will, and to just sit. (see p. 88)

George Leonard, in a statement to the joint committee (House and Senate) on the master plan for education, said, "The most exciting event in human history may not be when we meet an intelligent being from another world--another planet-- but when, for the first time, we really meet ourselves, see ourselves, know ourselves." (Leonard, Sept, 1967)

This ability to discover is a quality which means, on the part of the teacher, allowing the student to search for himself, giving him the "freedom to learn," to discover his own meaning and goals. This means that the student should be allowed to cross "disciplinary" boundaries; to inquire into that which he feels is germane to himself. Education should involve a simultaneous discovery and confrontation with the self, with values previously held, with the question of death and the meaning of existence.

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\*Kamiya (in Barber, 1970) has said that physiological feedback studies raise the possibility of using "technology to reach the most profoundly, non-technological, humanistic end: self-exploration."

Implications for education; (con't)

Further, as Thoresen has pointed out (1971) education <sup>should</sup> involve both the intellectual and emotional aspects of the person. As we have seen from Biddle's study, this is not the case <sup>in practice.</sup> G. Brown (1971) and F. Shafiqel. (1971) have discussed techniques such as role playing, gesture, which can be used in the classroom, and thereby bring about a confluence of mind and body.

Finally, <sup>regarding</sup> the teacher, G. Brown believes that the "would-be-teacher" should know why he wants to be a leader; what's in it for me; feelings of power, sense of control over others, the need to be helpful, need to sacrifice yourself for others. (G. Brown, 1971) \*

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\*The importance of self-awareness for the counselor or therapist has already been discussed: Psychodynamic analyst: pp. 20-21; Client Centered: p. 32; Zen Buddhist: pp. 117-118

Free will and determinism (Again!?!); Motivation reconsidered.

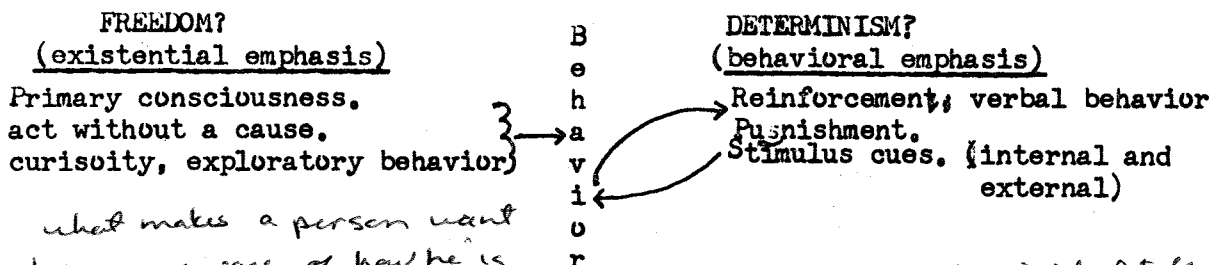
Dostoevsky, in Notes from the Underground, has the underground man discuss the question of free will versus determinism. The underground man says that if a man is told how to act, he acts contrarywise just to prove that he is free. But, if it were noted beforehand that he would intentionally act differently to prove his free will, and that, therefore, his life was in fact determined, the man would become insane just to prove his point.

As we have seen from the preceding discussion (Origins of consciousness), the existentialists believe that man has a primary consciousness, and that this consciousness acts without a cause. Pribram (1966, p. 6) has made the same point when he says that receptors are spontaneously active even in the absence of stimulation from the environment. Studies by Hebb, 1958; White, 1959; and Berlyne, 1966) suggest a curiosity drive, an exploratory drive in man which makes man want to question and understand at the expense of comfort and tension reduction.

On the other hand, we have seen from the behavioral research that man is to a great extent the product of his environmental contingencies, both reinforcement and stimulus. The work of Asch (1955) shows that man is strongly influenced by peer pressure, and our school systems seem to attest to the fact that the curiosity drive can be conditioned out of the individual (extinguished).

*Choice: unstructured, not always clear cut - confusing*

Therefore, it appears that man is both a product of his environment and of his central nervous system.



*Questions: what makes a person want to become aware of how he is shaped - eg awareness only comes at abyss, when traditional Pt breaks down*

The question which the behaviorists ask the existentialists is whether or not, once the act of primary consciousness is performed, the environment doesn't have an effect on whether or/it will be performed again. The question the

existentialists emphasize is man's free choice. Doesn't man have the freedom to choose which environmental variables he wants to be affected by? Man is what he chooses to be.

Behavioral counselors like Krumboltz (Krumboltz and McHargue, 1972) have responded by saying that "freedom and dignity can be obtained without belief in autonomous man," (p. 8) for freedom is increased if there is an ability to choose from a larger number of alternative courses of actions. This means a) having more accurate knowledge of the consequences of alternative response patterns; b) learn more skills necessary for achieving objectives; and c) diminish anxieties which restrict participation in the alternatives he has chosen.

Man, therefore, to be free, needs to have knowledge of the internal and external factors in the environment which are controlling him. Freedom involves manipulating your external and internal environment in such a way as to maximize individual choice. This, as we have seen, requires self-awareness, both of external variables (e.g., peer pressure--Asch, 1955) and internal variables (e.g., studies of Schacter and Singer, 1962; and Mahoney (1971) with covert verbal statements and self-esteem.)

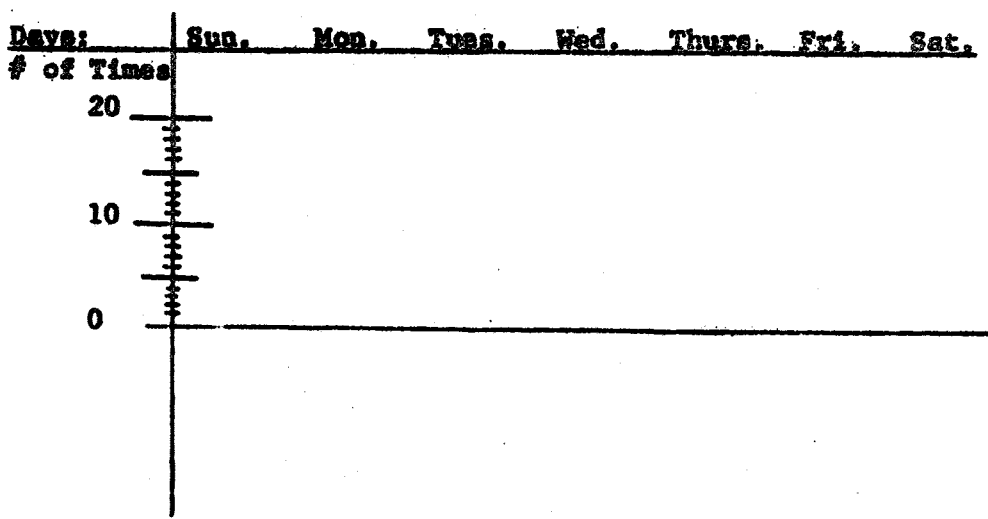
In terms of motivation, therefore, man is motivated by internal cues (biochemical, covert verbal statements) and external cues (verbal instruction, smell of food); by internal reinforcement (covert images, statements; drive reduction) and by external reinforcement (social praise, money). The emphasis of psychodynamic behaviorists on tension reduction--man is motivated by needs of hunger, thirst, warmth--seems both necessary and insufficient. Behavioral view of motivation (Hollnagel, 1971), which is based on the reinforcing contingencies, also seems necessary but insufficient. Maslow has categorized motivations into two types: deficit and growth motivation. Deficit motivation

includes such things as 1) physiological needs; 2) safety needs; 3) love and belongingness needs. These are analagous to Dollard and Miller's primary drives, and their satisfaction serves as a reinforcement by reducing tension. Maslow, however, also posits esteem needs (4) and finally, 5) self-actualizing needs; the needs of the organism to become what it has the potential to become. (Maslow, 1954, 1968) Allport has discussed (5) in terms of functional autonomy of motives. (Allport, 1955).

Therefore, man is motivated both by need to reduce tension, and by a curiosity or exploratory motive which not only does not reduce tension, but may even increase tension and anxiety in the organism. (cf. Murray)

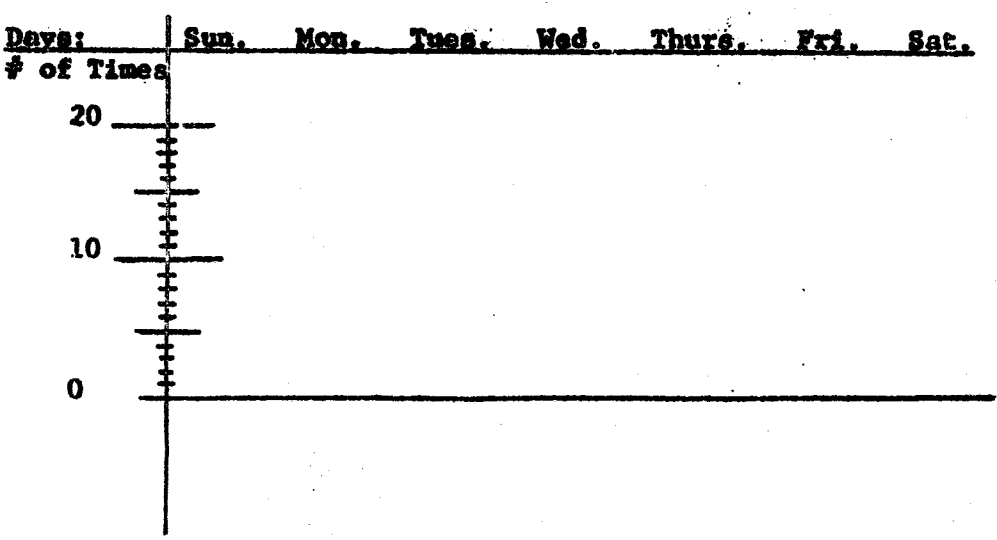
Your name \_\_\_\_\_ Date \_\_\_\_\_

Behavior to be recorded \_\_\_\_\_  
(e.g., number of nice things I say and do towards a member of your family this week) *times when I feel centered, relaxed*



Name \_\_\_\_\_ Date \_\_\_\_\_

Behavior to be recorded \_\_\_\_\_  
(e.g., number of critical things I say and do towards a member of your family this week) *times when I feel anxious off center tense*



NOTE: A wrist counter or little golf counter is an easy and inconspicuous way to record this data and saves the problem of having to remember of having to have a piece of paper lying around.



From G. Bach, The Intimate Enemy.

**Ways of Scoring a Fight: (suggested criteria)**

**Reality of the issue:** how authentic are the reasons for the fight; is the fight issue the real reason for the fight, or are there other, unspoken reasons.

**Injury:** how fair was the fight; were there any below the belt punches.

**Involvement:** were both fighters involved.

**Responsibility:** does the partner take responsibility for his feelings, or does he hide his feelings with lines like (Dr. Bach says, I....or your mother says....)

**Humor:** is the laughter tension-releasing; or is it sarcastic ridicule.

**Expression:** is the partner open and leveling; or is he hidden and camouflaged in his expressions and feelings during the fight.

**Communication:** are both partners communicating; are they asking each other for feedback and clarification.

**Directness:** to what degree is the aggression focused on the here and now opponent and his current actions--with no references to older or irrelevant situations.

**Specificity:** do comments refer to specific actions, feelings, or attitudes of the partner, to directly observable behavior; or are comments labels, generalizations, "analyzing" the partner as belonging to a large category or pattern.

**THE FIGHT ELEMENTS PROFILE**

	Reality	Injury	Involvement	Responsibility	Humor	Express	Comm.	Dir.	Spec.
	authentic, realistic	fair, above belt	active/ reciprocal	owning up	laugh with relief	open	clear feedback	direct focus	
+									
0									
-									
	inert	dirty, below belt	passive, one way	anonymous/ group	ridicule laugh at	hidden	no feedback	dis-placed focus	gen. anal-ysis

+ positions represent good or bonding styles of aggression  
 - represent poor or alienating styles of aggression  
 0 indicates styles rated as neutral, irrelevant, or unobservable



**Fight Elements Profile (contd.)**

- Partners may:
1. independently assign ratings to each other and themselves
  2. collaborate in determining the ratings
  3. ask a reasonably objective observer to rate them
  4. both work together with an objective outsider

The fight elements records the PROCESS of the fight: bonding vs. alienating. Below is a suggested FIGHT EFFECTS PROFILE:

Hurt	Hurt Decreased +	-0-	Hurt Increased -
information	new		old (redundant)
positional movement (is the fight issue closer to being solved)	ground gained		ground lost
fear (do you feel more or less afraid of your partner)	decreased		increased
trust (do you trust your partner more or less)	increased		decreased
revenge	forgiven		stimulated
reparation (offerings of forgiveness, apologies, etc.)	active		none
centricity (does your partner hold you more or less central to his heart and private world)	more central		less central
self-esteem (how do you feel about yourself after the fight)	more self- value		less self- value
catharsis	released		inhibited
cohesion-affection (do you feel closer or more distant as result of fight)	closer		more distant

DATE OF VISIT: APRIL 7, APR 13, APR 17, APR 23, MAY 7

APR 7

APR 13

APR 17

APR 23

MAY 7

① Feeling down to myself

② ~~Number of positive things I say to myself.~~

③ Catching myself relating to only part of a person

④ Number of times catch myself not monitoring\* (~~assessments~~)

⑤ Number of positive things I see in nature

⑥ Acting creatively

⑦ weight (once daily)

⑧ Feeling angry (~~assessments~~)

⑨ ~~Feeling self-control.~~ <sup>confidence</sup>

⑩ Feeling ambidextrous (use counter)

⑪ (self-choice)?

Jan 12/10  
Jan 13/10  
Jan 17/10  
Jan 23/10  
May 7/10

EXPLANATION SHEET

\*Definition of terms

- A. FEELING DOWN ON MYSELF: (feelings of low self-esteem, lack of self-confidence):  
 examples: I know I can't possibly pass that exam.  
 It's too hard to get up the courage to ask her out  
 I'm not nearly as capable as the other students here at Stanford
- A'. POSITIVE THINGS SAID TO SELF ABOUT SELF: e.g. boy I'm smart, a good lover, willful, etc.
- B. CATCHING MYSELF RELATING TO ONLY PART OF A PERSON: (this does not include times when you pass strangers on campus, but it does include the following times:
  - a) when you are talking to someone while thinking about someone or something else: e.g. talking to your roommate while thinking about the exam you have to take the next day
  - b) when you say hello, how are you to someone without thinking, or without meaning it
  - c) when you treat a person with whom you are interacting not as a person, but as a role: e.g. The person who fills your car with gas as the gas station attendant; the waitress as someone who scoops out ice cream; the teacher as teacher
- C. NUMBER OF TIMES CATCH MYSELF NOT SELF-MONITORING: times when you become aware of yourself as not being aware of yourself: e.g. when you catch yourself humming a tune that you didn't know you were humming; daydreaming, etc. not LIVING IN THE MOMENT
- D. NUMBER OF POSITIVE THINGS I SEE IN NATURE: when you come across something you find exciting in nature, note it
- E. ACTING CREATIVELY: you define creativity. Each time you feel it, note it
- F. Weight: once a day (preferably at the same time each day) note your weight and mark it down
- G. FEELING ANGRY: mark down the number of times you feel angry each day. What was the cause; what was the result? (see below for further explanation)
- H. FEELING ANXIOUS, TENSE: number of times each time you feel tense, frustrated, anxious. Write down what you believe to be the cause of the anxiety? What are the consequences? This included such things as the following:
  - a) when you feel yourself out of control and confused about the day; afraid
  - b) when you become confused about your career plans, your goals, your values
  - c) when you catch yourself doing two things at once: trying to work on a paper, while you day dream of the beach, etc.
- H'. FEELINGS OF SELF CONTROL: e.g. I'm in control of my life, I'm willful, strong willed,
- I. Monitor an area of your behavior that you believe important to you.

\* \* \* \* \*

For each mark you make on the weekly self-observation page, write down on a separate piece of paper the antecedents (what happened right before, what caused the behavior); what the behavior was; and what the consequences were. For example, if on Monday you catch yourself becoming angry for the first time that day, mark down G1M (G for angry--see key above; 1, for the first time that day; M for Monday). Thus, your paper would look like this:

SYMBOL	ANTECEDENTS	BEHAVIOR	CONSEQUENCES
G1M	roommate humming too loudly while I was trying to study for Greek Exam	Anger	left room and went to library

Explanation sheet (con't)

examples:

SYMBOL	ANTECEDENTS	BEHAVIOR	CONSEQUENCES
D3F	WALKING IN park	saw beautiful yellow flower	sighed deeply
C1M	putting on my shoes	not monitoring; thinking of date last night	wrote down 1 on self-observation sheet under C; stopped tying my shoe and decided to devote all my energies to thinking about last nite's date.
H3Tu A2Tu*	Talked to professor about giving me a recommendation	first, felt he wasn't going to give me a good recommendation  then became confused about what I wanted to do with my life	became sad and depressed  reached my hand for my clicker and clicked it; realized that it was the third time today I've felt depressed about my future.

Please attach your explanation sheets to the appropriate weeks when you hand them in.

NOTE: \*sometimes one act will fall into two categories, as in the last example:  
a) feelings of confusion about the future for the third time Tuesday (H3Tu)  
b) feeling of low self-esteem for the second time on Tuesday (A2Tu)

RECORD THE ACT IN BOTH CATEGORIES.

Also note: the consequences of an act may be nothing more than monitoring it; for example, every time you feel anxious, you should click the little golf counter. That may be one of the consequences, or it may be the only consequence.

SUGGESTIONS FOR SELF choice area of monitoring:

number of times I feel anxious about speaking up in a group

number of competitive feelings I have

number of times I compliment my girl (boy) friend

number of times I get compliments from ~~people~~.....

etc.

EXPLANATION SHEET FOR SELF-OBSERVATION DATA

week of (circle one): April 3, Ap. 10, Ap. 17, Ap. 24, May 1

NOTE: attach additional sheets if necessary

*	*	*	*	*
SYMBOL	ANTECEDENTS	BEHAVIOR	CONSEQUENCES	





EXPLANATION SHEET: for those in workshop number one.

Formal meditation: as we practiced it in the workshop, should be minimum of five minutes a session. If you do it for longer, put how long; if you do it for shorter, again put how long.

Try to do this two times a day.

Informal meditation: as we discussed it in the workshop, Use counter to keep track of how many times you do this each day

use the graph paper I handed out and keep a ~~mm~~ daily graph of how many times you do this: per day, per week

Write down what goes on through your mind as you meditate, any feelings, thoughts, experiences, this should be in the form of a daily journal.

If you do yoga (this is optional), write down how long, and again, the feelings that go through your mind

I would also be interested ~~ix~~ when you write poems, do brush stroke painting please note the days when you do them; also include them in your folder.

Please continue the self-observation in addition to this.



Section Nine:

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Section Ten:

Footnotes

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Addendum to healthy person:

ability to think, use words, labels, concepts. Ability to stop thinking.

1971

W. Mischel, p. 469, ~~pp. 469~~, discusses psychological ecology: he says that if the ~~env~~ environment submits a person to excessive stress, insufficient gratification, confusing and conflicting demands, frustrating routines, it can create havoc in human lives more quickly than any therapy can repair.

If we can begin to determine what are some of the qualities of the healthy person, then we can begin to set up societal norms and social structures that would be health giving. This is not a new ~~idea~~ idea, for example, Yinger (1965), Kanfer and Saslow, 1971, Stewart and Warmath, 1965, Wallace, 1971)

Use of Meditation in Psychotherapy

Kendo (1958)

§ in training counselors (Lesh, 1970)

Kretschmer (1968)

Techniques discussed by Ornstein (1971) Naraya (1971) Shapiro (1972)  
& psychology of by Deikman (1968) Ornstein (1971)

Baudelaire's Poem: in Long Day's Journey: Stay Drunk

→ S.O. - S.C

Zen: S.O. - S.E - S.R

=

Camus' Plague: Self-observation for ability to fight the plague: get a perspective

J's Rev: metacognitive scene:

- a) count images of scene in self in d
- b) count words (e.g. I am with you)
- c) suspended self-observation: unless: just take in sense inputs

d) a journal: use Camus, Tarrou, to self-observe.

Dement: Sleep / Awareness / consciousness