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Published by Psychotherapy.net
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Instructor’s Manual for Integrative Therapy with Allen E. Ivey, EdD

Cover design by Sabine Grand

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Instructor’s Manual for

INTEGRATIVE THERAPY
WITH ALLEN E. IVEY, EDD

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Tips for Making the Best Use of the DVD

1. USE THE TRANSCRIPTS

Make notes in the video Transcript for future reference; the next time you show the video you will have them available. Highlight or notate key moments in the video to better facilitate discussion during the video and post-viewing.

2. DISCUSSION QUESTIONS

Pause the video at different points to elicit viewers’ observations and reactions to the concepts presented. The Discussion Questions provide ideas about key points that can stimulate rich discussions and learning.

3. LET IT FLOW

Allow the session to play out some so viewers can appreciate the work over time instead of stopping the video too often. It is best to watch the video in its entirety since issues untouched in earlier parts often play out later. Encourage viewers to voice their opinions; no therapy is perfect! What do viewers think works and does not work in the session? We learn as much from our mistakes as our successes and it is crucial for students and therapists to develop the ability to effectively critique this work as well as their own.

4. SUGGEST READINGS TO ENRICH VIDEO MATERIAL

Assign readings from Suggestions for Further Readings and Websites prior to viewing. You can also time the video to coincide with other course or training materials on related topics.

5. ASSIGN A REACTION PAPER

See suggestions in Reaction Paper section.

6. ROLE-PLAY IDEAS

After watching the video, organize participants into groups of three: one to play the therapist, one the client, and one to observe in silence and comment at the end. Assign each group to role-play a therapy
session using Ivey’s integrative therapy approach. The clients may resemble the client in the video, or you can create different scenarios, and you may have players switch roles if time permits. As a basic instruction, suggest to therapists that they begin by eliciting client strengths and a positive family story. Just as Ivey does in the video, encourage them to bring the client’s focus to the physical dimensions of her strengths and experiences. See Ivey’s Approach to Integrative Therapy in this manual for a brief review of how he works. After the role-plays, have the groups come together to discuss the exercise. First have the clients share their experiences, then have the therapists talk about what the session was like for them. What did participants find challenging about this way of working? Ask the observers to comment on what they noticed about the therapists and clients throughout the role play. Finally, open up a general discussion on what participants learned about Ivey’s approach to integrative therapy.

An alternative is to do this role-play in front of the whole group with one therapist and one client; the entire group can observe, acting as the advising team to the therapist. Before the end of the session, have the therapist take a break, get feedback from the observation team, and bring it back into the session with the client. Other observers might jump in if the therapist gets stuck. Follow up with a discussion that explores what does and does not seem effective about Ivey’s approach.

7. WATCH THE EXPERTS SERIES

This video is one in a series portraying leading theories of psychotherapy and their application. Each video in the series presents a master therapist working with a real client who has real problems. By showing several of the videos in this Experts series (See the More Videos section for a complete list of the videos in the series), you can expose viewers to a variety of styles and approaches, allowing them an opportunity to see what fits best for them.
More Videos with this Client: In this video, Dr. Ivey works with a client named Robin. Robin is featured as a client in several other videos in this Experts series:

–Cognitive-Behavioral Therapy with John Krumboltz, PhD;
–Mind-Body Therapy with Ernest Rossi, PhD;
–Person-Centered Therapy with Natalie Rogers; and
–Solution-Focused Therapy with Insoo Kim Berg, MSSW.

It can be particularly enlightening for viewers to watch some or all of these five therapists work with the same client to see how their styles, personalities and theoretical orientations play out differently. If you have viewers write a Reaction Paper – see the guidelines in this manual – you can ask them to address what differences they notice in how Berg, Krumboltz, Rossi, Rogers and Ivey work with Robin, and how these differences affect the outcomes of the sessions.

A Note on Order: The psychotherapy session with Robin featured in Integrative Therapy with Allen E. Ivey, EdD is the final one she participates in. We recommend that if you show more than one therapist working with her, present Ivey’s video last. In this way, viewers can also appreciate shifts in the client after a series of psychotherapy sessions.

Other videos in the series use different therapeutic models. We can reflect upon the differences among these models by exploring the following questions:

• How does the model explain the therapeutic process?
• What assumptions does the model imply about the purpose of therapy?
• How is theory translated into practice in real-life situations?
• What is the role of the therapist?
• What outcomes are associated with successful therapy?
8. PERSPECTIVE ON VIDEOS AND THE PERSONALITY OF THE THERAPIST

Psychotherapy portrayed in videos is less off-the-cuff than therapy in practice. Therapists or clients in videos may be nervous, putting their best foot forward, or trying to show mistakes and how to deal with them. Therapists may also move more quickly than is typical in everyday practice to demonstrate a technique. The personal style of a therapist is often as important as their techniques and theories. Thus, while we can certainly pick up ideas from master therapists, participants must make the best use of relevant theory, technique and research that fits their own personal style and the needs of their clients.

*A NOTE ON PRIVACY AND CONFIDENTIALITY

Because this video contains an actual therapy session, please take care to protect the privacy and confidentiality of the client who has courageously shared her personal life with us.
Ivey’s Approach to Integrative Therapy

Allen Ivey, along with his wife Mary Bradford-Ivey, has developed what they call a *multiperspectival* approach to psychotherapy that integrates aspects of a wide variety of theoretical orientations. Developmental Counseling Therapy, as the Iveys refer to their style of integrative therapy, pulls from Rogerian, psychoanalytic, narrative, existential-humanistic, solution-focused, cognitive-behavioral, feminist, systemic and body-oriented psychotherapies, as well as on the work of philosophers and theorists including Piaget, Freire, Plato and Hagel. Drawing upon these different theoretical perspectives allows the therapist and the client to view the client’s experience from different directions, and therefore, to make connections that might have been missed by looking through only one lens of understanding.

How Ivey works with a particular client is based on where the client is and the client’s development. Ivey identifies four levels of development: sensory motor, concrete operations, formal operations and dialectic-systemic. None of these levels is better or more important than any of the others, and clients may be more or less advanced in any of the levels when they first come into therapy.

Because individuals develop in a family context and within a community and cultural system, Ivey strives to understand his clients, and to help them understand themselves within these same contextual frameworks. He often integrates a traditional genogram and/or a community genogram into the therapy.

One of the first tasks of the clinical interview is to define client strengths, which are then superimposed on client problems. Ivey assists clients in identifying strengths through positive family stories and images. Ivey places special emphasis on working with clients on a body level, helping them to *physicalize* the strengths they identify in their positive stories and bringing a focus to the physical dimensions of the clients’ experience.
Reaction Paper for Classes and Training

Video: Integrative Therapy with Allen E. Ivey, EdD

• **Assignment:** Complete this reaction paper and return it by the date noted by the facilitator.

• **Suggestions for Viewers:** Take notes on these questions while viewing the video and complete the reaction paper afterwards, or use the questions as a way to approach the discussion. Respond to each question below.

• **Length and Style:** 2-4 pages double-spaced. Be brief and concise. Do NOT provide a full synopsis of the video. This is meant to be a brief reaction paper that you write soon after watching the video—we want your ideas and reactions.

**What to Write:** Respond to the following questions in your reaction paper:

1. **Key points:** What important points did you learn about integrative therapy? What stands out in how Ivey works?

2. **What I found most helpful:** What was most beneficial to you as a therapist about the model presented? What tools or perspectives did you find helpful and might you use in your own work? What challenged you to think about something in a new way?

3. **What does not make sense:** What principles/techniques/strategies did not make sense to you? Did anything push your buttons or bring about a sense of resistance in you, or just not fit with your own style of working? Explore these questions.

4. **How I would do it differently:** What might you have done differently than Ivey in the therapy session in the video? Be specific in what different approaches, strategies and techniques you might have applied.

5. **Other Questions/Reactions:** What questions or reactions did you have as you viewed the therapy in the video? Other comments, thoughts or feelings?
Suggestions for Further Readings, Websites and Videos

BOOKS


WEB RESOURCES
Microtraining and Multicultural Development

www.emicrotraining.com

The Community Genogram

www.coedu.usf.edu/zalaquett/Resources.htm

(then click: Community Genogram)
RELATED VIDEOS AVAILABLE AT WWW.PSYCHOTHERAPY.NET

_Cognitive-Behavioral Therapy with John Krumboltz, PhD*
_Mind-Body Therapy with Ernest Rossi, PhD*
_Narrative Therapy with Children
   —with Stephen Madigan
_Person-Centered Therapy with Natalie Rogers, PhD*
_Solution-Focused Therapy with Insoo Kim Berg, MSSW*

* additional videos that feature the same client and therapists from different theoretical orientations.
Discussion Questions

Professors, training directors and facilitators may use a few or all of these discussion questions keyed to certain elements of the video or those issues most relevant to the viewers. On-screen minute markers are noted to highlight related points in the video/transcript.

IVEY’S APPROACH

1. **Multiperspectival:** *Ivey integrates elements of a wide range of psychotherapeutic orientations.* Does his idea of integrative theory and developmental counseling make sense to you? In what ways do you think it is more or less helpful for the therapist to hold different perspectives simultaneously? What about for the client? How or when do you think Ivey’s fluid and integrative approach would be of value in your own clinical work?

PSYCHOTHERAPY SESSION

2. **Goals:** What do you notice about the way Ivey works on setting goals with Robin? How well do you think he met his stated objective of defining strengths and superimposing them on the client’s problem in this session?

3. **Body:** *Ivey talks about anchoring images and stories in the body.* Do you think the body focus was helpful to her? As you think about your own work, are there aspects of working with the body in psychotherapy that seem particularly challenging or difficult for you? (Ivey 24-26, 40, 57)

4. **Stories:** What role do you see Ivey’s emphasis on positive family stories playing in this session? What do think about the way Ivey worked with Robin to elicit her stories and help her develop them? What is your sense of how these kinds of positive stories contribute to the therapeutic process? If you had been the therapist in the room, what are some other questions you may have asked or comments you would have made about these stories? (Ivey 12, 40-42, 49, 63, 85)
5. **Levels:** Ivey states that he likes to go at the problems from a body level, from a story level, from a reflective level, and from a self-developing system. After watching this session, did you notice Ivey bringing these levels into the session? If you did, give some examples. How useful did you find Ivey’s body-story-reflective-self-developing process in understanding and working with the client?

6. **Questions:** Did any of Ivey’s questions or comments stand out to you or open up new possibilities in the way you think about this client? What was it about these questions and comments that made them special?

7. **Result:** In what ways do you think this session addressed Robin’s concerns? Do you think she got what she wanted? Taking into account Ivey’s approach and personal style, are there ways he might have helped Robin get what she wanted from the session?

8. **The Therapeutic Relationship:** How would you characterize the therapeutic relationship in this video? Do you think Ivey developed a working alliance with Robin? In what ways was the therapeutic relationship significant in this particular course of therapy?

**GROUP DISCUSSION**

9. **Spirituality:** How do you react to Ivey’s emphasis on spirituality and exploring spiritual images in therapy? Do you feel comfortable bringing religion and spirituality into the therapy room? If so, how do you do it? If not, what does not sit well with you?

10. **Culture:** What stands out for you about Ivey’s approach to culture in general, and specifically his emphasis on the centrality of culture in therapeutic work?

11. **Personal Reaction:** How would you feel about being Ivey’s client? Do you feel he could create an alliance with you and that the therapy would be effective? How so?

12. **Take-Away:** What useful ideas or approaches will you take away from watching Allen Ivey work?
Complete Transcript of Integrative Therapy with Allen E. Ivey, EdD

Note to facilitators: Throughout the transcript below, we indicate on-screen minute markers that correspond with those that appear at the bottom right corner of the DVD on screen. In the transcript of the session itself, use the numbered entries to draw attention to desired points within the dialogue. You will find chapter markers on the DVD at five-minute intervals so that you may easily skip to desired points in the video.

IVEY’S APPROACH

1–1

Dr. Jon Carlson: Diane, let’s talk about integrative therapy.

Dr. Dian Kjos: You know, it seems like this really is an approach that integrates a number of theories. I think how you work with a client really is based on where the client is and the client’s level of development.

Carlson: It’s my understanding, Diane, that in this integrative approach, the counselor really responds to the client in an intentional manner, and what the counselor does is that they change their approach, really depending upon the client’s level of understanding and their approach to the world. A lot like maybe a chameleon changes colors depending upon the context that it’s in. In order to do this, the counselor pays very careful attention to how the client sees the world and understands the world. And in order to do this, the counselor has to integrate the other theories that we’ve been talking about. What’s your understanding of how these other theories fit together?

1–2

Kjos: Well, you know, this whole approach is based on philosophy and developmental theory, as well as counseling theories, so you see some influence, for instance, from Plato or Piaget and some of those as you
read. But it appears in my mind to be a strategic approach, in a sense, that relies a lot on humanistic, cognitive behavioral, and systems theory. I guess the term integrative makes sense in that sense. In some ways it’s like Lazarus’ multimodal, also.

Carlson: Like they’re pulling together all these different theories into one session. Why don’t we bring out our guest, Allen Ivey, and learn some more about this approach?

Carlson: Allen, welcome.


Kjos: Hi Allen.

Ivey: Hi Diane.

Carlson: Well, Allen, just what is integrative theory?

Ivey: Well, I tend to use the words Developmental Counseling Therapy. And fortunately you gave me this question before I came on tape, so to summarize 10 or 20 years is not easy. I have a statement, though, that individuals develop in family context in a cultural framework: individuals, family, culture. So it really is a contextual integration. And then we need to do assessment of individual development, and treatment to the individual. We need to do assessment of the family development and include family interventions in that: assessment of their culture and treatment of cultural issues. So that’s one dimension of integrative theory.

Carlson: So it’s very broad-based. It’s…

Ivey: Very broad-based, and like you say, from Plato, Hegel, other philosophers. I sometimes think of this, of psychology as applied philosophy. A second dimension of integration really is, that as you said, Diane, cognitive behavioral, existential humanistic, psychodynamic, systems, multicultural…and basically all other theories are important issues to integration. My own history goes back, as I started out as a committed Rogerian, moved to cognitive behavioral, to five years of psychoanalysis, etcetera, and I thought, hey,
they all have value. And I really don’t want to give up on any of those issues.

**Carlson:** So you’re not one or the other. You just integrate all of these into an approach that really depends upon the client’s presentation?

**Ivey:** Yeah, it depends a lot on where the client is coming from, the client’s needs. Most recently I’ve been influenced by Michael White and Solution-Oriented Therapy, which has really been very helpful for me and a new piece of glue is, what’s important to the client?

**Carlson:** And these narrative stories?

**Ivey:** The narrative stuff, the stories. And I think we have a cognitive behavioral story, an existential story, and all of them are useful. And it gets into the idea of multi, what I call multiperspectival thought. What perspective…

**Carlson:** Who? Multiperspectival…

1–5

**Ivey:** Multiperspectival. Looking at the situation from many different directions. And sometimes it can be useful for a client to look at it from an existential frame, other times from a cognitive frame, and so forth. In one sense that would go back to work I did with students in their comprehensive papers pretty much in the early 70s. The student would have to be able to analyze a case from an existential perspective, a dynamic perspective, and also a behavioral perspective. And the students who could do this began to see that each particular framework has some truth to it.

**Kjos:** Has some truth to it, yeah. You talked about the term multicultural. How does this therapy work in terms of the different cultures that we work with as counselors nowadays?

1–6

**Ivey:** Uh, I see…I’ve done a book with Paul Pedersen called *Culture-Centered Counseling in Therapy*, and I think that Paul’s word is a really important one in terms of how we are cultural beings. I know it’s a controversial word but I think primarily counseling and psychotherapy have been Eurocentric in orientation, focused on
the individual in a failure to consider context. And I’ve been lucky enough, oh, for example, to work with Aboriginal people in Australia, in the central Arctic with Inuit; Dan’ai up above the Arctic Circle. I’ve done live demonstrations in Japan with an interpreter. And in each of these situations, I find yes, our standard methods work, and yet they really need cultural adaptations. And the whole conception of what helping is really changes. And so indigenous helping is something I’m really looking at more and more now currently, as well.

**Carlson:** Is there a type of client that this works best with? You know, whenever the word “philosophy” is mentioned, I’m thinking of somebody who is pretty high functioning.

**Kjos:** Intellectual.

**Carlson:** Yeah, intellectual, and…

1–7

**Ivey:** Well, we’ve been real lucky…I think…one of the things that has been really exciting for me is that…I hesitate to say all, but…

**Kjos:** But he’d like to.

**Ivey:** But I’d like to say all. For the first time, I’m able, with the developmental counseling and therapy model, to work with children. And suddenly I understand, “Oh, this is how children are making meaning, in a sensory motor, concrete, operational frame.” Oh, I tend to be up here with my abstractions; I’ve got to change my language frame. What helps in my process has of course been my wife, co-author, co-presenter, Mary Bradford-Ivey, who really has taught me so many, and so central to these issues. So in that sense, children are one area that I’ve learned to cope with. Although my first successes with the model really go back to work in depression. I’ve seen some good there. Sandra Rigazio-Digilio does wonderful work with perpetrators of family violence. David Boyer, a student of mine, does wonderful work with really seriously distressed adolescents. It almost seems like DCT is made for the hard stuff.

1–8

**Carlson:** So at least as far as the theory goes, with you adapting to each presentation, it really ought to work with everybody.
Ivey: But let’s be realistic. Nothing works with everybody, but it’s given me a way to integrate a lot of things. Like I already mentioned, Lazarus; I love his work. Ellis…I treasure Rogers, Gendlin, etcetera. It gives me a way to learn and to integrate in my own way. And other people, I’m delighted with what I see: students and other professionals who’ve adapt to this model; where they can go and how much they can do.

Kjos: Are there…can you kind of describe the kind of person that you think it might not work with? Is there any…or is that…

Ivey: The research increasing that is coming out…very promising, and...

1–9

Carlson: So there is a research base?

Ivey: There is a research base. The research base—and I don’t want to lose your question.

Kjos: That’s okay.

Ivey: I would say the research base, of course, is over 350 database studies on micro-counseling. And DCT really is a logitive extension of micro-counseling—and I can spell that out if you’re interested—but, so we have that base, and then we have the work with inpatient depressives, a wonderful factor analytic study by Heesacker and Rigazio-Digilio with 1600 students, showing basically that the constructs do exist.

1–10

And, by the way, people that can take the multi-perspective framework tend to have fewer physical and emotional symptoms. So there really is some evidence now, becoming increasingly solid, that being able to go after a situation from more than one frame is useful.

Carlson: Okay, and Diane’s question was back to whether there is a group that this might not work with.

Ivey: A group that it might not work with. I think that it’s really—we start pushing the edges—I have been really pleased with how things have worked with trauma survivors. I’ve been really pleased with the
multicultural stuff, particularly this thing I call psychotherapy as liberation, where we integrate Paulo Freire’s model into this as well. And yet I think there are some of the things on the edges.

1–11
We’re working here with a model in one sense that’s verbal. I think that where it might not work is where you start getting into ineffective assessment, and not…and failing to meet client needs. And that’s one of the reasons I’ve been more looking into indigenous helping. We’re talking about…we’re just producing now some materials on…particularly coming…I particularly find the Japanese and Australian Aboriginal frameworks helpful because they think…often I find they’re thinking 160 degrees different from me, and I find that particularly refreshing.

Kjos: Part of it really has to do with how the therapist is thinking.

Ivey: Yeah.

Kjos: Not so much as…

Ivey: And then strangely enough, you’re almost back to Rogers.

Kjos: Yeah.

Ivey: You need to enter the world.

Kjos: Join their world, yeah.

Ivey: But joining their world is a little more complex.

Kjos: You’ve got further to go.

Carlson: So it sounds like the limits, then, and the limited groups that this approach works with, are only limited by our own ability now to study that group and to really make strategies.

1–12
Ivey: I think one great example of this, Jon, is, I would say, the real roots technically, if it’s not conceptually, go back to the ’68, ’69 in the V.A. working with Vietnam veterans, which we now call posttraumatic stress disorder.

Carlson: Very challenging.
**Ivey:** Very challenging, and the thing is, the things that we were doing at that time, based on micro-counseling, I now realize conceptually fit the developmental model. But I didn’t have the words posttraumatic stress disorder. I didn’t have Meichenbaum’s wonderful work. I didn’t know about Edna Foa’s work with rape trauma survivors. If you look at Foa’s work, where we find that multiple levels of intervention. So it’s multiple interventions I’m arguing for rather than single shot interventions.

**Kjos:** And the intentionality.

**Ivey:** The intentionality.

**Kjos:** Yeah. Yeah.

**Carlson:** Maybe it would be helpful if you could talk just how does the counselor adapt? I just have...do you tailor your approach to work with each client’s different presentation? How does that, you know...

1–13

**Ivey:** Okay, there’s two answers to that. The early stuff with working with depressed clients and posttraumatics—we really diagnose them as managed depression rather than posttraumatic stress—was body work, and the first thing we do with short-term or long-term inpatient clients is relaxation. And this is more or less from my behavioral training, but basically getting the depressed patient in touch with the body; the physical stuff.

**Carlson:** So is that an assessment that you do to see how well they can do that?

**Ivey:** And the answer is now, yes, it is an assessment. We really want to get into, “Can you experience the thing—body”...and we will find this assessment now in their language. Either a person is very much a tearfully depressed client, for example; is very much in the body. Or you might get a person that we’d also still call sensory motor in our language; that is escaping from the body through denial. So one of the issues, really, is to get people in touch with experience.

1–14

And in the tape, I really push very, very hard in terms of what I
would call physicalizing the issue. And you’ll see me using imagery exercises. I like to use imagery. But also anchor the image in the body; particularly positive images. So one of the assessments is, where is the person coming from physically?

**Carlson:** In some ways it sounds like you’re imposing yourself though on the client. How does that take the client’s place and really, you know, adapt to it and match? How do you do that?

**Ivey:** How do I adapt?

**Carlson:** Uh-huh. And match, yeah. How do you tailor this approach to the client? For example, in the interview, you listen carefully…

**Ivey:** Okay, to go to the theory, basically, if the client is jumping all over the place, and it’s kind of random, I basically find that as sensory motor, and the issue then is to match that particular style.

**Carlson:** I see.

**Ivey:** The client is telling me long, narrative stories with details. The classic example is a high school…a teenage…an early teenager who asked, “What happened in the movie?” They give this detail, that detail, and that detail. Long, concrete, operational stories. That person really needs to have their story listened to.

1–15

**Carlson:** So that’s a Piagetian…

**Ivey:** That Piagetian thing.

**Carlson:** Uh-huh.

**Ivey:** And you can recognize a concrete person fairly readily. Then you get the client that says, “Well, I think I did this.” You’re moving to a reflective consciousness, and that type of client often responds to a more reflective, formal operational style.

**Carlson:** I see.

**Ivey:** So I can really hear it in their language. We also can see it physically. We have some videotapes, and we can actually see different physical styles in the same client.

**Carlson:** So you do it with the body and the language, or to the things
that you pay particular attention to.

1–16

**Ivey:** And then that fourth dimension is dialectic-systemic, where people can take many perspectives on issues. That’s wonderful to take many perspectives, but then sometimes you take so many perspectives, you can’t commit yourself to action. And in that sense, we really avoid the higher is better, because the concrete person really is acting concretely in the world. At that point we really diverge from Plato and Piaget. Higher is not necessarily better. More, we would argue, is better.

**Kjos:** What about…you talked this…you know, I was thinking about the kind of work that you’re going through as you’re doing this. What about families or groups? What…does this work there?

**Ivey:** Sandra Rigazio-Digilio is really…may have been another co-partner in this thing—a lot of people have really helped push the model ahead—has adapted this model to family therapy and has organized a variety of family theories within this framework, and has done wonderful work, particularly, as I mentioned, with perpetrators of family violence. Really difficult cases. And the idea here is multi-level treatment of families. In the same sense, I really…when I would do an interview in my ideal sense, I would have a family genogram right there physically in the room. I’ll also have what I call a community genogram right there physically in the room. So I can see the community from where the person came and the family from which they came.

1–17

So the systems thinking has really been incredibly important in my way of thinking, and really essential. And to me, the systems I mention is really one of the great enrichers. And I see them primarily coming from what I would call, at least in individual work, the dialectic, systemic, then self, exists in system. And that’s a very important part of the treatment process. A wonderful example of this is rape trauma survivors. In group work, they may experience other stories and the horrible things in their bodies, in a sensory motor way, in a sensory motor way, in a group. They tell their narrative concrete
stories. As a group they reflect on their stories. But part of successful rape trauma treatment really is, what about the system? A rape society, a media, etc. And getting together and taking systemic action as a group is a very important part of trauma survival work.

1–18

Carlson: So you take into account the group, and you work with the group at the same time.

Ivey: Yeah.

Carlson: If I understood what you were saying before correctly, you match your approach to meet the developmental level that your client or clients are at, and then you stay at that level when you work with them? You don’t necessarily need to move to the higher level, like, I know, Colberg talks about trying to present thinking that’s a step above the client’s so that they can grow and develop higher level functioning.

Ivey: Well, I got, I sort of sigh at that because I really have had, almost from day one, a major disagreement with Colberg and the higher is better dimension. Because I really believe where every person is is where they belong and that we need to treasure that. That doesn’t mean…however, I like to join the client where they are. But the mismatching is really useful.

1–19

You can plus-one them, for example, in terms of helping people see the distinction between where they are and the next orientation style—information processing style. I would really see it as information processing styles rather than higher. So you present them with a different information processing style, and that will help them move to a new way of thinking. On the other hand, I think a lot of times I will almost would move to “minus-one” to root people more solidly in the body.

Carlson: So it could be more successful, too.

Ivey: More successful. I think if DCT has a central difference, it’s a big emphasis on the physical, sensory motor and a big emphasis on the systemic.
Carlson: That’s developmental counseling therapy…

Ivey: Yeah, yeah.

Carlson: Okay.

Ivey: And coupled with that, of course, is a lifespan developmental history, and then I start integrating Bowlby and object relations theory and psychodynamic reflections.

Carlson: I think this is fascinating the way this approach is developed, in which you’ve learned something, and rather than just being comfortable with that, you’ve moved on and learned something else, and learned something else, and it’s a very cooperative approach, that you can use all of these different theories and different approaches.

1–20

Ivey: Yeah.

Carlson: Are there other models to integrative theory?

Ivey: Of course Lazarus is the prime example. And sometimes I say, “Well, we do the same thing but use a different language system.” My sense is, that I think the DCT gives a little more attention to the physical dimensions, a little more attention to the systemic dimensions. I think we would certainly endorse everything he says. He would say he was technical eclectic. Usually I have, we have kind of a rationale for what we’re doing, and then you mentioned the word intentionality. I remember doing a live demonstration once—I think it was at BYU—and I said, “Well, this is what I’m going to do,” and afterwards the guy running the session comes up with, “My god, you said what you were going to do and you did it.”

1–21

And that raises, I guess, back to the question you raised: Is this imposing on the client? And, I think of Harvey Cox’s old poster of the 60s: “Not to decide is to decide.” And as soon as we’re interacting, we are imposing on the client. So if you choose to do a classic Rogerian reflection using the patient’s language, even that is imposition, because you’re coming up, “This is the position.” And you lead them, perhaps, to an individualistic orientation. It leads me to—as much
as possible—co-construct...to what I would call co-construction. I’d like to tell the client ahead of time what I’m going to do and why. If I would go through our psychotherapy is liberation model, which derives from DCT and Paulo Freire, I’d actually give the client the questions and kind of sketch out with them ahead of time. And we might sit there and look at the questions together. If you go through a DCT assessment interview, the client has...I like the client to have the questions, too, and we work on them together.

1–22
And in that sense, the feminist therapists have been influential on me.

**Kjos:** Yes.

**Ivey:** I remember I was lucky enough to be in Mary Ballou’s exams, and I said, “Oh, that’s what feminist therapy is, and I really treasure those moments of learning, when I so-called was an examiner. Examiners learn so much from the person they examine there.

**Carlson:** Is this a...I’m still a little unclear. Is this a long-term therapy, or is this a brief therapy, or, how...

**Ivey:** Well, being a...one of the things that always kind of embarrasses me, pleases me, and makes me proud is, yes and no.

**Kjos:** That’s a good answer.

**Ivey:** One of the more recent innovations is you can be long-term. I am developmental, I am psychodynamic, I am deeply interested in how the past affects the present. In other words, I can go on forever. However, I also am fascinated with short-term therapy. Years ago I developed what I call the positive asset search.

1–23
In micro-counseling I developed the five-stage structure of the interview. Bill Matthews did that with me. We made the mistake of not calling it solution-oriented therapy. But solution-oriented therapy fits beautifully with this model and fits beautifully with DCT because of the emphasis on positives. And in this tape, you’ll see a lot of emphasis on what is the client doing right? And solution has been really helpful for me. You also see me, in that particular tape, taking
a few notes, because I’m increasingly convinced that the client has within him or herself a lot of important answers. And those answers often are in the client’s own language. And you’ll see me searching constantly for client statements, which then can serve as anchors. And sometimes I will actually anchor the client’s own statement in the body for the future. So the client, in that sense, I like to think is co-constructive.

But I really like to focus on the client’s language. And I wouldn’t hesitate to raise a question about how about this other perspective?

Carlson: Of course, we’ve sort of moved into that a little bit, because in a minute, we’re going to be seeing this interview. What should we look for? I mean, what, what were your goals in this interview?

Ivey: Well, the goal at the beginning is kind of in that first question: What would you like to happen? And I’ve always done that, but again, solution has clarified this for me. What does the client want to happen? What is the client’s goal? And Ken Blanchard once said, “If you don’t know where you’re going, you may end up somewhere else.” So in that sense, I really like to start with, what does the client want to have happen?

Carlson: Are there steps or phases that we’ll go through in this interview?

Ivey: So what…the client will basically say in one sense she kind of wants to…because, you know, this is the end of the series. She wants to go back and look at it. So we basically ask…I’m asking her to tell stories. Along the way, I do ask her to generate some positive strengths, and in this case we develop a positive family strength. And that process of developing family strength that’s kind of classic DCT, or integrative stuff for me is that I’ll ask for a positive story, because I really don’t like to work with problems. I imagine that the client has a problem, but then I want to stop that for awhile and hear strengths, because I think a person is unsettled unless they have some really, some strong points to work with. And then, I hear the story, but then
that’s the concrete narrative, but then I want to get the sensory motor aspects of that, and I’ll ask her for an image. And I have that goal clearly in mind before I start, to physicalize a positive story or two. Then you’ve got the—and these are really the experiential, concrete stuff—but then they can serve as reflect…things we can reflect upon in dealing with issues in the past.

1–26
This client said, “I’d like to look about how”—more or less I think she said something to the effect—“I’d like to look at how the past affects the present.” So I went to the past for positive images. Now in this tape, in a sense Robin is wonderful. She’s almost a little too healthy at this stage. I feel like a cleanup hitter as the bases are clear, just so I can walk. The game’s over. So we were just trying to find some positive strengths to move on, and clearly…

Carlson: So the goals, then, in a typical integrative interview would be…could you help me with that?

Ivey: Define strengths.

Carlson: Okay.

Ivey: Client strengths which we then superimpose on client problems.

Kjos: Yeah.

Carlson: Okay.

Ivey: Strengths that we can superimpose on client problems.

Kjos: So in a sense, instead of starting out with what’s wrong, you’re starting out with what’s right.

Ivey: Yeah, yeah.

Kjos: And then how does that…

1–27
Ivey: The basic structure is a short narrative of the problem. I would like to spend…if longer term, then I would like to spend pretty much an interview or two just developing solid, basic strengths. Not totally ignoring the problem. But once we’ve got the strengths, then going at the problems carefully. And I would like to go at the problems from a
body level, from a story level, from a reflective level, and from a self-developing system.

Kjos: Is there anything specific that you’d like our viewers to look for as they watch this?

Ivey: Oh I think, I’ve already hinted at, that they’re going to see what would you like to have happen? The idea of goal-setting…the family story located in the body. We’re looking here…I move from that to the issue of ethnicity. I want to bring culture into this. I think the average person grows up in a cultural frame.

1–28

Time dimensions are such that we were not able to develop that fully, but the reflection on herself, in her case, she just identified herself as an American, and the whole meaning of being an American is pretty important. And then out of this, the central thing I recall, I think, about this tape were her words, “I can make an impact.”

Carlson: And then focusing on that.

Ivey: Focusing on that strength. And then we talked a little bit at the end about...there were some minor difficulties in the community, and then I went I went to draw on those strengths for dealing with the present. In that sense we dealt with that in kind of an abstract, formal, operational way. Given more time, I would really have liked to speak more concretely about specifics she could do in the community to actualize her desire to enter the community more. And then, I think I probably would like to have done some systemic thinking, in terms of, what’s the nature of that community, related to her old community, and so forth. So in effect, I would be doing some type of community development/community counseling.

1–29

Carlson: So it sounds like in this video, what we should look for is all of these different, myriad of approaches that you use that, maybe a little bit from this, and a little bit from that, and the way you pull it all together.

Ivey: Yeah, the emphasis on her exact words really goes to micro-scales, but it also goes to...Gene Gendlin had a wonderful quote about
Rogers, where he basically says, “Paraphrase, say, back to the client, but use their exact words for the main things.” And Michael White does very much the same thing. And that’s been real important.

Carlson: Well, let’s get on with this and watch this. Thank you, Allen.

Kjos: Yes, thank you.

PSYCHOTHERAPY SESSION

2–1
Ivey–1: Robin, thanks so much for being here today. I really admire what you’ve gone through. You say I’m the eleventh person you’ve seen. I think that’s really impressive. As I was telling a little beforehand, I kind of like to set a little context. I am interested in the idea that the individual develops, grows up in a family, in a cultural context, and so it’s really kind of you, and how you tie in with what’s around you, but then that’s kind of my thing, and there are a couple of things as we begin here. One of these is context. Here I am a man, you’re a woman. There are issues of gender here, and I was wondering if anything occurs to you just as we start around issues of gender, if it does, uh…

Robin–1: Gender, no. Well, sometimes I think, it depends…some of the issues that I come in contact with gender can play an importance, but now, no.

2–2
Ivey–2: Okay, so, if it’s an issue, let’s think about it. The other thing here is for me sometimes it’s useful just to write down a few key words or notes. Will that bother you?

Robin–2: Nope. Not at all.

Ivey–3: If it does just speak up and I can just put them down.

Robin–3: No, that’s fine.

Ivey–4: And I also feel that you’ve done more of these tapes than I have of course, but I think there’s a general thing I feel if anything that you don’t want on the tapes, I mean as far as I’m concerned, I feel you own this material, and I think it’s very important…very, very
important. Do you have any questions or comments as you start?

Robin:–4: No, I don’t think so.

Ivey–5: I’d like to know, sort of as a background, what would you like to have happen today?

2–3

Robin–5: Well, knowing a little bit of what I’ve…I guess it would be nice to know that, and I know it for a fact, but try and see it more as a visual type thing, of because of who I come from, that makes me who I am, and that there are some things I can or cannot change because of the influence of different things. That’s important, I think for me to…

Ivey–6: So how the past affects the present is one of the things.

Robin–6: Right, right.

Ivey–7: And you’d kind of like to explore that a little bit today?

Robin–7: Yes.

Ivey–8: Is there any specific objective or goals you might have?

Robin–8: No. I don’t think so. Just open…

Ivey–9: Okay. Sounds good. What I’d like to do as we start is, we have just been, I said individual, family, culture, and you were saying as we chatted just briefly about two or three minutes before we started that your mother is from Mississippi, your dad from Tennessee, you’ve been recently getting very much into genealogy and learning about your family history, an issue of South and North, and I was wondering if you could share a little bit more about that.

2–4

Robin–9: Well, it’s, I’ve never, ever considered myself like a Southerner. I’ve always considered myself a Northerner because I was born and raised in Illinois, and it’s like most of my family commuted from the South up here. Some have commuted back. Some still remain in the North, distant relatives of my mom and father, and there is a tie there but not a tie that I would want to go back so to speak, but…

Ivey–10: So the South is important, you have the tie and so forth. You also said that you and your mother had been going around to
grave sites looking into family history eight generations back. Is that correct?

**Robin–10:** Yeah, on my dad’s side we had checked eight generations.

**Ivey–11:** Oh, your dad’s side back eight generations. How far back on your mother’s side?

**Robin–11:** I think my mom has it back to like, four or five. Not really...not counting my generation but it’s like my fourth or fifth great grandfather.

**Ivey–12:** So, one of the things that I think is really important in terms of developing our own story, our own narrative, is family stories, and I was wondering if there is a particular family story from either side that stands out for you.

2–5

**Robin–12:** Well, one of the, I guess a family...it was a tradition that got established when we were young children. I complained about it as an older child, but every Easter was always like “the family reunion” and we would travel to Tennessee, always for Easter Sunday. We’d all go to church, and we’d have the big Easter hunt, and I had well, I have a younger brother that’s 16, and he’s like the 43rd grandchild, so you know there were a lot of grandchildren. By that time there were...must have been almost 30 great grandchildren, and it would just be a great big family time at my grandfather’s house. So those were always good memories. Even as a young child when there weren’t so many, and then older when we were able go back more as an adult and there were even younger children so...

2–6

**Ivey–13:** Wow, that’s a really important time for you. One thing that I find that is really helpful as we start exploring these issues is focusing on positive resources, and it sounds like that situation with your family there in Tennessee is a real positive one, and what I’d like you to do is get a little more specific. Can you recall a specific time when you were there at a certain age. I am looking for a particularly positive memory strength.

**Robin–13:** Well, I wouldn’t say that this, it’s a memory that I will
always keep. My grandmother died when I was four, but the last time I went down there she had Parkinson’s disease, and well, she gave birth to sixteen kids. To me that’s a miracle in itself...one of the last times we went down she had, it was her birthday we were going for, and having that many grandchildren, you didn’t, as a grandchild, you didn’t get like how some people... 

Ivey–14: Didn’t get a lot of attention.

2–7

Robin–14: Right, right. Like my son gets a lot of attention from my parents now. There wasn’t, that a lot, but we got her little ankle weights for her to go like this, and I was so proud because it was my gift to my grandmother, and it was something that I guess I, that’s the only memory except for the funeral that I am able to retain about my grandmother was her birthday and how she just loved those weights because she was going to work, you know. I mean it’s something very, very silly, but it was something that’s the only memory I have of her alive.

Ivey–15: That’s a wonderful story of you giving to your grandmother and that your grandmother was very special to you, too. What I’d like to do, and sometimes results are a little surprising, if you could get a, go back to when you were four, and close your eyes if you feel like it, I would like to get a visual memory of you as a child, Robin, giving that to your grandmother, and her getting it. Can you see that in your mind? What are you seeing?

2–8

Robin–15: Well, it was dark. It was night time, and the house was still lit by kerosene lamps, and she always sat in the one chair that looked out into the picture window, and I would sit, I was sitting right next to her on the floor you know, and I guess the thing that I remember, it was just us. There weren’t a lot of other...

Ivey–16: Finally, you got alone with her.

Robin–16: I had some time just the two of us.

Ivey–17: Okay, what are you hearing in that scene?
Robin–17: I think it was raining.
Ivey–18: It was raining?
Robin–18: Mhm. Because I remember it was dark. It was dark in the house. There was music. She always listened to old time gospel music.
Ivey–19: Oh.
2–9
Robin–19: Quartets too. I probably liked them then and I somewhat appreciate them now, but it’s not necessarily my cup of tea music. Southern gospel quartets.
Ivey–20: Southern gospel quartets, dark, rain, you’re with your grandmother. What is she saying? Or is it more being with her?
Robin–20: Well, I do remember her saying thank you and that she would use them and she needed them…and she always used to say, Jackie raised such good girls. That was my dad’s name.
Ivey–21: Jack or Jackie?
2–10
Robin–21: Well, legally it’s Jackie. He doesn’t like to be called that, you know. But he was the, like third to the last born, so my grandma was running out of names.
Ivey–22: Jackie raised good kids. As you are seeing that, you know, we have the rain, one of those rare times with all of those wonderful grandchildren that you were kind of alone with her and had the joy of giving her this gift and you see her there. What are you feeling? Can you kind of get into your feelings and can you…
Robin–22: There was security. There was a lot of love. I don’t know how to express, in other words, I was special to her even though she had tons. I made an impact at that particular time.
Ivey–23: You made an impact.
Robin–23: Yeah.
2–11
Ivey–24: As we say that thing of, just allow yourself to say security,
love, special. “I made an impact.” How does that feel inside your body?

**Robin–24:** It makes me feel good.

**Ivey–25:** You feel good. Can you locate that good feeling in your body, physically?

**Robin–25:** Well, sometimes I get that tingling sensation.

**Ivey–26:** That tingling sensation. And where is that? I saw your hands move.

**Robin–26:** You know, it probably…well it’s sort of like it comes from the heart.

**Ivey–27:** Comes from the heart.

**Robin–27:** Can well up into the face.

**Ivey–28:** Well up into the face.

**Robin–28:** And like teary-eyed. It cracks a…causes me to crack a smile, you know, when I think back.

2–12

**Ivey–29:** Comes from the heart, goes up and you get a little teary eyed and yet it comes from the heart and you can smile. All kinds of warm, fuzzy emotions come with that. That’s really a wonderful, wonderful base. Could you just allow yourself just for a moment to experience that in your own way either with your eyes open or closed. Just experience that.

**Robin–29:** It’s one of those things that you don’t ever like to dwell on those things. I shouldn’t say you don’t dwell on those things, but you don’t think back to those things a lot.

**Ivey–30:** No.

**Robin–30:** Because the busyness of life just keeps rolling on and on. If you take the time…those are, it’s a, I don’t want to say a dumb memory, but it’s a memory that’s only important to me, nobody else. And it may sound stupid, it may sound strange, but it’s just that connection.
Ivey–31: That connection. I’m sorry, it doesn’t sound dumb to me. It feels, I feel, I can almost feel myself just a little teary eyed thinking about that connection, and the thing that I think we need to draw on those wonderful connections we have, because we do get into a lot of moments where it isn’t quite so wonderful, and…

Robin–31: To me it was like the world stopped still.

Ivey–32: The world stopped still.

Robin–32: You know and that’s…it’s sort of like I guess, it’s sort of like, I guess if I had to look at my life in picture frames, that was a picture that will never be erased and will always stay vivid.

Ivey–33: Always, the eyes, the heart and so forth, that’s always there. And there were some words that were said that I think I like is that, I can make an impact. Can you say that for me?

Robin–33: I can make an impact.

Ivey–34: Can you say it again?

Robin–34: I can make an impact.

Ivey–35: Yeah, pretty neat. That’s a wonderful gift from your family. I love the story. Now just…why would I go through all of this? Why would you imagine I would ask you to go through all of this?

Robin–35: Because whatever that picture made it had to have had some positive influence that you know, maybe I made an impact there maybe I can do the same thing for somebody else.

Ivey–36: Yeah.

Robin–36: I can be that grandma, I can be that mother to somebody else, and give that same, that same comfort, that same type of feeling.

Ivey–37: Yeah, I wouldn’t call that a dumb memory, would you?

Robin–37: No, I guess not, but you know, I guess the thing, you know, is the whole story around it, the memory is not dumb, but just the thing that made the importance, but yeah.
2–15

Ivey–38: And yet it’s moments like that I think that are, that can be so special and in moments of strife and conflict, “Robin can make an impact. Robin can make a difference.”

Robin–38: Sure.

Ivey–39: And you can draw on your grandmother. I also liked “Jackie raised good kids.” Those are wonderful stories.


Ivey–40: And I get that positive feeling in the heart. If we had more time I would look for more family stories and more strengths, and what we would find is that there is a memory in the heart. There is probably an image of strength in your arms for example. Just offhand, does something cross your mind from your family?

Robin–40: Probably my grandfather.

Ivey–41: Your grandfather.

Robin–41: He always worked with his hands in the garden. And I used to work with him a lot.

2–16

Ivey–42: And I think we could develop that in the same way and Milton Erickson had a saying once that “my voice shall go with you.” Well, I think the voice that goes with you are these wonderful strong voices from the past, and I think that these strong voices can so much help us to deal with difficulties as we move along. So we’ve looked just a little bit at your family there and the South, and the cultural frame. You mentioned that your dad, early on you mentioned, because before we started your dad, early on, just before we started, had an Irish background and your mother you said had some Cherokee and some Scottish, and I was wondering in terms of cultural ethnic issues, what crosses your mind when you think about this particular part, Irish/American and Scotch/American.

2–17

Robin–42: It doesn’t bother me at all. I don’t even, I guess as a kid we used to watch all the time “Schoolhouse Rock,” and it did a thing
about that America’s the melting pot. I find it interesting, but at this particular time, I mean, you know who knows, down the road I never say never anymore, but I don’t feel an importance to that. Because I look at myself I’m an American. Regardless of who came over when. My family’s lived here long enough to know, you know, like if I was born in another country, then I would feel the loyalty to that rather than to here. But I don’t find a difference.

Ivey–43: One thing I hear is that you see yourself as a melting pot and I am an American, and you really talked a little bit about going back, and you talked about going back four or five generations with your mother, and eight generations with your dad, and this whole connection with the South, and so you have developed a lot of pride in just being an American in a sense.

2–18
And I was wondering, let’s hang in with that there and sort of say because we can identify as an Irish-American. We also can identify as a melting pot American. By the way they aren’t either or.


Ivey–44: You can have your cake and eat it too…have your cake and eat it too. But I’m kind of looking for either in the Irish/American, the Cherokee/American, Scottish/American, or I am an American, a positive type of thing that hits, that strengthens you as an individual from your cultural frame.

2–19
Robin–44: I guess not so much the family but going back to like the Revolutionary period and you know that we spent…I spent a lot of time in high school, it seemed like U.S. History, studying that particular time frame, and the people that wrote the Constitution, the Declaration of Independence, and what brilliant men they really were. One thing I have always admired, and I know times change, and different things are going, but they were all, it all had to stem from religious persecution. And the freedoms that we have here, I guess I…we owe them a lot. I owe them a lot for the things that they made. Because I may not be the person that I am today had it not been for the things that they did.
Ivey–45: And you are really, it’s your family but your family in the context of the U.S. American.

Robin–45: In the context of U.S. America.

Ivey–46: So what they did sort of makes it possible for you to be where you are. What types of feelings well up in you when you look back to history and where you are?

2–20

Robin–46: I guess the freedom issue is…and I guess because I see so much going on in the world and well, my father is a Baptist minister. That has a lot to do with it.

Ivey–47: I know that well.

Robin–47: He is, you know, so I have a real strong spiritual tie that I know of lots of countries where that’s not possible, you know, they are not able to read the Bible whether they want to or whether they don’t want to. I mean, it’s just not available to them where when they came over, that’s why they came over because they weren’t able to practice the religion that they wanted to practice. The covered...they were intelligent enough and they covered all the bases. Freedom of speech, freedom of press, freedom of religion, you go on and on. I mean, they just covered it all.

2–21

Ivey–48: So this stuff has really become very important part of who you are and it sounds like kind of related to I can make an impact as well. So, I’m a Baptist too, so I kind of know some of the things you are talking about, and here’s one of the things the Baptists are good about is being an individual.

Robin–48: Oh yeah. They believe in the autonomy of the local church.

Ivey–49: They believe in the autonomy of the local church and the autonomy of the individual. But I’d like to follow up a little bit on the spiritual side which you said is important, and I’d like to ask you for a spiritual image. You have a family image. Can I ask you for a spiritual image that you might draw on from your spiritual tradition which is important.
Robin–49: Well, I believe that I have a personal relationship with Christ. I believe that he guides me when I ask him to. I have a security of knowing where I am going if I were to die. There is a song, “Where Is The Hope,” well I have hope. My hope is in Jesus Christ, and I don’t have to worry about...sometimes...I shouldn’t have to worry about tomorrow because I need to worry about today, but I sometimes, the human part of me takes over, and I worry about tomorrow. But I don’t have to worry about that. I know the in scripture, I am assured. I have assurance, you know, so.

Ivey–50: Blessed assurance.

Robin–50: Jesus is mine. Yes.

Ivey–51: So, do you have a specific image? We did one around your connection with the church with spirituality, where you get some of that blessed assurance.

Robin–51: Um...I...

Ivey–52: Or, something else spiritual. I don’t want to box you in.

Robin–52: Well, this is the example that I see, where the scripture says take up your cross, in other words. there’s going to be struggles along the way. Well, the one thing that I will always remember, my father was a bi-vocational man, and the first church he pastored was 75 miles away. And we would leave on Friday nights and come home on Sunday nights, and we would live in a parsonage, and we would live out of a suitcase, and we did that for eleven years. And the sacrifice that my dad made because he felt the calling to do what God wanted him to do, that made an impact. You know.

Ivey–53: That made an impact. Okay. Do you have a visual image of those times, a positive one?

Robin–53: They were hilarious. I guess some of my favorite times were loading and unloading the car.

Ivey–54: Ah, well, that’s a good story.
Robin–54: Well, it’s funny because a lot of ministers have libraries where they keep their books and their Bibles and their commentaries. Well, my father always had a cardboard box because it would have to be carried in and carried out, and he would always pack it and sometimes he might forget a book or this and that. Well, we were 75 miles away. He wasn’t going to go back and get it, you know. It was the packing…we would always have to take groceries there. Things like that, and it’d be like when we got there we would go and unpack and we thought oh, we forgot that, or we forgot this, but his cardboard box was how he carried a lot of his books that he would prepare sermons and stuff with. It was the cardboard box.

Ivey–55: Well, let’s just for the fun of it go with the cardboard box and get an image of that box at the time and go through the same things—seeing, hearing, and feeling.

2–25

Robin–55: It was always the last thing to go into the truck. Especially on Sunday nights, and I guess it was always the winter night. There was one time…that would probably be the time…the box was well worn. It was wintertime, and he went to put it in the truck, ah trunk, and it fell apart just as he was putting it in. You know, there he is. He was in his trench coat, and he had on his boots, and he had his hat on and things like that because it was a very small community, very rural, and we had to get out of there because there was a snow storm coming, but there we were picking up papers. It was probably like 8:00, 9:00, 10:00 at night on a Sunday night, picking up stuff to get it in the box to put it back in. He got a box the next week. But…

2–26

Ivey–56: And yet you are smiling and that’s a special memory which a lot of people would remember differently.

Robin–56: They remember different things, but if I had to pick something spiritual, that was my father at that particular time in his life.

Ivey–57: And as you are seeing that, what kind of feeling comes to you, can you get yourself maybe close your eyes or open, can you get any
feeling with that in your body?

2–27

Robin–57: I don’t know. I guess it’s not so much, not, I wouldn’t compare it to the same type where you know you swell up, it’s more of a chuckle, more of a laugh. I mean it’s important, but yet it’s…it was something my dad always did. You always knew he was going to do it. Always dependable on that. It was like rock solid.

Ivey–58: Rock solid.

Robin–58: Yeah. But there were times my dad could lose his temper, yes, but he didn’t, when it came to that stuff he never lost his temper. There was humor there. It was sort of like he was at the point, oh well, what else can go wrong, but you know, we picked up the pieces.

Ivey–59: Oh well, what else can go wrong. Yeah. Now, can you, is that, I saw you make that movement. Oh well.

Robin–59: It would like come from the shoulders like a release.

Ivey–60: A release. Oh well, what else can go wrong.

Robin–60: But then it’s sort of like picking up the pieces and you have to laugh a little. You got to have a little humor.

Ivey–61: We have some wonderful, powerful stories, don’t we?

Robin–61: Mhm.

2–28

Ivey–62: I can make an impact. From the heart. A rock solid dad that can make you chuckle. Oh well, what else can go wrong. What a wonderful foundation.


Ivey–63: So how do these stories play themselves out now for you?

Robin–63: Um, well my dad is still probably my rock. My dad and my mom. I don’t want to say I don’t have a good relationship with my dad, but after I had my son, I have a wonderful relationship with my mother. For some reason mothers and daughters can have that friction there a little bit, especially during, you know, adolescence, and my
mom and I were, but, now that I have my son, my mom and I, she’s like my best friend, but my relationship with my dad hasn’t changed any where my mother’s has. But my dad’s always been there to defend me and do whatever I need and, you know.

Ivey–64: So there is a really wonderful type of support you have.
Robin–64: I have real good support there, real good.

2–29
Ivey–65: So, we began by saying you were interested in how the past affects the present, and I just was wondering what stands out for you so far?
Robin–65: Well, it’s one of those things, I have, there was a distance between my grandparents on my dad’s side. But my dad put such a value on family and the importance of family that I felt just as close to my grandfather that lived in the South than I did to my grandfather that lived like two miles away. And plus it was probably a better relationship. So there is a tie there. In other words, I think I have the ability with a family member, you know, whether they lived next door or if I only talked to them once a week or once a year, I can still know that there’s that tie.
Ivey–66: So you have the connection, that tie. And if things don’t go perfectly…

2–30
Robin–66: Right, it’s like, oh well.
Ivey–67: That’s the way it goes.
Robin–67: Sometimes I need that more often than not.
Ivey–68: So those are wonderful solid strengths. So, you’ve done, how does this, and your story, what is your story drawing on this family? Who are you, Robin, and how does all of this fit with who you are and where you are going?
Robin–68: Well…that’s hard to say. I guess that’s the thing, I mean there’s a little bit, and there are quite a few negative things that come from my mom’s side of the family. Like maybe skeletons in the closet,
and sometimes I feel that conflict of some of the things like if I react the wrong way or…

2–31

…am I acting the way say my grandfather did on my mom’s side who had the horrible temper? Am I getting that from him? Am I acting just like he did, and why am I not pulling more from the way my father is or the way my grandmother was.

Ivey–69: When I saw you reach there, I saw your jaw kind of want to pull from that rock. I saw your jaw just for the moment kind of set in. It’s not always easy to pull from the rock. Can you tell me…would you care to share a time when it hasn’t gone as well as you might like, you kind of forgotten to draw on the connections in the rock? Either now or in the past?

2–32

Robin–69: Well, a prime example would be that I spent one whole session talking about my mother-in-law, but that would probably be a place where it did not go well. Three months after I was married, I’m in marriage counseling not knowing what to do because I can’t get along with my mother-in-law and my husband is not going to tell her she has to fall in, and I acted probably a lot like how my grandfather would have reacted.

Ivey–70: I see.

Robin–70: Instead of trying to kill her with kindness, I was like you are going to do it my way or else. I’m married to your son now, that type of thing. There is still a little tension between the two of us, but it’s much better than it was.

Ivey–71: What made it better, and what goes on when things are going better?

Robin–71: I give up.

Ivey–72: You give up?

Robin–72: In other words, I don’t have to have my way all the time.

Ivey–73: You don’t have to, there are different ways to say that I give
up is one thing. I don’t have to have my way all the time is another one. One is kind of like there it is, and another one is...

2–33

Robin–73: It sort of, one time, I don’t know if you are familiar with Dr. Dobson, in raising children it says choose your battles. You know, what’s important and what isn’t. If it’s not really important, why make it an issue. You know. For example, my mother-in-law would, when I was going back to school. I was married at the time and I had to study a lot, and she would take, she would go with Ed out shopping, and they’d spend the day together or whatever. Well I, instead of, there were times she should have asked me, but she was trying to be thoughtful. I could have said this that and everything, but basically what it came down to is, what is it hurting? He’s having fun. He is able to leave. I am able to study. Just because I’m not with him doesn’t mean, you know...

Ivey–74: So there...

Robin–74: There was more of a power struggle.

Ivey–75: Rather than going to a power struggle, you found it worked better just saying...

Robin–75: What’s important and what’s not.

Ivey–76: What’s important and what’s not. More like letting the box fall out there in the snow with your dad.

Robin–76: Right.

Ivey–77: So how are you able to do that pretty much now, or how is that going for you? You sound like you’ve got the philosophy pretty well.

2–34

Robin–77: I’ve got the philosophy down. It usually comes down to the moment. Now.

Ivey–78: Down to the moment?

Robin–78: Yeah. Hindsight’s 20/20, but I can half way through start to see and then I’ll say, oh well, okay that’s it. I’ve had it. We’re not
going to fight anymore, or I’m sorry. I shouldn’t have said what I did. I just need some time to cool off. You know, depending on whatever the subject might be or whoever it is. Nine times out of ten if it’s somebody besides my husband, I will apologize and say you know, just let me think about it for a while.

Ivey–79: So you really have found a really good way to deal with these type of situations with your mother-in-law or other type of difficulties, and I can see how they relate back to your desire for connections with like you said your grandmother and letting it go. And you can catch yourself you say in midstream.

Robin–79: If I could catch it beforehand it would be easier.

2–35

Ivey–80: If you catch it beforehand. Now, let’s take a look at that. If I could catch it beforehand it would be easier. What are you saying about that particular phrase? What are you saying about yourself there, Robin?

Robin–80: Well, probably that I’m human. You know, I can make the mistakes like anybody else can, and I have met some people that are very slow to speak, and they think everything through before they say it, and there’s good to that but then, you know.

Ivey–81: So the price of perfection might be losing perfection, is that right?

Robin–81: Yeah, that’s right. I guess as long as I’m honest and you know, that’s how I feel. As long as I’m honest and you know, catch myself and correct the situation. Now if I left the situation I’d be wrong. But…

Ivey–82: You sound pretty good about yourself in handling some of these stressful situations. That’s neat. So do you have any other concerns? I get the feeling that you are really cruising along using some of the stuff from your family history and cultural background pretty effectively.

2–36

Robin–82: Well, you know, you talked a little bit about community.
I sort of feel, and I’m living in a community now that I’ve been in for four years. I don’t feel a tie there. I don’t feel, even to the church I feel a little bit distant. Not so much like an outsider, but somewhat like an outsider, and it has a tendency to not cause friction, but every once in a while get an air about well maybe I shouldn’t have said that or maybe I shouldn’t have done that. I’m not part of that. And part of it, the community as a whole where I live is definitely what they call closed. There are people that have lived there fifteen, twenty years and are still considered outsiders, you know.

Ivey–83: I see.

2–37

Robin–83: So, I wonder sometimes how much influence being in that community the last four years has made in my life, if it was good or bad. Is it opening me up or is it…

Ivey–84: So, you kind of like the connections with the family, with your own kids, etc., but the community doesn’t feel quite as comfortable.

Robin–84: Well, we moved from the community that I grew up in and where my husband grew up most of his life, and because we wanted maybe a like a smaller town, a little bit better schools, and we did that. You know, we made the adjustment, and we started our family, but there’s, maybe it’s my parents that are pulling me back, or maybe it’s the familiarity of the community where I grew up at, but I just don’t feel that tie to the community.

Ivey–85: And coming here down to not an awful lot of time left, but I guess I’d still like to hear a story, a brief story at least about the community you left where you really felt good and being in the community and the connections and so forth.

2–38

Robin–85: Well, it’s one of those, and I guess I couldn’t think of a specific story, but like I could go into town and see an old school teacher, they would recognize me, know who I was, you know, ask, there’s that familiarity that you just can’t get again.

Ivey–86: So basically, every time you go downtown you see somebody.
I can kind of identify with that because my town has grown, and now I go down and a lot of times I don’t see anybody I know, so there is a difference, so that was one of the things that represented there that you just knew a lot of people.

Robin–86: We knew a lot of people. Familiar with streets, locations, businesses, things like that. That makes a big difference. I mean I’ve been gone four years. You’d think it would lessen a little bit, but it doesn’t.

Ivey–87: Always get more, huh? But the schools are better where you are.

Robin–87: Yes. The schools are better.

2–39

Ivey–88: Are you thinking you are going to hang in where your are?

Robin–88: Probably more than likely. Unless the job situation changes for my husband, but I don’t see that happening.

Ivey–89: So given some of your many, many strengths, what occurs to you that you might be able to do that you have this ability to let things go, stop in mid-sentence, wisely you don’t try to plan it all. You’ve got wonderful connections to family.

Robin–89: I do. I guess I see a big change happening once my son reaches preschool age or…like kindergarten school age, and then there will be more when I can get involved in a PTO or I can get involved in community things and not so much that I’d get on the ins and know everybody because that’s not necessary, but I can make an impact there.

2–40

Ivey–90: So one of the issues is when you get enough time to do this and right now your children are how old again?

Robin–90: I only have…I have a boy that’s two.

Ivey–91: Two. Well, that keeps you busy.

Robin–91: Yes, he keeps me busy, so…

Ivey–92: What’s his name?
Robin–92: Cameron.

Ivey–93: Cameron. So Cameron keeps you going.

Robin–93: Yes.

Ivey–94: And so you’ve basically entered the town and then you were pregnant for a year and then you have the baby, so you’ve kind of gone through four years of some disequilibrium.

Robin–94: Sure.

Ivey–95: Now, I kind of heard in what you are saying and your plans ahead, but I wonder if you’d just review where you’ve been in this session. If there is any particular word that you have used that might be useful for you. I’ve got it written down here, but I’m not going to tell you what it is. By the way these notes you can have when I’m done with them.

Robin–95: Of one of the words I said probably would be my rock.

2–41

Ivey–96: Your rock. Rock solid. So you can be his rock. The one I heard, I think that’s a good one too; rock solid. I can be like a rock. I also heard, I can make an impact.

Robin–96: Yeah, yeah, yeah.

Ivey–97: What about that?

Robin–97: Sometimes I don’t like, to me that’s almost being boastful. It can be a good quality, but it can sometimes be used as a bad quality.

Ivey–98: Did you hear this child giving this to grandmother with the rain?

Robin–98: It was done with pureness of heart.

Ivey–99: Pureness of heart.

2–42

Robin–99: Not wanting anything in return. And that’s where, that to me, if I want to make an impact, I can’t make an impact because I want this to be accomplished or that to be accomplished. I have to do it because I really believe that that’s what I should be doing.
Ivey–100: And you can be doing.

Robin–100: Mhm.

Ivey–101: So taking that particular philosophy, what does that say about you and this community which is a little tougher for you as you get into it?

Robin:–101: If I go in with an open mind, if I go in not wanting to change something but contribute something, I can make a difference.

Ivey–102: I know I found myself sometimes in somewhat parallel situations. If I think less of what I am getting and more what I am giving, somehow I end up feeling a little more comfortable, and that’s what I kind of heard from you early on. I kind of hear you telling yourself.

Robin–102: Yes. It’s important.

2–43

Ivey–103: So, now we are indeed running out of time, and I was wondering, Robin, if you could give me a little feedback about our talk together and what sense you make of it.

Robin–103: I guess primarily that I do need to look at some of those pictures and that would be something good. I could take different people in my family, what strength do they give me, what weakness do they give me. And sort of know what my limits are, what my abilities are, and draw from those rather than, or learn from my weaknesses.

2–44

Ivey–104: I just totally love the idea of the papers all over the place and getting a chuckle out of that. I love the smile. That’s wow, what a resource, and what a resource for making an impact, because impacts don’t come along quite. . .

Robin–104: Well, sometimes I wonder when my son spills the milk on the floor for the third time, you know, okay.

Ivey–105: How I’m going to make an impact? I’m making no impact here. I better let it go. There is a challenge there all the time.
Robin–105: Keeps it there.

Ivey–106: So the idea that hanging in, making an impact, drawing on those strengths, and being aware that I guess maybe even taking joy in some of your imperfections.

Robin–106: Yeah. In other words, don’t beat myself up because of the way I am.

Ivey–107: I…my Baptist images are very different from yours, and I say hey I like that idea of the chuckle. My church is a little more like this…

Robin–107: A little more rigid…

Ivey–108: A little more like this…

Robin–108: But you know…

Ivey–109: I like the chuckle. That’s neat. So I want to say thank you so much. Anything you’d like to say in conclusion?

2–45

Robin–109: No, but I really enjoyed, there have been different approaches here, there and everywhere, but I do, and no one has, I’ve never seen it done, but there is an impact to be made by who you are from where you came, you know.

Ivey–110: We grow on the shoulders of giants, and those giants are often right there in our own family.

Robin–110: And sometimes we put certain family members up on such a high pedestal and they were just as human as we were.

Ivey–111: Yeah. Thanks so much.

Robin–111: Thank you.
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SPECIAL THANKS TO:

The clients Gina, Juan, Robin and Phil for their time and the courage to share their personal stories so that others may learn.

Barbara Milton, Project Coordinator, for her dedication to the success of this project.

Faculty and students in the Psychology and Counseling division of the College of the Education at Governors State University for their participation.

Addison Woodward, Chair, Division of Psychology and Counseling for his support, participation and encouragement.

Leon Zalewski, former Dean, and Larry Freeman, Acting Dean, College of Education for their support and encouragement.

A very special thank you to Ray Short, Editor, Allyn & Bacon, for his courage and vision.

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