AN ABSTRACT OF THE THESIS OF

J. Janice Welle for the degree of DOCTOR OF PHILOSOPHY

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Title: THE CONCEPT OF THE HELPING RELATIONSHIP IN SCHOOL COUNSELING:
A PHILOSOPHICAL ANALYSIS

Abstract approved: Dr. Forrest J. Gathercoal

Statement of the Problem

There exist ambiguities of meaning in the concept basic to school counseling, "THE HELPING RELATIONSHIP." Clarification of the meanings of this concept is the central problem of the study.

Procedure

The dissertation is written through techniques of analytical philosophy. The author clarifies the meaning of the concept of the helping relationship in school counseling through discovering meanings of ordinary language used throughout the literature. Analytical strategies of such philosophers as Wittgenstein (1968), Austin (1975), and Franena (1965) are employed to interpret a new alternative definition of the concept. Through the use of philosophical dialogue, an alternative definition of the concept evolves. The philosophical dialogue denotes strategies used by philosophers in both historical
and contemporary times: strategies which analyze and criticize current works which lend to the multi-meanings of the concept. Through the clarification processes, the author constructs criteria of the concept, itself.

Conclusions

The dissertation concludes, first, with a proposal for an alternative definition of the helping relationship in school counseling. The definition uses special terminology, involving stipulated definitions, which have been developed at length in the philosophical discussion. Major characteristics of the concept form a triad: enabling, understanding and transcending. Each major characteristic holds specific conditions which provide clarification of the concept. It is through the evolving clarification, as noted in the philosophical dialogue, that an alternative definition develops.

Secondly, some specific philosophical conclusions are drawn from the research and writing. (1) Man is enabled through conditions which include the helper's philosophical beliefs, attitudes, actions and environment. The enabling process is an ongoing process throughout the helping relationship. (2) Man has the capacity to act, and through enabling processes can understand needs and the resolution of them. Understanding has two components: to know ABOUT something and to know HOW TO DO something. (3) Man, through the characteristics of enabling and understanding, can realize the freedom to will
Transcendence. Transcendence is a process when a helpee moves from his/her world-to-come. (4) If the relationship is to be a helpful one, the helper holds a personal philosophy of helping. The triad of major characteristics is an essential part of each helpers personal philosophy. (5) The helper is a teaching agent. Through the helping relationship the teaching agent assists the helpee to understand.

Thirdly, the school counselor as a social scientist holds promise as a future model for school counseling. The challenge is for the school counselor to become a social scientist to provide the helping relationship and its realization by greater populations within the school setting and local community.

Lastly, the writing establishes the philosophical verification of the concept of the helping relationship in school counseling. The dissertation is the first philosophical analysis of the concept written in the English language and provides a philosophical contribution to the field of counseling and guidance.
THE CONCEPT OF THE HELPING RELATIONSHIP IN SCHOOL COUNSELING:
A PHILOSOPHICAL ANALYSIS

by

J. Janice Welle

A THESIS

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THANK YOU to THE DOCTORAL COMMITTEE, for their's is "The Art of Being" as expressed by Wilfred Peterson:

The art of being is the assumption that you may possess this very minute, those qualities of spirit and attitudes of mind that make for radiant living. It is a philosophy of being today, instead of becoming in a tomorrow that never comes. It is beginning today to be the person you want to be. It is enlarging the now by pouring into it intense creative energy. It is immortalizing the present moment that your life may have eternal significance.

It was "enlarging the now by pouring into it intense creative energy" by the doctoral committee which provided the guidance for a doctoral program and a sabbatical leave of study which was radiant. Thank you, Dr. Dale Simmons, for the ongoing encouragement and opportunities to personally share in the study of human values. Thank you, Dr. Mary Jane Wall, for your deep understanding of my academic needs, and providing the freedom to resolve their satisfaction. Thank you, Dr. Leonard Adolf, for being Graduate Representative and giving brief moments of encouragement. Thank you, Dr. Frederick Harris, for your devotion in assisting me through the dark and light hours of writing the dissertation.

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DEDICATION

This dissertation is dedicated to my family, whose harmony was deeply felt throughout this year of leave from family and home. Your love reached across the miles during moments of aloneness. Your devotion is engraved within my heart. Thank you, Don, Dorinda and Douglas for your many "gifts of self."
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## BIBLIOGRAPHY
THE CONCEPT OF THE HELPING RELATIONSHIP IN SCHOOL COUNSELING: A PHILOSOPHICAL ANALYSIS

I. INTRODUCTION

THE HELPING RELATIONSHIP is a basic concept in school counseling. It is evident from the literature, however, that this concept holds a variety of meanings. One need not look far to discover the multi-meanings of the definitions, roles and functions of the helping relationship in school counseling. Many recent studies describing concepts, parameters, and techniques of this concept add to the confusion of the meaning of the helping relationship.

The literature illustrates the dimensions of the helping relationship in the hundreds of works produced through the evolution of education, psychology and counseling. As of June 1976, there were 480 documents pertaining to the helping relationship listed through the retrieval services of the National Institute of Education. These documents mention the helping relationship in their title and speak to the concept educationally. The American Psychological Association, through its information retrieval service, notes to date some 37 documents specifically centering around the psychological implications of the helping relationship. The Institute for Scientific Information, containing the Social Science Citations, reports four works on this concept submitted between 1972 and 1976. Dissertations Abstracts contained forty-one pieces of literature on the helping relationship as of May 1976. Although there are a number of works on the subject, there are no recorded works written in the English language utilizing
the methodology of contemporary Anglo-American philosophical analysis to clarify the meanings of the helping relationship in school counseling.

G.S. Belkin's writing (1975) indicates a confusion and ambiguity surrounding the concepts within counseling and guidance, and psychotherapy. He believes this confusion and ambiguity is borne by knowledge, not ignorance, throughout the historic development of counseling. The helping relationship is common to psychotherapy and counseling, with the confusion presenting itself in the definitions of the concept.

The need for clarification of definitions of the concept can be illustrated through the various approaches to psychotherapy theories. Hamachek (1975) relates that the behavioristic position is an approach to human behavior which stresses the external experience, overt behavior, actions, and reactions. It stresses the stimulus-response psychology since it seeks to understand behavior in general, and seeks to understand teaching and learning more specifically through the studying of human conditions. Reuben Fine (1973) in Current Psychotherapies, suggests that, historically, psychoanalysis has had several meanings. It has been seen as a system of psychology as derived from S. Freud which stresses the role of the unconscious and the dynamic forces in psychic functioning. Second, it has been a form of therapy which uses primarily free association and relies on the analysis of transferences and resistances. Thirdly, it is sometimes used to differentiate the Freudian approach from the later developments within the field of psychoanalysis proper. The Humanistic-
perceptual theory is defined by Hamachek (1975, Chapter One) as:

The view of human behavior that grows out of humanistic-perceptual framework is one that focuses on man, in a social context, who is influenced and guided by the personal meanings he attaches to his experiences. It is a point of view that focuses not so much on man's biological drives, but on his goals; not so much on his past experiences, but on his current circumstances; not so much on 'environmental forces' as such, but on his perception of those forces. Hence, the emphasis is on the SUBJECTIVE qualities of human experience, the personal meaning of an experience to a person, rather than on his objective, observable, measureable responses.

When defining the helping relationship, it is possible to discover a host of definitions. Each definition seemingly is stated in its own jargon, and relays its own particular meanings. The need for clarification of the meaning of the helping relationship can be seen through the diversity of the following definitions. Combs, Avila, and Purkey (1973) suggest that "Effective helping relationships will be a function of the effective use of the helper's self in bringing about fulfillment of his own and society's purposes." Carl Rogers (1962) relates that personality changes and growth come about only when the client perceives and experiences certain psychological climate in the relationship. Rogers (1961, p. 39-40) defines the helping relationship:

My interest in psychotherapy has brought about in me an interest in every kind of helping relationship. By this term I mean a relationship in which at least one of the parties has the intent of promoting the growth, development, maturity, and improved functioning, improved coping with life of the other. The other, in this sense, may be one individual or a group. To put it in another way, a helping relationship might be defined as one in which one of the participants intends that there should come about, in one or both parties, more appreciation of, more expression of, more functional use of the latent inner resources of the individual.
Patterson (1974) describes relationship counseling as the specific treatment for people whose self-actualization is hindered by the lack of or inadequacy of facilitative interpersonal relationships. Shertzer and Stone (1968) define the helping relationship as interacting with another person, contributing in a facilitating, positive way to the individual's improvement. R.W. White (1973, p. 3-12) suggests a definition of the helping relationship through his notion of the "guiding idea."

When two people meet in an office, one of whom defines himself as a counseling psychologist, the other as a person in need of expert help with problems of living, the ensuing conversation takes place under the influence of a guiding idea. In its most general form, this guiding idea is that the client can lead his life better and that the counselor can help him do so. If the client comes with a highly specific complaint, such as being afraid to cross streets, the guiding idea is so obvious as to escape notice.... But the difficulties of living that clients put before their counselors are not often so sharply circumscribed. Sometimes they are broadly encompassing, as when a client announces that he does not know who he is. Whatever procedure the counselor adopts, he can hardly be of service if he has no guiding ideas of his own on the subject of how to live.

These and other definitions of the helping relationship demonstrate confusion of meaning, ambiguity, and the need to clarify meanings of the definition of the concept. Not only are the definitions unclear in their total meaning, but the jargon used within the definitions are not clear. There is a need to explore the meanings of ordinary language used to define the nature of the helping relationship: this is the mission of this dissertation.

Commonalities as well as conflicting notions are apparent throughout these definitions. Some questions which persist are:
"What are the meanings of the helping relationship?" 
"Can such meanings be found through the psychotherapy theories?" 
"Are there any commonalities of this concept which lead us to a clear understanding of the helping relationship?"

There is an urgency among guidance counselors for a clarification and understanding of the relationship between the counselor's basic philosophy and counseling procedures. The need to clarify this as well as the meanings of the helping relationship is illustrated through the current variety of notions, missions, issues, and practices of school counseling. As Robert L. Browning and Herman J. Peters (1971) state: "...we should proceed to clarify and come to decisions about the foundations and goals of counseling."

Blocker (1968) suggests for example, there is an illusion as to whether the helping relationship should be "directive or nondirective." He states that this is one of the oldest issues in counseling. The helping relationship is an illusion because it is not clear in its meaning. According to Blocker, "Counselors above all need to spend less time and energy tilting at the illusional windmills of the past and more time in resolving the elusive but inescapable issues which shape the future." Through contemporary philosophical analysis, clarification of the definitions, roles and functions of the helping relationship in school counseling should be made more specifically available, and hopefully, lead to school counseling being more successfully practiced.

This dissertation is written utilizing contemporary philosophical strategies of analysis for the purpose of clarifying, and thus better
understanding, the meanings of the helping relationship in school counseling. The need for such philosophical research is described by Dugald S. Arbuckle (1975) when he states:

It is my firm belief that the task of the philosopher is not merely to write for other philosophers: that is too safe, too remote from life as it is lived. It is, rather, his task to involve his best efforts in any area of education, of helping relationships, or other areas vital to human welfare whenever he is conversant with the literature and the issues. The rapprochement between philosophy and counseling cannot do other than benefit both. Since most philosophers are not conversant with the issues and the literature of counseling, it falls to the counselors themselves to serve as their own 'physicians,' so to speak, until and if aid is forthcoming from the philosopher. Indeed, the leaders in the field of counseling have done an admirable job in pinning down the basic issues and addressing themselves to their resolution, consonant with present goals. It is now the task of the 'new wave' to pursue an ever more intense study of philosophy and counseling, and to communicate the need for such examination to their students.

This dissertation combines the study of counseling and guidance with the study of philosophical analysis in the task at clarifying a basic concept of school counseling. This work is done with the intention of compatibly combining the areas of study to bring forth vivid clarification of the concept and its many ramifications in the field of school counseling.

**Philosophical Analysis: The Procedure**

Frankena (1965) suggests that it is dangerous to take leaps from one's philosophy into the policies and practices of education without first looking to the meanings of the philosophy. He described the problems which are encountered through not studying first the meanings which the philosophies hold, and then the impact of such meanings.
Through such meanings, we can discover the implications of language which might assist us in understanding the definitions, functions, and concrete conclusions of the philosophies. Through philosophical mapping, which is a kind of logical geography of knowledge, Frankena relates means of philosophically analyzing, step-by-step, the meanings of language and their implications upon theory, policy and practice.

This dissertation is written, then, through a modality of analysis which will assist in surfacing such implications upon theory, policy and practice. Gilbert Ryle (1949) reflects on the purpose of analytic philosophy:

> It is, however, one thing to know how to apply such concepts, quite another to know how to correlate them with one another and with concepts of other sorts. Many people can talk sense with concepts but cannot talk sense about them; they know by practice how to operate with concepts, anyhow inside familiar fields, but they cannot state the logical regulations governing their use. They are like people who know their way about their own parish, but cannot construct or read a map of it, much less a map of the region or continent in which their parish lies.

Wittgenstein (1968) spoke to the purpose of analytical philosophy by suggesting its role in clarifying the meaning of terms and concepts by seeing how they are used. "A term's meaning is its use."

> Philosophers tend to go directly to the concepts which are central to the field of educational theory and practice in their attempt to clarify such concepts. Scheffler (1958) states the aim of analytical philosophy in his book, Philosophy and Education:

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1Cp. Gilbert Ryle's notion of logical geography (1949, p. 7) to Frankena's concept of philosophical mapping.
Philosophy aims explicitly at improving our understanding of education by clarification of conceptual apparatus—the ways in which we formulate our beliefs, arguments, assumptions and judgments concerning such topics as learning and teaching, character and intellect, subject-matter and skill, desirable and appropriate means of schooling.

Analytical philosophy evolved through an expressed need for clarification of ordinary language, and has contributed to the clear understandings of pertinent issues in education. The aim of utilizing philosophical analysis is to provide a clarification of the major characteristics of the concept of the helping relationship in school counseling. Through analysis conditions for the characteristics of the concept will be explored. Criteria will be examined, philosophically, to develop an alternative definition of the helping relationship.

Design of the Study

The dissertation is divided into four chapters. The first chapter provides a brief introduction to the need for the study, recognizing that throughout the evolution of school counseling there has not yet been an overt philosophical analysis of the concept utilizing the techniques of contemporary philosophy for the purpose of clarifying the helping relationship concept.

Chapter II gives the background of school counseling as an applied science of psychology. Historical chronologies of both psychology and counseling are developed to provide an overview of the historical developments which lead to one's understanding of the concept of the helping relationship.
The specific analysis of the fundamental characteristics of the helping relationship in school counseling is presented in Chapter III. A philosophical dialogue explores the nature and the meanings of the major characteristics of implications of the concept. Specific conditions of the helping relationship are analyzed, and related to the nature of "helping."

Chapter IV presents a philosophical mapping of the research of the dissertation. Major philosophical conclusions are presented, and the ramifications of such conclusions to school counseling are explored. A concise, clarified definition of the helping relationship is presented. Lastly, a philosophy of helping is discussed in relation to the conclusions of the study.
II. CHRONOLOGIES

The concept of the helping relationship has evolved throughout the development of psychology and its applied science, counseling. To analyze the concept, is to be aware of the historical processes which have played important parts in the understandings of the concept. This chapter illustrates the major developments throughout history which have influenced the evolution of the concept of the helping relationship. To understand this evolution, one needs to view the historical developments of psychology and counseling to search for meaning within the concept. Historical illustrations, through the presentation of two chronologies, will provide an overview of the events and discoveries which have provided meaning to the concept of the helping relationship in school counseling.

The first chronology is a sequence of the developments of psychology. Within this illustration, these major developments have been categorized to show relative divisions of philosophy and thought as they naturally evolved. The categories are relative, as the names and developments of psychology are interrelated and thus, evolving into possibly one or more categories. The categories chosen are:

1. Classical
2. Early Modern Philosophical Psychology
3. Early Modern Physiological Psychology
4. Early Developments of Experimental Psychology
5. General Modern Behavioral Psychology Approaches
6. General Modern Humanistic Psychology Approaches

As the historical developments shift from one category to another, there appear shifts in the general philosophical understandings of the helping relationship as a concept and its very evolution. The
chronology of the development of psychology begins, now, with the early classical developments.

**Historical Sequence of The Development of Psychology**

**Classical** (380 B.C.-1270 A.D.)

- Father of psychology, Aristotle
- Father of introspection, Augustine
- Father of rational psychology, St. Thomas Aquinas

The individual was seen to possess a "soul" and there was much interest over the relationship of the body to mind and soul. The mind could now be studied scientifically. Man was considered free to take actions and to make choices. "Freedom of Will" carried with it responsibility for one's personal actions. There was not so much emphasis upon a formal helping relationship, but there evolved basic notions of the nature of man which contributed to understanding of the client.

**Early Modern Philosophical Psychology** (1520 - 1775)

- Inductive method introduced, F. Bacon
- Importance of senses in acquiring knowledge, J. Locke
- Father of social psychology, T. Hobbes
- Theory of space perception, G. Berkely
- Differentiation between perception and ideas, D. Hume

A thrust into the social dimensions of the individual in relation to society was brought to focus. There was a separation of rational psychology from the classical era into considerations of the problem of perception and the beginnings of physiological aspects of psychology. Emphasis was upon understanding man and in the development of psychology as a science. In helping the individual, the physiological,
rational conditions of man were considered. Rational and physiological aspects of man are considered important today in the helping relationship.

**Early Modern Physiology Psychology**

(1720 - 1880)

Doctrine of specific energy of nerves, C. Bonnet  
Founded Mesmerism, F. A. Mesmer  
Related psychological processes to the nervous system, P. Cabanis  
Father of phrenology, F. J. Gall  
Investigated color blindness, J. Dalton  
Identified differences between ventral and dorsal spinal nerves, C. Belle  
Developed theory of color vision, H. L. von Helmholtz  
Located the center for motor speech, P. Broca  

Influenced by the field of medicine, early physiological psychology noted the physical and medical aspects of the science of man. Although psychologists alluded to the relationship of the physical, medical and psychic forces of man, the role of chemistry and nutrition added to the helping relationship in psychology.

**Early Developments of Experimental Psychology**

(1780 - 1950)

Father of educational psychology, J. Herbart  
Prepared curve of probability, C. Gauss  
Origin of the Species, C. Darwin  
Founded first journal of psychology (Mind), A. Brain  
Discovered mechanism of heredity, G. Mendel  
First to use questionnaire method: eugenics, F. Galton  
Father of experimental psychology, W. Wundt  
Propounded theory of recapitulation, E. H. Haeckel  
Theory of emotions, C. G. Lange  
Developed morphological indices for identifying potential 'Criminal Types' of personality, C. Lombroso  
Founder of act psychology, F. Brentano  
Related hypnosis to suggestion, H. Berhheim  
Father of child psychology, W. Preyer  
Theory of emotions: habit formation, W. James  
First President of American Psychological Assoc., G. S. Hall  
Father of comparative psychology, G. Romanes
Father of psychology of music, C. Stumph
Authority of conditioned reflex, I. P. Pavlov
Memory of nonsense syllables, H. Ebbinghaus
Concept of trial and error learning, C. L. Morgan
Father of vocational guidance, F. Parsons
Scales of measurement of intelligence, A. Binet
Founded psychoanalysis, S. Freud
Complete act of reflective thinking, J. Dewey
Constructed mental tests, J. McKeen Cattell
Father of applied psychology, H. Munsterberg
Proponent of general-factor theory of intelligence, C. Spearman
First psychologist to use statistical procedures to validate tests of intelligence, C. E. Spearman
Measurement of music aptitude, C. E. Seashore
First American psychologist to translate and use the Binet scales, H. Goddard
Father of structural psychology, Wundt
Founded first psychological clinic, L. Whitmer
Measurement of personality, R. S. Woodworth
Emphasis on the "why" of experience, J. R. Angell

Through experimentation in various areas of psychology the helping relationship finally became a part of the general concern. Through experiments in behavioral and physical psychological notions, an interest grew in learning: how we learn, what stimulates learning, and awareness. Such experimentation led to the concept of the helping of others through a relationship, and later this relationship was realized through a clinical setting. Psychologists realized that man could be helped through many modalities, and that man was capable of being helped. Emphasis was placed upon problem solving during the early developments of experimental psychology.

General Modern Behavioral Psychology Approaches (1875 - Currently)

Emergency theory of emotions-homeostasis, W. Cannon
Method of complete introspection, J. Baird
Theory of transfer of training, C. H. Judd
Proponent of multiple theory of intelligence, E. L. Throdike
Described personality somato-types, W. H. Sheldon
Founded the mental hygiene movement, C. W. Beers
Standardized a revision of the Binet-Simon scale, L. M. Terman
Proponent of behaviorism, J. B. Watson
Father of Gestalt psychology, M. Wertheimer
Constructed inkblot test, H. Rorschach
Investigated hypnosis by experiment, C. Hull
Advocated the principle of contiguity, E. R. Guthrie
Cognitive aspects of the learning process, E. C. Tolman
Factor analysis: seven basic traits, L. L. Thurstone
Defined four body types of personality, E. Kretschmer
Coined the term "projective technique," L. K. Frank
Concerned with motivation and tension, K. Lewin
Constructed Thematic Apperception Test (TAT), H. A. Murray
Developed individual intelligence tests, D. Wechsler
Concept formation in young children, J. Piaget
Factor analysis, J. P. Guilford
Genetic theory of emotions, K. M. B. Bridges
Individuality in personality, G. Allport
Measurement of personality, R. G. Bernreuter
Classical versus instrumental conditioning, B. F. Skinner

Through applying objective methods of study to overt human behavior, psychologists sought an understanding of behavior through the conscious efforts of another individual. Structural and functional aspects of human behavior were the focus. Man's experiences in relation to the environment, were recognized to be of great importance in understanding the science of man. The helping relationship was limited to behavioral and functional means of assisting others, through modification of experiences. Gestalt psychology stressed the wholeness of human personality through the individual's patterned behaviors and awareness. The helping relationship now took into consideration the rational, physiological, social, and behavioral aspects of man in relation to his or her personality.
General Modern Humanistic Psychology Approaches (1880 - Currently)

Founded individual psychology, A. Adler
Established social psychology as a major field of study, W. McDougall
Father of educational psychology in America, E. L. Thorndike
Conducted extensive study of gifted children, L. M. Terman
Nondirective counseling, C. R. Rogers
Summarized nine major theories of learning, E. R. Hilgard
Rational-emotive therapy, A. Ellis
Reality therapy, W. Glasser
Transactional analysis, E. Berne
Eclectic psychotherapy, C. Thorne
Gestalt therapy, F. Perls

Stress was placed on man in relation to the total environment. The socialization of man was studied, and relationships became a most important aspect of psychology. Relationships were studied from (a) one person with another, (b) one person with a group, (c) group with group, (d) person with object, (e) object with object, and (f) self with self. The helping relationship was seen as a means of assisting the individual into the socialization processes within the person's environment.

In summary, the chronology of the historical developments of psychology illustrate the avenues through which we now find meanings of the helping relationship. It was through such a progression that major understandings became evident, and that the concept of helping others evolved.
### Historical Sequence of The Development of Counseling

<table>
<thead>
<tr>
<th>Major Historical Development</th>
<th>Emphasis</th>
</tr>
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<tbody>
<tr>
<td><strong>Tribal Life</strong></td>
<td>Tribal customs and laws dictated one's choices. Emphasis was on individual and group survival. Group activity was a &quot;helping relationship&quot; in terms of mere survival. Assistance was sought and given in aid to persons and groups in relation to survival. Guidance was not known formally, but it existed in the behavioral relationships of tribe members.</td>
</tr>
<tr>
<td><strong>The Greeks</strong> <em>(Sixth Century B.C.)</em></td>
<td>Greek worship-rites were man's way of expressing his or her relationship to God and the world. Man depended upon the deities for help and survival. The Greek usually looked to his or her elders for advice and a helping relationship.</td>
</tr>
<tr>
<td><strong>Plato</strong></td>
<td>Man should be educated and find rightful places in society. Man will advance if talented. The welfare of society should be served by man. The concept of the helping relationship centered around man's ability to help society. The teacher was society's agent performing the guidance and counseling functions. The helping relationship of the teacher was a direct and dictated relationship: telling the individual.</td>
</tr>
<tr>
<td><strong>Sophists</strong></td>
<td>Alternative views to Plato were those of the Sophists. They thought man ought to take care of self-interests, accumulate wealth, power, pleasures. Helping</td>
</tr>
<tr>
<td>Major Historical Development</td>
<td>Emphasis</td>
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<tr>
<td>relationships were based on the individual's own personal profit.</td>
<td></td>
</tr>
<tr>
<td>Early Christians</td>
<td>Christians believed in the laws of one God, and in serving others as well as the state. Christianity stressed a helping relationship of man toward others, in serving God.</td>
</tr>
<tr>
<td>Conservation of Talent</td>
<td>Charlemagne's Plan sought talented minds to rule aristocracy; others were subservient. Man was not equal, personally. The relationship of man to man was based on a class system.</td>
</tr>
<tr>
<td>British Poor Laws of 1601</td>
<td>Because of disease, wars, and violent class differences, man became convinced that life was cruel and that man was destined by a cruel fate. Man's attitudes centered around &quot;helplessness.&quot;</td>
</tr>
<tr>
<td>The Nature of Man, 1600's</td>
<td>Socrates in ancient Greece asked, &quot;What is the nature of man?&quot; John Locke wrote a neutral type of nature for man. This brought divergent philosophies causing philosophical controversy in the helping relationship in counseling.</td>
</tr>
<tr>
<td>Functions of Guidance in The New World</td>
<td>It was traditional that spiritual and moral guidance be provided by family and church. Man considered &quot;good&quot; if he or she conformed to the expectations of the family and church. This religious tradition was established and became the foundations for the helping relationship. Religious views were central to the helping relationship.</td>
</tr>
<tr>
<td>Major Historical Development</td>
<td>Emphasis</td>
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<tr>
<td>Colonial Schools and Guidance</td>
<td>Colonists established education so children could learn to read the Bible. There was no separation of church and state. Concepts of original sin, and free will were stressed. Emphasis was on being a responsible individual. The view stressed the &quot;responsibility&quot; of the client in the helping relationship.</td>
</tr>
<tr>
<td>Role of the School</td>
<td>&quot;Religion in Schools&quot; controversy arose after the first three hundred years of our nations' history. Schools were the bulwark of the middle-class values, and were responsible to teach culture, character training, and general knowledge. Morality was basic to learning and to the helping relationship in schools.</td>
</tr>
<tr>
<td>Influence of the American Frontier</td>
<td>Values of the frontier were rooted in the environment. Man worked hard, and treated others with human respect. Man aided others when aid was needed. Religion was a personal theory, a personal relationship with God. Man made his or her own decisions, and individualism was stressed. The helping relationship was based on respect for the individual.</td>
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<tr>
<td>Formal Guidance</td>
<td>Complications developed in public education which caused a need for guidance in areas which teachers, due to lack of training, time and inclination, could or would not handle. With the influential sequence which history provided, the helping relationship developed more extensively for the school child. Consequently, the helping relationship...</td>
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<tr>
<td>Major Historical Development</td>
<td>Emphasis</td>
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<td>was later realized by the parent and the community.</td>
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### Influencing Factors upon the Development of Formal Guidance in the United States of America

- Coeducation
- Shift from rural to city living
- Advances in transportation, mobility
- Accessibility of education
- Changing concepts of education
- Industrialization and diversification
- Immigration
- Civil War
- Freeing of slaves
- World Wars I & II, Korean Conflict
- International tensions
- Changing international policies
- Depression and recessions
- Sectional differences in attitudes toward education
- Psychological research, testing
- Theoretical formulations by psychologists
- Key writings on mental illness, anxiety
- Mental health movements
- Support for basic research
- Concern for conservation of talent
- Need for technical personnel in Industry
- Federal legislations, G.I. Bills
- Miscellaneous influences

The helping relationship now stressed the mental wellness as well as illness. Personality, anxiety, testing, attitudes, and intelligence were some of the key factors considered in the helping relationship.

### The Vocational Guidance

<table>
<thead>
<tr>
<th>Major Historical Development</th>
<th>Emphasis</th>
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<tr>
<td>the student, knowing the world of work, and matching man with the job. The helping relationship was based on traits with job factors.</td>
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<tr>
<td>Tests and Testing</td>
<td>Development of psychological instruments and techniques to study interests, aptitudes, attitudes, self-concepts were developed. Intelligence tests were in their infancy. Development and use of standardized tests occurred in secondary schools and higher education. Much of the helping relationship centered around &quot;testing and telling.&quot;</td>
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<tr>
<td>Career Guidance</td>
<td>An outgrowth of vocational guidance and the need to prepare students for their life roles was career guidance. It stressed a helping relationship which assisted the individual in such processes as decision making, problem solving, communicating and their relation to life. Career guidance was seemingly a counter force to authoritarianism in the schools, and stressed &quot;individualism.&quot;</td>
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Counseling has evolved progressively with the changing times of societies. Counseling and guidance in the United States has been influenced by such major factors as the respect for the individual, child-centeredness, the social environment, the stress on developing and exercising one's personal talents, and the impact of the mental health movement. The chronology illustrates that school counseling has portrayed these societal influences through its shift in emphasis.
and its activities. Consequently, the concept of the helping relationship in school counseling has changed in functions, and in meaning, throughout its evolution.

From the chronology of psychology, and counseling and guidance it is possible to categorize the various meanings of the helping relationship. The following list is a sampling of key aspects of counseling and guidance which have been found in the chronology. The list illustrates, in general, the multiplicity of meanings which are considered parts of the concept of the helping relationship.

The relationship of body to mind and soul
The individual's relationship to society
The medical model of helping (viewing the person as "sick")
The psychic forces of man
The behavioral model of helping (through modification)
The helping relationship in a clinical setting
Man in relation to the total environment
The socialization processes
Techniques as specific procedures of helping
The development of the person
The nature of man
The concepts of change and growth
The concepts of interest, aptitudes, attitudes and values
The concepts of anxieties
Labeling individuals with psychological deficiencies.
Reviewing this sampling, it is apparent there are many parameters to the concept of the helping relationship. It is now the task of the dissertation to clarify such meanings and to provide a meaningful definition of the concept.

From the chronology of counseling and guidance it is possible to formulate a list of ordinary language which has evolved and holds meaning for the concept of the helping relationship. Such typical language, as used in the literature, provides an overview of the host of meanings comprising the concept. Starting with the beginning of the chronology and progressing through it, the following list illustrates ordinary language used to express the development of the concept.

<table>
<thead>
<tr>
<th>survival</th>
<th>respect</th>
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<tr>
<td>group activity</td>
<td>change</td>
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<tr>
<td>behavioral relationships</td>
<td>growth</td>
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<tr>
<td>help</td>
<td>individualism</td>
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<tr>
<td>advice</td>
<td>testing</td>
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<tr>
<td>talent</td>
<td>world of work</td>
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<tr>
<td>ability</td>
<td>traits</td>
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<tr>
<td>direct relationship</td>
<td>aptitudes</td>
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<tr>
<td>dictated to the individual</td>
<td>anxiety</td>
</tr>
<tr>
<td>self-interests</td>
<td>roles</td>
</tr>
<tr>
<td>serving others</td>
<td>self-concept</td>
</tr>
<tr>
<td>subservient person</td>
<td>interests</td>
</tr>
<tr>
<td>attitudes</td>
<td>decision making</td>
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<tr>
<td>helplessness</td>
<td>problem solving</td>
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</table>
Although the list is limited, it is taken from the historical chronology to report the various interworkings expressed in the concept.

Historically, the field of counseling and guidance has experienced a confusion of many systems which speak to being "the" system. Chapter III will probe into such systems, techniques and ideologies as they lend meaning to the concept of the helping relationship. Confusion and ambiguity are the results of a growing profession which searches for meaning of its basic concepts. Ander Ponzo (1976) expressed the need to develop understandings of the many systems, techniques and theories of counseling:

I have lived through an era of proliferating therapies, each of which asserts that there is a time and place for its system--the various systems vigorously compete for their place in the sun, a time when dogmatic "true believers" deified the leaders of their therapy cults and verbally annihilated the teachings and followers of other gurus.

We are experiencing multiple systems, techniques, theories, and concepts of the helping relationship. The task is now to clarify the meanings. Through clarification, meanings of the processes and products of the helping relationship will find their place in an understanding of the concept.
III. ANALYSIS OF THE NATURE OF 
THE HELPING RELATIONSHIP 
IN SCHOOL COUNSELING 

To understand the strategies of this dissertation is to understand the works of such philosophers as Wittgenstein (1968), Austin (1975), and Frankena (1965). Wittgenstein explored ordinary language in order to show how it misleads us in our thinking. Wittgenstein attempted to help us understand this through the investigation of words in relation to their context. Although Wittgenstein did not offer a new picture to replace the ineffective one, he presented a series of sketches which, when seen together, provide a picture of how things are.

It is through similar strategies that the author demonstrates the clarification of the nature of the concepts in this chapter. Through the development of several sketches, the reader should arrive at a clear understanding of the concept. Chapter III can not offer any final or specific resolution to the discrepancies within the concept, any more than Socrates and Euthyphro could settle upon the definitive meaning of "piety."

Just as Wittgenstein treated the philosophical ailments that arose from misleading pictures of concepts of his times, the sketches within Chapter III will attempt to clarify the major concept of the helping relationship in school counseling. These strategies will illustrate more clearly the philosophical nature of the pictures. Thus, there will be an attempt to demonstrate ambiguity, prevailing misconceptions and even falsehood through examining the use of the
concept, "the helping relationship," in the ordinary language in the literature. The sketches are centered around some of the burning issues of the helping relationship in school counseling. Such issues, deriving from various interpretations, are analyzed in relation to their conceptual disorders.

Since counseling and guidance is applied psychology, the conceptual thinking of the "Counselor" and her "Philosopher" will be illustrated. The conceptual framework which is presented transpires through dialogue. The dialogue of the "Counselor" denotes the typical thinking of counselors as viewed traditionally in schools. The role of the Philosopher, as it was for Plato, will be used to demonstrate vividly the more philosophical nature of the question at hand. As Plato treated the general concepts of the time and sought the more encompassing questions (such as What is the nature of Virtue? and What is Piety?), so will the Philosopher throughout the dialogue be dealing with those fundamental philosophical questions. Such questions do not necessarily pertain to matters of fact, but ask "about" questions.

For example, the Philosopher might ask the fundamental question, "What are the commonalities of the various meanings of the helping relationship?" The Philosopher asks questions about facts or statements which other people have made. This is the role of the Philosopher in the dialogue to follow. The Counselor, representing the "first-order questions," that is, factual statements about the question or issue at hand, discusses the statement of counseling and guidance in school counseling. The Counselor discusses the traditional
counseling viewpoints of the helping relationship, and therefore illustrates many of the pertinent issues within this fundamental concept of school counseling.

Empirical questions are "first-order" questions. The Counselor presents the more matter-of-fact questions, or the specific questions. The Philosopher presents the general questions in the discussions. The Counselor might ask the "first-order" question, "How can I more effectively counsel my clientele?" The Philosopher might ask the "second-order" question, "What is the nature of counseling?" Through a discussion of the second-order or "prior question," the more abstract or general meaning of the "first-order" question is clarified. It was this very strategy which Plato so effectively utilized for the clarification of major questions of his time.

Wittgenstein (1968) used a notion of "criteria." This notion allowed him to explore the middle ground between statements, while striving for philosophical clarity. This allows the Philosopher to analyze a case and to be able to stop just short of being absolute or certain about the conditions provided for a concept. The Philosopher does not end up feeling a need to be absolutely right, nor to have to specify precisely the necessary and sufficient conditions for any proposition to be true and meaningful.

Within the notion of "criteria," for example, it is possible to see the weighted characteristics of a concept that could be called Characteristics 1, 2 and 3. In other words, the parts of the whole concept can be examined. Consequently, a concept can be broken down
into categories, in order to look at the concept through borderline situations and paradoxes. A borderline case would be one in which both the answers "yes" and "no" can be equally correct. An example of a borderline case in school counseling might be the situation of answering the question, "Is the school counselor effective in implementation of school counseling programs and services?" The answer to this question could be both a "yes" and "no." The counselor, for example, might be providing outstanding services through guidance information and counseling appointments offered clients, but may not have developed any guidance programs to serve the needs of the students in the school. This borderline case, then, would need closer examination. The "criteria" of the counselor implemented programs and services could be philosophically analyzed. After analysis, the answers might remain borderline with both a "yes" and a "no." However, the process of analysis might lend clarification to the answer. It is this clarification which is vital to the understanding of the basic concept of the helping relationship in school counseling. Through examining the meaning of borderline, paradoxical cases, one's knowledge can be expanded and one's understanding of basic concepts can be clarified.

Plato, through his Theory of Forms, suggested that concepts become timeless, as well as that they can be defined precisely because they are independent entities. Our world has specific characteristics such as specific trees in the forest, specific fishes in the lakes, and specific birds in the skies which are quantitative characteristics of the world. It is possible to specifically define the kinds of trees
in the forest, whether they be oak trees, pine trees or fir trees. It is not necessary merely to speak of "treeness," for a much clearer definition may be provided. The kinds of fishes in the lakes can be specifically defined through recognizing whether they are trout, catfish, or salmon. One need not merely speak of "fishness." These quantitative characteristics of concepts or categories as mentioned above, might be called "concept objects." The concept objects allow one to explore the general concept through specific notions of the concept. Plato developed the dialogues which brought these two notions of concept and concept objects into play. His discussions presented the general concepts, and the specific concept objects, through role playing of individuals in the discussion. Plato asked for the "timeless" of a general term or concept, allowing the response to come forth in more specific concept objects. It is with this Socratic method, accompanied by the philosophical analytic approach, that the dialogue is developed. There is an interplay of the general and the specific questions: a kind of "disorganizing of those major issues within the major concept of the helping relationship in school counseling. Such disorganizing will assist one in examining the nature of the concept, and in looking at the criteria of the concept. The purpose of this investigation is to expose the ambiguity which results from one's use of "helping relationship" and its cognates, and to illustrate that "helping relationship" cases are many times paradoxical and borderline cases. Through illustrations in the discussions, many facets of the concept itself will become apparent, and will bring forth the many uses of the concept as well as the many
misuses of the concept. Demonstrated will be a kind of philosophical psychology: an amalgamation of the philosophical and the psychological natures of the concept through an evolving relationship. Emphasis will be upon the philosophical and conceptual nature of the question at hand. Through this process the reader may come to interpret the concept differently, and to develop new understandings, like the unfolding of a "puzzlement."

The "puzzlement" is, "What is the nature of the helping relationship in school counseling?" There is ambiguity in this concept. The task of the following dialogue is to assist in the clarification of the concept.
Dialogue: The Nature of the Helping Relationship

Characters: A SCHOOL COUNSELOR
           A PHILOSOPHER

Scene: A discussion is taking place between a Philosopher and a Counselor relative to the nature of the helping relationship. The Counselor speaks to the "first-order" questions, which probe the more specific cases of the question. The Philosopher speaks to the "second-order" questions, dealing with the more philosophical ramifications.

COUNSELOR: I have become quite confused over the notion of school counseling. As I practice counseling, more and more the issues of counseling concern me because they have become so obscure. It is like practicing in a field where "anything goes." Within my school setting there are four counselors, and each one views and practices counseling in an individualistic way. I recognize that each individual perceives uniquely, but it has become confusing to the staff and the students as to "what counseling is" in our school. People in our community question counseling because it has no real image. There is a confusion between what counselors think counseling to be, and what administrators think it to be, and what students and the community think it to be. Let me illustrate what I mean.

One of our counseling priorities in our school happens to be meeting the needs of students. Now, each counselor perceives
this priority differently. One counselor thinks meeting the needs of students is done by taking the individual appointments from students, staff, and parents. This counselor, let us name him "A," usually functions within his office in the counseling center and sees people individually. His conceptual framework of a counseling philosophy stems back to the Freudian psychoanalytical approach to helping individuals. Counselor "B" believes the needs of students can best be met through techniques of behavior modification. This counselor elects to spend her time developing programs with individual students and staff to assist in the changed behaviors of her clients. Counselor "B" functions in her office in the counseling center and visits classrooms for the purposes of observing behaviors of the clients. Then, Counselor "C" is one who functions in and out of the counseling office, in and out of the classrooms doing group sessions, and who has set up a group counseling room where student needs are met through working with others in group counseling. Counselor "C" has a humanistic philosophical approach to counseling, and sees the individual in relation to the social environment. I am Counselor "D," the fourth counselor in our building, and I am confused over my role. I do not take any hard line on the psychotherapy theories of counseling and, instead, try to deal with the needs of students as they come each day. This allows me little time to prepare for classroom work, or to deal with any long-range planning. I find myself doing a lot of crisis counseling. My confusion rests in
the fact that I am questioning whether crisis counseling is making a real difference in the life of the individuals over a long period of time.

It really becomes apparent to me as I describe our counseling situation to you that there are grounds for confusion about our counseling program. No wonder people do not know what we do, or what counseling is in our school. It appears to be a mixture of individual philosophies, individual techniques, and individual priorities.

PHILOSOPHER: It seems that the idea of "What is the nature of counseling?" takes on many meanings according to the individuals who practice counseling. Could we explore this notion of the nature of counseling? Does it not undertake the fundamental question, "What is the nature of the helping relationship?" It is in the very nature of the concept that the confusion must be clarified. You have said that the philosophies, techniques, priorities are elements which are leading to confusion of counseling. These are but a few of the elements which serve as indicators (concept-objects) of the larger concept of the helping relationship. We must discover whether or not these indicators are characteristic of the concept. The confusion centers around the meanings of the concept through clarifying the indicators. You have mentioned that each counselor has an individual idea of what counseling is, or what helping is. Is the following question, then, fundamental?
"What is the nature of the helping relationship in school counseling?"

This becomes the fundamental concept which is basic to school counseling. To know the characteristics of the helping relationship is to know the meanings of the helping relationship.

COUNSELOR: Yes, I think that is correct. The helping relationship is the fundamental concept in counseling. It is confusing, however, to recognize that each of us, as counselors, has fundamentally different perceptions of the helping relationship. How can we avoid the ambiguity and confusion if each of us aims at helping in a different and distinct manner?

PHILOSOPHER: We might explore this confusion through looking at the base of these four conceptual differences of your counseling staff. By looking at the fundamental concept of the helping relationship, we can examine the characteristics of the helping relationship and possibly draw some conclusions about the concept.

COUNSELOR: Are you suggesting that the major issue is "What is the helping relationship?" and not "What is my personal concept of counseling?"

PHILOSOPHER: Yes. It is important to examine the basic notion of the helping relationship. Then, we might be able to view your individual or personal concept of counseling in a better light. The major concept, the helping relationship, is primary. How you employ the concept is secondary. We need to consider the primary question.
COUNSELOR: How do you view the major concept of the helping relationship?

PHILOSOPHER: It is vital to give a preliminary definition of the helping relationship before we can enter into much discussion. Do you have any ideas about definitions of the helping relationship?

**Definitions of "The Helping Relationship"**

COUNSELOR: In their book, *Fundamentals of Counseling*, Shertzer and Stone (1974) list the characteristics of the helping relationship as:

The helping professions engage in activities designed to enable others to understand, to modify or to enrich their behavior so that growth takes place. They are interested in the behavior of people--living, feeling, knowing people--and in their attitudes, motives, ideas, responses, and needs. The helping person thinks not of individuals as "behavior problems: but as people seeking to discover the substance of life in this cosmos, seeking to feel comfortable about themselves and other people and to meet life's demands productively. (Underscoring is author's and not Shertzer and Stone's.)

PHILOSOPHER: Shertzer and Stone (1974) provide a definition which, although it is lengthy and encompasses much language, remains vague to the reader. For example, it does not specifically describe the meaning of "enabling." One does not clearly know what is meant by words as activities, understanding, modifying, enriching, changing, growth, substance of life, and feeling comfortable. These words hold many meanings to the reader and, therefore, should be clarified. For example, the
word "growth" holds many connotations. In the scientific world, life of a plant or animal can be measured by its "growth": its physical changes which seemingly are noticeable through its becoming larger, longer, or perhaps, its coloration. Some chemical changes demonstrate physical splitting of parts into more parts causing "growth." Does the scientific concept of "growth" hold the same meaning within the helping relationship?

Shertzer and Stone (1974) do not provide meaning of the word "enabling." Is it possible that "enabling" means to do something for another so that the person can be activated toward doing something for her- or himself? Could it mean an individual must learn how to act for oneself? Could "enable" mean to give the person permission to experiment on his or her to actually "do" something? The concept of "enabling" is vague.

Is it possible that to help another, is to enable them through modifying and enriching their behavior? Does the notion of "understanding" also include the notions of modifying and enriching? Or do such notions stand alone in concept, such as stated through the phrasing of the written definition? Such questions illustrate a need to probe further into the meaning of the helping relationship.

COUNSELOR: Carl R. Rogers (1961, p. 39-40) provides another definition of the helping relationship which should be explored:

My interest in psychotherapy has brought about in me an interest in every kind of helping relationship. By this term I mean a relationship in which
at least one of the parties has the intent of promoting the growth, development, maturity, improved functioning, improved coping with life of the other. The other, in this sense, may be one individual or a group. To put it in another way, a helping relationship might be defined as one in which one of the participants intends that there should come about, in one or both parties, more appreciation of, more expression of, more functional use of the latent inner resources of the individual. (Underscoring is the author's and not Rogers'.)

PHILOSOPHER: Rogers (1961) initiated the idea that one of the parties has the intent of promoting growth, development, maturity, improved functioning, improved coping with life of the other. If one individual (the helper) hopes for change in the other person, does the word "intent" imply this is, in itself, an initiation of changed responses of that person? If one individual, in the helping relationship, "intends for growth to occur, will it actually occur? Must such "intent" be present by both members of the helping relationship? Is it possible that one individual (the helper) can intend to help the other and, with the reluctance of the person being helped, there is the possibility of growth not occurring?

Rogers (1961) also condenses to one sentence the phrases of "promoting growth," "development," "maturity," "improved functioning," and "improved coping with life of the other." The definition does not provide meaning of these phrases. One question which is obvious is: does growth occur when development takes place? Does growth occur when one matures? When there is improved functioning, is it possible that growth is also
occurring? How does one improve coping with the life of the other without some personal growth? Thus, is it possible that promoting growth is developing, maturing, improving functioning, and coping with the life of the other individual?

COUNSELOR: We might look to another description of the helping relationship given by Alfred Benjamin (1969) in _The Helping Interview_: Enabling acts, so that those who are helped recognize, feel, know, decide, and choose whether to change. In providing a helping relationship, interviewers give of their time, their capacity to understand and listen, their skill, knowledge and interest. In short, those who conduct helping relationships draw upon themselves in ways that facilitate and enable others to live more harmonious and insightfully. (Underscoring is author's and not Benjamin's.)

PHILOSOPHER: Although Benjamin (1969) describes the outcome of "enabling acts," there is no clear understanding of the meaning of the phrase. Are the "enabling acts" in this definition the intention of the helper? Or are "enabling acts" the physical and psychological activities which the helper provides the individual being helped? The term "enabling acts" is vague and needs clarification.

Does Benjamin (1969) describe the notions of "recognize," "feel," "know," "decide," and "choose" as part of a decision-making process within the helping relationship? Is his intent to provide a base for understanding or for decision making or possible for both?

The definition which Benjamin (1969) provides leads us to a
further question: Is it the helper or the helpee which "facilitates" or "enables?" Benjamin does not speak to the "relationship" in the definition. What is the relationship of the helper to the helpee?

COUNSELOR: The definition discussed are general and allow counselors to go their own ways in practicing counseling no matter what the priorities may be. This situation leads to confusion about the meaning of the helping relationship.

PHILOSOPHER: There are some commonalities within these definitions. I wonder if such commonalities might be explored to determine more precisely the meaning of the concept of the helping relationship?

COUNSELOR: It seems the definitions are pertaining to performing or doing. There is a description of such words as: living, activities, enabling, understanding, discovering. These words suggest action. It is vague, however, as to what the words mean. For example, we need to know what kind of performing and/or doing. I am not certain whether "enabling" in the helping relationship is an activity of the helper "A" or the helpee "B." Benjamin speaks about "enabling acts" which allow the helpee "B" to recognize, feel, know, decide, and choose whether to change. Do these "enabling acts" come from "A"? Or, do the "enabling acts" come for "B"? It is possible that they come from both "A" and "B"? Rogers suggests at least one person in the relationship has the intention of assisting the other person. He suggests "A" does provide the "enabling" intention in the relationship.
Shertzer and Stone (1974) speak of the helper "A" engaging in activities designed to "enable" the helpee, "B." The "enabling act" is more specifically related to "B" according to them. Webster's New Collegiate Dictionary (p. 13) provides one definition of the word "enable":

1. To make able; to give one strength or authority sufficient for the purpose. 2. To make practicable or easy; as steam and electricity enable rapid transit.

It is possible the helping relationship provides us with a paradoxical answer to the question of the meaning of "enabling." "A" could provide "enabling" intentions and activities for the helpee, "B" or, "A" might simply hold the intention to allow "B" to become more "able" in meeting specific needs. Paradoxically, the helping relationship might or might not provide the act of overtly "enabling" on the part of the helper, "A."

PHILOSOPHER: It appears another question presents itself, "Does the act of 'enabling' in a helping relationship encompass both overt and covert activities?" In other words, is it possible to "enable" without activity and to intend it for "B"?

COUNSELOR: The definitions speak to both. However, some of the definitions are limited, and speak of intention; others merely include activities.

PHILOSOPHER: If it is possible for "A" to both intentionally and physically assist the helpee "B" through strengthening the helpee's ability to cope, decide, know, develop, enrich, discover so that the helpee can choose to change in behavior,
then it must rest in the capability of "A" to activate the process of "enabling" during the helping relationship. It is possible that both conditions might exist, that "A" might provide the intention and the activities through which "B" is strengthened.

COUNSELOR: Thus, our definition of "enable" relies upon "A."
It seems there is a responsibility which is given "A" to provide the condition for the helping relationship.

The Conditions of Enabling

The literature provokes many notions of conditions for enabling in the helping relationship. Combs (1971) suggests there are some commonalities in the helping relationship, even though the helping relationship may be based on different theory, perceptions, and techniques. He states the commonalities:

...are basically alike in the psychology through which they operate. It seems to us that the crux of the problem of 'helping' lay not in some mysterious special technique. Rather the various helping professions seem really to be expressions of a kind of basic 'good' human interrelationship. That is to say, these professions appear to represent the concentration and crystalization of the best we know about human relationships for the sake of the person or persons to be helped. The helping professions seem to us not different from life experience but select from human experience. Within the limited sample represented by these studies, this thesis is given some support.

Combs suggests it is the human relationship which is essential, and not the external techniques to helping. His study reveals one common condition is for the helper "A" to have a positive view of "B," and a positive belief in the capacity of the human organism to save itself. In other words, the human organism has the capacity to act; and it can
adapt and survive. Another element of the effective helper is that the helpers appear to view themselves as *one with mankind*, sharing a common fate. Poor helpers, on the other hand, have a tendency to view themselves as apart from others, much different from them, and therefore not in commonality with mankind. The effective helper has a positive view of self. Such a view of self is parallel to the elements of self-actualizing personalities as suggested in the literature by Maslow (1971) and Kolberg (1971). From Combs' (1971) study, a condition of helping and enabling is for the helper "A" to have a positive view of the client, of self and of the world.

What does positive view of oneself and others mean? What does it mean to be "one with mankind"? Combs (1971) relates the positive view of self and others centers around five basic areas: (a) his or her subject, (b) what people are like, (c) self-concept, (d) purposes, and (e) approaches to one's task. It is through these five areas that "A" can be described as "enabling" or "non-enabling" in the helping relationship.

Combs (1971) suggests the following conditions summarize the dichotomies of enabling (helping) or non-enabling (hindering) within the concept of the helping relationship.

1. "A" holds positive beliefs about "B," "A" is therefore seen by "B" as being a helper.

1. If "A" holds negative beliefs about "B," "A" is not seen by "B" as being a helper.

2. "A" believes "B" is able, friendly, worthy, internally motivated, dependable, and helpful. These elements become descriptive of enabling in the helping relationship.
2. "A" believes "B" is unable, unfriendly, unworthy, externally motivated, undependable, and hindering. These elements become non-enabling descriptors.


3. "A" perceives her- or himself as inadequate, untrustworthy, unwanted, and unworthy.

4. "A's" purposes are freeing, looks at the larger issues, is self-revealing, involved, process oriented and goal oriented.

4. "A" sees his or her purposes as controlling the client, looking at smaller issues, self-concealing, alienated, and altruistic-narcissistic.

"A" when enabling as a helper, then, approaches tasks through realizing that "A" is oriented to people rather than to things; toward perceptual experiences rather than toward objective data and facts.

Thus, Combs (1971) provides some descriptors of the word enabling. The helper "A" who is enabling provides enabling conditions in the relationship.

Are these conditions of enabling expressed throughout the literature? Can they, in fact, be substantiated in meaning through the works of others?

Carl R. Rogers (1961) wrote of the conditions of the helping relationship:

...Constructive personality growth and change comes about only when the client perceives and experiences a certain psychological climate in the relationship. The conditions which constitute this climate do not consist of knowledge, intellectual training, orientation in some school of
thought, or techniques. They are feelings or attitudes which must be experienced by the counselor and perceived by the client if they are to be effective.

Rogers (1961) suggests, along with Combs (1971), that the conditions of the "enabling" within the relationship consists of feelings or attitudes of "A" which are perceived by "B." He provides the specific conditions:

Those I have singled out as being essential are: a sensitive empathic understanding of the client's feelings and personal meanings; a warm, acceptant prizing of the client; and an unconditionality in this positive regard. (1971)

Rogers (1961) relates that the effective helper is one who is approachable and is secure as a person. Through asking key questions, Rogers (1961) substantiates the conditions of enabling:

Can I be in some way which will be perceived by the other person as trustworthy, as dependable or consistent in some deep sense?

Can I be expressive enough as a person that what I am will be communicated unambiguously?

Can I let myself experience positive attitudes toward this other person--attitudes of warmth, caring, liking, interest, respect?

Can I be strong enough as a person to be separate from the other?

Am I secure enough within myself to permit him his separateness?

Can I let myself enter fully into the world of his feelings and personal meanings and see those as he does?

Can I receive him as he is? Can I communicate this attitude?

Can I act with sufficient sensitivity in the relationship that my behavior will not be perceived as a threat?

Can I free him from the threat of external evaluation?
Can I meet this other individual as a person who is in the process of becoming, or will I be bound by his past and by my past?

When placing these questions into conditions of enabling, some dichotomies formulate:

1. "A" is perceived by "B" as trustworthy, dependable and consistent in some deep sense.

2. "A" is perceived by "B" as untrustworthy, undependable, and inconsistent in some deep sense.

3. "A" is expressive as a person and communicates clearly.

4. "A" is unexpressive as a person and communications are ambiguous.


5. "A" is strong enough to be separate from "B," and allows "B" to be separate.

4. "A" assumes responsibility for "B" and becomes a part of "B," but does not allow "B" to be separate.

5. "A" perceives "B" as becoming in a world-to-come.

5. "A" perceives "B" as being in and bound by the past.

These dichotomies provide extended meaning to the characteristic of "enabling." Through exploring the meanings of "enable" conditions for
the helping relationship can be recognized. These same meanings of "enabling" or effective helping, can be seen in the extensive works of Robert Carkhuff and Bernard G. Berenson (1967). Through research, Carkhuff and Berenson established their "core dimensions" in the facilitative helping relationship. They discovered, in fact, that when these basic aspects (core dimensions) are nonexistent in the relationship, the relationship is not helping, but becomes hindering. With the absence of the core dimensions the helper can and does "retard" the helpee in efforts to achieve a goal. The core dimensions include: empathy, positive regard, genuiness, concreteness, and respect. Carkhuff and Berenson declare sufficient degrees of these core dimensions must be present in the relationship if it is to be "helping." Thereby it is not merely whether "A" possesses these dimensions, but it is a matter of to what degree does "A" possess these dimensions.

The definitions of the helping relationship which were provided earlier in this chapter did not relate these specific meanings of enabling. Through the works of Combs (1971), Rogers (1961), Carkhuff (1967), Berenson (1967), Gazda (1973) and others, it is evident that the "enabling" aspect of the helping relationship is vital. The conditions of enabling lend meaning to the helping relationship; when those conditions are void in the relationship, hindering is possible.

"Enabling" includes the attitudes, beliefs, actions and responses, as well as the psychological climate provided during the helping relationship. "Enabling" in an ongoing aspect of helping. "Enabling"
is the giving of strength to another. It is the sum total of the positive conditions of helping, realized through the beliefs and actions of "A."

**Understanding**

COUNSELOR: In the definition, another word which is used is "understand." The helper "A" enables others to discover, to know, to understand so that changes (growth) can occur. When I assist others through crisis counseling, I am not sure of the long-range effect of my helping upon the client. It seems that clients come back with some of the same needs and same crises from time to time. I guess they do not understand enough to change their behaviors.

PHILOSOPHER: If we are to "understand," are we to "know about understanding"?

COUNSELOR: Yes. I think that would be right. If a person "understands" the needs of "B," then "B" is more apt to choose to change behaviors which do not nurture those needs.

PHILOSOPHER: That is interesting! Let us take some time to examine the meaning of "understanding." There are two basic components to "understanding:" knowing ABOUT something and knowing HOW TO DO something. Let us explore that notion. There is an important difference between the two. One could know HOW TO DO something and also know ABOUT something. One could "know ABOUT something" and not "know HOW TO DO something." Let me explain. "Knowing ABOUT something" is knowing that something
exists and that it has information which tells us about it. For example, a student could know the history of the sport of swimming, the name of outstanding swimmers, the names of basic strokes, and the particular steps to take in swimming safety. However, it is possible this student would not "know HOW TO swim." Therefore, knowing ABOUT and knowing HOW TO DO are not the same. Yet, they are both basic to "understanding." If asked if the student understands swimming, the answer might paradoxically be both "yes" and "no."

COUNSELOR: Is it possible that this same condition might exist in the helping relationship?

PHILOSOPHER: We can find assistance to your question through the work of Gilbert Ryle (1949), The Concept of Mind. Ryle explained a person can actually DO something and not know ABOUT it sufficiently to do it correctly. In the helping relationship, it is possible for "B" to know HOW TO DO something, and at the same time not know enough ABOUT it to fully allow "B" to act appropriately. When you mentioned that you questioned why the counselee kept returning with the same needs which seemingly were not being met, isn't it possible that "B" might not have "understood," and thus was not able to progress into procedures and practices of meeting those needs?

COUNSELOR: I think the answer to your question is paradoxically both a "yes" and a "no." It is possible that "B" may have know ABOUT the needs, but did not know HOW TO provide changes in
meeting the needs. Is it important that both conditions exist for satisfaction?

PHILOSOPHER: Ryle (1949) suggested that both conditions should exist for "understanding." According to Ryle, there needs to be a tendency to act, and a competency of action to fully "understand."

The definitions of the helping relationships, stated earlier in this writing, provide clues. One definition suggested:

. . . enabling acts, so that those who are helped recognize, feel, know, decide, and choose whether to change. (Benjamin, 1969)

Another of the definitions indicated the conditions in these terms:

. . . at least one of the parties has the intent of promoting the growth, development, maturity, improved functioning, improved coping with life of the other. (Rogers, 1961)

The definitions help one to recognize the conditions of knowing ABOUT something as well as knowing HOW TO DO something. Through the descriptions of the process of helping, clues are given which illustrate that the helpee "B" should be allowed the conditions of knowing ABOUT as well as knowing HOW TO DO something.

COUNSELOR: Now that I reflect back to some of my helping sessions, it is obvious that as a helper I did not always provide these conditions for the helpee. To allow "B" to merely know ABOUT the needs at hand may not have been enough to "enable" "B" to "understand," and thereby to make choices. "B" may need to "understand" more specifically ABOUT as well as HOW TO DO
something. "B" needs to develop an "understanding" before being expected to have the tendency to act. In "enabling," the intention and activity influences "B." However, it is important in the helping relationship for "B" to know ABOUT something and HOW TO DO something.

PHILOSOPHER: You have assumed in the past that all knowing, or "understanding," is knowing how to do or knowing about something. When according to Ryle (1949) it is and can be a combination of both.

COUNSELOR: It helps to realize there are components of "enabling" and "understanding." I am better able to distinguish my role as a helper through this realization.

The Conditions of "Understanding"

Although some of the important conditions of the helping relationship have been explored, the conditions which deal with "understanding" should be analyzed.

Rogers (1961), in the six "necessary and sufficient conditions," relates that a client should be in the state of incongruence. He also mentioned the therapist should be "congruent" in the relationship. Rogers provided the definition of "congruent" when using the words "integrated into." In other words, the therapist should be integrated into the relationship, while the client is not necessarily integrated into the relationship. "B" is "noncongruent" in terms of the relationship itself. English and English define congruence as:
Congruent: adj. of two or more objects, or properties of objects, that may coexist in some limited area of totality.

It is through the "congruence," the coexisting conditions of "A" that the incongruence of "B" is better understood. In other words, through the enabling ability of "A" and through "A's" congruence, it is possible that "B" is better able to "know HOW TO DO something" or to "know ABOUT something," or have the "tendency to act." Through attitudes and actions of "A" there is empowered in "B" the opportunity to understand. One of the conditions of "B" having the opportunity to understand is for "A" to possess attitudes and beliefs which are congruent. Through such integration in the relationship, there comes the "tendency to act," on the part of "B." Without congruence the conditions for understanding are not necessarily existent for "B."

One other important condition of the helping relationship which has been repeatedly emphasized in the literature is "empathy."

English and English give the definition of empathy as:

Empathy: n. 1. (T. Lipps) attribution of the feelings or attitudes aroused by its surroundings (actual or depicted) to a natural object or a work of art: e.g., a column seems to brace itself doggedly under too heavy pressure (as man might do). Negative empathy is empathy that takes place against a certain resistance or repugnance. Distg. fr. the so-called pathetic fallacy in literature, where inanimate objects are described figuratively in human terms (the cruel sea) without any implication that the object actually feels like a human. 2. apprehension of the state of mind of another person without feeling (as in sympathy) what the other feels. While the empathic process is primarily intellectual, emotion is not precluded, but it is not the same emotion as that of the person with whom one empathizes. The parent may empathize with the child's puny rage, feeling pity or amusement, whereas in sympathy he would feel rage along with the child. The attitude in empathy is one of acceptance and understanding, or an implicit 'I see how you feel.'
The condition of "empathy" provides a base for understanding. It is a condition which assists in building a climate which provides the opportunity for "B" to develop "understanding." Rogers (1961), Combs (1969), Gazda (1974), Carkhuff and Berenson (1974) speak to the need for "empathy" in the helping relationship as an important condition.

Therefore, two of the conditions of "understanding" are congruence and empathy. Both conditions provide "B" with the opportunity to develop personal "understanding." Both conditions provide the major characteristic (understanding) the possibility of developing within a helping relationship.

Transcending

PHILOSOPHER: I have been wondering about this word "changing." It seems that "change" is a product of the helping relationship. Mention is given in the definitions to improving functioning, more appreciation, modifying, enriching, facilitating, and choosing to change behaviors. There seems to be emphasis upon "change" in the helpee"B." "What is the nature of change?" "What is the meaning of 'change'?"

COUNSELOR: "Changing" has been considered a part of the process of growing. In schools, educators speak about learning, growing, and "changing" as synonymous terms. It is acknowledged that in the definitions of the helping relationship there is an emphasis on "change."
PHILOSOPHER: Do you think that to understand something (how to do it) and to understand about something provides this "change" which is mentioned in the definitions? What is the meaning of "change" in the helping relationship?

COUNSELOR: It seems to be the end result of a helping relationship. Most of us work with "B" to bring about "change." Yes! It is the goal we have established in the helping relationship. We have just discussed how understanding and enabling assist in this process of change.

PHILOSOPHER: Jane Roland Martin (1970) discussed the claim that there is substance to the concepts of "knowing about something" and "knowing how to do something." She proposed that in order for an individual to perform, there must be a "tendency to act." In other words, to "understand" is not sufficient for an individual to do something. It takes a capacity to act, a tendency to act. It seems that one of the assumptions of the definitions of the helping relationship is that the "capacity to act," or "the tendency to act" is unwritten. How does this assumption affect the nature of the helping relationship?

COUNSELOR: We usually assume that "B" can act. It is part of our assumption that the client will act upon his or her needs in order to enhance the client's life.

PHILOSOPHER: Could it also be assumed, then, the helper "B" does not have the "capacity to act" or "the tendency to act"? It seems paradoxical, but could it also be assumed there are
times when "B" has the "capacity and tendency to act" and other times when "B" does not have the "capacity and tendency to act"?

COUNSELOR: This is confusing to me. You see, in our school setting some counselors believe the individual does not have the capacity to decide (or act). Other counselors think "B" has this capacity and tendency to act, and to decide. Depending upon the personal beliefs of the counselor, "B" is seen to either possess this capacity to act, or not to possess the tendency and capacity to act.

PHILOSOPHER: How the helper "A" views the capacity of "B" to change is dependent upon "A's" beliefs of the nature of man. It is through realizing how "A" views "B" that we are able to discuss the question. We need to explore the views of the nature of man in respect to the helping relationship. How do such beliefs affect the nature of the helping relationship?

COUNSELOR: I think it goes back to the psychotherapy concepts which we studied when in counselor training. We probed into our personal beliefs and aligned them with various psychotherapy theories. I can see the differences in beliefs of the nature of man within our counseling staff. It does make a difference in each of our counseling practices of the helping relationship!

PHILOSOPHER: How do the psychotherapy theories view the relationship of the helper to the helpee? Do the theories state that "A" enables conditions for "B"? Does "A" allow "B"
to have any voice in the conditions of the helping relationship? Or does one theory allow "A" to establish the conditions of the relationship, and suggest that "B" consent to the conditions? Does "A" allow "B" to establish mutual conditions of the relationship, and thereby establish conditions for some predictable changes within "B"? There are many variations of this question. There are multiple ways of viewing the conditions of the helping relationship. How are these conditions of the helping relationship meaningful to the relationship?

Let us take the view that "A" established the conditions for "B" without allowing "B" any choice in the conditions of the helping relationship. This example can be seen in the helping relationship in the psychotherapy school of behaviorism. Freedom of choice, is viewed as an illusion: it is merely something which people think they possess. B. F. Skinner (1971) relates that the approach of behaviorism relies on the external conditions and experiences of the human being. Thus, he develops what becomes a "stimulus-response" view of man. The helping relationship, in behaviorism, is based on establishing prior conditions for stimulating the helpee "B" and allowing "B" to respond to such conditions. It is a matter of adjusting human responses to "prior conditions." "A" established the program for the condition to become known to "B," thereby programming the possibility of "B's" responses. The changed behavior is in relation to the conditions established. The
helping relationship is reliant, in this case, upon the notion of prior conditions and providing the programming for "B" to realize the conditions and to respond to them. Such responses may be in a causal relationship to changes in "B's" behavior.

We can recognize that the counselor in your school who utilizes behavioral modification programs for clients, holds such a premise for helping "B." The behavioral position is his understanding of the helping relationship. This counselor sees man as primarily mechanistic, living in a deterministic world. Behavior, to this counselor is lawful and a function of its antecedent conditions. Reinforcement techniques are a means of helping.

COUNSELOR: Is this the nature of the helping relationship? Is it the very central meaning as determined by behaviorism?

PHILOSOPHER: To Skinner (1948) and others in this school of thought, it is the center of the helping relationship. There is, however, a need to explore the meaning of "behaviorism" and "changes in behavior." We must not assume that both necessarily hold the same meaning.

COUNSELOR: It is difficult for me to view them as being different; although I recognize they are not the same in meaning.

PHILOSOPHER: If "A" views man as having the "capacity to change," does this mean "A" is from the behaviorism school of thought.

COUNSELOR: No. I believe that "B" has the "capacity to change," but I do not subscribe to behaviorism. To me, "B" has
the "capacity to change," and has the "capacity to act and decide." It is my position as a helper to provide "B" with that freedom.

PHILOSOPHER: Thus, the helping relationship can be defined by the particular beliefs of "A" as "A" accepts one or another of the psychotherapy theories? Can you provide another specific case?

COUNSELOR: Yes. In the text, Current Psychotherapies, edited by Corsini (1975), the helping relationship is defined by the psychoanalytic school of thought as a biopsychological theory of human behavior. It stresses the role of the unconscious and of dynamic forces in psychic functioning. It is also seen as a therapy which uses free association and relies on analysis of transferences and resistance. It stresses the need for socialization by working through man in relationships as well as to the environment. Its goals are established through growth and crystalization of personality in its inner psychological states. It views the happiness of man through the central concept of love and work. In other words, the psychoanalytic helping relationship is dependent upon "A" successfully assisting "B" to come to an awareness of the dynamic psychic forces which influence "B." The conditions of the helping relationship are dependent upon "A," through questioning of "B" and in bringing an awareness of the unconscious coupled with the dynamic forces of instincts, socialization, roles of the family, and the developmental
processes of the individual. "B" is dependent upon "A" to bring forth questions which will promote an inner awareness within "B." Thus, is the dependency of "B" upon "A." Such a dependency defines a notable characteristic in the helping relationship as seen through this psychoanalytical school of thought.

PHILOSOPHER: One commonality which seems to come forth between behaviorism and psychoanalytic thought is the fact that "B" is dependent upon "A" for the actual "helping" to occur. "B" is dependent upon "A" for the characteristic processes of "enabling," "understanding," and "changing." Do we fully know the characteristics of the helping relationship through such dependency?

COUNSELOR: Personally, I believe that "B" has the ability to make choices, and has the "capacity to act." I have always thought my counseling approach more closely related to the humanistic-perceptual psychotherapy concepts. According to this view, as related by Hamachek (1975), man is seen in a social context and is influenced and guided by the personal meanings attached to the experience. It is a view which focuses not so much on one's biological drives, as on one's goals and desires to be something or to do something; on one's current circumstances, and on one's perceptions of the environmental forces. The emphasis would be upon "B" as a part of the family constellation, not merely as a separate individual. "B" would be allowed to direct his or her own destiny through the helping
relationship. In other words, "A" would not control the conditions of the relationship, nor would "A" make the decisions for "B." The helpee "B" could direct his or her own decisions. The characteristics of "B" would be the sum total of the environment, the family constellation, and the unity of the personality. "B" is seen to be "holistic" or, a unity of the parts of the person in a contextual wholeness.

PHILOSOPHER: Thus, when looking at the helping relationship and viewing "B" through the humanistic-perceptual school of thought in psychotherapy, "B" is seen in relation to many conditions. We might say that "B" is seen within the conditions of the environment. These conditions of the environment include the family constellation, aspects of the unity of personality and the many factors of socialization. Although "B" is seen as "holistic," "B" is also seen as being "conditionally holistic." These conditions seemingly rest upon the interactions of "B" and how "B" finds meaning in the experiences and the environment. How, then, can we say that the first two psychotherapy theories discussed are fundamentally different in viewing "B"? For we realize that all three schools of thought view man with "conditions." The major characteristics of the helping relationship "enabling," "understanding," and "changing" are viewed with conditions. We will find meaning in these conditions. Such conditions may lend specific clarification in defining the helping relationship. The triad of "enabling," "understanding,"
and "changing" provide substantial meaning in the definition of the helping relationship.

COUNSELOR: Then, what is the importance to these conditions? There seemingly exist conditions which have been defined by all three major schools of thought. However, it seems to me that the practice of the humanistic-perceptual school of thought allows "B" to become "enabled" and "understand" more extensively. "B" is seen to possess the ability to make decisions, and so is able to change, as a person. Although "B" is considered a part of the family constellation, "B" is recognized to be an individual who directs a personal experience and makes decisions. Doesn't "B" possess a "freedom" that is not recognized by the other two schools of thought? Isn't the question at hand, "Does 'B' possess a freedom to make choices?"

PHILOSOPHER: There has been, as we saw earlier in the content of Chapters II and III a struggle with this philosophical notion of freedom. "Is man free? Is man free to make choices?" Through exploring the notion of "freedom" further at this point, we will be able to establish whether or not "B" is reliant upon "A" for the decision-making processes within the helping relationship and, if so, to what extent. This exploration of freedom is important to clarify the meaning of the ongoing processes of "enabling" and "understanding" if "changing" is to occur. We need to discover if "B" has freedom of choice. This may or may not illustrate "B's" reliance upon "A" in the relationship. The question of "freedom" must be explored to
discover the meaning of the major triad of characteristics of the helping relationship.

COUNSELOR: Yes, as we have several times indicated earlier, there has been much controversy over this notion of "freedom." There are counseling techniques of helping which have been developed precisely around this question. The more directive counseling techniques in the helping relationship support the idea that "A" should assert the answers in the relationship. The more indirect counseling techniques support the idea that "B" should formulate the decisions and act accordingly. Then, "B" can best realize the consequences of such choices. There is a mixture of these methods which allows an interplay with both "A" and "B" taking responsibility for decision making. Hence, the notion of "freedom" in decision making is vague in the helping relationship.

PHILOSOPHER: The question, then, seems to be, "Who possesses freedom in the helping relationship?"

COUNSELOR: B. F. Skinner (1972), in Walden Two and the Human Sciences, spoke to the fact that life is controlled. To Skinner, there are no choices. Choice is an illusion. Behavior is lawful and predictable. There is no real choice. Our environment and socialization within that environment are controlled, thus providing lawful and predictable means of knowing man's behavior. Walden Two: The Freedom and the Human Sciences (Skinner, 1972) suggest there be a planned society:

...by a careful cultural design, we control not the final behavior, but the inclination to behave--
the motives, the desires, the wishes. . . . if we can build a social structure which will satisfy the needs of everyone and in which everyone will want to observe the supporting code. It is free precisely because we make no use of force or the threat of force. Every bit of our research, from the nursery through the psychological management of our adult membership, is directed toward the end—to exploit every alternative to forcible control. By skillful planning, by a wise choice of techniques we increase the feeling of freedom. (Underscoring is author's not Skinner's.)

Skinner's behaviorism in *Walden Two: The Freedom and the Human Sciences* (1972), suggested there be skillful planning which in itself might be defined as a threat to choice. This would be, in itself, a problem which would provide a means to force man's "capacity to act." Through choice of techniques, the planners of Skinner's society hold a certain freedom of choice. This choice is not invested in other members of his society.

This, in itself, is a contradiction of Skinner's very concept of freedom. It is the author's opinion Skinner seeks controlled environment through the freedom of choice of a few. The question which is raised is: "Through providing freedom of choice for the few, isn't Skinner admitting there is such a thing as 'freedom'?" Is this not contradictory to his premise that "choice is an illusion?" Or, is Skinner simply trying to create an illusion?

PHILOSOPHER: Might not the "illusion" be based on the fact there is choice for some and not for others? Is it not possible there is choice for some and not for others in Skinner's society? Is it possible there is, in fact, freedom of choice (through existent conditions), but that through *Walden Two*, Skinner
reduced the freedom of choice for the masses, and maintains it for the classified planners? If it is possible to possess "freedom of choice in techniques" of which Skinner alluded, is it not possible freedom of choice then exists? What is freedom of choice? Is it inclusive of the "freedom to choose": ends toward which we wish to direct ourselves? Is it not "the capacity to act?" Is this notion of "freedom" contradictory to Skinner's very premise?

COUNSELOR: Yes, I think it is. In On Liberty, John Stuart Mill (1947) suggested: "the principle of freedom cannot require that he should be free not to be free. It is not freedom, to be allowed to alienate his freedom." Mill revealed that freedom conotes acting and/or doing something. He (Mill, 1947) vividly denoted the differences between "liberty" and "freedom" in the following passage:

This, then, is the appropriate region of human liberty. It comprises, first the inward domain of consciousness; demanding liberty of conscience, in the most comprehensive sense; liberty of thought and feeling; absolute freedom of opinion and sentiment on all subjects, practical or speculative, scientific, moral or theological.... Secondly, the principle requires liberty of tasks and pursuits; of framing the plan of our life to suit our own character....Thirdly, from this liberty of each individual, follows the liberty, within the same limits, of combination among individuals....

....The only freedom which deserves the name, is that of pursuing our own good in our own way, so long as we do not attempt to deprive others of theirs, or impede their efforts to obtain it....
PHILOSOPHER: Mill would oppose Skinner's concept of freedom, for Skinner undermines the individual the license to act for his own good and end. It seems that freedom is a condition of action. To possess freedom, includes a personal discipline and effort toward making choices toward an end. The freedom to act holds responsibility of the individual: the individual has the freedom to act with the responsibility of those actions and the effects of the actions.

COUNSELOR: Yes. Jean Paul Sartre (1972, p. 107) stated:

'Freedom' is the first condition of action. We should observe first that an action is on principle intention....Equating the result with the intention is sufficient for us to be able to speak of action. This means that from the moment of the first conception of the act, consciousness has been able to withdraw itself from the full world of which it is conscious and to leave the level of being in order frankly to approach that of nonbeing.

Sartre (1972) reinforced the notion that freedom is a condition of action. Viktor Frankl (1963) also wrote descriptively about the conditions of freedom through his illustration of life in the prison camp in which he was captive. Such worldly conditions did not hold him from "transcending" through mind and human spirit into action through thought. It was this very "transcending" of conditions which helped Frankl to set some life goals, to provide meaning within this captive state of life. Frankl was able to nihilate this "world-in-being" in order to act upon a "world-to-come." Through transcending the now, Frankl was able to "become," in ways which were enriching,
modifying and assisting him in living. He was able to
discover and to understand his life with more personal meaning.

Sartre (1972) believed the "transcendence" is within oneself. The potential for transcendence rests in both "A" and "B." "A" possesses the possibility to transcend, but in relation to only "A," and "A's" life. "B" possesses the possibility of "transcending" in relation to "B's" life. Therefore, the responsibility of "transcending" rests within the individual which intends to act toward the reaching of a goal. Is this the meaning which Rogers suggested when he stated that "A" should intend for "B" to change? Is it not possible, then, that such a "transcendence" might occur within both "A" and "B," but, in actions which hold the intentions of reaching separate goals?

For example, is it not possible that the helper "A" might want to assist "B" through a most difficult life situation. The situation has not been experienced before by either the helper or the helpee. Thus, through assisting "B," "A" establishes a personal goal in helping "B." When the helping has occurred, "A" may very well have "transcended" past experience into a new "understanding" and, therefore, has personally reached a goal.

Sartre (1972) revealed the details of his notion of transcending:

Two important consequences result. (1) No factual state whatever it may be (the political and economic structure of society, the psychological 'state,' etc.) is capable by itself of motivating any act whatsoever. For an act is a project of the for-itself toward what is not, and what is can in no way determine by itself
what is not. (2) No factual state can determine consciousness to apprehend it as a 'negatite' or as a lack.... There is a factual state--satisfying or not--only by means of the nihilating power of the for-itself.... In fact as soon as one attributes to consciousness this negative power with respect to the world and itself, as soon as nihilation forms an integral part of the 'positing' of an end, we must recognize that the indispensable and fundamental condition of all action is the freedom of acting being.

It is interesting that Sartre (1972) revealed the position of the determinist:

To which the determinists may easily reply that there is no action without a 'cause' and that the most insignificant gesture (raising the right hand rather than the left hand, etc) refers to causes and motives which 'confer' its meaning upon it. Indeed the case could not be otherwise since very action must be intentional; each action must, in fact, have an end, and the end in turn is referred to a cause cause.... But the determinists in turn are weighting the scale by stopping their investigation with the mere designation of the cause and motive. The essential question in fact lies beyond the complex organization 'cause-intention'act'end;'...indeed we ought to ask how a cause (or motive) can be constituted as such.

Sartre relates the taking of an action is, indeed, becoming something "outside of self," and "becoming something" which is a transcendence of one's previous self. This idea holds much meaning within the helping relationship.

PHILOSOPHER: If, indeed, action is based on this "freedom to transcend," then there is a "freedom of choice" in the helping relationship, when the relationship is based on such a premise.
"freedom to transcend," then there appears to be less choice or possibly forced choice, or the choice not to act. Taking into consideration all conditions which exist, is it not possible this "freedom to transcend" is possible within oneself?

For example, "B" could experience a "transcendence" through intentionally setting a goal which is "outside" his or her world-in-being and reach this goal through enabling and understanding. Such action signifies the "freedom to choose," to transcend into something which is enriching, or promotes growth, or provides development, or improves functioning, or improves coping with life. The freedom of choice through the process of "transcendence" is an integral part of the process of "changing" in the helping relationship.

The Conditions of Transcending

Throughout the discussion of "change" there has been an underlying element: the fact that certain conditions must exist for change to occur. Psychology suggests individuals should have goals in mind. It is the goal which provides the direction in which individuals to act. Rogers (1971, p. 193) revealed that all six conditions were necessary within the helping relationship if personality changes were to occur:

1. Two persons are in psychological contact.

2. The first, who is called the client, is in a state of incongruence, being vulnerable or anxious.

3. The second person, who is the therapist, is congruent or integrated in the relationship.
4. The therapist experiences unconditional positive regard for the client.

5. The therapist experiences an empathic understanding of the client's internal frame of reference and endeavors to communicate this experience to the client.

6. The communication to the client of the therapist's empathic understanding and unconditional/positive regard is to a minimal degree achieved.

Combs depicted obvious distinctions between good helpers and poor helpers. The conditions which he suggested for helping are those which necessitate "change" within the helping relationship.

Carkhuff and Berenson (1967) suggested that along with the "core dimensions" there were degrees to which the conditions must exist if change is to occur in the helping relationship. One might conclude from excerpts in the literature, that such conditions are important for change to transpire.

An examination of the word "change," as defined by English and English (1974) indicates no such requirement:

Change: n. 1. any alteration in a structure, a process or an event. 2. an observed difference in a given perception with the passage of time.

There are alterations in structure, processes and events within the framework of a human life. Such alterations can be and are ongoing. There is change which occurs daily in one's life due to the nature of one's very existence. The fact that an individual is alive, includes chemical changes within one's body chemistry with the breath of air and its process of oxidizing into the blood stream, which produces changes in the life of body cells. Realizing that change is a product of a scientific phenomena, and is ongoing, how can change be
commonly depicted in the concept of the helping relationship?

Historically, from the scientific influence which has been experienced in the social sciences and specifically upon psychology, the word "change" has been commonly accepted into the professional jargon of psychologists, educators, and counselors. It is clear, however, through this philosophical analysis, that to use the word "change" is to mislead, and to become vague in terminology. Within the helping relationship there is an ongoing process which, through deliberate intentions and actions of those involved, promotes enabling, understanding and transcending. It is this "transcendence" which provides one with meaning in the concept of the helping relationship. From the initial contacts of the helping relationship in school counseling, and in respect to the very conditions which are important to helping, it is when a helper can provide the license to the helpee through which the helpee can become enabled, can understand, and thereby can transcend into his or her "world-to-come" that an individual realizes the totality of a helping relationship.

There is a difference between "changed" behaviors and "transcended" behaviors. The conditions for "changed" behaviors are not particularly the same as those of "transcended" behaviors. It is through the enabling and understanding processes that transcending is possible. Thus, the process of transcending is an ongoing part of the helping relationship. It begins with the initial stages of the relationship and progresses throughout the relationship. It is through the philosophical outlook, attitudes, and actions of the helper that such transcendence is possible. Although the notions of
enabling and understanding remain major characteristics of the helping relationship triad, they also remain conditions of "transcending." Such is true with the characteristic of understanding: it is vital that enabling transpire and is ongoing for understanding to become a reality for the helpee.

"Changed" behaviors can occur without enabling, understanding, or transcending. It is possible that through force or manipulation, the behaviors of an individual would become changed, without transcending. When behaviors are "changed," it is possible that the individual remains within his "world-in-being." It is through "transcending" that the individual enters into his "world-to-come."

Raum (1971) suggested such change from an individual's "now" world into a "new" world is the removal of SELF. Through taking the self out of the old ways, and allowing the self to move into the new ways, one transcends. Transcending is "understanding": it is understanding of "self," how to remove it when necessary to reduce the barriers of moving toward one's "world-in-being."

**Summarization**

Throughout the dialogue, there has been a clarification of the nature of the helping relationship. The helping relationship is characterized through three major components: enabling, understanding, and transcending. **ENABLING** is a process of building strength with another through positive philosophy, attitudes, and actions through the environment. There must be a psychological climate established by the helper which allows the helpee to perceive the conditions of
enabling: those perceptions, beliefs, and actions of the helpee which lend strength to the helper. In the school counseling process the enabling aspect of the helping relationship is usually considered as rapport building. However, it has been identified throughout the analysis that enabling is an ongoing process throughout the relationship.

UNDERSTANDING is a process of knowing ABOUT something and knowing HOW TO DO something, along with the capacity and tendency to act. Through enabling, understanding is realized by the helpee. With understanding, the helpee develops within self, the realization of the meaning of transcending.

TRANSCENDING is a process when the helpee moves from his or her "world-in-being" into his or her "world-to-come." Through conditions of freedom, the helpee transcends through mind and human spirit into action: a tendency to act. This transcending is a mental realization toward commitment on the part of the helpee. Through thoughts, the helpee can, then, reduce the barriers of self and physically act toward achieving a transcendence into his or her "world-to-come." Transcendence is ongoing, as it is a process of willed action. To transcend one's world-in-being into one's world-to-come is to realize direction and to motivate oneself towards it until it is reached. (The world-to-come becomes a psychological goal.) Once the world-to-come is reached, it becomes the new world-in-being. When reached, it is a way of being and is no longer considered a psychological goal to be reached. To transcend is to will and achieve a new state of being.
ENABLING, UNDERSTANDING and TRANSCENDING form a triad of major characteristics of the helping relationship. Each characteristic holds conditions which are important and meaningful in the relationship. Each characteristic is, in itself, an ongoing process in the helping relationship. Each, is reliant upon the other, for the nurturing of a "helping" outcome. Thus, the triad of major characteristics are interwoven into the helping relationship and become vital to it.
IV. CONCLUSIONS

This concluding chapter encompasses the philosophical mapping of the concept of the helping relationship. Flowing from the philosophical mapping, the research of the dissertation, are some philosophical propositions for consideration. Thus, Chapter IV will provide a validation of the research through philosophical mapping strategies, present propositions and their ramifications to school counseling, and illustrate a clarification of the definition of the helping relationship.

Frankena (1965) developed methodology through which a concept could be seen through higher levels of reasoning. He provided strategies which reduced such higher levels of reasoning to concrete conclusions. The philosophical mapping justifies the integration of the practical conclusions which can be drawn from research and analysis. The first step is to describe the excellences to be produced, then by appealing to the facts of psychology and the science of education, there is a discovery of the means to be used in producing them. A rationale must be provided, not only for the precepts included in the mapping, but also for the list of excellences. Such rationale is given through the development of Chapter III. To provide excellences, there should be described what it is that produces the basic ends or principles. Then, drawn from such principles is a cultivation of traits, or characteristics. If the ends or principles are to be nurtured, the characteristics should be cultivated. Through this methodology a normative philosophy of
education produces two parts, (a) a philosophical and theoretical line of reasoning which demonstrates the excellences to be cultivated, and (b) a comparatively empirical or scientific and practical line of reasoning showing how and when they are to be cultivated. The conclusions of the first part become the premises of the second part as illustrated in the following scheme:

"A" represents a statement of basic ends or principles of ethics or social thought. "B" represents empirical and other premises about human nature, life, and the world. "C" lists the excellences to be produced. "D" are statements of empirical or scientific knowledge about how to produce the excellences. "E" are concrete conclusions about what to do, when, and how to do it. Frankena (1965) starts with
the highest level of conceptualization, which are the ends or principles. Such principles are aligned with premises about human nature, which lead toward the excellences to be produced. Such excellences are then balanced by the major characteristics of the concept, leading toward concrete conclusions about the concept.

Having established throughout Chapter III a clarification of the concept of the helping relationship, the concept will now be philosophically mapped to illustrate its logical progression.

**A Philosophical Mapping of the Concept of the Helping Relationship**

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>Man is a self-actualizing individual.</td>
<td>Man has the capacity or tendency to act.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>C</th>
</tr>
</thead>
</table>
| Man can will actions.  
Man can make choices.  
Man can set and reach goals. |

<table>
<thead>
<tr>
<th>D</th>
</tr>
</thead>
<tbody>
<tr>
<td>The helping relationship enables man, helps man to understand and transcend.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>E</th>
</tr>
</thead>
<tbody>
<tr>
<td>Given the conditions of enabling, understanding, and transcending, man is &quot;helped.&quot;</td>
</tr>
</tbody>
</table>
Through the progression, from the basic principle to the practical conclusion, it is apparent there is a logical sequence to the concept of the helping relationship. Because the helping relationship enables man, assists one to understand and transcend, man is better able to will actions, make choices and reach goals. Without the conditions of enabling, understanding, and transcending, man experiences the possibility of "hinderances" toward reaching the basic principle. Throughout Chapter III this notion has been substantiated. From the logical progression, philosophical propositions can be forwarded.

**Philosophical Conclusions**

Chapter III developed a consistent theme: there exists a basic triad of characteristics of the helping relationship. From such a triad some philosophical conclusions have formulated. It is the intent of the author to present such basic conclusions with the recognition that they provide philosophical verification to some assumed notions in the field of counseling and guidance. The author recognizes that such conclusions must, through future research, be ramified and defended.

**CONCLUSION I: MAN IS "ENABLED" IN THE HELPING RELATIONSHIP BY AND THROUGH THE HELPER'S PHILOSOPHICAL BELIEFS, ATTITUDES, ACTIONS AND THE ENVIRONMENT ESTABLISHED THROUGHOUT THE RELATIONSHIP.**

There remains the possibility that the helper should hold a philosophy toward life and people which emphasize the positive in man. It is the positive attitudes, beliefs and actions toward the helpee.
and others which assists the helpee to perceive the relationship as helping. It is recognized that some negative attitudes and actions towards others result in helpfulness; it is, nevertheless the positive beliefs and actions which more often stimulate the counselee towards transcendence.

CONCLUSION II: MAN HAS THE CAPACITY TO ACT, AND THROUGH ENABLING PROCESSES CAN UNDERSTAND NEEDS AND THE RESOLUTION OF THEM.

Understanding has two component parts: to know ABOUT something and to know HOW TO DO something. Such understanding must be nurtured through the ongoing enabling processes throughout the helping relationship. These two major characteristics are vital to transcendence.

CONCLUSION III: MAN, THROUGH THE CHARACTERISTICS OF ENABLING AND UNDERSTANDING, CAN REALIZE THE FREEDOM TO WILL TRANSCENDENCE.

Transcendence is the removing of self as a barrier, and moving self into a new modality of being. Through understanding there comes to the helpee a realization of a natural state of freedom of the mind which allows willing action. This is a state of commitment, which later evolves into transcending behaviors. Such transcendence brings realizations to new perceptions of meaning in the helpee's world: a more intense, disciplined and expansion of personal meanings through modification of self.
CONCLUSION IV: THE HELPER DEVELOPS A PERSONAL PHILOSOPHY OF HELPING

IF THE RELATIONSHIP IS TO BE A HELPFUL ONE, AND NOT A HINDERING
RELATIONSHIP.

The triad of major characteristics and their conditions are a part of a helping philosophy. The helper must transcend schools of psychotherapeutic thought and the details of strategies, and develop a personal philosophy of helping. It is through understanding the integration of available knowledge in the field, and finding meaning in such an integration that the helper transcends into a personal helping philosophy.

CONCLUSION V: THE HELPER IS A TEACHING AGENT IN THE HELPING
RELATIONSHIP.

The helpee understands, when assisted, in knowing ABOUT something and knowing HOW TO DO something: this assistance is given through teaching strategies by the helper. The helper develops a network of integrating knowledge of the psychotherapy theories, counseling and guidance strategies, learning theories, and teaching techniques to assist the helpee to understand.

These basic conclusions seem necessary if the counselor is to provide a helping relationship for the counselee. These conclusions are considered basic if helping is to occur. From such philosophical conclusions and the philosophical analysis, a clarification of the definition of the helping relationship can be stated.
Definition of "The Helping Relationship"

The writing of this dissertation has clarified the meanings within the concept of the helping relationship. Through such a philosophical analysis, understandings of the concept and the many conditions pertinent to it have been established. The helping relationship consists of those enabling acts of the helper which allow the helpee to understand willing transcendence from his or her 'world-in-being' into a 'world-to-come.' Through the helping relationship, one can clarify and realize an ability to perceive one's 'world-in-being,' and through new understandings realize one's freedom to will transcendence.

Some Ramifications for School Counseling

Conclusion I

Conclusion I relates that man is enabled through conditions which are common to the helper: philosophical beliefs, attitudes, actions, and the composite of environment of the relationship. School counselors can create a helping climate for their counselees. Thus, in the hiring practices of school counselors such research of "helping" should be applied in order to provide positions to school counselors who are indeed helping in their beliefs, attitudes and actions. It is evident in some national studies that school counselors, on the secondary level, are most commonly hired for their administrative aspirations and abilities. A study by the Northwest Regional Educational Laboratory (1973) illustrated that such hiring practices
are "hinderences" in providing counseling for the student populations in schools. Unless the dynamics of Conclusion I are seriously considered, the quality of helping relationships in counseling practices will be questioned continually.

Conclusion I also holds importance to counselor training programs. This research illustrates the need to search for the philosophical beliefs, attitudes, and actions of those individuals who are bound for counseling. Screening procedures of training programs could provide worthwhile evidence about the candidate's philosophical beliefs, attitudes, and actions. Such screening procedures could determine and reinforce the "helping conditions" which a candidate possessed.

Conclusion II

Conclusion II reads that man, through the enabling processes of the helping relationship, can understand and thereby increase his or her tendency to act. The enabling process is ongoing. It is a vital part of the total counseling process. Time must be given in school counseling for the development of the enabling processes. It is important that school counselors, when establishing counseling practices, provide time for each counselee so the enabling and understanding aspects of the triad are developed. Some counselors establish the practice of short (10-15 minute) initial interviews with students. Such practices do not necessarily enable nor promote understanding for the counselee. It is recommended that school counselors recognize the importance of building the basic triad within
the helping relationship, and provide adequate time in which the
helping relationship might be realized.

Another ramification of this research suggests that when there
is enabling and understanding, the tendency for the counselee to act
increases. With the ever-increasing emphasis being placed now upon
decision making, it is vital the school counselor provide the basic
triad in helping the counselee to act as an individual. The second
proposition promotes the concept of increased independence of the
counselee, and deemphasizes the dependence of the counselee.

Conclusion III

Man, through the helping relationship, becomes enabled and
understands. Thereby, one realizes a freedom to will transcendence
from one's world-in-being into one's world-to-come. Conclusion III
suggests that through understanding, the counselee is able to realize
his or her world-in-being through alternatives, possible choices and
their many conditions. It is through such realization that the
counselee develops the courage to will a transcendence. Too often, in
the literature, authors speak to the fact that the counselee must
provide commitment to change. If the counselor is to be effective,
they say, the counselee must commit her- or himself to some action.
Before such a commitment, however, there must be developed conditions
of the basic triad in helping. School counselors can now take note of
the vital processes which assist individuals toward making a commit-
ment. Counselors can now actively assist the counselee in such
processes. Asking the counselee for a commitment, as done by many
counselors verbally and through such practices as contingency contracting, does not necessarily provide a sound base for the counselee to actually commit to action. Understanding brings to the counselee the realization of a natural state of freedom of mind which gives license to willing action. This is a state of commitment which later evolves into transcending behaviors. Such transcendence brings realizations to new perceptions of meaning in the helpee's world; a more intense, disciplined, and expansion of personal meanings in the counseling processes.

Conclusion IV

The helper provides conditions for the basic triad of characteristics of the helping relationship through a personal philosophical modality. This fourth conclusion suggests that each counselor holds a philosophical system of beliefs, attitudes which are expressed in actions and thoughts. These philosophical beliefs, coupled with educational and psychological bodies of information and knowledge do not necessarily provide the assurance that the counselor will be "helping." It is fascinating to realize, that although one might possess vast knowledge, be skilled in counseling teachings and techniques, the possibility remains that hindering might readily occur in the relationship. The ramifications of Conclusion IV lead to considerations which must be given for the training, hiring, and development of professional school counselors.
Conclusion V

The helper, as a teaching agent, assists the helpee in and through the basic triad of characteristics in the helping relationship. Conclusion V holds ramifications in suggesting a model for school counseling, as well as a philosophy.

The School Counselor as Social Scientist:
A Meaningful Model

When the school counselor is a teaching agent, and provides the evolution of helping to be realized among counselees, it is possible new models of school counseling will evolve. The challenge is for the school counselor to become a social scientist to provide the helping relationship and its realization by greater populations within the school setting and the local community.

The major question remaining is, "Can the school counselor reject the historical models which have been centered around treatment to the sick individual?" This question probes the practices of limiting school counseling to a one-to-one situation, the counselor functioning merely from an office, and the helpees limited to problematic students. Historically, such practices (as illustrated in Chapter II) have evolved through many developments in psychology and counseling. With emphasis now placed on the helping relationship, might it be possible that a new model of school counseling evolve based on the counselor as a teaching agent?

If education is a life-long process, and if the helping relationship is to be viewed as an ongoing process in the life of the
individual, the school counselor, as a teaching agent, can nurture the helping relationship so individuals will truly realize the meaning of transcendence as a modality within themselves, within their life.

A Philosophy of Helping

Through the philosophical analysis of the concept of the helping relationship, grounds have been established for a philosophy of the helping relationship. No longer can the helper rely solely upon any one of the psychotherapy theories, learning theories, nor educational concepts to singly provide the sound basis for "helping." Through an integration of the body of knowledge in the science of man, there appears a philosophical base which can provide philosophical meaning.

It is established that through the helping relationship and the concept of the basic triad with its conditions, the helper becomes a teaching agent in assisting the helpee to transcend his or her world-in-being into a world-to-come. This transcendence is key to the philosophical base of helping. Although some might argue that such a philosophical base is centered around the notion of "becoming," it is apparent that this is not the case. When the helpee understands and holds the realization of a world-to-come, the new world is now part of reality. Thus, the philosophical base to the helping relationship is formulated. The philosophical base of the relationship is realized through the counselee's world-in-being, and its many states of development.

Throughout the dissertation, the analysis has led toward an understanding of the helping relationship through reviewing the many
segments of the science of man. Known parts of the body of knowledge have been reviewed for the meaning. A natural progression of a helping process which evolves through certain conditions and characteristics has been delineated. Chapter II revealed the historical progression of events and discoveries which provide the science of man. It was through such progression that one can view the evolution of a philosophy of helping. It is such an evolution (the making of which has come through many modalities of psychology and educational experiences) which bring us philosophically to the "here and the now." Therefore, although a philosophy of helping may very well overtly exclude some notions of psychology, those very notions provided understanding of such a philosophy. It was that background of psychology and education which brought us to the present. Therefore, within the philosophy of the helping relationship there are all those elements which are also nonhelping! To understand helping is to understand hindering. To understand the contributing characteristics is also to understand the noncontributing characteristics of the helping relationship. Although these need not necessarily be viewed as dichotomies, it is important to retain such understandings as elements providing background to our current new philosophy.

Transcendence is key to the philosophy of the helping relationship. Through the helping relationship and its concept of the basic triad, the helper becomes a teaching agent in assisting transcendence in others. This philosophy of transcendence incorporates the basic beliefs of helping individuals. It formulates the conditions of
helping others through a teaching modality in assisting others through ongoing processes which are truly essential to a living human being. It is a practicing philosophy enabling the understanding of willing transcendence from a world-in-being into a world-to-come. Such a transcendence allows the individual one of the most valuable tools of human existence: the courage to will an existence which is nurturing to the intent in the life of the individual.

The philosophical analysis of THE CONCEPT OF THE HELPING RELATIONSHIP IN SCHOOL COUNSELING illustrates the basic triad of characteristics of helping as an ongoing process in the helping relationship. Enabling and understanding are two vital aspects of the basic triad. It is apparent that for a school counselor to assist the counselee through enabling and understanding, the counselor should be a teaching agent. Not only should the counselor, as a teaching agent, possess the positive conditions for helping, but should be knowledgeable of the theories of learning, counseling and psychology. It is not only important for the counselor to reach the frame of reference of the counselee, it is also important for the counselee to become enabled to understand his or her own frame of reference to discover the freedom to will transcendence. This is possible when the counselors perceive themselves as the teaching agents within the helping relationship.

The challenge of the school counselor in being a "helper" rests in the counselor's own transcendence from that comfortable 'world-in-being' into one's 'world-to-come' which will enable, provide under-
standing, and transcendence for the counselee. The challenge does not merely lie in the external world, but is to be found in the intensification of the internal world of the counselor!


