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A New Paradigm for Teaching Counseling Theory and Practice

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The author discusses a paradigm for understanding the myriad of counseling theories and their corresponding intervention techniques. The paradigm organizes counseling theory and practice around three principles: *a way of being*, *a way of understanding*, and *a way of intervening*. The paradigm assists counselors in sorting out the similarities and differences between the counseling theories and allows them to eclectically use various theories and techniques without losing the consistency and cohesiveness of working within a structure.

The integration of counseling theories into an eclectic approach is an important trend in the field of counseling (Arkowitz, 1992; Bradley, Parr, & Gould, 1995; Kelly, 1997). Most counselors tend to embrace an eclectic stance in their practice with an average of 4.4 theories making up their therapeutic work with clients (Garfield & Bergin, 1994; Jensen, Bergin, & Greaves, 1990). One author has conservatively estimated that over 240 counseling theories have been espoused since the development of Freudian theory (Corsini, 1981). How to integrate the various theories to best serve their clients is a major hurdle for counselors and counselor educators (Ginter, 1988). All theories and their corresponding practices assist clients in changing to meet their personal goals. However, each of these theories' proponents claim that their position is the most efficacious. The psychodynamic theorists claim dominance in the area of understanding the intricacies of human development and functions. The cognitive–behaviorists propose their theories' intervention styles as most effective. The humanist/experientialists assert their theories' prominence in the area of

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the therapeutic relationship, while family theorists proffer the essential elements of system intervention. Can all be correct at the same time? The answer is a resounding "Yes!" If Rogers was accurate that advances in the field of counseling will eventually cause the "demise of 'schools' of psychotherapy, including this one [client centered]" (Rogers, 1961, p. 268), then eclecticism will become the "theory" of choice.

One positive aspect of eclecticism is its ability to draw on various theories, techniques, and practices to meet clients' needs. Thus, counselors embrace eclecticism because they are aware that no one theory works for every client (Corey, 1996). "Increasingly therapists no longer ask 'Which is the best therapy?' but 'What is the best therapy for a specific type of client?' (Sharf, 1996, p. 10).

The limitations of eclecticism are lack of structure and of informed knowledge about how to choose wisely what theory or technique to engage with which client (Bradley et al., 1995). MacDonald (1991) asserts, "Mental health counselors face an explosion of counseling models. Unless counselors understand the philosophical systems that undergird these models of counseling, plus the implications of those philosophical systems for actions in counseling they risk using counseling models inappropriately or inefficiently" (p. 379). Counselors who work eclectically can risk becoming technicians who prescribe or assist change without understanding the root of the dysfunction and without grounding their understanding with a sense of why they select certain tools to use with certain clients, at certain times, and in certain ways (Kottler & Brown, 1992; Patterson, 1986a). Theory assists professionals in this grounding. To maximize eclecticism's strengths and minimize its limitations, eclecticism needs a paradigm to help structure theoretical knowledge and intervention strategies.

Corey (1996) encourages readers to develop an integrated approach to their counseling practices but does not indicate how to accomplish this integration. Likewise, Corsini states in his introductory chapter "I would go even further and state that *all* good therapists are eclectic" (Corsini & Wedding, 1989, p. 9). He asserts that to be eclectic one needs to know many different theories and systems so that a personal counseling structure can develop. However, he also states that the development of a personal, integrated approach to counseling takes many years. Therefore, he encourages neophyte counselors to operate within one theoretical system while developing their own styles or approaches (Corsini & Wedding, 1989).

New counselors can begin to integrate theory if they have a paradigm that will assist them in this integration as they learn the many theories and begin the development of their own personal

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approach to counseling. As the initial pedagogues who teach counseling theory and the corresponding techniques to students, counselor educators face the struggle of how to give new student counselors a broad sweep of the richness of various theories and their corresponding practices without overwhelming them. Searching for an answer led to the development of a new paradigm that helps master's and doctoral students organize the major theories into a conceptual framework and reduces their confusion and feelings of being overwhelmed by the various theories and their concepts.

Currently, counseling theory and practice is organized and taught by introducing students to many theories (Capozzi & Gross, 1995; Corey, 1996; Corsini & Wedding, 1989; Sharf, 1996). Most writers of textbooks organize the material around several topics such as history, major concepts, intervention strategies, process of change, and personality theory. All of these topics are essential to understanding theories. However, when students begin to practice counseling they can become bewildered by the concepts generated from the theories. The *ways paradigm* helps to organize these theoretical concepts.

THE WAYS PARADIGM

The ways paradigm proposes that the subject of counseling theory and practice can be organized around three principles: a *way of being*, *a way of understanding*, and *a way of intervening*. Every major theory addresses the above three ways in proposing how a theory is helpful to counselors in working with clients.

The three ways help students understand many theories by using a paradigm that can be overlaid on any theory and can quickly assist them in selecting a theory that might work with a particular client. The ways also aid students in shifting between theories with a better understanding of and sensitivity to the reasons for selecting one theory over another.

A Way of Being

A way of being addresses the counselor's presence in the room with the client. Who the counselor is, the degree of empathy expressed, the values the counselor demonstrates, the boundaries that are set, and the importance ascribed to the relationship are all part of a way of being. In other words, each theory proposes how the counselor should "be" with a client to establish an atmosphere in which change can occur.

A Way of Understanding

A way of understanding involves the body of counseling knowledge that explains personality theory and structure, normal and

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abnormal human development, and different ways people change. This area includes understanding levels of the unconscious and conscious, human behavior, and formation of belief systems. In addition, identifying the ways individuals assimilate culture, think about themselves, interact with others, introject family values, develop symptoms of psychopathology, emote, and behave are instrumental in understanding humans. A way of understanding also involves knowledge of clients' strengths, resources, and existing skills.

A Way of Intervening

The way of intervening is the "work" of therapy. Theories not only help to explain how change occurs but what technique will enhance a client's movement toward the goal of increased mental health. In other words, a way of intervening refers to the means by which a counselor interrupts the client's cycle of dysfunction and allows for the processing of healthier alternatives of thinking, feeling, and behaving. To intervene effectively counselors develop a treatment plan with the client outlining the desired goals. Once the goals are formulated, the counselor draws from knowledge of and relationship with the client to challenge, interpret, reflect, and support the client toward the therapeutic goals. The job is to assist the client by structuring the change process and using counseling knowledge to implement steps toward the goal. The counseling process then becomes one of practicing, reviewing, repeating, and affirming the desired changes. Interventions can also include reframing feelings, changing attitudes, altering belief systems, gaining insight, grieving, or staying with painful feelings in the presence of another supportive person.

Case Study

A student counselor was seeing a female client who had been diagnosed with recurrent major depression. The student had been taught that the standard treatment for depression was a combination of appropriate medication and cognitive–behavioral therapy. The student referred the client to a psychiatrist for medication evaluation, and the client was placed on an antidepressant. The student then read additional materials about Rational Emotive Behavioral Therapy (REBT; Ellis & Dryden, 1987; Hollon & Beck, 1994) and began using its principles. He had expertly defined the client's cognitive distortions and negative self-messages and began working with these concepts with her. The REBT teaching/mentoring way of being was apparent in his session tapes. However, within a few sessions the client began to act out with the student by arriving late, skipping appointments, and sitting quietly with her arms folded during the session. The student was

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baffled by the behavior because, he reasoned, he was intervening in the appropriate, standard treatment manner. After he learned the three ways, he was able to look at his way of being as being congruent with REBT but possibly incongruent with what the client needed. After he reviewed different ways of being from several theories, he selected person-centered theory (Rogers, 1980) because the concepts of unconditional positive regard and genuineness matched the client's expressed need for support during her depression. Within two sessions, the client was sharing openly and exploring distortions in her thinking. Thus, the student was able to combine theories while still working within a cohesive paradigm. He was able to shift his way of being with the client while still using REBT's ways of understanding and intervening.

The above example is an illustration of switching ways of being without becoming lost in the maze of theoretical assumptions. The same type of switch can be generated in a way of understanding and a way of intervening.

Space limitation prohibits the discussion of all major theories' ways, therefore discussion is organized around four major approaches to counseling: psychodynamic, humanistic/experiential, cognitive–behavioral, and family systems. Individual theories will be discussed briefly within the context of these approaches.

Assigning theories to broader categories has been discussed in several counseling theory and practice textbooks (Capozzi & Gross, 1995; Corey, 1996; Corsini & Wedding, 1989; Sharf, 1996). Although some writers refer to the psychodynamic approach as dynamic or analytic (Corey, 1996; Sharf, 1996), most agree on the category titles of humanistic/experiential, cognitive–behavioral, and family systems. In general, most editors categorize psychoanalysis, Adlerian, Jungian, and the neopsychoanalyses (self, ego, and object relations) as psychodynamic, dynamic, or analytic (Capozzi & Gross, 1995; Corey, 1996; Corsini & Wedding, 1989; Sharf, 1996). In the same vein, writers refer to the category humanistic/experiential as containing existential, person-centered, and gestalt theories (Capozzi & Gross, 1995; Corey, 1996; Corsini & Wedding, 1989; Sharf, 1996). The category termed cognitive–behavioral usually contains rational emotive therapy, cognitive therapy, behavioral therapy, and reality therapy (Capozzi & Gross, 1995; Corey, 1996; Corsini & Wedding, 1989; Sharf, 1996).

VARIOUS APPROACHES TO A WAY OF BEING

Psychodynamic Ways of Being

Psychodynamic theories vary greatly in their definition of how to relate to clients. Psychoanalytically oriented counselors (both tra-

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ditional psychoanalysts and neopsychoanalysts) assume a neutral, and often silent, stance that encourages free association and, therefore, enables transference and helps unconscious material to emerge in the conscious (Sharf, 1996). On the other hand, Adlerian counselors are verbally active encouragers, collaborators, and synthesizers (Ansbacher & Ansbacher, 1970). They would define their presence as providing a safe but interactive environment where change can occur (Dreikurs, 1967). Jungian analysts are encouraged by Jung's writings to adjust their way of being to match the client's needs. Therefore, a Jungian analyst may be quietly supportive or actively probing depending on what is needed in the session with the client (Campbell, 1976).

Humanistic/Experiential Ways of Being

Humanistic/experiential counselors desire to create an authentic relationship with clients. Rogers' person-centered theory could be hailed as the quintessential theory in the realm of a way of being. Rogers proposed that the relationship is so important that it is not only necessary but also sufficient for client change to occur. His core conditions of genuineness, acceptance, empathy, and unconditional positive regard are the hallmarks of his way of being with clients (Rogers, 1980). In a slightly different way, Yalom (1980) states that the existential relationship is like a loving friendship, a form of the I–Thou relationship of Martin Buber (Buber, 1970). The counselor is seen as a catalyst who may help trigger a reaction but should then get out of the way so that the client is the principal active agent (Yalom, 1989). Gestalt counseling has been categorized as humanistic/experiential because of its emphasis on the "here and now" experience of therapy. Counselors are more active, challenging, and directional with clients than are the person-centered and existentialist counselors (Sharf, 1996).

Cognitive–Behaviorist Ways of Being

Cognitive–behaviorists take a more educational stance with their clients. Even though the behaviorists are less interested in the establishment of a therapeutic relationship, they are keenly aware of how their actions influence clients (Patterson, 1986b). In fact, behaviorists are quite adamant about how important every nonverbal and verbal cue is in reinforcing changes in the client. The current cognitive theorists, who include reality therapists, espouse a direct, assertive way of being in which the client is given the therapist's full attention. Ellis and Dryden (1987) contend that you can accept clients without liking their behaviors, and the best

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way to establish a therapeutic alliance is to help the client solve the immediate presenting problem. Another cognitive–behaviorist proponent, Beck (1976) suggests an active and challenging stance while demonstrating caring. However, Glasser (1965) developed reality therapy's way of being as warm, courteous, enthusiastic, open, and optimistic, coupled with firm appropriate boundary setting.

Family Systems Ways of Being

Family systems theorists vary in their ways of relating to families or couples. Some use a directive, problem-solving manner while others try to join the family using an empathic stance. For example, Bowen's (1978) way of being is to act as a calm, neutral coach or interpreter, the one who is capable of getting the members of dyads to speak to each other directly without triangulating a third family member or therapist into the conflict. Minuchin (1974) joins the family and acts like one of the members using the same language style of the family members.

VARIOUS APPROACHES TO A WAY OF UNDERSTANDING

Psychodynamic Ways of Understanding

Psychoanalytic counselors understand the client through the workings of the unconscious (dreams, slips of the tongue, and body language), personality structure, and the impact of human developmental stages, especially in childhood (Erikson, 1950; Freud, 1966). Each of the neoanalytic psychotherapies (ego, self, and object relations) owes its roots to Freud's theory, but each offers its unique way of understanding humans and the therapeutic endeavor. Although the ego psychologists work to understand the ego and its adaptive functions (Erikson, 1950), self psychologists focus on understanding the concept of "self" as the center of one's personality (Kohut, 1971). In addition, Winnicott (1965) and Kernberg (1976) contributed to object relations' way of understanding by seeing psychopathology as not only developmental in nature but also directly linked to maternal deprivation and internalized information in childhood.

On the other hand, Adlerians believe that if counselors comprehend the unconscious and conscious purposes behind clients' behavior, they will better understand clients' goals for living (Ansbacher & Ansbacher, 1970). To gain this information, the client completes a lifestyle assessment and reports on past experiences, present issues, as well as future dreams and goals. This

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assessment tool enables a counselor to understand how the client experienced his past and reinvents the same struggles in the present (Dinkmeyer, Dinkmeyer, & Sperry 1987).

Jung's way of understanding includes an exploration of clients' archetypes, shadow, psychological types, and an awareness of spirituality. Jung (Campbell, 1976) believed that within each of us is a self that knows about God and is connected to all others in a collective unconscious. Like the other psychodynamic theories, Jungian psychology sees dreams as an important and rich reservoir for understanding a client's current struggles and unconscious motivations (Jung, 1961).

Humanistic/Experiential Ways of Understanding

Humanistic/experientialists believe that understanding clients' perspectives can only be accomplished by entering their phenomenological worlds (Corey, 1996). Existentialists, one group of the humanistic/experientialists, also seek to understand how the themes of anxiety, freedom, death, isolation, responsibility, and finding meaning in life affect the client. In addition, person-centered counselors differentiate between the experiencing self (who I experience my self to be) and the ideal self (who I would like to be; Rogers, 1980). Furthermore, gestalt counselors value awareness of self, universal conflicts, unfinished business, and alienated parts that must be identified and brought out of the background (called the ground) and into the foreground of our awareness (called figure). Observing nonverbal and verbal behavior, listening for themes, and eliciting dreams all help the counselor understand the client (Sharf, 1996).

Cognitive–Behavioral Ways of Understanding

Behaviorists strive to understand the strength of the target behavior and the type of reinforcement that will increase the desired new behavior (Corey, 1996). Cognitive counseling proponents understand people through their cognitive realm including the irrational beliefs that lead to excessive, powerful emotions and dysfunctional behavior (Ellis & Dryden, 1987). In addition, Beck (1976) identified automatic thoughts that are cognitive distortions, such as catastrophizing, overgeneralizing, and dichotomous (black-and-white) thinking.

Reality therapists understand people from the perspective of how they assume responsibility for their lives and how a client strives for the basic human needs of belonging, freedom, and power (Glasser, 1965).

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Family Systems Ways of Understanding

Family systems theorists understand people within the context of the family. The client is the family unit (or the couple unit), and family therapists focus on the structure, the power alignments, the interaction of members, the defined subsets (such as the parental subset), and generational influences. The genogram is often used to understand intergenerational issues (Bowen, 1978) such as how parents' interaction in their own families of origin affects their functioning in their current family. On the other hand, Minuchin (1974) understands families through the structure of how family members relate to each other in session and at home. He especially assesses rules and boundaries between members and subgroups. Haley (1976) prefers to comprehend the family through its strategic ways of communicating and how the family's hierarchy is established and functions.

VARIOUS APPROACHES TO A WAY OF INTERVENING

Psychodynamic Ways of Intervening

Psychoanalytic and neopsychoanalytic counselors espouse that people change when their unconscious becomes conscious, which yields insight. Insight then produces self-understanding, which, in turn, motivates change. To assist in this process, the therapist intervenes by using interpretation, transference information, and dream work to access unconsciously motivated behavior, thoughts, feelings, and relating (Freud, 1966).

Although Adlerians are usually categorized as psychodynamic because of their emphasis on early childhood development and insight, they tend to use interventions that are more cognitive–behavioral. Adlerians see negative patterns of thinking, feeling, and behaving as created by unconscious maps that need to be changed (Dinkmeyer et al., 1987). After obtaining insight into these unconscious maps, Adlerians then turn to cognitive–behavioral techniques to change the negative patterns. They would use cognitive restructuring techniques, emotional reframing of clients' interpretation of situations, and practicing new behaviors to change the patterns. However, Adler's unique intervention strategy is to assist the client in developing social interest. Adler believed that people must become concerned for others and the world to develop a healthy personality (Ansbacher & Ansbacher, 1970).

Jungians' interventions focus on interpretation of dreams and exploring and accepting our archetypes, especially the shadow (Campbell, 1976). Jungians also use a wide variety of tools such as expressive arts, bibliotherapy, keeping a journal, poetry writ-

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ing, and mythology to identify the client's current themes (Sharf, 1996).

Humanistic/Experiential Ways of Intervening

The humanistic/experiential approach's primary intervention strategy is to promote a client's full experience of the moment, beginning with the therapeutic session and generalizing to life. The humanistic/experientialist's way of intervening is to create a safe environment where the client can feel the freedom to explore personal issues (Nye, 1986; Rogers, 1957).

Gestalt counseling is rich in its many techniques of intervention. Counselors use a myriad of exercises to assist the client in gaining awareness (and perhaps an "Aha" experience) so that an alienated piece of the whole self is gestalted. Counselors point out body language and verbal inconsistencies and have the client play and interact with various parts of themselves or their dreams by switching chairs (chair work) to express each part. Exaggeration of small physical expressions and changing the order of words are also powerful techniques (Sharf, 1996).

Cognitive–Behavioral Ways of Intervening

Behaviorists have a plethora of intervention techniques including relaxation, shaping behavior, and systematic desensitization (Wolpe, 1958). Behaviorists' ways of intervening are effective and easily learned by novice counselors (Patterson, 1986b). Cognitive therapists dispute clients' irrational beliefs by using intervention strategies that target decreasing self-defeating messages while increasing positive messages. Counselors will use lecture, humor, self-disclosure, active debate, penalties, and rewards to assist clients in thinking more rationally (Dryden, 1990).

Reality therapy's goal is to help clients take control of their lives by getting their own needs met without interfering in others' ability to meet theirs (Glasser, 1965). Through the establishment of realistic plans to change behaviors that interfere with getting their needs met, clients work with counselors to gain control of their lives in positive, constructive ways (Glasser, 1985).

Family Systems Ways of Intervening

Helping family members to differentiate from the family and meet their own needs while also attending to the family's needs is the goal of Bowen family systems therapy (Bowen, 1978). Bowen uses

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insight gained from looking at intergenerational information to assist families in changing. Structural family therapy helps families to reestablish more effective hierarchical structures. The therapist's work revolves around establishing appropriate boundaries and altering coalitions or alliances by enacting a problem in the counseling room so that the counselor can observe the interaction and intervene immediately (Minuchin, 1974). Strategic family therapy uses specific tasks that eliminate symptoms and change the way members interact (Haley, 1976).

IMPACT ON COUNSELING THEORY AND PRACTICE COURSE

Introducing the ways paradigm to the master's-level counseling theory and practice course created a new model for learning theories and improved student comprehension. In the introduction to the course, the counseling theory and practice professors present the paradigm as a superstructure within which the theories are explored. A total of 12 theories are studied in class, and a lecture on each theory is given using the ways paradigm as a point of departure for discussion. In addition, each theory's historical context is presented along with a brief description of the primary theorist's life and personality. Referring to the ways paradigm, students report in their evaluations of the course that they have acquired a comprehension of the fundamental concepts of each theory in a format that makes the theories memorable and usable. Before the introduction of the paradigm, students reported in their evaluations of the course that the theories where "running together" in their minds. Presently, students believe that the ways structure guides them through the morass of theoretical features and gives them three beacons on which to center.

To aid them in beginning to develop their own uses of the ways of being, understanding, and intervening, students write papers in which they integrate their own personality and life context with the three ways. Their task is to choose the ways of being, understanding, and intervening that resonate with their own personalities and belief systems. They are free to choose their three ways from three different theories, if they desire, but their choices must reflect who they are and how they will begin to work as counselors. Thus, students take the first step in developing their own personal approach to counseling. Although current students' examination grades have improved 5% as compared with students' grades from the course before the ways paradigm was introduced, the more important outcome is that they report in their evaluations of the course a clear, deep understanding of the theories because they have a system within which they can comprehend the major theoretical concepts.

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IMPACT ON CLINICAL TRAINING AND PRACTICE

An important outcome of using the paradigm has been the ease with which it transferred to most of the core master's and doctoral courses. For example, when the paradigm was first proposed to the students and faculty 4 years ago, faculty members began using the ways paradigm as a model within which they discussed clinical material. When students present clinical cases in their classes, professors have the students organize their feedback around the ways of being, understanding, and intervening. Using this structure, students indicate that they can focus on the key topics of discussion and can discern how the various parts of a presentation are related. For example, the diagnosis and psychodynamic formulation sections are clearly seen by students as ways of understanding, and treatment plans are ways of intervening. Engaging in a therapeutic relationship is identified by students as a way of being.

Finally, on-site internship supervisors have stated in their evaluations that the ways paradigm is helpful in giving feedback to students on their performance. For example, being able to discuss a student counselor's way of being aids in clarifying for the student where improvement is needed or where celebration of accomplishments should occur. In several instances, we have noticed that a very bright, inchoate student will grasp the way of understanding and have an intellectual command of the way of intervening but will be deficient in the ability to form a helping relationship. This student often is puzzled as to why counseling relationships are not being successfully formed until a supervisor points out that the student's way of being needs to be examined and changed. Similarly, a student can have excellent rapport (way of being) with clients but struggle with a way of understanding or intervening. Therefore, professors are able to sculpt a plan to remedy the problem. For example, a student who struggles with understanding client issues may need remedial work in psychopathology or human development.

CASE STUDY

The following case study demonstrates how a counselor effectively used the ways paradigm. The counselor reported that using the paradigm gave a framework to the presentation. Rather than stating general confusion over the process of counseling, the counselor was able to verbalize, "My way of being is working but I need help in my way of understanding this client's problem."

Candice presented herself for counseling stating that she needed help with an impending divorce. Candice cried frequently during the session as she recounted the story of her husband's repeated infidelity. She expressed feeling adrift with little support from oth-

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ers. On the basis of her presented need for support, the person-centered way of being was selected. The counselor demonstrated empathy and positive regard for Candice and she reported feeling more relaxed and stated she felt hopeful that she could get through the divorce. After listening to Candice's personal history and assessing her mental status the counselor chose the cognitive way of understanding because Candice was using several self-defeating messages. She stated "No one would want to date a woman with three teenagers" and "Since my husband doesn't want me, no one would." She also told herself that she was unattractive and a loser. She did not report any family of origin abuse. The therapist chose the cognitive way of intervening because her depressive symptoms were related to her negative self-talk.

Within 6 to 7 weeks, Candice reported feeling better. She was comfortable in and trusting of the therapeutic relationship, and her targeted cognitive distortions had lessened their impact. However, around the sixth session, Candice began having disturbing dreams about a little girl and toilets. Because the client was approaching a fearful topic, the counselor retained the person-centered way of being but shifted to Gestalt dream work as a way of intervening. Through the gestalting of the dreams, Candice revealed that she feared and avoided all bathrooms other than her own. Candice indicated a desire to know "where this fear was coming from." Therefore, the therapist switched to Adler's way of understanding and a life style assessment was completed that disclosed a pattern of avoiding situations that were embarrassing or even potentially embarrassing. Her early childhood memories revealed that she had a fear of "being walked in on" when she was using the bathroom. Candice came from a large family that lived in a small house with one bathroom. She felt that she never had enough privacy in the bathroom. When she was taking a bath, her sisters walked in and out because no one in the family was allowed to lock the door when bathing. She was only permitted to lock the door when using the toilet. As a child, she remembered always checking several times that the door was locked before using the toilet. Through the lifestyle assessment, Candice had several insights. First, she felt embarrassed about the divorce and believed that her life was on exhibition. People were constantly asking her about how the divorce was progressing and whether she had any contact with her husband. In other words, Candice believed that her privacy was being invaded. On the basis of this new insight, Candice and her counselor began a different intervention strategy using behavioral rehearsing, which targeted her responses when people benignly asked about her divorce. She benefited from more cognitive work on how not to feel guilty about refusing others

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access to her private life. The metaphor became "how to lock the door." Candice was considering termination when her 15-year-old daughter (Joan) began exhibiting acting-out behavior. Joan was refusing to participate in housekeeping, skipping school, and staying out late at night. Candice reported she felt stronger but her family was "shakey." Together they switched to the family systems ways of understanding and intervening. Candice saw that her feeling stronger freed her daughter to surface her own pain over the divorce. Joan bore the responsibility of bringing Candice's attention back to the family. Now that Candice was feeling healthier, she used her new skills to help her daughter.

What could have felt like switching theories to address crises was in actuality a responsive plan that had a structure. The ways paradigm lent the necessary anatomy to make the several shifts that the client needed while allowing for the flexibility for which eclecticism is revered.

RECOMMENDATIONS FOR FURTHER RESEARCH AND EXPLORATION

Scientific methods in the area of psychotherapy and theoretical research have not been effective in answering the question of how effective one theory or paradigm is over another (Corsini & Wedding, 1989). Patterson (1987) has studied and written extensively on the problems of research in counseling and psychotherapy and states, "It simply is not possible" (p. 247).

However, whenever a new idea is presented the question arises as to its global efficacy and applicability. In the case of a new paradigm, the initial "proof" may be in the feedback from diverse populations about the use of the paradigm. Sue, Ivey, and Pedersen (1996) proposed a paradigm for multicultural counseling that is described as a *metatheory* in which counseling theories and their practices are integrated into a structure that reflects individual clients' worldviews and manners of relating. Future research should investigate the differences, similarities, and efficacy of the ways paradigm in relation to the proposed metatheory paradigm.

This paradigm has been presented in master's and doctoral programs to supervisors throughout the author's state and at the American Counseling Association's 1998 International Conference. Students, advanced-level practitioners, and educators who have encountered and used the paradigm have unanimously reported being impressed with its user-friendly simplicity and its depth and breadth of application.

The application of the paradigm has been successful in a master's-level counseling theory and practice course and in clinical training with a diverse master's and doctoral population. This program is

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theoretically eclectic and, within such a milieu, the ways paradigm works effectively. More rigorous research could be attempted in which other student populations could be introduced to the ways paradigm and their theoretical understandings compared with those of students from programs that have not introduced the paradigm.

Another possible research evaluation may include experienced counselors. A pretest–posttest study could be fashioned in which experienced counselors are first tested as to their theoretical understanding, introduced to the ways paradigm, and then tested a second time to assess if the ways paradigm made a difference in their comprehension of theoretical material. Finally, the current proponents of major theories in the counseling profession could be interviewed as to the paradigm's usefulness in explaining their particular theories.

Today's counselors no longer have the luxury of being monotheoretical. Counselors need to use a variety of skills and strategies to assist clients in changing (Corsini & Wedding, 1989). However, the price of eclecticism can be a haphazard selection of techniques that are not integrated in any cohesive manner. The ways paradigm allows for the needed flexibility while still maintaining a structure.

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