

nor ever will be, any reason why inconveniences and disadvantages *should not, must not* exist.

Human beings, in other words, can quickly eliminate their usual feelings of disturbance and upsetness (and retain their appropriate feelings of disappointment and annoyance) if they will truly join the human race, give up all—and I mean *all*—pretensions of ever being superhuman, of encountering god or devils, or of living in a perfectly easy, immediately gratifying world. What is more, if they practice and practice remaining rigorously in empirical reality, strongly desiring and actively working to improve that reality, but not grandiosely *dictating* that it be other than it indubitably is, they will eventually reach a point where they automatically rarely upset themselves in the first place and therefore rarely have to counteract their *awfulizing* in the second place.

From the standpoint of the counselor, he can capsulize the client's disturbance by first teaching the client (and himself) that emotional disorder stems from some form of two simple words: "It's awful!" or "How horrible!" or "It's terrible!" As long as the client rigidly holds these hypotheses about *anything* he will be basically upsettable and often upset. If he wants to truly eliminate his disturbed feelings and the needlessly dysfunctional behaviors to which they lead, he can effectively substitute two other simple words: "Tough luck!" or "Too bad!" or "How unfortunate!" As long as he really thinks through and believes—and does not merely parrot—the empirically ascertainable meaning behind these words (namely, that it *is* too bad that people and the world are imperfect but that's tough, that's the way it is, and that's the way it will probably always continue to be), he will not only be less disturbed, but will eventually become largely undisturbable. Is this promising your clients too much? Don't take my word for it. Try it with yourself and your clients—and see!

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## COUNSELLORS AND TEACHER EDUCATION

It is generally accepted that members of the helping professions should be directing their efforts more and more towards prevention. (Mauer 1966; Dreikurs 1957; Berlin 1963). We agree and feel that it is important for us as counsellors to move out of our offices in an effort to find areas where our background and training in counselling can have a greater impact.

There is great potential for counsellors to play a preventive role through participation in teacher education programs. To us prevention means helping becoming teachers to develop as self accepting empathic persons so that they in turn may foster these characteristics in the students who come under their influence. Such efforts are timely when we consider that student teachers are finding themselves in situations where people are reacting to them more directly as persons, and are preparing for a distinct shift in their life pattern from the traditional role of student to that of teacher.

The literature abounds with support for this approach. "The behavior of a teacher, like that of everyone else, is a function of his concepts of self." (Combs, 1965) Jersild supports the necessity for self understanding for the teacher who would be effective with children. Likewise Porter (1964 emphasizes:

. . . the process of becoming a teacher is basically a process of individual self-actualization with all this implies in terms of development of self, motivation to become a teacher, self concept, purpose perception of experience.

More recent literature has noted the importance of self awareness and self acceptance in becoming a teacher. (Padgett, 1968; Seidman, 1968) Combs (1965) reaches the following conclusion:

"It is apparent that if the self concepts a person holds about himself are as important in determining behavior as modern psychology suggests, then teacher educators must be deeply concerned with the kinds of self concepts teachers in training are developing."

The implications of these statements for counselors are only too clear. We feel that it is our responsibility to assist teachers in training to become more self-aware and develop a greater degree of self acceptance. To this end we offer the opportunity of group counselling for B.Ed students on a voluntary basis. It is interesting to note that preliminary research indicates that the students who volunteered for the group counselling program had a lower mean score on measures of self concept than the control group although the differences were not statistically significant at the .05 level of confidence.

Attempts to increase our influence are facilitated by the fact that appointments to the Counselling Centre at Acadia University are joint appointments between the Counselling Centre and the School of Education. Thus, all members of the Counselling staff are actively involved in teaching courses to B.Ed. students providing us with the opportunity to demonstrate the counselling point of view. One of our required half courses is an introduction to the principles of guidance, a course designed to help the teacher understand and make effective use of guidance services in the schools.

These are two of the ways in which we are attempting to move away from the traditional "counsellor in his office" role and attempt to exert a greater influence than has been the case in the past. We are searching for more ways to incorporate into our B.Ed. program experiences that will assist student teachers to be more self-aware and empathic. We feel this is the type of commitment that more of us in the helping professions should consider.

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## SOME PRAGMATICS FOR RESEARCH IN COUNSELLING

The custom is to make a ceremonial bow to research and then hurry to work ruled by feeling and habit. Some research achieves a degree of popularity because the findings fit social biases, special interests or institutional arrangements. More often, research contributes to the author's degree or to his promotion but has little effect on counselling (even the author's counselling). Researcher and practitioner become estranged, sometimes to a point of mutual contempt one for another.

Alleviation of these shortcomings is important enough to elicit attention from both field workers and researchers who are, in the main, university faculty and graduate students. A system must be deemed unsatisfactory if scholarship does not bias performance and if theses and journals are produced to be briefly admired but rarely read.

Social scientists covet the empiricism and objectivity of the natural sciences. They have a preference for reductionist theories and for arbitrary rules which cast out variables that are not mechanical and operational. If these rules become absolute, the researcher may retain an aura of scientism but he is unable to deal with truly human characteristics such as curiosity, imagination and values. Research then, is restricted to those attributes in which humans are most nearly like objects and lower animals. The focus is on eye movements more than reading or memorization of nonsense syllables more than the development of meaning. Such studies have limited applications but if the practitioner extrapolates to real life he is called superficial or anthropomorphic. His guilt is little relieved by the fact that his colleagues, in research, continue to anthropomorphize the functions of computers and to animalize explanations of human behavior.

A companion piece to mechanistic philosophy is an obsession with research methodology. No one denies the importance of skilled data treatment but a problem arises when unimpeachable treatment is given to garbage data and important questions are excluded because they do not conform to the system. Lewin pointed out that empiricism concentrates on repetitive consistencies in response and, therefore, arrives at historic explanations of