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Partners in journey : a dialectic of psychotherapy.

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<https://doi.org/10.7275/y9d2-7210> https://scholarworks.umass.edu/dissertations_1/1579

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PARTNERS IN JOURNEY: A DIALECTIC OF PSYCHOTHERAPY

A Dissertation Presented

By

JOSEPH M. GRAZIADEI

Submitted to the Graduate School of the
University of Massachusetts in partial fulfillment
of the requirements for the degree of

DOCTOR OF PHILOSOPHY

May 1976

Psychology

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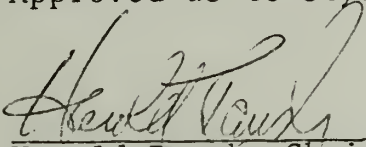
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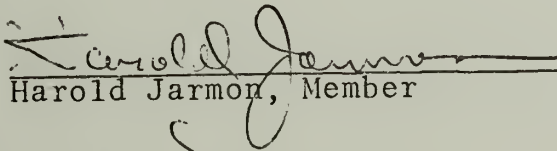
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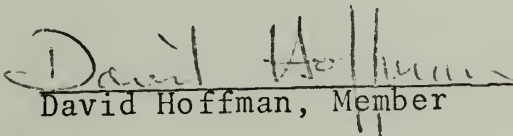
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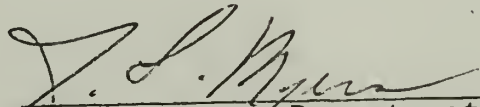
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David Hoffman, Member



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ACKNOWLEDGEMENTS

In the struggle to complete my career as student, my relationships to the people who journeyed with me will be remembered in a very special way. My experiences with each of them have ranged from disappointment and anger to fulfillment and love. Some I have known all too briefly while others have played a major role in my own growth and development as a person and therapist over the last several years.

My committee of four was a unique group of people who were insightful, critical and deeply caring. Harold Raush, who chaired this committee, was both gently paternal and provocatively challenging in my meetings with him. His finely honed criticisms helped me clarify what I often buried under the weight of abstraction, verbiage and contradiction. Hal Jarmon, a person with whom I have had a long and important relationship, detected critical flaws and abstracted some important dimensions particularly in the chapters on Union and Love. My encounters with Bill Dorris have been unique in that our dialogues were often anchored in the issues raised by my exposition of Buber's contributions rather than in a critique of their presentation. His excitement and enthusiasm helped sustain my own vision beyond the merely academic dimension of this work. David Hoffman's involvement has been all too brief but valuable as an objective and critical reader. He subdued my emotional state of near panic by agreeing to

join the committee when I found myself without a fourth member two months before my completion date.

There were others whose involvements were different but equally important. Sally Ives, who transcribed the recorded materials and typed the final manuscript, not only freed me from the burdens of obsessing about accuracy and deadlines but eased the final phase of rushed chaos with her contagious calmness and humor. With deep love, I acknowledge my mother and father who have contributed much to the realization of this goal, and Bethany who shared in my excitement, suffered through my despair and supported me with love throughout. And finally, I will always be deeply grateful for the rich and personal contribution made by each person who became my partner in exploring our relationship in therapy.

ABSTRACT

Partners in Journey: A Dialectic of Psychotherapy

(May 1976)

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Directed by: Professor Harold L. Raush

The relationship in psychotherapy is one of the most differentiated forms of interhuman relationship. There is the person who calls out for help and the person who is ready to enter into relationship in order to help. As both step into elemental relationship with one another, there is a potential for a deeply intimate encounter in which healing through relationship takes place. Their meeting involves an effect of one person on another person in special circumstances of interpersonal communion. The nature and essence of this unique, dynamic relationship are determined not only by what the participants bring into it but also by their interactions. The emotional relationship between these two people is the fundamental basis of the psychotherapeutic process.

In my attempt to grasp the nature and essence of this relationship, I have approached this unique, human meeting phenomenologically. My vehicle for capturing the experience of relationship in therapy was the journal. My experiences as a therapist engaged with six people in individual therapy

and their experience with me were recorded in separate journals over a twelve-month period. We exchanged our journals regularly, read and discussed them together, and these conversations were recorded and transcribed. The conceptualization of the nature and essence of relationship in therapy was based on the consistencies and abstractions that were derived from these descriptions and discussions, on my own biases and on the philosophical and theoretical writings of people like Martin Buber and Dietrich von Hildebrand. Although I used my encounter with only one other person as the vehicle through which I discussed the dialectical nature and essence of relationship in therapy, the structural picture that emerged was pieced together by the contribution that each relationship made to the whole.

I presented a developmental picture of the dynamic, structural changes that surfaced and evolved through the course of this relationship--a course that progressed from isolation to intimacy. Five emergent, relational structures that characterized the therapy relationship were described: intentionality--characterized by a basically inward direction of self to other in which there is an intent to hide or obscure attitudes and feelings; intending the other--reflects a minimal level of encounter as the outward direction of self to other occurs through the communicated content which dominates the engagement; revelation--involves genuine disclosure of self to other in the lived experience of the present whose

distinctive feature is the organic wholeness of the communication and the message; union--a unique mode of relatedness in which the partners experience equality and join together to form a we-ness in side-by-side rather than face-to-face positions; love--distinctive in the complete and total directing of self to other as the partners become beings of intrinsic worth to one another.

These relational structures or modes of being are phenomena of the interhuman realm. Their nature is reciprocal--for the interconnectedness of the partners determines their emergence, existence and duration in the life of relationship in therapy. They provide a dialectic of psychotherapy which emerged through the experience of two people in intimate relation who choreographed its life.

TABLE OF CONTENTS

Preface.....	1
Part One. Foundations	
Chapter I. Interpersonal Existence.....	6
The Interhuman Realm.....	9
The Paradox of Relation.....	15
Chapter II. Human Relationship.....	20
Meeting.....	20
The Life of Relation.....	25
Chapter III. A Healing Partnership.....	34
Person of the Therapist.....	36
Healing through Relation.....	42
Chapter IV. Searching for a New Method.....	52
The Journal.....	56
Ethical and Methodological Issues.....	58
The Conceptual Process.....	62
Part Two. Toward a Phenomenology of Relationship in Therapy	
Chapter V. Prelude.....	67
Chapter VI. The Partners.....	73
Karen.....	73
Joe.....	74
Chapter VII. Intentionality.....	78
Chapter VIII. Intending the Other.....	92
Chapter IX. Revelation.....	102

Chapter X. Union.....	123
Chapter XI. Love.....	135
Chapter XII. Mutually Shared Journals.....	150
Chapter XIII. Epilogue.....	160
References.....	165
Appendix I.....	168

to my parents
and
bethany

PREFACE

This work is a statement about me and a few very special people who occupy an important place in my life. It is a sharing of a deeply personal and intimate experience about the struggles of relationship between people in a journey of suffering and joy--a journey captured in the personal journals of those who traveled together. This journey took place in circumstances of unique meeting, in the unique relationship of therapy.

My obsession with and devotion to the relationship in therapy began several years ago. I was a patient in psychotherapy and experienced a crisis which opened me to a new world of possibility. The initial breakthrough was followed by a series of critical and important changes in my life which spanned several years. It was during these crucial years of self-discovery that this relationship in therapy and my relationships to others became meaningful, became more significant and important in ways that I had ignored or had been frightened about. Through these exploratory years, I began to experience the joy, the pain, the depth and power of intimate relationships with others, and a kind of naive grasp of my own relatedness to others.

I began my own struggles to "become" a psychotherapist during the last few years when I still saw myself as a person in search of himself. My growth and development as a person

and therapist was painfully slow and difficult. I was repeatedly forced to confront my own weaknesses, my fallability, my shortsightedness, my humanness with others--a difficult experience for me. I was again and again made aware of my own effect and impact on people and their impact on me. The mysteries of being and relationship, periodically camouflaged by my own transient allegiance to various schools of thought about human nature and models of therapy, only deepened during this time. These mysteries continually resurfaced in ways that undermined my intellectual and personal arrogance and forced me to a position of humility and standstill. There were special people who supported me during the earlier years of personal turmoil, and important others who encouraged me during the later years of clinical and academic development. They all share in what has emerged in this work.

The first section of this work corresponds to my attempt to introduce the philosophical and theoretical assumptions about the nature of human existence and relationship that evolved during these years through my own experiences and through my meetings with those people who have written phenomenologically about the lived experience of people in relation. The contributions of Martin Buber, Gabriel Marcel and Dietrich von Hildebrand have had a significant intellectual and deeply personal impact on me as I have struggled to grasp and comprehend my own intimate relationships with others in

love and in therapy. Though the chapters in this part are relatively introductory in nature, they are critical for the development of a viable perspective and method with which to interpret the relationships that people create and live together. I realize that this first part may seem too abstract and theoretical for a phenomenological picture of human relationship to emerge. However, there is a progression of ideas throughout this work which culminates in Part Two where the focus upon intimate relationship in therapy becomes much more concrete through the personal journals where I and those few people who journeyed together in therapy attempted to capture our lived experience. In a work of this nature the climax admittedly is not very dramatic; but what is said in it or any particular chapter should be evaluated within the context of the whole work. Clearly, the most important section is Part Two, in which I examine the nature of this relationship and its meaning in terms of the basic human structures of relationship in therapy which unfold through the words and descriptions of those who shared in choreographing its life:

The explicit purpose of this work is to lead to an understanding of the distinctive nature of relationship in therapy, and in turn to allow the recorded experiences of the partners to assist in the illumination of the fundamental characteristics and structures of this very special form of healing which takes place through relationship. It is a presentation of personal experiences and a conceptual organiza-

tion of them. The implicit purpose of this work is to present the impressions, from the person of the therapist and person of the patient, of the experience of relationship in therapy.¹

Only my dedicated personal involvement and that of another in a common experiential reality is therapeutic. We are both there; we are both real; we are coming to know each other. This common experiential base is used to provide a core reality to which we can both give our own deepest selves. It is only in such a dedicated venture of our selves that we discover our selves through our relationship to each other. It is an emergent process, a process of change, of growth and of intimacy within a unique relationship that is both limited and boundless.

The lived experience and nature of relationship in therapy will gradually unfold through the eyes of those who were willing to share their private experiences of this unique, human meeting.

¹In general, I have shyed away from the use of "therapist" and "patient" in referring to each person in this relationship. However, in my intent to convey the extremes of position that often characterize the therapy relationship, I deliberately use these words rather than more neutral ones (e.g., helper, client, etc.). Although I often omit the prefatory "person of the", I am always referring to the person in his or her role of therapist or patient.

PART ONE
Foundations

CHAPTER I

INTERPERSONAL EXISTENCE

We are essentially "beings-in-the-world." We live, creating our world and being created by it. That world, however (apart from our private world), differs clearly in two aspects: there is the "world around" and the "world with."

The world around is the world of objects or of things. It surrounds us. It is there. It is the world which we have in common with animals. It is the world into which we have been thrown, in which we find ourselves, and in which we must live.

The world with, on the other hand, is an essentially human world. It is the world of potentially free and creative relationships with others, a world beyond causality and predictable laws. If we convert or allow the world with to be converted into the world around--that is to say, if in our own relationships with others, we make human beings into things and do not maintain the essential difference which should exist between things and people we are lost, for we have renounced one of our fundamental characteristics as human beings. This means, of course, that we live not among but with our fellow beings. But what are the characteristics of this relationship? This is a question that I am struggling with and attempting to answer.

The problem presents itself in the following manner: we

struggle to defend our authenticity and our liberty but, in doing so, we fight against our own characteristic of "beings-in-the-world". If we let ourselves be carried away, if at any moment we relax the painful, and keen vigilance over our liberty, we run the risk of falling into the mass, into unauthentic existence, into anonymity. Is there any way for us to establish relations with others and, at the same time, preserve our desire for authenticity?

Many people, from a variety of disciplines, have grappled with this question--philosophers, theologians, psychotherapists, etc. I do not intend to present a comprehensive survey of their ideas or an historical road-map of the philosophical conceptualizations about human nature. My own struggles with this question have been overwhelming, intellectually and emotionally. However, there have been several people whose ideas have been both brilliantly quieting in their depth of insight and provocatively disruptive in their challenge to traditional views of humans as singular beings. Such was and is their impact on me. I will speak about some of those people who have exerted a major influence on my own thinking and growth as a person and therapist, at times joyfully, at times painfully.

Ludwig Binswanger (1963), an articulate scholar of existentialist philosophy, treats the problem in a somewhat distinctive manner. Departing from Heidegger's (1964) original ideas, he propounds various modes of existence: the singu-

lar, the plural, the anonymous, and the dual modes.

In the singular mode a person lives in a special relationship with himself. This relationship refers to the series of known forms, from autism to narcissism. The plural mode is that of existence on the "social" level of life. It is the world of the "one and the other," of struggle and competition. The anonymous mode is present when the "I" is confounded in anonymity, as is a person in a crowd or mass.

It is the dual mode, however, which interests me. In it true human relationships are realized. It entails the almost miraculous possibility of forming a "We" without destroying the "I" and the "You". There exist various forms of the dual mode, just as there exist distinct forms of love, or of loving pairs, e.g., mother and son, friend and friend, lover and lover, and each of these forms possesses special characteristics.

It is not surprising that the nature of interpersonal existence has been analyzed in a variety of ways by a number of different phenomenologists. For example, Sartre, Scheler, and von Hildebrand reflect such diversity. All three profess to study the human being in his intersubjective situation and yet they come to vastly different conclusions.

Sartre (1965) denies that person-to-person relationships are possible and thus sees the person's basic situation as that of ontological loneliness. Scheler (1965), on the contrary, finds people essentially and inescapably social be-

cause all share a common and universal life-stream. Von Hildebrand (1970) sees people forging bonds or community with others by reason of their power of transcending self through love. This diversity of phenomenological thought on the problem and nature of interhuman life illustrates the extreme complexity of the whole topic.

The Interhuman Realm

The dual mode of human relationships and the nature of interhuman life find their greatest and most eloquent expression in the words and ideas of Martin Buber. Although Buber's book, I and Thou, propounds speculations which border on the poetic and mystic, his ideas have exerted a major influence on my attempts to comprehend the essence of intimate human relationships.

The interhuman is born in the mutual participation of people in meeting. This sphere of the "between" is a very distinct and unique dimension of human existence. It cannot be grasped by understanding each individual in relationship separately, nor by some kind of summation of each person's experience. This sphere has a life of its own, a separate nature apart from each individual. It is created, choreographed and developed by both people and yet can only be comprehended as a dimension that is distinct from and transcends each person in relation. This domain is reciprocal in nature,

and its meaning can only be discovered in the very interchange that takes place between people. The unfolding of the sphere of the between, Buber calls the "dialogical".

In contrast to others, Buber's forceful voice not only calls attention to the interhuman as a basic category of human existence, but also emphasizes that it is not just another dimension of the self, along with one's relation to oneself and to one's environment. Both George Herbert Mead (1956) and Harry Stack Sullivan (1953) include something of what Buber calls the interhuman in their treatment of the social self and the interpersonal, but, unlike Buber, neither man singles out the interhuman as a separate dimension, qualitatively different and essentially significant.

What takes place between people is usually ascribed to or confused with the psychological or social realms. This confusion blurs the basically important lines of division between three essentially different areas of human life. My own struggles with comprehending the nature of my relationships to others have often been mired either by my confusing the different realms or denying the existence and separateness of the dialogical. Pointing to its uniqueness, Buber comments:

It became increasingly clear to me that we have to do here with a separate category of our existence, even a separate dimension, to use a mathematical term, and one with which we are so familiar that its peculiarity has hitherto almost escaped us. Yet insight into its peculiarity is extremely im-

portant not only for our thinking, but also for our living (1965, p. 72).

The dialogical, that which takes place between persons, the relationship of one to another, is a realm that is distinct from yet entangled with the social and psychological.

In the social realm, we view people collectively. The happenings between one particular person and another are overshadowed by the constellation of shared reactions and experiences which make up the common voice and pulse of those bound together in a group. The uniqueness and distinctiveness of each individual member are subdued and cannot thrive without destroying the fundamental characteristics and nature of the group. Although members may feel that there exists a special relationship between them that is quite different from the kinds of relationships established with persons outside the group, it does not mean that there exists any kind of personal relationship between one member and another. The work of the group is primary, the personal relationships between members secondary or non-existent.

Likewise, the nature and essence of the intersubjective cannot be understood as psychological. When two people meet and step into relationship with one another, the psychological clearly impinges on and affects the events that transpire as each listens and each prepares to speak. However, this is only the strong undercurrent that accompanies the conversation itself--a conversation whose meaning is to be disco-

vered only in the dialogue itself, in the between which these two people live and create together.

The interhuman refers only to the actual happenings between people. It is the human arena in which one person is confronted by another as both step into relationship. What is peculiarly characteristic of this human event is that something takes place between one person and another the like of which can be found nowhere in nature. But on its way it does not merely unfold, it can also decay and wither away. It is rooted in one being turning to another as another, as this particular person, in order to communicate with the other in a sphere which is common to them but which reaches out beyond the special sphere of each. This sphere between one person and another is a basic category of human reality.

"Between" is not an auxiliary construction, but the real place and bearer of what happens between men; it has received no specific attention because, in distinction from the individual soul and its context, it does not exhibit a smooth continuity, but is ever and again reconstituted in accordance with men's meetings with one another; hence what is experience has been annexed naturally to the continuous elements, the soul and its world (Buber, 1947, p. 164).

When something happens to me, it is an event which can be exactly distributed between the world and my being, between an "outer" event and an "inner" impression. It is my subjective experience of the surrounding, external world which constitutes this event for me. But if I meet someone

and we engage each other, something qualitatively different emerges from our interchange which is accessible only to and transcends both of us in relation. It is this transcendental phenomenon which is the remainder where each of us ends and the world has not yet begun. This remainder is what is essential and makes my meeting and engagement with another an experience which cannot be understood according to internal-external categorization without destroying the essence of this human event.

In the attempt to understand such happenings one must be careful not to introduce motives of feeling; what happens here cannot be grasped by psychological concepts, it is something ontic. It is a dialogical situation that can be adequately grasped only in an ontological way. In the most powerful moments of relationship, where the being of one person touches the being of the other, it is not the realm of the individual or of the social, but of the dialogical in which this happening occurs. In emphasizing the realm of the between and the relational nature of human existence in contrast to the philosophies of individualism and collectivism, Buber writes:

If you consider the individual by himself, then you see of man just as much as you see of the moon; only man with man provides a full image. If you consider the aggregate by itself, then you see of man just as much as we see of the Milky Way; only man with man is a completely outlined form. Consider man with man, and you see human life, dynamic, twofold, the giver and the receiver, he who

does and he who endures, the attacking force and the defending force, the nature which investigates and the nature which supplies information, the request begged and granted--and always both together, completing one another in mutual contribution, together showing forth man. Now you can turn to the individual and you recognize him as man according to the possibility of relation which he shows; you can turn to the aggregate and you recognize it as man according to the fullness of relation which he shows. We may come nearer the answer to the question what man is when we come to see him as the eternal meeting of the One with the Other (1947, p. 284).

The critical realization here is that I am not the only perceiver and agent in my world. The world is peopled by others, and these others are not simply objects in the world: they are centers of reorientation to the objective universe. Nor are these others simply other I's. The others are you, him, her, them, etc. And the presence of these others has a profound reactive effect on me. The category of "I" is essentially meaningless without its complementary category of "You".

At the very least, we need concepts which indicate both the interaction and interexperience of two persons, and help us to understand the relation between each person's own experiences and own behavior, always, of course, within the context of the relationship between them. Our concepts must also help us to understand the persons and their relations, in relation to the experiential world which their relationship creates.

The Paradox of Relation

As we struggle with the notion of our relational nature and the mysteries of the between, we are confronted with a paradox that undermines any attempt to categorize people simplistically in one mode of existence or another. If we compare the human being with other beings in our experienced world, we come upon this paradoxical phenomenon which cannot be ignored: humans appear simultaneously as the most completely self-contained beings that we can identify, and yet as the ones most open to the deepest union with other beings (von Hildebrand, 1970). A person exists both for himself and for community with others. He is thus paradoxically complete and yet incomplete. Any attempt to comprehend the nature of humans must take account of this paradox without attempting to eliminate it through some form of reductionism.

The essence of this paradox is mirrored in the duality of our separateness from and relatedness to the world of others. Although our relatedness in existence can be readily perceived in the various forms of dependence on others, we do have the capacity for displaying a unique individuality of being in our relationships to others. We find in a person who exhibits this uniqueness a free, conscious being, gifted with mind, who has a full measure of self-possession extending even to the power of self-reflection. Such a person reveals a wholeness and independence that is found at no other level of being. The constellation of these human character-

istics contributes to one's dignity as a person, expressing the ideal of a self-sufficient individual being. By "self-sufficient" I mean that we have the potential to exhibit the highest degree of self-identity of any being. The inviolable nature of our individuality implies that any complete erasure of the boundaries that mark off one person from another is impossible. As persons we cannot totally melt into a unity, nor can we be genuine parts of a whole. That unity, achieved by complete disintegration of individuality, is impossible for persons.²

This indestructible integrity of the person is the first dimension that von Hildebrand (1970) underlines in the paradoxical nature of human beings. The other dimension of this paradox which appears in contradiction to the first is the fact that despite this unique self-containedness, the person appears to find fulfillment and confirmation of his being only through relatedness with other persons and through communion with them. Any attempt to comprehend the complexity and totality of our interpersonal existence confronts us with these two polarities: we are uniquely self-contained beings and at the same time ones who must have relationship with others. When two people enter into relationship, engage and

²In the severely troubled states of being, although one may experience the threat of absorption or engulfment by the other (Laing, 1969), the "complete" loss or merging of being is never achieved. In such experiences, identity is preserved through some form of isolation--invariably labeled as schizophrenia in its extreme forms.

contact one another, there emerges a much deeper union with one another than if each were to become lost in the other, and an intimate encounter through which the self is fulfilled and confirmed in its being.

From the tiniest and most transient experiential events to the more commonplace occurrences in relations between two people, the essence of this paradox unfolds. For example, in apparently ordinary situations as mutual conversation, a question-and-answer dialogue, or the exchange of words of mutual love, something more than the ordinary begins to take place which defies simple explanation. If within these happenings, one person directs himself in such a meaningful way to another and simultaneously grasps and receives the other's similar direction toward him, there has been created a new kind of "contact" between these two beings. It is a contact that has the potential for union without violating the integrity of the "I" and the "You". Through this contact between one person and another a new mode of unity can arise that is far different and far deeper than any unity effected by the merely external conjunction of parts in a whole. It is not merely a rubbing together in unison, not a mere "contact" or "touching", but a genuine "encounter", a form of meeting that is possible only for persons. There is an experience of fulfillment, of authentication of self through the other that is the distinct, human hallmark of intimate relationship and its paradox.

Such meetings between one person and another are not only possible but also necessary for our own personal growth as individuals. However, it is the quality of these meetings that plays a major role in determining how we experience and view ourselves, and experience and view others. Through meeting the self grows or withers, the world outside and inside takes on some kind of meaning or disintegrates into confusion and mystery. The interdependence of one person in relationship to another is reflected in Buber's comments about the nature of self:

For the inmost growth of the self is not accomplished, as people like to suppose today, in man's relation to himself, but in the relation between the one and the other, between men, that is, pre-eminently in the mutuality of the making present, in the making present of another self and in the knowledge that one is made present in his own self by the other together with the mutuality of acceptance, of affirmation and confirmation (1965, p. 71).

The arena in which person meets person has been ignored because it possesses no smooth continuity. It is an intricately webbed human space which changes with the constantly changing relationship choreographed by those who enter. When two individuals engage each other, something unique happens in which each shares, but which reaches out beyond the special sphere of each. This unique happening is the basic reality, the sphere of relationship. The various disciplines which purport to study human existence must take as their

starting point the consideration of this subject.

We are gifted creatures capable of entering into living relation with others in a multitude of creative ways, and with the mystery of being. In a living relation with people, one life opens to another so that one experiences the mystery of the other being in the mystery of one's own. The two participate in one another's lives.

C H A P T E R I I

HUMAN RELATIONSHIP

The nature of life between two people and the paradoxical nature of relationship cannot be completely grasped through mere abstract analysis. Before I consider the uniqueness of the therapy relationship, it is important that we first focus more specifically and concretely on the nature of human relationship regardless of other defining characteristics. It is here that we see the problems and joys of interpersonal encounter and the characteristics of meeting and relation.

Meeting

We approach a person and enter into relationship in a variety of ways from mere detachment to genuine encounter. Buber (1965) describes three possible ways to consider another person. If we adopt the stand of an observer, we remain detached, with a dissecting eye in order to be able to describe what we see. When we approach another as an onlooker, we are content to wait for the person to describe or reveal himself. In contrast to these there is the mode in which we become aware of the other person as a unique being with whom we are engaged in intimate, honest dialogue. In this relation the person is encountered as a being who ad-

dresses me as a whole, calling me to participate in his being. Thus one enters into the primary relation of what Buber calls I-You in which the whole of human being is revealed.

Buber distinguishes between two basic types of relation a person may have with others and with the world of things:

There is no I as such but only the I of the basic word I-You and the I of the basic word I-It. When a man says 'I', he means one or the other of these (1970, p. 54).

These words are symbols which express the basic ontological nature of human existence. By implication, this dual possibility of relation challenges the assumption of singularity as being basic existential reality. For Buber, a person is in the world in a twofold way.

When our existence is characterized by I-It, our world is one of experience. In this mode of being, we exist not separate from things; on the contrary our experience is structured by intentionality. For as we experience things, we formulate a picture of the world which is not exclusively a reality outside of us but within us as well--the inner and outer world are mutually included. The experience of things is basically for the purpose of utilization. In the I-It mode of being, an individual perceives a world with definite boundaries, of things which occur in a given space and at a particular time. Both the events and the objects are measurable, and the relationships between events and things are or-

dered, analyzable, and predictable. The organization of things and events can be surveyed and manipulated and depended upon. This is a familiar world, which is always there, as an object.

If I establish an I-You relationship with another, I meet this other only as a single person whose revelation of being occurs in an unpredictable fashion. This unpredictable, surprising openness breaks the boundaries of the familiar object world of It. The space of this mode of being is not bounded by things; it is unbounded. Time is not measured in terms of sequence, but is felt to be an event that finds its own fulfillment in itself. It is lived as a duration which has nevertheless the characteristic of simultaneity. Personal time is characterized by a boundless Present.

The meetings of I and You are not predictable, nor can they be organized or measured. It is not a world of experience, of subjective intentionality, or of utilization. The world of I and You is a reality of mutuality, of freedom, of personal coinherence, which are in marked contrast to I-It characteristics. The I-You mode of being is the authentic present where you are fully present to another human being and he to you. In the relation of I-You, the relation is not simply constituted by what I as a person do to you as a person or vice versa; authentic relation is mutual. There is reciprocal participation of the partners in a sphere which is common to them both. This mutuality is not a reality

which is inherent in a person as an inner potentiality; nor can it be contrived. The moments of I-You appear to be strange, lyric, seductive, and magical. The mutual experience of encountering the depth of otherness is an authentic moment that is rich but uncanny. When a genuine meeting occurs, it is always a gift; and to receive it we can only be open and ready.

The way in which one establishes relationship, the way in which one meets another person is the real determinant of the nature of that relation. If I approach another as this unique person and vice versa, the relationship is characterized by mutuality, directness, presentness, intensity and ineffability. It is only within this relation that personality and the personal really exist. If I approach another as an object and not as this unique person who stands before me, the relationship is then characterized by experiencing and using. This takes place within a person and not between two people. It is, therefore, entirely subjective and lacking in mutuality which constitute the typical subject-object relationship.

At the moment of meeting, persons are objects of contemplation for one another. Each surveys the other at a distance, wondering, questioning, worrying about one's self and the other self. As long as this personal distance persists and both travel outside the interpersonal arena of engagement, they will remain objects for each other. They can become

unique persons for one another only when they step into elemental relationship with each other. Each separately cannot, of his or her own volition, create an I-You relationship in which the distinctiveness of being can unfold. For it is a mutual phenomenon that occurs only when each comes to meet the other in all truthfulness. Each can prevent or sabotage the birth of such a relationship if one or the other is not prepared to respond or answers the invitation with anything less than the integrity and genuineness of being.

The I-You and I-It modes of being in the lived experience of relationship exhibit fruitful and necessary alternation with each other. A person cannot persevere in the I-You relationship by his or her own action and will. Each can desire only to transform the I-It of utilization and intentionality to the I-You of mutuality and presentness. So long as this alternation and fluctuation continues, their existence is authentic. When either one or the other or both allow the It to surface and dominate and thus preclude the return to You, their existence in relation becomes unhealthy and unauthentic.

The I-You relationship involves true meeting with others. The ability to meet others in this way is not a dimension of the self but a reality in which the self comes into being and through which it fulfills and authenticates itself. The dialogue that transpires is not merely the interchange of words, for genuine dialogue can take place in silence. It is, ra-

ther, the response of one's whole being to the otherness of the other, the otherness that is comprehended only when I open myself to another in the vivid and concrete present and respond to his or her need. This is the dialogue that can go on moment by moment in each new situation. It is a real response with no preparation other than my readiness to respond with my whole being to the unforeseen and the unique, and welcome the unfolding mystery of the other's being.

A person becomes a person with the other self--a becoming which cannot take place without the I-You relationship. A person is a creature of the "between", of the happening between person and person that cannot be reduced to a sum of two individuals or to a merely psychological reality within the minds of each.

Human life and humanity come into being in genuine meeting. There man learns not merely that he is limited by man, cast upon his own finitude, partialness, need of completion, but his own relation to truth is heightened by the other's different relation to the same truth--different in accordance with his individuation, and destined to take seed and grow differently. Men need, and it is granted to them, to confirm one another in their individual being by means of genuine meetings (Buber, 1965, p. 69).

The Life of Relation

In the face-to-face relationship, the other person stands before me in a vivid present shared by both of us. I know that in the same vivid present I stand before the other.

My and the other's "here and now" continuously impinge on each other as long as we stand before each other. As a result, there is a continuous interchange of my expressivity and that of the other. I see this person smile, then react to my frown by stopping the smile, then smiling again as I smile, and so on. Every expression of mine is oriented toward the other, and vice versa, and this continuous reciprocity of expressions is simultaneously available to both of us. This means that the other's subjectivity is available to me through a wealth of information. To be sure, I may misinterpret some of what I see. I may think that the other is smiling when in fact he or she is smirking. Only here in this face-to-face present does the other's subjectivity approach and affect me directly. Only here is the potential for me and another to become fully real to each other possible. He becomes real to me in the fullest sense of the word when I meet him as this particular, unique person, and am willing to wrestle with him.

However, the nature of interhuman life is not so easily dissectable and orderable. It involves highly complex and reciprocal phenomena enacted by two people who struggle to engage one another. Out of such engagement emerge not only the dimension of the interhuman but also the characteristics and problems that are unique to it.

The essential problem of this sphere, in people's personal dealings with one another, writes Buber, is the duality

of being and seeming. When being as opposed to seeming characterizes the presence of a person who steps into relationship with another, this person reaches out to and receives the other genuinely and spontaneously. The person shares his or her own very being without consideration of the kind of image that may be imprinted in the mind of the other. The desire to be viewed in a particular way by the other is non-existent or, at least, does not dominate. However, a person who is dominated by seeming is burdened by a constant and conscious concern for the kind of self-image evoked in this other person. Such a person presents an image of self that is calculated to win the other's acceptance or approval. This person's self-direction is not outward toward the person of the other but primarily and privately inward toward the self. A life dominated by seeming is mirrored cleverly in one of R. D. Laing's poetic knots:

They are playing a game. They are playing at not playing a game. If I show them I see they are, I shall break the rules and they will punish me. I must play their game, of not seeing I see the game (1969, p. 1).

This little tangle illustrates crisply how "seeming" destroys the life between person and person and thus the authenticity of human existence in general. Seeming draws the person out of the realm of spontaneity and genuineness, and engulfs him or her in an intricately constructed web of deceit and calculation. The inclination toward seeming finds

its roots in our need for confirmation and in our desire to be confirmed falsely rather than not to be confirmed at all. Buber states that it is the mark of the real cowardice of our being to succumb to this tendency, and that of genuine strength and courage to resist it. Truth in relationship is what he means by "being". It is a truth whose characteristics are unique to this realm. As he explains:

Whatever the meaning of the word 'truth' may be in other realms, in the interhuman realm it means that men communicate themselves to one another as what they are. It does not depend on one saying to the other everything that occurs to him, but only on his letting no seeming creep in between himself and the other. It does not depend on one letting himself go before another, but on his granting to the man to whom he communicates himself a share in his being. This is a question of the authenticity of the interhuman, and where this is not to be found, neither is the human element itself authentic (1965, p. 77).

The temptation to find our sustenance from the fleeting and self-flattering images we shape instead of from the steadiness of our beings is a pervasive one for all of us, regardless of the defined roles we occupy--friend, lover, teacher, therapist, etc. This tendency originates and finds its solid roots in our dependence upon one another. The struggle between yielding to and withstanding what we wish to seem in order to be what we really are is a constant one. As we overcome semblance, the richness and depths of personal life, one to another, can begin their unfolding.

How does one become what one really is? How can I be

what I know I am and resist the desire to live falsely in images and appearances? Mutual confirmation is essential to becoming a self--a person who realizes his uniqueness precisely through his relation to other selves.

When I truly confirm someone, I accept the other as this particular person even though I may wrestle with him against himself. It is a unique, human act that not only confirms the other as this particular person in the lived present but also confirms him in his potential for becoming what he really is. In order to confirm another in his or her struggles, I must be able to imagine quite concretely what this other person is thinking, feeling, perceiving and wishing. Such imagining is very different from empathy or an intuitive understanding of the other's existential reality. True confirmation involves a courageous turning into the life of the other which demands the intensest stirring of one's being. In such an event, one's wholeness, unity and uniqueness are confirmed by the other in the lived present between them. In order to achieve this, both people must enter the interpersonal realm and engage each other as partners in a situation that is unique and common only to both of them. Although the two people may enter into relationship as partners, there is no guarantee that such a happening will take place, for its occurrence is dependent upon the nature of their reciprocal participation. One's invitation to journey together may not be answered and any possibility for a real meeting and en-

counter with one another may be precluded.

Whether or not such a meeting of two people grows toward intimacy or dies in seed very much depends on the stance that each takes toward the other. Buber (1965) discusses the two basic ways in which people affect each other in their views and their attitude to life. The growth of a relationship is either impeded or facilitated depending on whether or not what takes place between two people is perceived and experienced as "imposition" or "unfolding".

If imposition characterizes the life between one and another, at least one person is attempting to thrust his opinions, attitudes and views on the other in such a way as to influence him directly or indirectly to adopt the same view of things. It is an attempt to overpower the other by depersonalizing him. It colors a relationship with force and is a form of personal violence however imperceptible. While imposition subtly suffocates the life and richness of the other, it insidiously provides the illusion of autonomy.

In a relationship hallmarked by unfolding, one desires to find and discover what the other considers true and genuine for himself. It is a process of discovery, of surprise, of allowing the other to reveal and unfold what is personally real for him. The other is viewed as and welcomed to become a unique, single person. The person who approaches others in this way believes that in every individual what is right is established in a single and uniquely personal way. This per-

son does not impose himself on another but helps unfold what is there.

The growth of life between people dies with imposition and develops with unfolding. Wherever one person is in relationship with another, one or the other attitude is present to a greater or lesser degree. They are events which take place between people.

Buber's concern with human dignity is a concern that addresses itself to the interhuman realm. He eloquently summarizes the presuppositions of the interhuman which must be examined when we approach the subject of relationship:

Man exists anthropologically not in his isolation, but in the completeness of the relation between man and man; what humanity is can be properly grasped only in vital reciprocity. For the proper existence of the interhuman it is necessary that each one means and makes present the other in his personal being. That neither should wish to impose himself on the other is the third basic presupposition of the interhuman. These presuppositions do not include the demand that one should influence the other in his unfolding; this is, however, an element that is suited to lead to a higher stage of the interhuman (1965, p. 84).

The help that people give each other in becoming a self makes their relationship a deeply intimate one. In the deepness of this intimacy, what is unique to each person now emerges and develops in the special form of that person. This personal growth needs at each moment that help which only the persons in the partnership can offer.

The growth of oneself through relationship with others

takes place in genuine conversation, in the personal contact between one person and another person. Genuine conversation, real dialogue between two people means that each accepts the otherness, the distinctiveness, of the other. For such a dialogue between persons to emerge, each person must bring himself into it which means that both must be willing to speak about and share whatever they think and experience when they find themselves before each other. Each makes the truthful contribution of his being without reduction and without evasion.

But in the great faithfulness which is the climate of genuine dialogue, what I have to say at any one time already has in me the character of something that wishes to be uttered, and I must not keep it back, keep it in myself. It bears for me the unmistakable sign which indicates that it belongs to the common life of the word. Where the dialogical word genuinely exists it must be given its right by keeping nothing back. To keep nothing back is the exact opposite of unreserved speech. Everything depends on the legitimacy of "what I have to say." And of course I must also be intent to raise into an inner word and then into a spoken word what I have to say at this moment but do not yet possess as speech. To speak is both nature and work, something that grows and something that is made, and where it appears dialogically, in the climate of great faithfulness, it has to fulfill ever anew the unity of the two (Buber, 1965, p. 86).

When the self is brought into genuine dialogue with another person, the atmosphere created is one of personal honesty and presentness untarnished by deceit or calculation. The authentic presence of people in relationship constitutes genuine dialogue. When semblance, the seeming person rather

than the being person, invades the relationship genuine dialogue is damaged or destroyed.

Dialogue between people cannot be predetermined. Its nature is such that its occurrence is spontaneous and unpredictable. It hinges on the readiness of two people to relate to one another in all honesty and genuine humanness. It is a presence that allows those involved to discover and be surprised by what emerges and develops between them. Dialogue is the hallmark of an I-You relationship--a relationship whose boundaries for intimacy remain necessarily undefined.

CHAPTER III

A HEALING PARTNERSHIP

The nature of the interhuman and relationship in general has so far been considered independently of psychotherapy. This was necessary in order to begin to grasp the essence of relationship between two people regardless of other defining characteristics of their relationship (e.g., friends, lovers, parent-child, etc.). It is now time to consider relationship in therapy. The nature and essence of this unique, dynamic relationship are determined not only by what the participants bring into it but by their interactions (Lennard & Bernstein, 1960; Moos & MacIntosh, 1970). The literature of psychotherapy provides an elaborate list of interactive concepts such as involvement, emotional investment, good working relationship, and therapeutic contract. Participants point to these relational properties as being powerful determinants of the experience of their encounter. Although these studies involve retrospective ratings, they reveal substantial correlations between therapists' ratings of successful outcome and their feelings of warmth and liking for their patients (Strupp et al., 1963; Lorr & McNair, 1964).

Such inquiries into the participants' experience of their relationship place emphasis, not upon the therapist's modification of the person or upon his role as a practitioner of techniques destined to "manage" the person or to cure his

"disease", but rather upon the personal interrelation between two human beings. As a struggling therapist, I began to see in psychotherapy a special form of human relation and in its action, not an effect of technique over sickness, but an effect of one person on another person in special circumstances of interpersonal communion.

I believe that the emotional relationship between a person and his or her therapist is the fundamental basis of every psychotherapeutic process. I believe that without it absolutely no effective therapeutic action is possible. Moreover, in every attempt made to gain theoretical understanding of psychotherapy, we must, above all, direct our attention to the characteristics, the significance, and the evolution of this unique relationship, and delve into all its aspects.

What the person experiences, his or her emotional attitude before the figure of the therapist, the significance of his or her reactions to the process itself have all been extensively studied, unfortunately only through the eyes of the therapist. The more real and more significant dimension--what the therapist experiences and what the client experiences through their own eyes, and together--has been lamentably neglected. With few exceptions (e.g., Barnes & Berke, 1971; Yalom & Elkin, 1974), this neglect was based upon the false premise that the therapist must and can be "objective" and that he should keep himself free from all personal parti-

cipation in the process and in the relationship.

The Person of the Therapist

No real, intimate, interpersonal relationship can develop without participation, without reciprocity. If it is true that a person, whether he likes it or not, finds himself in a series of emotional experiences during psychotherapy, it is not less true that the therapist, whether he likes it or not, whether he believes it or not, is also involved in them. Furthermore, he should be involved in the process. Even if it were possible for the therapist to achieve absolute detachment from "engagement" in the process, or to achieve a "professional," an "objective," a "detached" attitude, it would then not be a question of a human relationship, in the noble and ample sense of the term, but rather, a situation in which one individual, the therapist, converts another individual into an "object," into a thing, and proceeds to treat him as such.

The therapist is a person who must discover the wholeness of another not as a detached, analytical observer, but as a participant who actively meets and turns to this person as a unique, human being, as You this person. He is one side of a reciprocal and dual process, one part of the given psychotherapeutic dyad. For that same reason, he finds himself as involved in it as is the person who stands before him,

although of course in a different way.

In exploring the very concrete situation of therapy and the life-reality of those participating in it, the differences in the nature of involvement emerge more clearly. The full reality of this special relationship includes the fact that one is a troubled person who has come to the therapist for help, the other a therapist who is ready to enter a relationship in order to help. Although together they enter a common situation for a particular purpose, this does not mean that each enters from the same or even a similar position. In the meeting which takes place in psychotherapy, the two people differ not only in terms of the nature of their approach to one another, but also in terms of role and function. These fundamental differences are determined by the very difference of purpose which prompted each to enter the relationship. The healing, growth and development through the lived relationship in therapy depend as much upon the acknowledgment of that difference as upon the mutuality of meeting and trust.

The recognition of these basic differences in the life of relation in therapy does not mean that the therapist is doomed to approaching and engaging a person as an object, an It; nor does it mean that mutuality between the partners is precluded. Although such differences lend themselves to depleting the life between them of its richness and depth, the potential for the therapist encountering this other as I-You

hinges primarily on his own vision of the other, not the defining characteristics of position. If this vision is that of the "onlooker" who sees the wholeness of the person in the context of living instead of a sum of traits in isolation and genuinely responds to this existence, he brings to life the betweenness, the presentness and the uniqueness which characterize the true I-You relationship. When this happens, mutuality stirs in the realm of their meeting.

Mutuality in the relationship of therapy has distinctive characteristics which arise out of the basic differences in position between the partners and the nature of this unique relationship. As long as these differences persist existentially, full mutuality at every level does not characterize the relationship unless the partners themselves alternate between the positions of therapist and patient. If the person of the therapist and person of the patient equally experience the other side of this bipolar relationship, the relationship would be fundamentally altered, if not destroyed. The therapist does not reveal directly his suffering and troubled being with the expectation of and call for help from the person of the patient. If the meaning and essence of mutuality are confined to such narrow definitions, the attainment of the mutual I-You relationship necessary for healing would appear rarely in this relationship.

It is not full mutuality at every level that determines the existence of I-You but the mutuality of presence, of

trust, of partnership. Mutuality in this sense refers not to the differences in role and function of each person but to the common denominator of their existence--their personhood. It is in this category of being human that the therapist can participate in creating and developing the richest and most important experience of mutuality in relationship. In so doing, he exposes himself vitally in the lived present and opens the realm of healing through relation to this person who calls for help. Thus the therapist attains the person-to-person attitude of a partner necessary for the rebirth and growth of this suffering person.

If the attitude that I take toward the suffering and need for help in the growth of this person is one that respects and acknowledges the independent otherness of the other, I will experience his or her intrinsic worth and wholeness. Milton Mayeroff reveals something of the nature of helping the other grow when this helping is overshadowed by a deeply human and respectful caring:

I experience the other as having potentialities and the need to grow; I experience an idea, for instance, as seminal, vital, or promising. In addition, I experience the other as needing me in order to grow; consider how we sometimes feel needed by another person or by a cause or an ideal. This does not simply mean that I know, in some strictly intellectual sense, that the other has needs that must be satisfied and that I can satisfy these needs. And I do not experience being needed by the other as a relationship that gives me power over and provides me with something to dominate, but rather as a kind of trust. It is as if I had been entrusted with the care of the other in a way that

is the antithesis of possessing and manipulating the other as I please (1971, p. 7).

As the person of the therapist embodies this attitude about the human pain and call for help to which he or she is witness, this relationship finds its ground in the realm of I-You. It is free from the desire to overpower, manipulate or possess the other--I-It characteristics which smother any potential for healing through genuine encounter with another. The importance of the relationship itself in its reciprocal reality, the significant actuality of what is happening and has happened between these two people, is fully acknowledged when the therapist approaches the other in this way and actively participates in their journey. Here a real relationship in the humanness of genuine mutuality may find its beginning.

At such moments the therapist's more apparent task of helping free the person of the patient from the consuming, destructive forces of being, coupled with some method of self-exploration and understanding fades and in its wake emerges the relationship in its existential reciprocity. The therapist no longer limits himself to exploring the psychic and emotional life of the patient's being. He must now enter the realm where existing person relates to existing person in order to grasp the wholeness of this suffering person in his or her relations to others. Although initially these others are those who are or have been significant in the life

that the patient unfolds, the therapist himself gradually becomes an important other to this person who stands before him. As his importance increases in the eyes of the patient, he must be ready to step into elemental relationship with this person. The merely talked about must become the presently and vividly lived between the person of the therapist and person of the patient. In so doing, the therapist does not merely carry on the work of healing with comfortable detachment but enters anxiously into it as a partner.

Entering into a relationship in therapy potentially involves an intense and intimate struggle between one person and another out of which genuine dialogue can emerge. Buber describes part of the struggle of two people in relation:

The chief presupposition for the rise of genuine dialogue is that each should regard his partner as the very one he is. I become aware of him, aware that he is different, essentially different from myself, in the definite, unique way which is peculiar to him, and I accept whom I thus see, so that in full earnestness I can direct what I say to him as the person he is. Perhaps from time to time I must offer strict opposition to his view about the subject of our conversation. But I accept this person, the personal bearer of a conviction, in his definite being out of which his conviction has grown--even though I must try to show, bit by bit, the wrongness of this very conviction. I affirm the person I struggle with: I struggle with him as his partner, I confirm him as creature and as creation, I confirm him who is opposed to me as him who is over against me. It is true that it now depends on the other whether genuine dialogue, mutuality in speech arises between us. But if I thus give to the other who confronts me his legitimate standing as a man with whom I am ready to enter into dialogue, then I may trust him and suppose him to be also ready to deal with me as his partner (1965, pp. 79-80).

The therapeutic relationship is such that it is quite easy for the therapist to fall prey to reducing another person to a collection of traits and symptoms that can be analyzed and categorized, to objectify a person in his or her pain, and lose sight of the wholeness and humanity of that person who stands before him. This blindness of vision not only destroys the possibility of relating as person to person but in so doing also extinguishes the opportunity for growth and healing.

Healing can only take place in a living partnership. I become a partner in journey when I actively enter the common sphere of my relationship with another person and struggle in the intimacy of meeting and sharing. My reaching out can remain unanswered, and the dialogue remain dormant. But if mutuality stirs, our interhuman life will flourish and genuine dialogue will have its birth.

Healing through Relation

It is not surprising that the psychotherapeutic situation is a highly paradoxical one. This person, the therapist, who labors as a helper and healer of troubled people, again and again confronts the nakedness of human pain and suffering. He or she willingly steps into this situation as a mere person to witness and struggle with another person who suffers and calls out for help. Although the therapist en-

ters this relationship equipped with certain skills and methods in the art of healing, it is the person of the therapist, with the aid of these skills and training, who helps reduce the suffering and shares in the rebirth of this troubled person. If the therapist is touched by the suffering that approaches him, it is understandable that at times he desires to objectivize and convert the raging pain, confusion and chaos into a thing that can, to some extent, be managed. However, if the desire to manage and control the encroaching pain of another is allowed to persist, the person-to-person attitude of a partner necessary for healing will never penetrate the relationship.

The necessary and unpredictable fluctuations between calm, detached management required at some moments, and active, personal participation demanded at others, color the meetings between the two people as they journey together. Although in the life of this relationship there may exist productive and helpful periods of historic and psychic excavation, emotional ventillation and even emotional indulgence, it is only in the lived experience and struggle between the partners that the real and sometimes radical change of the person takes place. Here, both step into the elementary situation between one who calls and one who is called. They no longer merely talk about human suffering and struggle; they live in the suffering, in the struggle which emerge and engulf their own relationship. The person of the patient does

not call to the techniques and methods of the therapist, but to the person of the therapist whose own existence has been touched by suffering, struggling and overcoming, and who is ready to struggle and overcome again in a lived relationship of the present. If the therapist responds to this call, both step more fully into the realm of the interhuman and radically change the nature of their involvement. Buber emphasizes the importance of this change:

. . . In the immediacy of one human standing over against another, the encapsulation must and can be broken through, and a transformed, healed relationship must and can be opened to the person who is sick in his relations to otherness--to the world of the other which he cannot remove into his soul. A soul is never sick alone, but always a betweenness also, a situation between it and another existing being (1957, p. 97).

When this event occurs in their journey, it is an experience of a genuine personal meeting in the deepness of human existence. The deciding reality is the person of the therapist and person of the patient, not the task and method.

The therapist who allows himself the freedom to not know what to expect from the person who stands before him, who does not want something precise, is ready to receive and be surprised by whatever is forthcoming. This honest reception and responsiveness to whatever comes is essential for the development of existential trust between both people. Without such trust in this relationship, anxiety may paralyze and con-

fine one or both people to the narrow world of measurable dependability, the world of I-It. Its absence smothers any inclination to reveal to the person of the therapist what is buried in the underground of one's being. When the existential trust between one person and another thrives in the life of their relationship, there is the possibility of a very special kind of healing. It is an existential healing, a healing of the very being of the person which can only take place through living partnership rather than through insight and analysis.

It is through this healing partnership that a person's unique direction and specific potentiality in his or her own dynamic existence find their growth. Although this personal direction may be overshadowed by the existential upheaval engulfing the being of this person, it can be grasped and confirmed by the therapist who sees the suffering person as a whole human being with both strengths and weaknesses. Carlos Alberto Seguin, a Latin American psychotherapist, describes this healing relationship in a manner close to Buber's I-You and Binswanger's dual mode:

It can only be one which does not objectivize the sick man but places us before him as before a fellow human being. By fellow human being we mean a being who is equal to us and to whom we are united not only by reason of his human condition, but also by reason of his need and of his call for help. It is a profound and respectful relationship, solicitous and at the same time free. It is a relationship filled with feelings but also with independence. It is at no time a subjugating or absorbing relationship (1965, pp. 91-92).

This respect for another person, this attitude which always places another at the level of our own "I", which keeps his category of "fellow being" present and which, therefore, does not attempt to "direct" him, or "manage" him, seems to me the only genuine one for the therapist. The fact that a person suffers and needs help does not mean that he loses his category of person, nor does the fact that another person, at that moment, helps him, mean that because of his help he considers himself superior. It is a question of dissimilar attitudes and of circumstantial differences, since basically the condition of being human and all that it implies does not vary in either case.

I believe this fact to be fundamental. There exists, above momentary contingencies and beyond accidental circumstances, a human category which transcends all the apparel that life dons over people, which characterizes a person's "humanness" and which does not vary with circumstances or change with the environment. One is a person in health and in sickness, in wealth and in poverty, in wisdom and in ignorance. Perhaps one is never more "human" than when one suffers as a human, in so far as one is human. In this sense, therapist and patient are equal, even though they find themselves placed in different positions.

If the therapist genuinely engages another in this way, difficulties disappear and the psychotherapeutic act is converted into an encounter between two human beings who respect

each other and co-exist. Such an attitude leads to an even more important consequence. The extremely conspicuous differences of position that Buber emphasizes so strongly disappear little by little during the course of this relationship. The participants, who journey together along a meandering course of mutual understanding, personal growth and healing, should end the process in equality and deep intimacy.

The emotional experiences during this journey are not only charged with moments of peak pleasure and joy but also include moments of deep pain and despair. The after-effects of these experiences in the context of a lived relationship can be far-reaching. One of these is the strengthening of the emotional relationship between the two people. Although each episode may leave in its wake a sensation that something valuable has been attained, the feelings that accompany such moments may vary anywhere from affection and love to hatred and terror. When both people sense that a very personal thing has been shared, it succeeds in binding the partners more strongly together. This unique experience is a communion, fundamentally different from communication, and of foremost importance in all real human intimacy. Seguin poetically captures the experience of such an episode which is worth quoting in total:

Patient and doctor have already spent hours together and there exists a positive bond between

them which gives true warmth and meaning to their interviews. Suddenly, in one of them, something occurs. The patient says one thing, in the midst of many, that produces a kind of interior shock in the psychotherapist. His receptiveness has, more unconsciously than consciously, been shaken. It is as if the flow of a current were interrupted, as if suddenly a cascade were to precipitate water in a rush. At the same time, it is an experience of clarification, in which the field where ideas occur is suddenly illuminated and something new appears and imposes itself. It is as if a light were lighted and in its resplendence the shadows around it were made corporeal and were harmoniously related to one another, or it is as if a curtain were opened, behind which a beautiful background allowed the figures, that until then circulated in front of it, to stand out clearly, to unite, and to acquire a precise feeling. It is the experience of "Aha!" --different from "Eureka", because an atmosphere, charged with positive-loving-feelings between two human beings is produced. The psychotherapist has "caught a glimpse of something." That is the first part of the phenomenon. Generally, the psychotherapist does not say anything or make any gesture but his senses, even more keen, are hanging on his interlocutor and awaiting a confirmation of what he has intuited. If this confirmation comes, clarity reaches its zenith, and the order that had been established becomes harmony--a harmony that almost palpitates with the psychotherapist's own pulse and envelops everything. Even now, however, the experience is not yet complete, the psychotherapist asks something, requests complementary data, solicits new associations and then the patient too suddenly "sees clearly." The phenomenon repeats itself for him, he enters into the harmony established in the doctor, and is completely united with him in an indescribable moment. The experience is full of beauty and rejoicing, beauty and rejoicing that probably emerge from that falling into place of everything, that "clarifying of everything" in an almost musical harmony. Those feelings of beauty and joy arise from the vibration of two persons in unison, who, thanks to and joined in love, have discovered a new horizon (1965, pp. 123-124).

Seguin is referring to those moments in therapy when both people experience each other's being--separated from one

another yet joined in unison in a meeting that has been stripped of costumes and masks. It is the emergence and experience of an intimate relationship that has weathered the initial, and oftentimes, chaotic struggle. It is an encounter with oneself and with another that may also be laced with terror, anger, despair and confrontation. However, it is an experience that provides an opportunity for a new beginning, a freedom from paralyzing conflict and a commitment to action that moves two people closer to the intimacy and creative encounter so necessary for the therapeutic relationship. The intellectual stalemate ends and the struggle with existence, with each other, begins.

Although I have shared such moments with others in therapy, I have so frequently not grasped or understood the experience and importance of such moments. I have felt the joy to encounter another at such critical times. I have been frightened by the intensity of the experience and struggled not to retreat into my own inner world or hide by diverting us away from such a meeting. And I have been shaken and astonished at the changes, the healing, the growth, and sometimes the fearful retreats that such experiences have fostered for me and another. However, my ignorance about this happening, this meeting, and its relationship to change, healing, growth and a sense of freedom has left me a participant in a mystery that has often escaped understanding.

. . .the experience itself is an almost tangible reality. It exists but defies conceptual closure. It forces me to a logical standstill. I can only describe the existential encounter which makes interpersonal communion possible. The emotional impact of the crisis breaks the abstract world of intellect into a concrete world of lived experience. Fear becomes a muffled shriek. Pain becomes a noxious ache. This metamorphosis of the client's lived world reflects an intrapsychic change. The world which confronts him is suddenly real because he is suddenly real to himself. The capacity for interpersonal communion emerges from such an intrapsychic change. The existential crisis which opens man to the inward experience of himself simultaneously opens him to the inward experience of the other (Johnson, 1971, p. 118).

Although one can speculate that technical skill on the part of the therapist may go a long way toward capitalizing on the relationship once it exists, we have little precise knowledge of how it comes into being, is deepened, or is used to maximum therapeutic advantage. A great deal of research (e.g., Frank, 1961; Rogers et al., 1967; Truax & Carkhuff, 1967; Strupp et al., 1969) leaves little doubt that the kind of relationship described represents the most important aspect of effective therapy, irrespective of the therapist's theoretical predilections and other factors. To assert the fundamental importance of the therapy relationship, however, is not to contend that it is the only factor affecting change and growth. It seems clear that some technical procedures are more effective than others, but my inquiry will not attempt to shed light on that issue. The fundamental nature of this unique relationship which develops in special circum-

stances of human meeting is the challenge and focus of the remaining chapters.

CHAPTER IV

SEARCHING FOR A NEW METHOD

My search began more than three years ago. It was a search for a new and more human approach to the study of the therapy relationship. I was a naive and insecure person as a novice therapist. I had been raised academically in the traditions of analytical and empirical approaches to the study of people--an invaluable exposure to the helpful tools of asking and answering questions, and the joy of surprise and discovery. However, as I grew and developed as a person and therapist with others in therapy, my sense of awe and profound respect for the depth and power of these relationships deepened. Simultaneously, the questions that emerged through this process no longer appeared trivial and insignificant. Each new experience and question seemed more and more complex, more and more difficult to answer adequately. The methods of reduction and quantification barely scratched the surfaces that I found myself touching. The complexity and depth of experience, its subjective quality and its reciprocal nature gradually faded as I imposed the methods of empirical science. The nature and essence of the therapy relationship, its potential healing power and intense intimacy became personal obsessions. My pre-occupation with these questions grew more maddening over time. I realized that I had direct access to my own subjective and private experi-

ences of this special relationship and not to the experience of this person who stood before me, nor to the betweenness that we created and choreographed together.

I tended to shy away from such questions as captious, having unpleasant religious or metaphysical undertones. I wondered how I could go about investigating this special form of human relationship without reducing it to superficial analysis and categorization, to an objectification of the people involved, or to something transcendental. I began to see that as I changed my perspective, moving from one to another, not only were the same things seen in a different light, but new things were seen. Polanyi (1959) observed that it is not conducive to discovery to remain set in any one perspective or to suppose that any one approach will be successful with a variety of phenomena. To him an approach which says facts are facts, such as behaviorism, is impractical and meaningless. If we are to study humans as they are, then we must formulate a new kind of knowledge, one which is primarily personal rather than technical.

To insist on one set of material facts is to ignore the people and their meaning-laden experience which infuses a situation with the richly complex and intangible dimensions of humanness. Definitive statements may apply to abstract constructions but not to living situations. To grasp the essence of the situation demands of us that we take into account the human element which makes the situation what it is.

However, empirical methods often cause us to see abstract answers to highly complex situations with the result that actual meaning-filled encounters are distilled to a condition of artificial purity. If we ignore the primordial fact of the human world in which other facts live, we accept a fantastically abstract and narrow notion of reality. We never perceive mere facts but always significant facts.

In searching for a new way in which to behold and understand the most essential and distinctive characteristics of relationship, it is necessary to free ourselves from those basic assumptions in our culture which otherwise might successfully camouflage the mysterious depths of experience. In liberating ourselves, I am not suggesting that one particular framework of reference is to be preferred over another. Rather, I am emphasizing the reciprocal nature of human relationship and questioning the appropriateness of various methods of inquiry into its existential reality. The common supposition that there is a direct way at getting to reality, bypassing the human factor, is fallacious. All our knowledge is born in experience. This does not mean that we are hopelessly bound up with subjectivism. On the contrary, the traditional dichotomy between subject and object has been called into question. It is a dichotomy which emerges when one particular world has been taken for granted, one in which the very act of experience has been forgotten.

The site upon which my exploration begins is nothing

less than the experience of relationship itself, a site which is immensely comprehensive. I do not view human relationship as being primarily and exclusively subjective. On the contrary, I view its nature as a process of interaction between one person and another.

This human world of relationship is not predetermined; it is a world that is open for the discovery and creation of ever-new directions for encounter, and thus open to the emergence of as yet undiscovered significance. Answers to complex questions about the nature and essence of relationship can emerge from a radical return to experience itself.

The phenomenological method offers a distinctive approach to the study of human experience. It is an approach which advocates complete concentration upon the givenness of experience. As Merleau-Ponty (1974) has suggested, it is an attempt to rediscover the mystery of experience and to explore the paradox of experience that something which is strange and other than I is nevertheless able to enter my experience and become part of it. In my search to discover the nature and basic structures of relationship in therapy I must first turn to its living, contingent situation. The passive observer, recorder, and interpreter cannot capture the subjective color, richness and complexity of experience of another. The phenomenological world of relationship can only be approached actively and directly.

Since the therapy relationship is a dialectical and re-

ciprocal phenomenon, it requires a research approach which does not consider this reciprocity to be noise in the system but very much an important and crucial dimension. Consequently, I must be part of the inquiry since I have shared in determining the nature of the experience and the relationship in therapy. Capturing the nature and essence of an experience that involves a relationship between two people necessitates involvement of both people in the inquiry.

The Journal

My method and vehicle for capturing the experience of relationship in therapy was the journal. It was both simple and complex--simple in terms of its familiarity and use, complex in terms of its introduction into and impact on the therapy process and relationship. I was excited and frightened by this entire approach. I knew no other method that could potentially allow for a closer glimpse into the life of therapy, potentially tap more directly the nature and essence of the experience of two people involved together in this unique relationship. It not only offered possibilities for new insights and discoveries about this relationship but also possibilities for destructive, debilitating and constrictive effects on me and those who would participate.

I asked six people to participate with me in this project. (I will describe more about them in the next section.) All agreed to participate. I and these six people recorded

our experiences in separate journals for twelve months. At every fifth session we exchanged our journals, read them at that time, and discussed them together, and these conversations were tape-recorded and later transcribed. Thus the material for this study consists of my own written journals (one for each participant), those of participants and transcriptions of the dialogues between myself and each person about the journals.

The introduction and instructions to people about the study and the journals were somewhat broad and general in an attempt to make my own biases and influence on the journals, via instructions, as minimal as possible. The more specific instructions revolved around the minimum number of entries required per therapy hour, and when and where such entries were made. The participants were introduced to this collaborative project verbally and also given a written description of the introduction. I provided the written description for the purpose of giving them the opportunity not only to better grasp what I was asking them to participate in but also to have a week to think about whether or not they wanted to be involved with me in such a study (see Appendix I for sample introduction and description of study given to participants).

Ethical and Methodological Issues

Given the nature of simultaneously doing therapy and researching it with patients, there were several problems and issues of negotiating and continuing the research arrangement that needed careful consideration.

Those people who agreed to collaborate with me in this study, by their agreement, raised certain issues or questions that needed to be carefully assessed. Although I stressed their freedom of choice in response to my request, I feared that they might feel compelled or obligated to participate and therefore be reluctant to express personal reservations or directly refuse to participate. Their acquiescence required careful scrutiny for reactions that indicated a less than free choice in the negotiation of this project. It was crucial that their willingness to participate not come primarily from feelings of obligation, gratitude, guilt, fears of rejection or anger on my part if they refused, etc. These same issues were important not only at the point of introduction but also at each point of journal exchange. Although not made explicit, participants did have the freedom to delay scheduled exchanges, and even to stop their participation altogether without repercussions such as my terminating therapy with them. The journal also lent itself to becoming a convenient means of expressing resistance, retaliation, anger, etc. Although it was a vehicle that was close to me person-

ally and therefore a much more effective device for communication of such feelings, I attempted to deal with it as I did any other indirect avenue of communication (e.g., lateness, cancellations, questions about observation and recording facilities, level of training, competence, etc.). Again it was incumbent upon me to maintain a constant vigilance for such issues in order that my own needs did not supercede those of the participants.

Such a radical approach to the study of psychotherapy, by its nature, imposed on the process a reality need of mine (i.e., research) which had the potential for seriously altering the process in ways that could have been unproductive, constricting and, at worst, harmful and unethical. The risk of such a research need becoming more important than the needs of patients and the therapy itself was one which required constant surveillance. It was conceivable that such a reality need could subtly or blatantly contribute to my becoming more concerned about keeping people wedded to the therapy rather than moving toward its termination; more nurturant and supportive while shying away from confrontation and provocation out of fear that they would leave and "spoil my subject pool"; reluctant to probe sensitive and vulnerable areas of conflict; inhibited with respect to sharing my own feelings about my experience with my co-participants in therapy, etc.

These were some of the more salient issues and potential

problems that I encountered in relation to the impact of this study on myself and those who agreed to participate with me. They were by no means minor ones. They placed on me a tremendous responsibility for assessing and safe-guarding against an influence on therapy that had the potential for being more negative than positive. The nature of this study raised ethical issues with regard to the conflict between the needs of the person of the patient and my own research needs--a conflict that was not eliminated by mere exposition. They were dimensions that could not be ignored nor casually dismissed but ones which not only became very much a part of the study itself, but also of the dialogue between myself and the participants. In addition to these, there are other characteristics of this study which are more apropos to the nature of the research and its outcome than to the participants themselves. Nevertheless, they too need to be made explicit.

First of all, this study was one which could be characterized as a "high-risk study". It involved an approach and methodology that had little guarantee for data that would be any more rich, informative and significant than that already compiled in the massive literature on this topic. Participants' journals could have been little more than superficial or chronological descriptions of what they experience in therapy; little more than mere reflections of my own influence on their experience; and even nothing at all. However, there was a potential, in this approach to the study of psy-

chotherapy, for a richness and detail of experience that had not previously been captured, or had been lost within the more empirical approaches to study. The discussions about the content of the journals at the time of exchange often elicited the richness and complexity of experience that was not so evident within the journals themselves. These periodic interviews or discussions served as safeguards against a shallowness or emptiness of experiential description in the journals, or supplemented them. The potential for a very high and rewarding "pay-off" seemed to be worth the risk of not obtaining or learning much more about the nature of psychotherapy.

Secondly, the introduction of the recording of personal experiences in therapy with a fairly regular exchange of the journals followed by discussion of their contents, necessarily altered the nature of the therapy itself. The periods of exchange were a kind of fragile "twilight zone" in which we were required to slow our movement gently, step back slightly from direct personal engagement, and attempt to discuss our recorded experiences. It was, at times, a very strange, disconcerting interruption of the process; at other times, it facilitated or intensified its natural movement. A more colorful picture of the impact of the journals on the process and relationship will be painted later.

The Conceptual Process

I have attempted to conceptualize the nature of the psychotherapy experience based on the consistencies and abstractions that could be derived from the descriptions and discussions of our experience together in therapy. The integration and organization of the material is based not only on my own biases articulated previously, but also on what emerged and evolved from the material.

This process was by no means a simple, orderly and manageable one. It was an experience that challenged, excited and frightened me. I did not begin to look at the material conceptually until my involvement with these people had ended. I sat with my journals and theirs, and the transcripts of our conversations. I delved into the material ferociously. I was soon confronted with the fact that I now had amassed volumes of personal and experiential material with absolutely no structure or framework with which to organize and integrate any of it. I became lost, confused and increasingly anxious. Periods of depression, intense frustration and anger colored my life. I began to feel incompetent and that I had been a naive and presumptuous graduate student who had blindly tackled something that I could not handle. Diversions and distractions were lunged at in order to avoid feeling the intensity of my fears. I played hard and worked furiously on other projects, I would return to

my desk only to quickly escape to some other convenient diversion. I began to avoid people and make the experience of those who were around me if not boring, miserable. Depending on my own relative success in working with this material, I ran the continuum from elation to despair.

For seven months I struggled with this material in this way. I would latch onto convenient methods of content analysis, theme analysis, problem analysis, changes in affective descriptions, etc. in order to infuse order into what appeared to be chaos. Although I achieved some semblance of order and manageability with the material, I had successfully eliminated that which I most wanted to capture--the subjective and experiential nature of the relationship--and succumbed to primarily imposing a structure on the material rather than allowing the structures to emerge and unfold as much as that is humanly possible.

Remembering Buber's distinction between the observer and the onlooker, I began to realize that, like the observer, I was forcing and imposing an analysis, looking for orderable and predictable connections rather than waiting and being content to allow what was there to emerge on its own. The parallels between this process and what had occurred during the initial phase of therapy when I introduced the journals made me aware of how easy it was to fall prey to this kind of imposition, with people and with things.

I decided to return briefly to Buber, von Hildebrand,

and the other phenomenologists that I have so far mentioned. Not only was this helpful in terms of looking at this material phenomenologically, but their ideas provided a general umbrella under which I could then approach the journals more freely, more easily, more calmly. I had achieved some emotional distance from the journals and transcripts. I was able to read the material again and again, followed by periods of incubation which later contributed to a broader and deeper vision of what I had before me. Consistencies began to emerge; some persisted while others faded. Certain structures that unfolded in one relationship, I discovered existed in others. I began to grasp some of the nature and essence of the happenings between me and this other person who journeyed with me in therapy.

I experienced a kind of rebirth, a rejuvenation of excitement, surprise and discovery. However, this constructive movement brought with it problems of a different nature--problems of elimination. There was so much emerging, so much unfolding--structures pertinent to the areas of, for example, linguistics, sexual differences, perception, cognition--that I gradually began to again feel overwhelmed. What to include and what to exclude often involved difficult decisions. I had to continually remind myself of the focus and emphasis of this study and its organizing topic--the nature of the therapy relationship itself. However, in comparison to the problems of the first few months, these were problems of a rather

joyous nature; they were problems of fertility rather than barrenness.

One final point that needs amplification is with respect to the generalizability of the findings. It is undoubtedly low. The focus of this study was not on a particular population of subjects but on a topic. The intensive investigation of a very limited number of therapist-patient relationships was used to explore the nature and experience of psychotherapy. Although I may be criticized for not being able to generalize beyond a psychotherapy experience that is unique to me and those people with whom I meet, I suspect that the dimensions and characteristics that emerge are common to most styles of therapy.

This unique relationship will now begin its own unfolding.

PART TWO

Toward a Phenomenology of Relationship in Therapy

C H A P T E R V

PRELUDE

A phenomenological analysis of relationship in therapy involves an attempt to grasp the invariant relational structures as they emerge in the lived experience of two people who journey together in this uniquely human meeting. The previous theoretical considerations only provide a backdrop and context, for these structures can be detected and identified only by careful reflection on the varying content of concrete human acts. It involves patient dwelling on the relationship in order to grasp as closely as possible its qualitative essence through a stand which allows the hidden meaning and unity of its structures to unfold. Approaching the therapy relationship in a way that permits the nature of its subjective and experiential quality to emerge involves a process of contemplation, description and identification (Marcel, 1956). However, the concrete examples and descriptions only provide an avenue to the underlying structures in this special relationship which ultimately account for them.

This way of approaching experience was not without the help of others who have also struggled to grasp the nature of the intersubjective realm of human relationship in its depth and complexity. An understanding of the contributions made by Martin Buber (1970) is indispensable to an adequate grasp of the essence of relationship. The essential characteris-

tics of and distinctions between the I-It and I-You modes of being with others weave their way in and out of my analysis of this relationship. Buber's more global and, at times, mystical distinctions become more refined and concrete as the lived experience of two people in a unique relationship unfolds through their own eyes.

It is in this attempt to refine and concretize the invariant and emergent structures of relationship in therapy that the contributions and insight of Dietrich von Hildebrand (1970) become invaluable. His analyses of loving pairs uncover and describe the various bonds of community that exist among persons from the mere social act to the highest form of genuine encounter in love. He stands along side Buber not only in terms of the similarity of his approach and view of human relationship, but also in the help and guidance he has given me in my own difficult struggles to grasp the nature and essence of the relationships created by me and others in our journeys together.

The emergent relational structures which I discuss originate from the contributions of these two men and the subjective data of this study. I describe five basic structures--Intentionality, Intending the Other, Revelation, Union and Love--which appear in the course of this relationship. All of these words have been used by others in describing aspects of human relationship, but not all have been used to designate fundamental structures of relation. For example,

Buber frequently uses the words, "intentionality" in describing the I-It relationship, and "revelation" and "love" in describing the I-You mode of being. For him, these words are characteristic whereas I-You and I-It are basic. Although von Hildebrand acknowledges that these two types of interpersonal relationship are general categories of being, he refines them by designating "encounter", "union" and "love" as specific relational structures of the intersubjective situation. In addition, von Hildebrand distinguishes other essential types of relationship that fall under the primary mode of "encounter". His "non-revealed attitude" and "revealed attitude" found in loving relationships are comparable to my structures of "intentionality" and "revelation" described in the therapy relationship. The a priori structure of "intending the other" was first posited by Adolph Reinach (1965) in his analysis of a "social act." I have attempted to piece together a picture of the nature and development of this relationship based on the theoretical writings of these authors and the experiential writings of co-participants in therapy.

What emerges from this attempt to grasp the reciprocal nature of engagement in therapy is a developmental picture of the dynamic structural changes that surface and evolve through the course of this relationship--a relationship that is an "intentional" one at its birth and a "real", loving one at its end. Its movement begins with the inwardness of self-direction at meeting to the outwardness of self-direction and

mutuality at the moment of stepping into the interhuman realm to struggle with another. There is a progression from isolation and separateness to intimacy and togetherness. It is a dialectic of the relationship in therapy for its nature and essence can only be grasped by a focus on the interconnectedness of two people in relation who choreograph its life.

The analysis that follows implies by its chaptering that the emergent relational structures have clearly defined boundaries and exist independently of each other. Although this segmentation is useful for grasping and clarifying their nature and existence, it is not reflective of their intricate interdependence in the experience and reality of relationship. They do not mutually exclude one another completely in the actual encounter between people in therapy. In describing and validating their existence, it is more accurate to conceive of their emergence and presence as generally dominating the situation rather than existing independently of the others. It is the prevalence of one mode of being or relational structure in co-existence with others which reflects more precisely the nature of the dynamic life and quality of this relationship.

Similarly, in describing the emergent structures of relationship developmentally the false impression created is that of a clearly systematic progression from one relational structure to the next. The sphere of the interhuman possesses no smooth continuity. There exist periods of waxing

and waning between one mode of being and another before one begins to dominate and characterize the life of relationship at a given point in time. It is this waxing and waning that I have intentionally deleted from the picture of relationship presented in order to more easily grasp and view the nature and essence of these emergent structures. Although it is a kind of cross-sectional view of a relationship at those points where particular modes of being predominate, the overlay, co-existence and interconnectedness of other relational structures can be seen within any given description from the journals or the dialogues. There is an organic, dynamic whole to the development and life of this relationship which is somewhat hidden but not absent in the attempt to analyze its nature.

When I began this project, there were several people who agreed to participate with me in an effort to collaborate in capturing the experience of our relationship in therapy through the journal. I had originally intended to include all of these experiences. My initial intentions were a bit grandiose and unrealistic, and I found myself overwhelmed by the wealth of material and the problem of organizing it so as to do justice to its qualitative and experiential aspects. Although I use my relationship with only one other person as the vehicle through which I discuss the nature and essence of relationship in therapy, all of the other co-participants share in what has evolved. For the picture of relationship

in therapy that emerged was pieced together by the contribution that each relationship made to the whole.

The emergence and development of particular relational structures varied from one relationship to another depending on the nature of the interaction and length of time involved. For example, in the three relationships in which the journals were introduced at the very beginning of engagement in the therapy process, the developmentally early relational structures predominate and thrive. The existence of the modes of being that are more characteristic of later stages of development in the relationship do not appear. These structures are more clearly seen in those three relationships where the journals were introduced long after we had begun our journey together. However, to varying degrees the existence and persistence of these structures are reflected in their dynamic wholeness in the one long relationship where the healing process is most dramatic and whose ending occurred naturally. It is this relationship that becomes the focus and vehicle for description and discussion of the dialectical nature and essence of relationship in therapy.

Before you share in our journey, I will first introduce you to the partners.

C H A P T E R V I

THE PARTNERS

Karen and I are the partners in journey.³

Karen

Karen is in her early thirties--a bright, attractive person with long, dark hair that drapes over most of her face. She dresses casually in denim jeans and work shirts and has an air of toughness that is punctuated not only with humor and nonchalance but also with frequent periods of depression. She speaks softly and cautiously, offers little voluntarily and recoils somewhat at invitations to share her thoughts and feelings.

She left her family to marry at a relatively young age--it was a departure from constant parental criticism and the indifference of an older sister and younger brother. Karen soon met with an unhappiness in her marriage similar to that which plagued the family she left. Although college, drugs and a child provided periodic escapes, Karen grew increasingly depressed about herself and the conflicts she continued to experience in her relationship with her husband, Roger.

³Although biographical details about Karen and those people who surround her have been altered, these changes do not affect the nature and focus of this work since its emphasis is not on the content of therapy but on the relationship.

There was a brief period of hospitalization due to the severity of her depression during which the guilt about feeling that she had abandoned her daughter, Mia, overwhelmed her. Shortly after her return home, Karen decided that her difficulties with Roger were unresolvable and their marriage ended in divorce.

Karen and Mia left together to pursue a life by themselves. As Karen returned to college, she began to feel overwhelmed not only by the responsibility and burden of being a single parent but also by Mia's rebellion against the new people brought into her life by both her mother's and father's involvements with others. The increasingly frequent rebellions and Karen's difficulties in coping with them troubled her for several months before she decided to seek some help.

Joe

I am in my late twenties--a sensitive, perceptive, easily frustrated, sometimes explosive person. My beard and shoulder-length hair are usually complemented by flannel shirts and corduroy jeans. I am a doctoral candidate in a clinical psychology program pursuing a goal that is important to me both intellectually and personally.

At fourteen, I left a secure and relatively happy home of loving but protective parents and two brothers to spend

several years with a religious and monastic community as a postulant for the priesthood. Deeply unhappy and disappointed about not finding whatever it was that I was searching for, I left the monastery and entered a college life for which I was ill-prepared. I was lost, confused, at times frightened, at other times apathetic. My relationships with others were either unrewarding or painfully short-lived. I entered therapy for a while and managed to begin to confront the fears and insecurities that I experienced.

These years were followed by other years of varied academic and personal explorations. My life began to take on new meaning as I pursued my goal of "becoming" a therapist and experienced relationships with others in friendship and love. I met a very unique woman with whom I grew deeply in love. We are learning to struggle in the conflicts between our togetherness and our separateness. We live together, love intensely and fight stubbornly.

I often encounter similar experiences with those people I meet in therapy. My active and responsive participation in these experiences hides, at times, my own anxiety about the nature of my involvement in this relationship. It is this kind of involvement as a partner that I invite and know is required of me as a therapist.

My first meeting with Karen took place with several other people who in different ways were connected with her. I was called upon as therapist to help these people in their difficulties with Karen's daughter, Mia. I was still a novice as a family therapist and insecure about this relatively new role.

There was Karen--frightened, withdrawn and depressed, allowing Roger and Paul to describe what she thought and felt; Roger--the man from whom she is divorced, cleverly and smoothly manipulative with a "better-than-Thou" presence before others; Paul--the man with whom Karen is involved, combative, abrasive and condescendingly protective of Karen; Shelia--the woman with whom Roger is living, observant, insightful, yet passive in her reluctance to jeopardize her relationship with Roger; and Mia--the child of Karen and Roger, rebounding between her parents and unwilling to accept the surrogate parents in Paul and Sheila. This was the constellation of people that struggled for several weeks before it disintegrated in confusion and chaos.

As each one withdrew from the group, Karen decided that she wanted to continue alone with me in therapy in order to better help Mia with her problems. I agreed to continue meeting with her. We met once a week for an hour over the next eighteen months.

Although our relationship during the last twelve of those eighteen months becomes a vehicle for grasping the

nature and essence of relationship in therapy, it also tells a story about two people who embark on a uniquely human journey becoming partners in intimacy along the way.

The journey begins.

C H A P T E R V I I

INTENTIONALITY

Two people meet--there is the person who calls out to another for help, and another person who is willing to enter into relation in order to help. They are the person of the patient and the person of the therapist each clothed in the trappings of the roles in which they find themselves standing. This fact colors and very much defines the nature and experience of their first encounter, their first meeting face-to-face.

Each approaches this meeting with varied and different concerns about themselves and about this abstract stranger who will soon be replaced by a very real, living person. Although the differences in position imply that the experience of the one who calls out for help is a much more frightening and threatening one than that of the person who is willing and ready to help, the fears and potential threats experienced by the therapist can be equally paralyzing. My own sense of confidence and security about entering into a relationship in therapy is suddenly shaken each time I become aware of the fact that I am about to meet a person who is suffering and whose call for help includes the expectation that I have the magical powers of healing--an awareness that is not only enticing because of the amount of control and power invested in me, but also frightening because of its

distortion, its unshared burden and negation of the necessary human struggle. My own concerns about failure, my struggles not to succumb to the temptation of and enjoyment in the aura of savior are only exacerbated by the extent to which this mutually shared attitude infuses and permeates our relationship. Such private experiences, the various needs and expectations that each person brings to their meeting can be, and usually are, so pervasive, regardless of how skillful each is in camouflaging them, that the person-to-person encounter is impossible.

It is therefore an I-It relationship; it is the mode of experience in which we do not really exist separate from one another but allow our experience to be structured by intentionality. For as we experience each other, we formulate a picture of the experience and our relationship. This relationship is not exclusively a reality outside of us but within us as well, as an image. The experience of each other as we begin our struggle is dominated or at least colored by mutual utilization.

Thus prior to the experience of person-to-person encounter, we assume an "intentional" relationship to one another. This intentionality is an essential structure which characterizes the early life of relationship in therapy. It is a relationship in which attitudes and feelings remain closeted in mystery and obscurity. In this mode we assume a specific emotional stance toward another person--there is an element

of determination to act in a certain way. Attention and energy are directed primarily to the self as object, to conveying a particular kind of self-image to another person. We direct ourselves inwardly to the other without revealing this intent to each other. It is a genuine mode of personal being, not a mere psychological state without ontological relevance. For we are not simply performing a psychic act, but we are directing our whole being toward the other in a specific fashion. It is a "being-toward" another person as opposed to "being-for" or "being-with".

As Karen and I describe this early period, there begins to emerge a portrait of an intentional relationship. Although we did not keep journals from the very beginning of our involvement in therapy, our retrospective accounts of that period reflect some of the nature and flavor of relationship characterized by intentionality and the attempts to maintain a specific emotional stance to one another. Our beginning was colored by the memories of the "family" sessions which preceded it. The unsuccessful outcome of this group experience and the impact of its disintegration clearly affected the nature of our early involvement when Karen requested to continue with me alone in therapy. However, this experience did not pre-determine the emergence of the essential structure of intentionality. Its occurrence is a phenomenological event in the life of relation which finds its birth in the interchange between one person and another

regardless of the circumstances of meeting.

The following descriptions were the first journal entries which were recorded after we had been involved for approximately six months:

Karen

7/74

My first encounter with Joe was on the telephone--he had called to introduce himself prior to our initial meeting. Naturally, beginning to see a new therapist can be alarming, but he handled the situation well--I didn't have the sensation of going in to confront a total stranger. I considered this action special: it showed his sensitivity and awareness.

Originally our meetings consisted of a group, plus a few added features: namely a tape recorder and a live audience. It was a very uncomfortable situation for me because I felt a great deal of pressure. The sessions tended to be somewhat chaotic--it was never quite definite just who would show from one week to the next.

I was at a stage of depression and had great difficulty expressing myself. And there I was--lights, camera, action. I felt if I was honest and open that later when I was alone I'd get pressure from all of them. I was weak and scared--my hostility due to this negative ordeal was directed at Joe. I attempted to alienate myself from him. I felt he was incompetent and didn't know what the hell he was doing. I had never liked the idea of the group--Joe insisted and thus I resented him.

The group dispersed but we continued contact. I felt I needed help and was willing to try working with Joe on a one-to-one basis. Also, the sound equipment and stage hands were dropped from the scene. In one sense, I felt a decline in pressure. However, the issues now began to focus on me--my protective shell was about to be bombarded. If we hit a topic that brought up intense emotions I'd get angry at him, but I couldn't express my anger. I'd feel ugly and distorted--just wanting to be

alone so no one could see me. Joe would simply sit there and gape, and I'd want to smash him.

During this period, a few incidents arose when I was prepared to walk out--not knowing if I did so if it would be temporary or permanent. One session I wanted to cancel--I was outraged with men in general and therefore didn't want to see Joe. I did go to the appointment but in meeting with him I had wanted to hide my emotions until the anger was suppressed.

Joe

7/74

Following the end of my frustrated attempts to work with the network of people surrounding Mia, Karen and I have met alone over the last six months.

Although our initial time together concentrated on Karen's concerns about raising Mia, being a good mother for her, compensating for her father's absence, we quickly and easily moved toward a focus on Karen herself and the problems and conflicts she experienced. I first encountered a mystery that was difficult to penetrate or unravel. Karen was a woman who presented herself as weak, helpless, fragile and incapable of coping with any kind of stress or conflict. She had little idea of who she was, what she felt or thought, and what she wanted. She described her life and painted a picture of herself as one who was easily overwhelmed by challenges, demands or confrontations from others. Consequently, she would retreat into a private and isolated world of loneliness, fear, confusion and despair--a world Karen described as crazy, frightening and incomprehensible. During this initial period, Karen refused and was frightened to see the world in terms of others, refused to view her experience and feelings as in any way related to the people in her life. She carried a burden of guilt about her past; about having deserted Mia during her hospitalization; feeling like an incompetent mother, a failure as a wife and lover. She martyred herself by viewing the world as full of crass, cold, calculating, manipulative people whom she desperately wanted to avoid. She would escape into her own private hell; into characters with whom she relished adorning herself; or into the

vivid personalities and lives of those she discovered through her reading. It was like an immersion into non-existence.

I tired of her self-flagellation, her crucifixion, her lack of substance or identity. I tried to win her trust and confidence with my attempt to be genuinely supportive of her, to struggle with her in her fears and confusion. I felt her, at times, frightened of me. She did not want me to become real, to confront her, to engage her. She implicitly demanded advice, nurturance and support because she felt she was too frail and weak to attempt anything else. I would not accept her or confirm her in this way. There were glimmers of strength and fire which were quickly consumed by her fears. I knew and felt that I had to move us out of this stagnation. I had to become more real for Karen, and her for me. I began to confront her, to share my reactions to and feelings about her. She did not want me so close. She retreated behind choking tears and fright.

These entires provide a capsule view of the first few months of our struggle in therapy. It is a very difficult period for both of us--a period of hiding, frustration, fear and pain. However, if we allow ourselves to step back slightly from the emotional tone captured by each of us, from the purely psychological dimension, and allow the dialectic to be grasped, the basic structure and essence of this new relationship rises out of obscurity. It is determined not by my contribution nor Karen's alone, nor by a summation of the two, but by the nature of the interchange between us.

Karen describes herself as being depressed, weak, angry and frightened, and experiencing great difficulty in expressing and revealing her thoughts and feelings. The aftermath

of the group experience weaves its way through this early phase of our relationship contributing to her resentment and view of me as incompetent and her deliberate attempts to alienate herself from me. She speaks of my bombardment of her protective shell and the quiet fury she muffles as I touch upon emotionally sensitive areas. Her feelings of ugliness and distortion are so overwhelming that the desire to be alone and hide from others and from me become the only acceptable avenues for her.

There is very little direct revelation or disclosure of her being. She assumes a very specific emotional stance toward me--one which selectively filters that which she chooses me to see about herself. She directs herself inwardly to me--a direction which focuses on her internal experience without however expressing this experience and the feelings involved to me directly. Although there is an awareness and recognition of my presence, the direction of her personal mode of being in the relationship is primarily inward toward herself. It is not a spontaneous and free engagement; it is a calculated and intentional one. The feelings of fear, anger and ugliness are either muffled or blanketed in secrecy. I am only allowed to really see of Karen what she intends me to see. This is not merely a psychological state without relevance to the interpersonal sphere of this meeting. In hiding important parts of herself she is directing her whole being to me in a specific fashion.

What is most notably absent from my description of this early period in the life of our relation is a detailed picture of my own emotional experience in entering into relationship with her. However, this is revealing in itself since it provides some insight into how I approach and live this phase of our relationship. I speak of the focus being on Karen, and the problems and conflicts which she experiences. I describe her as "a mystery that was difficult to penetrate or unravel". The only references to my emotional state are captured in cryptic phrases like "I tired of her self-flagellation", "I tried to win her trust", "I began to confront her." There is a desperateness in the tone of my writing, a kind of forceful and impatient attempt to not so much engage her as to solve some kind of puzzle, resolve some problem as quickly as possible. My use of words like "penetrate" and "unravel" are rather condescendingly manipulative and emotionally violent. There is a bit of the neutralness and impersonality of the dissecting surgeon whose task is to diagnose and cure. My private and systematic agenda, my task, appear to be the overriding concerns which contribute to my personal mode of being with Karen. And, of course, as my goals are stymied, as understanding and order are lost in confusion and mystery, the confidence and security of my position are shaken and disrupted.

We assume an "intentional" relationship to one another. It is this intentionality which is the essential structure in

the embryonic stage of the development of relation in therapy. The fact that it remains camouflaged, that it is a direction of one-self inward toward another precludes the experience of a person-to-person encounter. We remain, in a sense, isolated in each of our different attempts to structure the relationship in accord with our personal mode of being at that moment in time. The nature of this phenomenon is such that it does not constitute a "real" relationship between me and Karen, but merely an "intentional" one. For both personal and therapeutic reasons, there is a mutual collusion in the relative acceptance and tolerance of our intentional relationship to one another.

In the early stages of involvement between people in therapy where the experience is structured by intentionality, the existence of the I-It type of relationship which Buber describes is most evident. Karen and I meet each other yet perceive each other with definite boundaries, as coming together in a given space and at a particular time. I struggle to view our relationship and the relationships between the described events and things as orderable, analyzable and predictable. We survey and directly or indirectly manipulate each other. The nature of our relationship contributes to approaching each other as objects and not completely as unique people who stand before one another. The relationship thus becomes characterized by experiencing and using--events which take place within each of us and not between us. It is

generally subjective and lacking in mutuality.

Karen's concern about covering what she experiences as "ugly and distorted" and my concerns about being effectively helpful contribute to our presence being dominated by the characteristic of "seeming" as opposed to "being". Thus we are differently clothed in concerns about the kind of appearance we portray to each other. Such an engagement is calculated to make us appear in such a way so that we can be accepted in self-flattering images--a need which originates in our desire to be confirmed falsely rather than to risk not being confirmed at all. The struggle between being and seeming during this introduction to one another, compounded by the reciprocal nature of interaction, perseveres as long as seeming dominates the atmosphere that surrounds two people in relation. It is an internal as well as an interpersonal struggle.

A glimpse into the intersubjective quality of this struggle is reflected in the first exchange of our journals when we discuss and attempt to recollect the memories and experience of that time:⁴

⁴To reiterate, the recorded dialogues occurred at every fifth session (scheduled for 90 minutes) during which we first exchanged and read each other's journals and then spent the remaining time sharing and discussing our reactions to them.

Dialogue

9/27/74

Joe: I'm thinking about how you began to get angry at me when I would kind of push you to explore something you were feeling, like your really wanting to smash me. It was at the time when you said you'd look up and see me gaping at you and you just wanted to smash the hell out of me for doing that.

Karen: And you'd ask me if I was angry and I'd say "No, not at you". At the time I believed it, but I made myself believe it and now I know I was angry at you.

Joe: The one vivid incident was the session when you wanted to pick the chair up and smash the mirrors. I think that was one of the first times when you really began to get angry about what was happening between us.

Karen: I think because I was just so frightened of you, that I felt threatened if you were looking, you know. I went through this whole trip of feeling distorted and that I didn't want people to look at me and you just unflinchingly sat there and stared at me. And that's just not what I wanted. I wanted to be running the show then and I would think, "Don't look at me, you look down too or you talk to me looking at the door." Ah, I remember that time because when you came in that day, I thought that I was just going to blow. I didn't want anybody looking at me and suddenly you walked in the fucking door and that was a bit much. I thought, I'd just, I didn't know if I'd be able to handle it. I think for a long time I felt, "He's sitting over there like a judge or something and I'm going to say the wrong thing and he's just going to come down and kick the shit out of me verbally," and ah. . . .you know like, "Keep the facade up, keep yourself guarded, he's trying to get you."

Joe: You had one phrase in there about feeling that I was going to bombard your protective shell.

Karen: Yeah, what I meant by bombard me was pull me out of my shell which I knew had to happen. But because I always put a value judgment on my emotions or put things off as petty or that I shouldn't

have been angry, to be opening up to you was, ah, frightening. I felt it was just going to be this barrage of ugliness that I was going to be dishing out because that's where I was, that's what I thought it was and that's why you were threatening. You were going to get at it and I didn't want it to come out. I didn't want to face it and I didn't want anybody else to see it. Yet at the time, deep down I wanted to, I wanted to get out of the hell, you know.

Karen's fears of being discovered, of being seen genuinely were not subdued or alleviated by my presence but clearly intensified by my confrontations, by my looking which she experienced as a kind of burning penetration of her being. I pushed her, I provoked her--part of which was deliberate and intentional, part of which was a real and spontaneous reaching out to her. However, it was my deliberateness that dominated and its impact on her inward direction toward me only succeeded in creating a tighter shell which in turn made my scratching all the more frantic.

The extent to which the intentional relationship can become an all consuming mode of experience is reflected quite vividly in the journal of another participant. Ellen captures with much detail the intensity and energy which she invested in thwarting my attempts and her own ambivalent desires to meet each other on a level that would be more personally real for her and for me:

Ellen

6/74

The first feelings I had about going into therapy were a deep fear and a need to look my best. I felt very shaky and mildly nauseous everytime I walked into the air-conditioning of the waiting room. I always had to breathe deeply to maintain my composure as I smiled at the secretary and sat down. I felt I had to remain calm and try and look sane-- I thought even the secretary assumed I was crazy. I felt like I was at best a little neurotic, and I wanted Joe to think I was just another pleasant, attractive woman with a few minor problems to work out; I really didn't want him to know how anxious and frustrated I was about my marriage and my life. I tried to appear devoted to my husband as I thought a wife should be, and I told Joe from the beginning that I loved him (I didn't) and that I liked myself just fine (I didn't). When he asked me the first time if I loved my husband, I blurted out "yes" so as not to seem hesitant, but I felt Joe understood that something was wrong, and I left that session more on edge than when I arrived.

Each time I walked down the corridor to the room we met in, my heart beat furiously--I felt like I was being taken to an electric chair. I was so paranoid about what Joe would think of me that even choosing which chair to sit in was a major decision. I had read somewhere about how psychiatrists determined something or other about your personality depending on which chair (large or small) you chose, and I always wondered if I had made the "right" choice. I thought all my actions and words were interpreted by Joe as right or wrong. As a result of my own insecurity, compounded by the scrutiny of a therapist, I always tried to say what sounded right rather than what I actually felt: the two rarely seemed the same. Therefore I always felt my real feelings were wrong, and often commented after saying how I really felt (under a great deal of pressure), "I shouldn't feel that way, should I?", and Joe would say, "Why not?" But I didn't get it. I was extremely cautious with my choice of words, not wanting to seem confused, not wanting to provoke or elicit too many questions from Joe. I was burying myself. When I couldn't successfully maneuver my way around Joe's constant prodding, I would just shake my head and let it all

become confused inside.

The sessions began to get more difficult to get through, with Joe watching my reactions closely and zeroing in on me constantly, trying hard to help, but alienating me more all the time. I was still scared but I was determined to help myself. I held onto a faint hope that it would all come to me as a revelation of some kind, suddenly and miraculously, but I knew deep inside that I was going to have to work for it, and most of all, I had to be willing to accept whatever I learned about myself. I could not express my anguish as I felt it. I was afraid to be me, afraid Joe wouldn't like it, afraid to cry in front of him. My head was whirling with the hurt I had experienced, but I was frozen in my chair when I faced him. Joe was somewhat patient with me, though I often felt the frustration in his eyes and body when I rambled on about really heavy experiences as if they had happened everyday. I had been taught that expressing deep emotion openly was a sign of weakness. My father always said, "Be strong, just hold on and you'll do fine", meaning that I would gain respect by being stolid. I held onto this belief rigidly all my life without being aware of it, and when Joe broke through to it, I realized that I was smiling when I was angry, and cold when I wanted to weep.

Although the assumption of an intentional relationship to another person is a genuine mode of personal being it is not yet sufficient to establish a "real" intersubjective situation. For it is still only an intending by one person who has not yet reached out to encounter the other. When this intentional attitude is expressed and not only reaches the other but is received as well, we then establish a real intersubjective situation. It is born in the stirrings of mutuality that only people in relation can bring into existence.

C H A P T E R V I I I

INTENDING THE OTHER

The a priori structure of "intending the other" (Reinach, 1965) evolves as the direction of oneself inward to another gradually shifts to a direction of oneself outward to the person with whom one engages in relation. Initially, it is more often than not a subtle change but a change which radically alters the nature of the life between two people. For when we touch and contact another person the experience is a uniquely human event. Unlike contact with others, it is a reciprocal phenomenon since there suddenly emerges the possibility that this person will consciously assimilate my reaching out and thus establish between us an entirely new mode of being. When this happens, the interpersonal space that exists between us is entered and the real, intersubjective situation comes into existence.

The sphere of the between, the interpersonal space between the two persons, no longer remains uninhabitable. It is gently penetrated and a new bipolar relationship is established in which both beings function as persons. No longer does the relationship remain primarily within the subject to object mode of existence, the I-It mode of being structured by intentionality and utilization. In the realization of intending the other, both people together lift the relationship out of objectification and into the realm of per-

sonalization.

Although intending the other falls under the general rubric of an I-You relationship, it is in actuality only a minimal kind of an encounter. The minimal encounter that emerges through the interpersonal act of intending the other is seen clearly and concretely in the descriptions recorded by Karen and myself:

Karen

7/3/74

Mainly our discussion revolved around the various aspects of money. That if a man asked me out, he might expect something in return--ulterior motive = sex. It shouldn't be a fear on my part because I'm capable of handling such a situation. I said I would feel guilty if someone spent money on me--Joe wondered if it was more that I wasn't worth it. At the time, I denied his query--stating that the guilt would stem from my being surrounded by people surviving on a limited budget and thus couldn't afford extraneous spending. As an after thought I think Joe may have discovered yet another latent self-recrimination in my foreboding depths. It was quite difficult for me to conceive of a man taking me out for my company and sheer enjoyment. Perhaps the time is nigh for me to revise my self-image!

We also talked about the advantages of my getting a decent job. Of course, having more money would grant me more freedom--I could afford a babysitter and thus could begin to establish a social life. At 32, I'm ready to begin making something of my life--to purchase more than the bare necessities for Mia and myself. I want to meet a new breed of friends who will be more goal-oriented. I want comfort and some small luxuries. I now realize why I am so attached to my possessions--at least I have something to call my own.

Joe

7/3/74

Karen described her feelings about Paul as still being confused about wanting an intimate, loving relationship with him vs. companionship, alleviation of loneliness, and some references to fears of going out with men in general. As she spoke, money in her relationship with Paul became a central issue. As I listened, money became symbolic of other issues and I wanted to sort out and understand what was financial and what was not. When I raised this with Karen, she mentioned previous relationships and her feelings about money (i.e., should the man be expected to pay). Yet as I explored this with her, I kept hearing: "I don't deserve to be paid for, I feel guilty and they can't expect to get something (sex)",--feelings that were more than just "financial worries" and that were being overshadowed by the issue of money. It began to feel like a "tug-o-war" with Karen about this when I attempted to separate the two. It seemed Karen became worried of creating an impression of herself as a kind of financial vulture. I knew what she was saying and felt she didn't have to convince me. The reality of poverty was there and its impact on Karen and those with whom she associates. But I did not want to ignore what she had either directly said or alluded to about deserving it, guilt and the "tag-along" sex.

I began to feel like Karen was either not hearing me or avoiding my questions. We struggled with it more: clarifying, re-clarifying, me trying to discriminate between the two, sort out, understand, and Karen justifying her very real concerns about money. The two became separated but little time for much else. Because I felt it important, I reiterated what was happening around this issue, the convenience of using it as a vehicle to express other needs and feelings. I knew I didn't want to lose what Karen had said previously about it. I didn't, nor do I know how conflictual some of those are. I wondered if Karen did.

Although there is a struggle at this point in time between me and Karen, the atmosphere created is more of explor-

ation than confrontation. Each journal implies implicitly or explicitly that there exists some awareness of each other unhampered by a dominance of our designated roles and a basically outward direction of our own selves to each other. However, what unfolds more visibly here in the relationship between me and Karen is that the communicated content dominates the situation, not the other person as person. Karen communicates to me an objective content about monetary issues in a manner that she experiences as genuine and direct. Although I receive it as such, I also recognize the absence of any emotional quality in her communication to me. Although the communicated content dominates the situation, there is an active turning of ourselves to each other. The communicated content merely serves as a link between Karen and me and as a vehicle for directing ourselves toward and stepping into elemental relationship with each other. The communicated content provides a common object that stands between us through which the expression and revelation of our being can gradually take place.

To view this event as being primarily a function of a pathological emotional state not only denies the intersubjective nature of this phenomenon but also the extent to which it is a dimension of a naturally occurring structure in the development of relation, and a characteristic of a genuine mode of being. The interdependence of the psychological and dialogical undoubtedly permeates the happenings between peo-

ple--to exclude one or the other is to distill the events between people to a state of artificial purity. In the life of relation in therapy, we may be all too ready to dismiss this aspect of intending the other as unnatural since the nature of the therapeutic relationship is such that it invites and requires communication of a non-neutral content.

The essence of the personal event of intending the other may be clouded by the dominance of content about monetary issues in the previous entries. A closer view of the emergence of intending the other appears through the following descriptions of and discussion about our conflicts in encountering each other. It is a change that allows us to begin stepping more fully into the realm that exists between us and begin our struggle with intimacy. In this spliced view of my relationship with Karen, the nature and essence of intending the other remains intact even as I wrestle with her to subdue the dominance of the objective content and help us move beyond minimal encounter:

Joe

7/31/74

Karen was very upset, withdrawn and hiding behind her curtain of hair. She spoke constrictedly of having slept with John, and Paul finding out about it upon his return from vacation. Apparently, Paul's hurt and anger about her emotional and sexual involvement with another man overwhelmed her. Consequently, she began to lose herself and assume Paul's perception of the situation and her behavior: calculating, malicious, deceiving and thus intense guilt--all turned violently inward on

herself while simultaneously struggling to regain her composure and re-tell the events casually.

I was surprised and then angry at Karen's retreat behind a wall of helplessness, confusion and weakness. Her identity, her thoughts, her feelings about the incident became fused with Paul's or John's. I saw Karen giving up. I struggled desperately, frustratingly with Karen to get her to escort Paul and John out of our room--I could not find her. I heard Paul's hurt, his anger, his words of contempt and viciousness. I wondered how I would feel and manage my own feelings in a situation like this. I caught fleeting glimpses into my own past when the pain and anguish seemed unbearable. I could hear Paul and see him vividly in my mind's eye. I was losing Karen, she was slipping away. Then I would hear John in her voice--objective, rational, somewhat cold and unsympathetic. Another part of me, But I wondered, "Where is Karen? What did she think? What was she feeling? What did she want?" I wondered where the hell am I --rebounding between descriptions of Paul and John. I began to get angry, more angry at Karen's retreat, her acceptance of defeat, her isolation, her escape to confusion and safety, her pushing me away. I felt like screaming out of exasperation, "Don't get lost, don't slip away, don't retreat." I tried to engage her more personally, more directly by confronting her allowing Paul and John to overwhelm her.

Unfortunately, Karen did not record her experience of this session in her journal. However, in the subsequent exchange of our journals which occurred several weeks later, the following excerpt from the transcription of that dialogue reflects some of what she experienced both during and prior to that time:

Dialogue:

9/27/74

Joe: Was it pretty accurate, at least from your recollection of it?

Karen: Oh, I thought it was definitely. I mean, I know it's your perspective and it wasn't my own but I think you had it because as I was reading it I could feel it again, the part about being in a kind of tossing between Paul and John. It just kind of hit me like, "Yeah, I remember," it was just so difficult, you know. It wasn't fighting just one person, one person's emotions and mine. I was fighting two other people plus you and trying to find myself, locate where am I in all this, and just as I finally get a grasp of what I felt was right or what I needed somebody would come with this like emotional plea or something and it would throw me off because I was getting it from all sides.

Joe: What made it possible to not get overwhelmed by it all?

Karen: You. You. When I had first started seeing you, you dealt with my guilt. I think for a long time I just didn't trust you and then when we'd be doing things, talking in here, you would be implying things like, "You're a person too, Karen, you have needs and you don't go around filling other people's needs and if you have anything left over that's for you." You made me feel like I'm not at the bottom, that I'm up there with other people. I think that you were showing me that I was a person, you know, you were, you were (pause) something I needed. That's just one specific instance that I can think of, like a situation would arise that would be hard for me to deal with and we would discuss it and you would say, "OK, I see Paul or I see John but where's Karen, what does Karen want." You acknowledged me as a person and I think it finally all collided. It just crashed in my mind, it all just came together and I said, "He is, he's helping me."

Joe: When was that? Do you remember when you first started to feel that way?

Karen: Well, I would say that during the summer it really started getting strong and even from then it's just so much more now, you know. Because back then I felt like, "Well, I could like Joe, I do like Joe but he knows everything about me, I don't know anything about him. He's being nice to me or helping me because it's his job"--you know, that type of stuff, until I realized that I don't really

have to know what type of a car a person drives, what type of furniture or music they're into, what type of food they're into to like them because I'm dealing with you. You're treating me square. That's what matters, to show me that you are a person that I can like. I think that all just fused which is strange because for months and months and months I was coming and maybe progressing somewhat but still in my mind I had this block about you, then it all fused and just came together. It's like instantaneous understanding or something.

Joe: Was there any incident around which that happened? I'm trying to remember too, it's pretty hard.

Karen: I don't think it was necessarily one week when I said, "I like Joe and I trust Joe. I understand him. I can understand where he's coming from and I can understand what he's trying to get through to me." I think the feeling was gradual; I was picking it up little by little.

Karen enters our session clearly and visibly shaken which, by her presence, she allows me to see. She no longer is intent on keeping her experience of the world buried in the privacy of her being as was evident when our relationship was an intentional one. We have entered the interpersonal space that is unique to us and within which we begin to choreograph a new life of relation. At this moment, the person of the therapist and person of the patient engage in circumstances of unique meeting and the relationship begins its transformation from I-It to I-You. The forced quality of my confrontations dissipates and a "relaxed, being with" presence infuses the relationship. It is a presence of spontaneity and genuineness as opposed to the deliberateness and forcefulness which preceded it. My preoccupation with analy-

zing and deciphering, and dwelling on memories of my own past disappears, and I can experience her and her me in a uniquely human way. Karen disengages from the emotional enmeshment with others in her life, lets fall the veil of objectivity and pretense and likewise steps forward to meet me. Karen's recognition of the reality of my helping role, as reflected in her own words, does not overshadow her recognition and experience of my movement toward and encounter with her as a real person--an experience she describes as both euphorically sudden and gently gradual. She begins to allude to the powerful experience of discovering her own personhood, her own sense of self through the experience of and encounter with another person who is in relationship with her,

The emergent structures of intentionality and intending the other in the evolution of relationship in therapy occur and find their roots in the embryonic phase of this uniquely human meeting. It is a phase of preparation for a deeply intimate involvement between two people in a healing partnership--a preparation often characterized by intense struggle, mutual confrontation, movements of risk and retreats of safety. In the intentional relation, the sphere of the interpersonal that exists between two people is surveyed cautiously; in relationship characterized by intending the other, the active stepping into relation with another brings the intersubjective situation to birth. The duration and tenacity of these structures cannot be defined. For their existence is

reciprocally determined by the two people who together orchestrate the life and nature of their relationship in which these structures unfold. They cannot be determined nor willed into existence by one or the other of the partners. They are phenomena of the interpersonal realm and can therefore only be prevented from coming into being if one or both people sabotage their natural occurrence.

These structures are genuine modes of being which cannot be reduced to others without destroying their essential nature. A relationship characterized by intentionality falls within the I-It mode of interpersonal existence. However, in relationship characterized by intending the other, the possibility for beginning to encounter one another as I-You is realized and the potential experience of healing through relation has its birth at this moment.

The a priori structure of revelation which evolves from this preparation for human encounter is the mode of being in which the potential for healing becomes a significantly powerful event in the life of human relation in therapy.

C H A P T E R I X

REVELATION

As "revelation of being" occurs in the life of relationship in therapy, it radically alters the nature of engagement in the interhuman sphere. It is an essential type of act, a fundamental structure of relation which involves a fully genuine and direct revealing of self to a person with whom one is engaged. Communication is about oneself, not about a neutral or objective content. Yet this communication is uniquely different in that it involves more than mere disclosures of fact about myself--that I feel angry or happy or even that I love or hate this person standing before me. Merely communicating facts about myself does not suffice to constitute a revelation of being. Factual communication may be no more than an objectification and dehumanization of oneself or another. The essence and unique characteristic of the revelation of being is that the communication and the message manifest an organic whole,

This distinct manifestation of an organic whole in the revelation of one's being exhibits the nature of the irreducible unity of act and content. I am expressing a mode of my being--and my very being reaches out to the other. It is not an expression of factual information about me but an expression and disclosure of my wholeness, of my humanness. I do not find myself talking about happiness, about sadness, about

love; I discover that I am in my happiness, in my sadness, in my love. I am living in and revealing to another the very experience of my being at this moment in time. I disclose not a segmented, dissected self but a completely integrated wholeness, a genuine revelation of my being. The nature of the revelation may vary--it may be primarily concerned with oneself, or oneself in relation to certain other people, events and things. But when this is achieved in the presence of the one whom it concerns and from whom there is confirmation and reciprocity, we encounter each other in the most intense, intimate depths of the I-You relationship. For we now stand before one another in a manner in which we begin to experience the paradox of being joined intimately with each other without destroying the authenticity and individuality of our separate beings. The very meaning of this genuine mode of revelation of being is to allow my being-toward-another to reach him or her directly.

This mode of being with one another emerges only after the developmentally early emergent structures of intentionality and intending the other have become less pervasive in their existence. With revelation, the relationship in therapy is radically transformed and the most intense struggles of meeting and relation occur. It is a period during which healing through relation begins to be realized as two people engage and confront one another in all their humanness. It is a time fraught with feelings of joy and terror, elation

and despair. There is the call to participate in one's being and if answered both enter into the primary relation of I-You in which the whole of human being is revealed. I cannot will this into existence; but I can prevent such a relationship from coming into being if I am not ready to respond or if I attempt to respond with anything less than my whole being insofar as my resources in this particular situation allow.

The deeply personal and rich experience of this type of encounter and mode of being gradually develops and takes root in the life of the relationship that Karen and I struggle to maintain. We meet with some disappointments, some periods of deep despair and retreat, and a brief, premature kind of quasi-end during the early months of our journey. Our struggle grows more intense as we move out of stagnation and complacency to confrontation with each other.

The following journal notes capture the experience of this step:

Karen

11/21/74

Joe commented on my mood--that I was feeling good. I don't think it was intentional but in retrospect it may have been a facade because we soon hit some heavy feelings lurking about. These feelings were connected with my family (only a genetic or technical term) and the effect they have on me. How I loathe the fragmentation and individual selfishness--we lack a sense of unification. In a way I feel I have been exiled in my family--I can't accept it, I feel hurt and resentment for myself and Mia. I want to feel I have someone to turn to, somewhere to go, someone who cares and can give me strength.

Joe interjected his observation that the things I want for myself I label as greedy, selfish, or insecurity on my part. He's absolutely right, I constantly down my needs and wants which ultimately is degrading myself. I realize I can't be happy until I stop being overly critical with myself, yet I wonder if it's easier said than done.

We discussed how all the people that have been close to me are similar personality types--strong, aggressive, exteriorally confident meglomaniacs. They have verbally stifled me with negativity and have successfully bound my personality to their restraining image. For some hideous and disgusting reason I have needed this type of treatment--perhaps self-hatred. I found this particular area of our talk very important and want to further pursue it.

During this session I began to cry, but I didn't try to hide or retreat from Joe. I was sad and hurt; however, I didn't feel ugly for expressing my emotions. It felt good to express what I felt and when I felt it--to be human and free, and not have to live up to the expectations of myself and others; but best of all, not to feel vulnerable.

Joe

11/21/74

Karen's contagious cheerfulness at the beginning of our session soon became subdued by sadness. Softly, she mentioned that she had been thinking about her family during the past week which saddened her deeply. I remembered that we had never really talked in depth about her family except in passing reference. But Karen, with a great deal of feeling, began to cry as she described what she had been thinking about. She said she felt the absence of a home, the absence of a family; wanted the reliance, the dependence that a family can provide; experienced a void in not having a family, a home that she could go to if needed. I could hear and feel the loneliness, the isolation that seemed to engulf her, the needs and desires that had been thwarted by a non-existent "family". She gave vent to her anger at her brother and sister for sponging off her parents while she struggles to be self-sufficient and independent--a struggle that

has not been appreciated, encouraged, admired nor rewarded. I began to wonder about her anger, her hatred of her parents. Her use of the word "hate" came with the luggage of guilt and self-chastisement. Karen began to pin on herself the verbal badges of greed, insecurity, weakness for having expressed needs and feelings she too often smothered. She condemned herself in her own assertions. I confronted Karen about her self-denigration to try to help her see what she was doing to herself, and her very real needs and feelings, and to try to answer and understand the "why" of such a pervasive self-torture. Her phrase of last week, "I don't deserve it", echoed loudly in my head. She said, "I don't know why, I don't know why" burying her face in her palms. I asked her why she felt no one could really care about her, really love her--which seemed to fall heavily on Karen and strike something very raw and tender. Through her painful tears and sobbing she talked about the development of her mistrust, the broken promises, the "never-follow-through" people who have peppered her life. Then Karen began to see the common thread through her life--she lunged onto it, took hold and followed its course; she saw the similarity between those who have at one time or another been important to her (her parents, husband and friends). She described them all as overly protective and smothering, not following through, "better-than-Thou" types, pretentious, self-serving. I was excited by the intensity of our togetherness in exploring, sorting and struggling and the work that Karen was doing. Her insight and awareness did not come with the sterility of mere intellectualization but with an abundance of feeling: crying, anger, relief, elation. I experienced her to be completely with me, completely in harmony with what she was thinking and feeling; blindness gave way to sight. I was absorbed in her, excited. I felt our momentum suddenly accelerate, our engagement tighten. I had little awareness of the three feet of empty space that separated us. The awareness of the similarity of these relationships seemed to overwhelm her but at the same time nourish her, not depress her. We explored them a bit further, her feelings further and her warding off others with her "toughness". I tried to focus Karen more on herself than continuing to explore the threads of relationships that were forming a symmetrical web. The responsibility, the active part that Karen plays in selecting these kinds of relationships, the why's, the self-serving

but self-defeating nature of them became my concern. I tried to understand Karen's fears, etc. I was trying to accomplish too much, move too fast, leap too quickly. I became prey to my own enthusiasm and excitement. We stopped, looking and feeling like we had run many miles together--exhausted but energetic. I was still very much back in the room alone with her, feeling, as I mechanically walked with her down the hall. It was a very differently intense, somehow exciting hour with her.

The picture that emerges from the striking differences not only in length and detail but also in emotional tone captured in these particular entries, on the surface appears to point to an experience that was perceived very differently by each of us. However, our experience of this meeting will appear more syntonetic as Karen later speaks directly about the impact and effect of this encounter.

As a result of this engagement with one another, something very powerful begins to surface. Karen no longer is conveying mere facts about herself, but the present, lived experience of sadness, of fear, of anger begins to break forth and reach me directly. She is living in her fear, in her anger and this revelation of her being reaches out and touches me deeply. There is an organic whole to her presence, to the revelation of her being. As Karen reveals her being to me in tears and pain, her experience is not one of distortion and ugliness but of humanness and freedom in relationship. My experience is described as a feeling of togetherness, harmony: "I was absorbed in her, excited, I felt our momentum suddenly accelerate, our engagement tighten, I

had little awareness of the three feet of empty space that separated us." The apparel of therapist and patient is no longer dominant. It is a moment of I-You, a moment of unpredictability and surprising openness where space becomes unbounded and time a boundless Present. We are fully present to one another in a moment that appears lyric, seductive and magical.

Karen's own reflections reveal the flavor and impact that such an encounter creates for one who risks revealing their very being and steps into and experiences the elemental relation of I-You. Although her first statements refer more to content and insight than to the relationship itself, they provide a backdrop for the experiential dimension described subsequently:

Dialogue

12/5/74

Karen: The last time we met, it, it was so much. I mean it seemed like one of our breakthroughs, so to speak, something that has been around me. It's very intense actually when I stop to think about the kind of personality of someone close to me. It never occurred to me before to look at the types of people being so similar and their qualities as being so overt. I really never saw it before. It was intriguing and fascinating. And I kind of got the sensation that you also felt that I wasn't being downtrodden by it all. I kind of acted like it was a discovery, an exciting discovery, and to me it was because by me, by us kind of coming upon it and having an understanding about it and finally realizing what all these people around me expect or are doing to me, it gave me a chance to think about it and see that I can't combat anything that I don't realize is there. So that's why it really

was thrilling in part, even though to somebody else it might be negative. Because I was also viewing it from the other way, I felt more positive about it. It was like what had gone on for so long and had gone on for long enough, I now realize that I can do something about it. I later didn't kind of focus in on the negative so much as the positive, what I could do with it.

Joe: For me to be with you when that happened, was really an intense and moving kind of an experience. I felt together with you because it wasn't sharing a kind of mere intellectual insight. You had gone through an emotional struggle yourself, seeing some threads through all that and feeling good about being able to see that. But at the same time you shared the feeling of sadness too. The last thing you mentioned was what it was like to cry.

Karen: That wasn't even sad for me. The reason I cried was sad but even that was great. I think that was the first time I shared it with you, shared it with myself in the sense of not feeling distorted or feeling I wanted to run away, not wanting to hide it, not like, "Oh shit, just hold it in until you get home," none of that.

Joe: What was that like when you were actually here? It seemed like it disturbed you.

Karen: Well, it did. I remember we began talking about it, and it like stunned me. It happened so quickly, it was like it overwhelmed me and you know at the time I wasn't thinking about what my feelings were. I was just talking about them and I think I was kind of surprised that it happened so fast. I didn't try to fight it at all. I mean I was just there. The only thing I remember was that there was no Kleenex until I finally spotted it. But it felt good. I felt that I wasn't trying to push you away from me. I was letting you be near me, which for a long time I could never do. It used to offend you that I would try and keep you at a distance, not share or talk about my feeling, and I didn't feel that at all. I didn't feel like I was making you uncomfortable, or I was putting you out because I was crying; that I was making a scene, that I was overreacting; that I kind of projected onto you how you expected me to behave: "Christ, it's a drag to see someone cry so for crying out loud just don't do it; I don't want to be

tangled up in this mess." But I didn't do that and I didn't do it to myself. Like, "Well, everybody's got their own problems, who wants to hear about mine or see me carrying on about mine, or wallowing in self-pity." I didn't get any of that and I think I used the term "free." At the time I was just so caught up in the emotion I didn't realize it. When I wrote about it I realized that's exactly how I felt. I didn't feel any demand on me of any nature to hide it, any of it. In one part here you said that I covered my face and cried, but I didn't sit here covering my face all the time, trying to regain my composure. I remember sitting here crying, although I think it was probably my initial reaction.

Joe: I didn't mean that you were covering your face to hide.

Karen: No, I know you didn't.

Joe: At other times I have when I've written about how you used your hair, almost as a curtain behind which you could hide. I didn't experience you, when you cupped your face in your hands, as moving away from me or trying to hide your feelings at all. I think at the time when we were talking we didn't have to use labels. Your feelings were apparent.

Karen: I think it was the most beautiful cry I've ever had because it was sincere. It was, I had feelings and I reacted to those feelings immediately. I didn't think it would be more comfortable for myself, or for someone else, to hold it in, to be alone or try to think about something else, or think they're petty so I can control the emotion, and if I can control it then maybe I don't even have to deal with it later. It was none of that. It was, I think, it was pure. To me it really was. It happened. And that was a good feeling and it still is knowing that I did it.

The elation about self-discovery permeates Karen's recollection of this particular encounter. Her statements about her sadness and tears do not refer so much to mere emotional ventillation as they do to the experience of her own being in

all its richness and depth--a being freed from the aura of distortion and desire to hide. There are clear references to sharing with and revealing to a person, and the juxtaposition of "shared it with you, shared it with myself" conveys structurally and experientially the interdependence of self and other--the experience of oneself through the experience of the other. She surprisingly and suddenly found herself no longer merely sharing facts about herself but revealing the very experience of those facts, and inviting me to be near her--the essence of the revelation of being. There is an important difference here between the revelation of being and the closely related almost automatic external expression of emotion that accompanies emotional states: the revelation of being is always something of which we are fully aware and is always directed to another person as such, whereas the automatic expression of emotion functions whether the emotive act is directed at another or not. This full awareness of revelation and direction to another person is seen more clearly as Karen and I continue to try to unravel the impact of this experience:

Joe: It seemed like you were completely here.

Karen: Yeah, I was. I wasn't trying to tuck Karen away in a closet somewhere so that nobody would see her. I would say it was one of my most incredible sessions in the sense of, maybe because a lot came out. A long time ago things would come out but I would be afraid. I was afraid you were going to pounce on me. I was afraid, I don't know, I was afraid to look at myself. I was just afraid. And

by not being afraid, knowing you were there with me and helping me, understanding, I felt I could look at some very negative things in my life without them affecting me in that way. You were there, you were there, strength, and sharing it with me and

Joe: Where was the strength?

Karen: Well, I think I had it myself but I got some from you too, just knowing that you were going through it all with me. I don't even know if I can explain it but I know I felt it. I know I felt it from you. Maybe it was just that you saw how it was affecting me. They were painful but they were not affecting me in a negative way. You could see my strength. Maybe just the fact that you could see my strength was giving me strength, you know what I mean?--kind of a ricochet effect. But I definitely felt it. You know, in our discussions I would say a lot of heavy raps have gone down but I don't think any, maybe anything quite as emotional. I mean just from my life, from the things that have affected me, it was just very intense. There was a lot connected with all that--why this type of person, why they are all similar, what they expect of me, how I fulfill that, what it does to me in the long run, ah, just the bringing up of my family, just so much came out that it really hit me emotionally. And I, I don't know, I just see it as a very powerful experience.

Joe: You mentioned something in your journal about feeling more human.

Karen: Yes. I felt human and I remember writing that and I thought, "Hmm, human." It kind of went along with the "free" thing because I was, I was acting natural. I guess you were sensitive to me and I reacted to it. And I wasn't being mechanical, like I am so often. Nor did I think, "Well, that bothers me so try to get out of it, talk around it or hold it in." That's all mechanical because it's not spontaneous--I'm trying to control it. Just knowing that you understood the sadness of it, you could understand why I cried. I guess I kind of interrelated it all like with the people and their expectations. I think a lot of those expectations were helping me behave and react in certain ways, one being not showing my true emotions. For instance, when Roger and I were together if I was angry at someone and said, "Boy, if so-and-so

comes over tonight I'm really going to confront them," he'd say, "Don't you dare!" So if I confronted one person I would have to confront Roger and it turns out to be such an ordeal that I would let it slip by, you know. I would never deal with my feelings and I just got so out of touch with dealing with them because of having to face consequences. And here, I just didn't have that feeling at all, that anybody was telling me when to be happy and when to be sad, angry or anything.

Joe: You didn't have that feeling with me?

Karen: No, and that was part of the freeness, Part of it was because I did it, and part of it was because I just didn't feel that, you know, there is a time and place for everything. Maybe I just, I haven't cried in front of very many people. I don't remember crying. I can never remember crying. I'm sure I did as a very young child but I can't remember even doing it when I was older. It was always the vulnerability of it all--what or how someone's going to react to my sensitivity and how that would just crush me. And so I wouldn't even cry or show that anything bothered me to my own family because I even feared them attacking me and not understanding it as real, real to me, but getting a reaction like, "Well, everybody has their good days and their bad days," or something like that, you know. Yeah, because by doing that they kind of give me the message that maybe that's what you should do. So I kind of get the sense that it's petty, it's not worth it and that they definitely don't think so. It's just all a big nothing, so I try to protect myself from that.

Karen describes in more detail not only the extent to which she was fully aware of the revelation of her being but the acuteness of her awareness about the nature of my presence and reception to her revelation. The reciprocal nature of this phenomenon in the life of relation is more fully enlarged. I participate in her very being and she in mine, Karen's experience of the mutuality of sharing, mutuality of

strength, and her awareness of my acceptance and genuine confirmation of her as a unique person has not only begun to reflect the aura of intimacy that has infused and surrounded our relationship, but also something of the nature of the healing that takes place through meeting. She does not refer to the effect of technique or method over sickness but of the effect of one person with another in relationship, in this unique circumstance of human meeting.

The effect and impact on Karen and my importance to her in her struggles with existence only increases as we continue our journey together. Likewise, her importance to me as a very special person grows stronger with each difficult step into the depths of our togetherness and intimacy. Her fears about revealing the essence of her being become less pronounced but periodically resurface as our relationship becomes a vehicle and focal point of struggle. The revelation of being that Karen experiences in her relationship to me, I begin to experience in my relationship to her. My own shield is becoming more permeable, more transparent both directly and indirectly and Karen begins to experience my personhood more vividly. A reflection of this change emerges through the following entry made in my journal approximately two months after the above selection;

Joe

1/30/75

Exhaustion but a pleasurable exhaustion. We struggled hard today, felt pain and sadness and understood. Karen told me that she wanted to "first bring up a couple of things." I heard her opening statement as, "Let me mention this before we get down to work on more important things"--a somewhat mild dismissal of what she felt to be important in service to what she expected to be important for me, or my expected agenda. I withheld my reactions until I heard what Karen wanted to say. She began to talk about how upset she was with Paul, how angry she was, at what appeared to be from Karen's description, his arrogance, condescension, air of superiority, objectivity, dismissal of what she felt, etc. As she described what had happened with Paul and her telling him to leave her apartment, her rage and fury at him began to leak through her muffled composure. I experienced Karen as mustering every control to contain the rage that she felt. I followed her, asking her very concrete, specific questions in order to help her acknowledge and vent the rage fermenting near the surface--she did. But it came with all the self-doubt, self-denigration, excusing, that Karen tags on her feelings when she experiences them intensely and painfully. Her allowing Paul to consume her, overwhelm her, and in particular her self-degrading criticism of what she felt annoyed me. I told her, which she first heard directed at her description of Paul and not at how she labeled and viewed what she felt. I didn't want to listen to justification after justification of what she felt. I wanted to listen to and experience what she did feel, to confirm their validity, to confirm what Karen felt as real and as important, not what Paul did. She began to separate herself from Paul, clearly and emotionally. Listening to the abuse that Karen allows to be reaped on her pained me--it pained and angered me to see how passively, at times, she succumbs to such abuse, suffers with her own private rage and depression, how she often will not fight. I knew this is what we had to confront, explore. I knew it would be painful because of the history of such relating and reacting to others which we have explored over the last few weeks. Threads woven in Karen's family were forming their confining web in her current relationships. With a bit of reluctance I pushed, I

confronted, I challenged her. Toleration of painful abuse by others, the fears of the anger she felt and that of others, the fears of loss and loneliness focused, blended, clouded and cleared. The family came looming, rushing back. Karen cried, choked, raged, quivered. I saw the pain, the suffering and in turn was affected by it. Karen spoke of and described what happens to her when she feels angry at someone, at Paul--a running away from it, a denial through self-chastizement by calling it inappropriate, extreme, etc., guilt, because of "the really good" that someone has done, that Paul has done, the evilness and ugliness she feels. I wanted to tell her how differently I felt about her. I wanted to touch her, hold her, but that would have only relieved my not wanting to see her suffer, only avoided what Karen so intensely feels, only prevented Karen from experiencing her own strength and power. I probed further, pushed harder but not without some reluctance and fear. I think I was expecting Karen to get angry with me for pushing her, confronting what she was doing, and why. She didn't. I brought us back to the very beginning of the hour and Karen's opening remarks and how even in our relationship she places her own needs and feelings in a subservient place to mine. She saw the similarity between her relationship to Paul and me, in terms of how she feels about what is important to her in relation to another. She mentioned not wanting me to think she was avoiding anything by prefacing her focus with a statement like she made at the beginning. She angrily fought me at first about the similarity and then we travelled a bit with it, trying to understand and sort what she felt with me, what she feared and avoided. It was important. What Karen described happened with Paul also happened with us. I shared my experience of her directly. Karen said she felt heavy and depressed but didn't know why. I sensed it had something to do with my infusion of myself and our relationship into what she described so vividly. The talked about became lived together. It seemed to have added to the weight Karen had felt before meeting. She left in pain. I said, "next week" with my own pain, caring and intense compassion and respect for Karen and how we met today, struggled painfully and intensely.

Although Karen did not record her experience of this meeting,

she will later help with her own reflections about this encounter. However, in my rather lengthy entry about this meeting with her, there is a progression from merely intending the other where the content is dominant to the revelation of being. What is slightly different here in comparison to the previous selections is the emergence of the mutual revelation of being. In my increasingly difficult struggle with her to engage and confirm her being in its labor of birth, I begin to reveal my own being to her. I discover that I am actually living in my annoyance, in my anger, in my pain as I experience Karen in the revelation of her own being. I am revealing to her the very experience of my being at that moment in time. She initially grasps the revelation for what it truly is but does not reciprocate with a confirming response. I persist and my full intention directing the revelation is encompassed by her. The talked about becomes lived in our own relationship and Karen departs more weighted with pain than when she entered. My revelation further alters our relationship toward mutuality in the essence of human struggle. Our relationship in its reciprocal reality now transcends what has been ordained as my task and method. As I cast myself into this realm where existing person relates to existing person, our living partnership in a common situation stirs mutuality, and our interhuman life begins to evolve into genuine dialogue.

In such decisive moments, we leave the closed room of

psychological treatment where system and method dominate and step into the human arena where self is exposed to self.

Karen's personal isolation is broken through and a transformed, healed relationship is opened to her,

Karen's reflections on the shattering of her personal isolation:

Dialogue .

2/25/75

Karen: There were definite fears. I don't know if it was because I regarded some of my feelings or actions as bad or wrong, my fear of rejection, or just the fear of bringing it out in the open. I'm not sure but I definitely had a sense of fear. It was, it was painful, it was tormenting. In a sense it was a form of hell which I think mental anguish can be. And sometimes even though I believe in you, I trust you, if we start talking about a subject I still get that sense of, "Can I handle this." Yet I know that from the hell of the week before I came out of it. I came out of it so much better than when I was in it alone. When these situations come up and I think about the trust, it also flashes through my mind what you said to me once and that now I can appreciate. At that time I couldn't. It was like kind of pulling away from you, like not sharing with you, and I can understand that now. And I don't want to do that to you. I don't want to kind of say, "Fine, you're here and I'll open up to you so long as it's things I'm comfortable with--but as soon as it's not, there goes the block and, 'Back off, Graziadei'." I've been trying not to do that because you're very important to me but it's taken me a long time to feel that, to understand that. Before it was always like, "He doesn't want to get tangled up in this mess anyway. I'm keeping you out of here for your own good." But it's been really difficult, uncomfortable, emotional. It seems we talk around something and then you kind of just ask me a question. It's like a trigger. It triggers this chain reaction off in me. I'm very emotionally sensitive to it all and I think a lot of it is because it

just never came out in the first place. It was kind of all padded, tucked and neatly packed away, inside, for no one to find. Even if they did, it has all the coverings so you really wouldn't know what it was exactly. And they've been coming out, It's been hard, Joe. It's been hard, but it's definitely worth it. But still, when we are talking and it hits again, it's like I have to go back into reserve for a couple of seconds and think about it, I can't just charge head on. It's a fucking intense experience.

Karen's journey from personal isolation to the realm of person with person was a tortuous one out of which emerged an intimate relationship that survived a chaotic beginning. She captures the essence of encounter with oneself and with another--an encounter not only laced with terror, isolation and pain but also the joy of revelation in meeting.

She gave me through her being and words a picture of her own experience of our partnership in healing;

Karen: I can remember. I don't think it's something I'll ever forget. I can very easily say it's been the most intense period of my life in the past few weeks.

Joe: Even through the levity in your journal, it's clear how important the last few weeks have been, what you're learning about yourself, more than just learning, what you are doing.

Karen: It's not only learning about myself though. So much of it is, but it's learning about you and it's also learning in a symbolic sense about other people through you because I've never ever opened up this much.

Joe: What are you learning about me?

Karen: Ah, I think what I'm learning about you is to regard you more as a person than as, "This is his stint, he puts in his four hours a day and his four patients and

he's out of here." That's how I always viewed you and a lot of therapists because it seems to be that this is their job. They have to treat you decent because they're trying to help you through your problems and if they start hitting you right away it might make you defensive or whatever. It used to be very uncomfortable for me because if I didn't stick to the subject I always felt like you were saying, "Oh, what a waste of time," and I don't feel that any more. I feel it's your job but also, just the type of human being you are. I don't feel like you are the type of person that's going to say something to me to pacify me. That's what I used to be afraid of. I wanted honesty and I wasn't sure I was getting it. You're paying for somebody to help you and then it kind of gets all involved and complex like, "I might help her but she might not be ready for this yet." I have just wanted reality, honesty, something for so long and I feel I have it. I feel you, you are all those things because whether or not you think I'm ready, I bring it out. And I'm discovering more of you too. Just that I have an effect on you, that you have been pissed at me, that you've been honest with me, I'm getting you as an emotional person. I'm not just getting you on the intellectual level. I don't feel that any more. You're the first real person I've ever met and therefore I, ah, have become real or something. I've never really known a person. I've known them in other ways that I don't know you. But I would say, you know, in the long run I feel I know you more.

Joe: It's good to hear you say that.

Karen: Really. And it must go along with the trust because it's very hard for me to trust people. I usually take a lot of what people say with a grain, as they say. I don't feel that at all. I don't feel like what you write or what you say or anything is to kind of, you know, give it a candy coating so that I can swallow it easier. I don't feel that way. I feel like you're trying to be up front with me and you are.

Karen's experience of the person of the therapist, her experience of my being is most vividly revealed through her own words. She captures a kind of formal climax of expressed mu-

tual relatedness in her recollections of the several weeks that preceded this exchange. Even within this interchange descriptive statements about relationship progress from a kind of singular disconnectedness ("learning about myself . . . learning about you. . . learning about other people through you") to that of mutual relatedness ("You're the first real person I've ever met therefore I have become real or something")--an encapsulated view of the process that paralleled the life of our relationship in therapy. It is person becoming person with another self in the intimate relationship of I-You. It is a person becoming more fully human through moving from the separateness of her person who is no longer a child to the mature I-You relationship which involves true meeting with others. The ability to meet others in this way is not a dimension of the self but a reality in which the self comes into being and through which it fulfills and authenticates itself. This is the essence of the healing partnership--the birth, fulfillment and authentication of being in a relationship in therapy. It is a partnership of mutuality and reciprocity.

I become real to Karen only in partnership with her. She receives and responds to the revelation of my own being which she experiences and describes with words like, "real, human, honest." Karen's own uniqueness as a person is experienced in what she paints as a non-pacifying, non-sweetened confrontation in meeting--the essence of genuine confirmation

of another through one's experience of the being of the other. And the effect of my disclosures of being-angry, being-frustrated is not experienced as a destructive, imposing one, but one which allows for the emergence of felt strength and power through the experience of deeply penetrating and affecting the person of the other. It is a conjoint phenomenological occurrence. For it can only exist and thrive in the mutuality of being and confirmation. Karen's willingness to struggle, her welcoming and responsive confirmation to the revelation of my own being to her sustains our existence in the realm of I-You. We choreograph an integrated, organic whole in the mutual relatedness of our inter-human life.

The revelation of being is a specific structure of the interpersonal realm whose essence can be clearly distinguished from other phenomena that emerge in the meetings of person with person. It represents a new level of contact between people. Its birth is a bursting forth into full consciousness, and the full essence of this meeting requires that the other person not only take notice of the self disclosed, but that he be truly touched by its revelation.

C H A P T E R X

UNION

As Karen and I have attempted to capture the development of our relationship in therapy, the various structures of relatedness in this intersubjective situation have emerged. Up to this point, these a priori structures have been classified under the more general I-You mode of being in which two people reach out and touch each other in a way that makes their relationship a deeply intimate one.

This intimacy opens two people to a mode of relatedness that is formally distinct from those described previously. It is the emergent structure of "union" (von Hildebrand, 1970) which evolves out of the long and difficult journey on which two people embark in therapy. As this journey progresses and their involvement deepens, there is born a union between the partners in which they now not only contact one another as persons, but join together in a unity that is possible only for personal beings.

There is a basic difference in the nature of the presence of the two people which makes union a radically different mode of being in the sphere where person meets person. Instead of being intentionally face-to-face, the two persons take, in a sense, a kind of side-by-side position with respect to one another. Together they mutually express a common attitude or accomplish a common task. The relationship can be

characterized as being more of one-with-one rather than one-to-one. The I-You type of relationship now begins its transformation to the we-type of relational being.

As two people structure a we-situation, they mutually choreograph and join in a common enterprise in which each makes a necessary and distinctive contribution to the total effect. Those moving together in this happening experience themselves as co-participants; the structure of the relationship to one another is thus specifically different from the I-You mode of being out of which they are now stepping. The bonding that joins the two in their we-ness is a very distinctive lateral one.

A new level of contact is thus established between the two persons in which each is not only fully aware of the other, but also conscious that the other is aware of him. There is a feeling of togetherness that permeates and surrounds the space in which they now move. It is an intimate experience of we-ness, together-ness, nearby-ness which breaks forth and envelops the intersubjective situation. Although the essential characteristics of the I-You relationship still exist in their ontological relevance as this mode of being with one another is felt, it is the subtle but significant change in experience from I-You to we which makes this a uniquely different structure in the life of relationship in therapy.⁵

It may seem that this emergent structure of union is more applicable to a loving pair rather than the therapeutic pair. However, in consideration of the potential depth of intimacy and emergence of genuine love between two people engaged in the therapeutic process, the experience of being with another in union becomes more readily apparent, and its existence in the growth of relationship in therapy a more naturally occurring phenomenon.

At this stage in the life of the therapy relationship, the first stirrings of genuine equality begin to pervade the relationship between the two partners in journey. The long, difficult, painful and sometimes joyful struggle begins to take on an aura of hand-in-hand exploration rather than face-to-face confrontation. The conspicuous differences that exist between the one who calls out for help and the one who is willing to help begin their dissolution. The person of the patient has been born again and develops as the person of the

⁵ Union as a mode of being is clearly distinguishable from the symbiotic and undifferentiated "fusion" of two people in a pathological "we" relationship (Bowen, 1966). In a relationship characterized by "union", each person maintains a well-defined self while engaging in an intense, emotional relationship without a need for the other that can impair functioning. Each respects the self and identity of the other. In a state of "fusion", the blurring of the boundaries between two people is so extreme that there is little differentiation of self. Each is dependent on the feelings of the other--a dependent attachment from which each borrows strength to function. They fuse together with obliteration of the boundaries of self and incorporation of each other into a common self.

therapist invites, welcomes and walks with this "new" person who now reaches out and receives, They mutually structure a we-situation in which together they briefly enjoy their harmony before this relationship, born in struggle, begins its climactic end in love.

The experience of union in our relationship is most clearly seen in the playfulness that brushed some of our meetings. More often than not they are brief periods of play in which the side-by-side experience with each other is felt not only in fun but also in struggles which have now lost their terrifying component. A few excerpts from Karen's journal reveal not only her playfulness with her journal and me, but also the experience of together-ness that came to characterize our relationship:

Karen

3/20/75

To be continued--from last week: society's image of women. This is so loaded I don't know where to begin. I feel women are first regarded as sexual objects. We are then left in the position of having to prove our intelligence, which many men don't want to accept even with proof. A man must like to think of himself as a leader and conquerer --that's his vain fucking trip. The old master-slave crap. This is too difficult for me to write because I feel I could rant and rave on and on.

I just don't want to feel I must meet the rules and regs of a modern day pre-fab woman. I am a woman--clear and simple. I would not be more of a woman if: I wore a dress, didn't swear, perfumed my tush, or baked apple pies. . .

4/17/75

. . . Joe said that I'm overloading my pressure circuit--deduction leads me to believe a natural result could be burn-out (as the barker yells out: come one, come all and behold Suzie Sizzle). You are right, my fears are getting the best of me--par usualoso (my Spanish version). And, I will attempt to stop considering myself a failure because I acknowledge my fears. That's the first step, next step being to conquer those fears. What do you think of that statement Sherlock? We ended today with--disregard the unnecessary and deal with the present dilemmas. The formula being--
Set priorities→deal effectively = pressure↓

These brief selections from particular entries in Karen's journal capture the beginnings of our existence in the inter-human realm as being not only I to You but also I with You. The positive and playful tone of her writing pictures our relationship as one of joy, one that can include laughter and humor. It conveys a sense of being more side-by-side than face-to-face as Karen begins to step into and enjoy a sense of equality with me mirrored in affectionate quips like, "What do you think of that statement Sherlock?".

A fuller reflection of our union and its distinctive characteristics unfold from our recorded experiences about an encounter of shared joy on the first day of our last two months together:

Karen

5/1/75

I told Joe I got a job beginning either June or July 1st. My lower eschelon position being secretary at \$125-\$130 weekly. However, in December

when the funding comes through, I should fit into a more challenging niche. That sounds so good. Congratulations, Karen--why thank you. I really think I'd be interested in this field. Meanwhile, I'll bide my time with the typewriter.

I'm really excited about getting the job--an opportunity long past due. Most of the session involved my reiterating such intelligent phrases as: I'm so happy and I don't believe it. But it's such a joy, relief and sense of luck at getting a job when I least expected one. No justifications--just the way I feel. I could tell Joe was happy for me --it was the big smile of his that gave it away. It felt great to share this good news with him.

We talked a bit about Mia's behavior and my reactions--wondering whether I should clamp down.

We didn't discuss our end--Joe felt it was a silent, mutual pact on both our parts. Yes indeed --postpone the pain, but it'll be a reality soon. I think that it would have been a difficult transition to make: the mutual high at the beginning of the session to the depths of our symbiotic foreboding gloom.

Joe

5/1/75

A happy, joyful time with Karen. She told me excitedly that she had found a job very close to the kind of position she had been searching for. As she described it and how she felt, I became willingly caught up in her joy, her enthusiasm, her excitement. It was beautiful to see her so high, so energetic, so enthusiastic. It was more important, I felt, to share in this excitement and joy with her than to discuss ending or anything else. She was contagious. I was happy, very happy, ecstatic about how she felt and what this job meant. Together we basked in the joy, shared in the laughter, danced, clowned. I wanted to let Karen know clearly how elated and happy I was for her, how important it was for me to share and be a part of her joy. I felt so caught up in the emotional high with her that my earlier physical "blahs" disappeared for the hour. I was only aware of how happy and joyful I felt sharing her excitement with

her. Her unbridled enthusiasm, her child-like excitement, her spontaneity were beautiful, contagious and enrapturing. I loved her intensity and purity. We talked a bit about Mia and the move, sorted a few things out more clearly. Yet we shared completely in the joy that was all so pervasive. It was a time for rejoicing, and we did. We have struggled angrily and painfully with each other and can, just as importantly, be joyful together--each as intense and intimate as the other. As I walked back to record my experience with her today, I felt the awful searing tear of separation and loss that is fast approaching. It was brief but there. My happiness, excitement, deep affection and joy were more profound. Karen filled me today with much--not only through her joy but through her humorous gestures of affection. She has become a beautifully special person to me. I find myself groping for non-existent words to describe my own feelings about her. The words I do muster seem all too inadequate.

Although this joyful encounter with each other occurs under the silent cloud of ending, to view the happening primarily as a collaborative avoidance of the pain of separation is to miss grasping the essential structure of union that characterizes our relationship at this moment in time.

These two passages reflect a closeness in mood, wording and description which represents a "oneness" not before achieved. Here, Karen and I find ourselves expressing a common mode of being--a rejoicing and celebration of her securing employment. Her joy is spontaneous and genuine with a clearly revealed intent to share it with me. I receive and confirm her in her being-happy and reciprocate with my own joy about her and the invitation to participate. It is a kind of ballet in which each of us is not only fully aware of

the other but also fully aware of the other's awareness of us. As Karen states, "I could tell Joe was happy for me--it was the big smile of his that gave it away. It felt great to share this good news with him." Her awareness of me and awareness of my awareness of her are expressly confirmed in my being "willingly caught up in her joy, her enthusiasm, her excitement." This encompassing consciousness of the intersubjective life is the essence of we-ness in union. Karen describes this experience as a "mutual high" while I refer to the mutually structured choreography: "Together we basked in joy, shared in the laughter, danced and clowning." These descriptions resonate more with being side-by-side than they do face-to-face and mirror the emergence and experience of union in our relationship. It is a union, a togetherness filled with the deepest respect and love for the being of the other, a being revealed in all its genuine richness and authenticity. I speak of being filled by my experience of Karen at this moment and acknowledge privately how beautifully unique a person she has become. It is as much a celebration of being as it is a celebration of joy--a celebration mutually and equally shared in by two people joined in intimate union. Even in anticipation of the dissolution of this union Karen uses the word "symbiotic" to describe the nature of our connectedness--a word which symbolically represents the living together in intimate association or close union of two uniquely different and separate beings.

We begin to see the climax of the human paradox in which two people find their own uniqueness and separateness in and through the experience of being joined intimately in relationship with another. The inequality between the two people that existed earlier is almost imperceptible as union emerges and characterizes the life of relation in therapy. The acknowledgement and confirmation of equality in relationship make the experience of union a much more profound and dramatic occurrence in the lived experience of those who have journeyed together. At first, the journal became a passive vehicle for expressing my own experience of this important change in our relationship, and then more directly in the subsequent interchange:

Dialogue

5/22/75

Joe: On an intellectual level it's true what you say but there's more to it than that.

Karen: Oh, I'm sure. I'm sure. Because when I began it was like, "I'm just a person to him, I'm his patient or whatever, but I'm just a person." I just don't feel that at all any more, you know. I mean I feel like I'm something to you.

Joe: Even to the extent, as I mentioned in my journal, the number of times I felt jealous about the kinds of things you've accomplished,

Karen: Yes, that's, that's it! That's the one word I wanted to ask you about. I didn't know why you said it and then you didn't clarify it. I mean I really was kind of left like, "What does he mean?" I didn't understand it.

Joe: For me that meant seeing you do things in a

way that I was jealous of, in the sense of how difficult that same kind of thing might be for me to do. It was like, "Could I do it like Karen is doing it?" And I know that I really have such a tremendous respect for you.

Karen: Thank you. I don't mean that as, really, I love it. That's so important to me, it really is.

Joe: It was like if I had gone through what you had gone through and felt the way you did about yourself could I have struggled with that and confronted it as you have. Even in other ways, in terms of things that you've gone through that trigger off in me things that I have to deal with or had to deal with, some of which I dealt with disastrously and others not so disastrously.

Karen: Wow, what can we do! (laugh)

Joe: And it's not in the sense of its being a petty kind of jealousy but it's like

Karen: Admirable jealousy?

Joe: Yes, it has been that kind of experience a lot of times.

Karen: I think why it was just so great to read and to hear it is partially because of having been brought up the way I was. I wasn't taught respect. A lot of kids are brought up to respect elders and I just never was. Even in school I am the type that would call the teacher by the first name. So he is a professor, I mean I'm a person, he's a person, I mean, that's it. Look at it from there. But I kind of on my own have learned to respect if I'm shown the person is worth respecting. I do respect you, and to respect a person and have them respect you back, to have you respect me back is pretty zingy. Really. It's a tremendous thing.

The tone of this dialogue and its content is that of interchange between equals. I acknowledge and reveal directly to Karen my deep respect for the person of her being and, as she aptly states, my "admirable jealousy". It has less the

quality of conducting an interview and more one of genuine dialogue between partners. The invisibility of the vestments of therapist and patient makes more visible the person of me and the person of Karen. Discovery and growth through relationship with another no longer remain one-sided as I share with Karen a sense of having learned vicariously from her. We have emerged from the cloisters of privacy to the openness and intimacy of relationship through which Karen has healed herself in strength of being, and together we celebrate its birth concurrently with our own.

The mutual acknowledgement, confirmation and reciprocity in genuineness reflect the nature and essence of I-You encounter experienced by Karen and me together. Its existence is crucial for the emergence of union in relationship as two people move from being face-to-face to being side-by-side. Although this emergent structure appears in the development of relationship in therapy, its existence and duration, like the other "modes of being" described, are not clearly defined nor does it move and develop in isolation. This realm of the interhuman possesses no smooth continuity, presently and developmentally. The overlay of other emergent structures or modes of being is always apparent. Relationship in union waxes and wanes with the nature of the relationship structured by both people in journey. Its emergence not only means that it may dominate or more accurately characterize a period in the mutually created and lived relationship in therapy, but

also that it may co-exist with other modes of being as well.

As Karen and I move in unison with one another, the experience of intimacy and harmony gives rise to the unique phenomenon of love in therapy--a love born in the respect for the independent otherness of the other. It is this love or, as Seguin (1965) calls it, the "psychotherapeutic Eros" which comes to surround this special form of human relationship.

CHAPTER XI

LOVE

With the deep intimacy and involvement that may come to characterize relationship in therapy, "love" as a genuine mode of being finds a natural seed-bed in the mutuality of the two partners. However allusive its nature, love in the realm of the interhuman is more than just a descriptive word of an emotional state--it has unique meaning in the interpersonal sphere.

Erich Fromm (1956) describes love as an "attitude", an "orientation of character" which determines the nature of the relatedness structured by a person to his or her world. It is the essence of this attitude or orientation which defines the distinctiveness of love when and as it emerges from the relationship in therapy. Dietrich von Hildebrand (1970) has teased out some of the characteristics of this mode of being in his analyses of a variety of pairings from friends to lovers, some of which are applicable to the potentially intimate relationship of therapy.

Although he speaks of love as a "value-response", it is not based on values as such, but rather on the values of the loved person. It is an attitude and act motivated by the genuine value of the other. Persons in therapy who discover themselves in this mode of being no longer view each other through their agreed upon "task" but become for each other

beings of intrinsic worth. It is a complete and mutual turning of self to other--a process which entails interesting oneself in another precisely because of the intrinsic worth of the other. The dominant theme as love emerges in relationship is the other person in his or her own being. It is not a response to some isolated quality of the other, but to the wholeness of the other's being as a person, to him or her as a totality, in all of his or her depth and uniqueness. The active participation, engagement and the very being of the person are focused and directed to the being of the other.

As love emerges and penetrates the very being of the other in this special relationship, the two people not only meet one another as I-You but become united, to some degree, in their very being. This unique separateness of self and intimate communion in intimacy is the essence of the paradox of relation, witnessed and experienced in its full dimension. The distinctiveness of each person is not lost in intimacy but finds its fulfillment and authentication in and through the very act of loving and being loved in relationship with another. The self-identity of each person through the being of the other is not only retained but affirmed anew. There is complete transcendence of self-seeking in both people directing themselves to the total, personal being of the other. The difficult achievement of this mode of being precludes any intention of using the other person as a means to our own

happiness--such using would be an attempt, not to confirm the otherness of the other, but to assimilate the being of the other. For the essence of the attitude of, the act of, and orientation in love is exactly the other person in his or her own intrinsic worth.

When this emergent structure appears in the life of relationship in therapy, it is an ideal but yet very real mode of being which cannot be reduced to other structures without fundamentally altering its nature and essence. It clearly co-exists with other relational structures but its birth gives rise to a happening between two people which changes the very nature of their interhuman life.

When the event is clearly a mutual one, it exemplifies to the highest degree the I-You mode of being, described by Buber, and the unique possibility of being with others in a way possessed only by persons. The experience goes beyond mere encounter and union with another for there is a mutual revelation of being together with the highest positive material content. With this unique form of love, we reach fulfillment of personal meeting in the betweenness that has found its life in the intimate interchange of person with person. This experience entails a creation between two. In order that it be complete there must be total participation by both the person of the therapist and person of the patient. It does not occur if one or the other does not integrally share in it. It is by its nature a dual phenomenon.

Although I have selected material from Karen's and my journal at the closing moments of our journey, it does not imply that the emergence of love in therapy occurs as the two people begin their good-bye. Its birth is determined by the natural evolution and movement of this mutually sculptured relationship toward intimacy. When it does emerge, it more often than not occurs before this relationship begins its end and overshadows the two people as they continue their journey.

The presence of love as two people separate makes their ending a painful experience. In confronting the very loss of and separation from a person who has become personally and deeply important in one's life, the being of each struggles to speak forth the inner word of love. The nature of separation in therapy can, and often does, have a profound impact on the partners. For in the deeply intimate nature of their involvement one and sometimes both begin to experience an almost violent tearing apart of their relationship at a point in time when together they are ending what they so intensely struggled to achieve.

It is this speaking and almost bursting forth of love as we attempt to pull away from each other that provides a glimpse into the nature and essence of love as a relational structure. Here the deeply felt, experienced and silently affirmed between us are revealed in our own words:

Joe

4/10/75

I feel weighted and burdened. We have begun our Requiem. I feel such intense pain, sadness, loss, deep affection, caring, love--all entangled, each intensifying the other. I don't feel like writing, touching again what I feel. I would like to be alone, walking in solitude somewhere. The pain of ending today was excruciating. I was oblivious to time, to place--only aware of Karen and what I felt about her, about acknowledging the end to my relationship with her. I have a sense of finality unlike last time when we also dealt with a termination that never materialized. I will be leaving soon--there is no conceivable way that our end won't materialize. I was thinking about raising our termination as I met Karen. I looked at her, at her eyes and immediately experienced my own constriction, a sudden and painful awareness that I had to say good-bye to this person, to Karen. I felt paralyzed, anxious, afraid. Karen told me about her session with Paul and his therapist, that she had shared a good deal of herself and what she had realized after our session last week. I struggled to listen, felt good that the experience for Karen was successful and productive. She then moved on to talk about her feelings in relation to Mia's living with Roger, her departure. We spent a little time together acknowledging and exploring the feelings involved. Yet as I listened, helped sort, clarify, acknowledge, support and confront, our end, our "goodbye" haunted me. I could not free myself from it to listen completely, undistractedly to what Karen described. Her description of Mia's leaving, the possibility of an end to her relationship with Paul made it all the more difficult for me to raise our own separation. But I knew I could not protect Karen from it, could not protect myself from it any longer. It was interfering with my listening to Karen and I knew we needed ample time to deal with our experience of separating, of ending our relationship. I felt my anxiety crackle and fry. I felt tight and experienced a choking sensation as I raised and opened the issue of our ending. The emotional tone, aura of the room became leadened with sadness, but a very different kind of sadness--Karen called it "sweet sorrow." Feelings surfaced quickly and nakedly. Karen did not hide, camouflage, avoid. She

cried, described what she felt or began to feel-- the pain, the sadness, the loss, the love, and mildly her anger. She told me she had flashes of our ending but resisted acknowledging or dealing with it. Death and funeral metaphors peppered her description. I listened, underlined, confirmed all the while being triggered and ignited by every word Karen chose to describe what she felt. Our silences were laden with pain and sadness. I attempted to begin to share what I felt about Karen and begin saying "good-bye" to her. At times I felt a bit alienated from myself--hearing my very calm, composed, language while experiencing a searing burning, and turmoil. I began to feel overwhelmed by my own feelings of loss, of sadness, of love, and a kind of fear of eventual emptiness, loneliness. I realized how important Karen has become to me, how intensely I feel about her, how painful will be her absence. I struggled to tell her and was only mildly successful--my words fell short of conveying what and how strongly I felt. More often than not silence became or provided safety. I did not want to seal myself from Karen in silence. I forced myself to make my silence permeable, transparent. It was difficult to face each other, talk to each other directly. Metaphors, abstractions provided brief periods of control and ease. Laughter frequently blanketed pain and sadness. We flowed and acknowledged our struggle with intense feelings. Karen phrased it cleverly, "I have begun to begin, now I have to begin to end." There was no smooth, easy way to end. Part of me wanted to stay with Karen, to hold her and her me. Another part wanted to run to free myself from the anguish I felt. I told her that I was looking for some way to end the hour smoothly, and there was none. She heard my discomfort. I became aware of what I felt, being an omen for what it will be like at the very end. It felt like the lethargy and suffering of death.

We are beginning our climactic end in love. It is a love that has emerged long before this time and one which bound us intimately in our difficult struggles. Although separation is clearly the actual event overshadowing the re-

lationship, it is the love that exists between us at this moment which makes the separation a painfully death-like experience. Separation in and of itself is not the dominant theme but the loss of one who loves and is loved--the loss of a person who has become a being of intrinsic worth. This difficult but necessary separation makes the intimacy in which each shared more pronounced in the anticipation of its absence. It is for this reason that the intensity of this mode of being is seen and experienced quite dramatically during the ending phase of the relationship in therapy. And where the mutuality of love stirs in the life of this relationship, the pain of separation and loss is only intensified.

It is easy to succumb to the emotional tone created by the consciousness of separation in my own entry as Karen and I begin to end our journey. This only succeeds in camouflaging the nature and essence of the relationship that exists between us. When vision is not obstructed by the emotional atmosphere created, the characteristics of this unique phenomenon of love in therapy begin to unfold more clearly.

Although weighted with the burden and sorrow of ending, my very being is focused and directed toward the very person of Karen, not to some isolated quality but to her as a unique person in all her totality. "I am oblivious to time, to place--only aware of Karen and what I felt about her." Discussions which involve relatively neutral content are both welcomed as diversions and resented as intrusions. I collude

silently with her as my very being screams to express what is hidden under the appearance of interest and concern about the vehicle being used to address one another. I shatter the neutrality as I suddenly compel us to confront our impending end. Content no longer dominates but I and Karen as unique people to one another. She responds to the invitation and reveals the depth and richness of her very being to me, spontaneously and willingly. She steps into living her sadness, living her pain, living her love. I am moved and deeply touched by it while struggling to reveal my own being to her. Our attitude and act at the moment are motivated only by the genuine value that we experience about each other. Although the struggle of revelation does prevail at times, it is the interesting of ourselves in each other precisely because of the worth we hold about each other that is the essence of this happening--a happening whose uniqueness is born in love. It is an authentic feeling of love for each other.

Although Karen found it too painful to record her experiences during the end of our journey, she reveals something about the nature of this love in her own spoken words:

Karen: I finally felt like, "Hey, I've been working here with this guy so that I can express myself, open up, acknowledge my emotions and if he can't deal with it, it's his problem." You know, I told you that I love you for what you helped me do. I just did not know because I realized it was touchy. Being in therapy, you know, people always say that you begin to really care for your therapist because they're good to you or they're nice to you, whatever. That wasn't it. It wasn't because when I

hated myself you were conveying that I'm as good a person as anyone else. I didn't feel like I said it because I was clinging to you but because I felt it. I was never sure about it. It would be fleeting and I wouldn't be sure, you know. And I know it. And I'm not afraid of it and I'm not going to hide it. It's how I feel and you have a right to hear it so I did it. In the past if you had asked, "Where do you think we are, Karen?", I couldn't verbalize it because it wasn't, I hadn't secured it. It was still fleeting. At times I had these sensations and then they would be gone. And now I know that that's what I feel and I can express it and not feel (pause) funny because I like you. I mean it's still hard for me to say because I'm not used to saying to someone, "Well, I like you or I love you or, you know, you're a great person." But I'm saying it even though at times I, I feel I have a little bit of defensiveness or laugh or giggle. I mean it's still because it's new.

Karen speaks of a genuine feeling of love for who and what I am in my being with her. Fleeting at first and later rooted deeply in her experience of me, it is a genuine response to the value of my personal being not sexual or dependent in its nature. "I didn't feel like I said it because I was clinging to you but because I felt it." And there are elements of joy and fear in revealing the very attitude of her love to another.

This ideal state or mode of being usually appears after the long, fierce struggles in which intimacy and love are often confounded with sexuality and dependency. As this human struggle begins to wane and this unique phenomenon of love emerges from the relationship in therapy, it is often disconcerting in its intensity. For there is a complete directing of oneself to the total personal being of the other

while all self-seeking is completely transcended. However, this complete directing of oneself does not mean that the identity and separateness of the person are blurred or lost. On the contrary, the person's uniqueness and distinctiveness emerge in vivid richness. These characteristics are seen a bit more clearly in the following interchange in which Karen compares the nature and experience of our relationship to others in her past. We labor under the cloud of our final good-bye:

Dialogue

6/19/75

Karen: (crying) I was frequently so numb by the time I left here, feeling so deeply that I really felt words couldn't express it, you know. I mean a word could not express the intensity of what I was feeling, so I wasn't going to goof around with something that really couldn't do it.

Joe: And for me, it was slightly different because a lot of what I did feel, a lot of it remained very private or

Karen: It was masked over. You seemed to be like concentrating more on my feeling and on how I was dealing with it. You were like setting yourself above it all. I knew it was there because you acknowledged it but you didn't really verbalize it as much, you know. I mean these pages are really heavy but precious. Right now it's heavy because the pain. . . you want to hear the strange thing, you want to hear what was really strange to me about it all? I'm very emotional with friends. I don't think I've ever been this emotional. I mean I really can't. When Roger and I split up and Paul and I, I didn't feel this. There was a loss. I knew there was going to be a loss but I didn't know what I could really rack it up to, you know, just the companionship, having somebody there to do something with. But this is so completely different.

In the amount of time that we spent together the sense of loss is greater than I've ever experienced over a person. Like I was married for so many years, you know, day in and day out, I got used to that, the proximity of the person. I was trying to figure it out in my mind wondering if it was because this is the best relationship I've ever had in my life in the sense of being good for me, being able to totally trust someone, open up myself and start to bud in that direction. (crying)

Joe: That's the hardest part of it, to think what together we've had, you know, on a very emotional level. It's something that we both contributed to and worked hard at and it's not a leaving like in other relationships which fizzled for reasons of or feelings that the relationship is no longer a rewarding one or satisfying in any way.

Karen: I just feel like I've grown so much by knowing you, you know. Whether or not I directly, my behavior shows it, it has permeated, it's in there. It's like what you've shown me of myself and of yourself is a lot. I just feel like I could sit here and cry. It's really hard for me to talk, Joe. (pause. . .crying gently)

Joe: It's hard for me to say good-bye also, Karen. It's like sometimes I sit here and you struggle to tell me what you're feeling and going through and sometimes that makes it very safe for me, I was looking over my, my notes earlier and I realized that the last thing I had written was kind of in the middle of us ending. And I thought about writing something this morning and I couldn't. I sat, I sat down, almost to kind of write something to finish the journals but I felt really paralyzed. It started to, I think, really hit me this morning that today was our last time and I couldn't, I just couldn't say anything in writing at that point. Unlike other times, like after we've met when it's been hard and difficult, the journals have become recently kind of an outlet for me. I think they did particularly during the last month, couple of months.

Karen: But, see, I couldn't use mine as that,

Joe: No, because you were doing here what I was doing in the writing.

Karen: I mean I still, I can't, it's not clicking, I can't, I keep rejecting it right now.

Joe: Rejecting what?

Karen: It's like a big echo chamber in there, just yelling and reverberating, "No, no, no."

Joe: No to what?

Karen: That I'm not ending. I'm not ending today, you know. I know it but I, I just can't accept it. And in my mind, sometimes like I said, it's a reverberation. (pause, crying) Relatively speaking, I've known you a very little time and if you put all the hours together, there was a year and a half and it covered a lot of time, the hours together. I can't believe what has been accomplished from when we started. Just expressed, you know. I think of all the time I've been with people I've known for years and then the amount of time we spent together and. . .they just don't know me.

Karen experiences a strangeness about our relationship--its nature being "so completely different" from the relationships she has lived with others. It has been a strangeness of "totally trusting", revealing in "opening" the being of her person which had been buried under the weight of her past. Her sense of loss is not one of companionship, security in the presence of another, proximity but that of encountering another in all humanness and genuineness. My acknowledgment of my own difficulty in saying good-bye is not hidden under the robes of therapist or allegiance to maintaining passive participation. I am actively involved in the struggle and experience difficulties which are clearly more personal in nature than therapeutic. The mutuality of our revelation mirrors the mutuality of our love--a love expressed

loudly by Karen and quietly by me. We remain in full view to each other, looking, waiting, discovering and surprising.

Karen reveals descriptively in her words the nature of the paradox of relationship: "I've grown so much by knowing you. . . it has permeated, it's in there." Through communion in intimacy, each of us has discovered the uniqueness of our own beings. When I attempt to direct myself in a meaningful way to Karen and simultaneously grasp her similar direction toward me, we create a new kind of contact between us. It is through this contact that intimacy, love and the growth of self, can arise. It is the full and rich experience of self through the experience of the being of the other. It is a new discovery for Karen and a renewed discovery for me.

We celebrate our discoveries before we take leave of what we have so richly created together:

Karen: It's just amazing, an amazing change. I'm not used to being with somebody I don't think I like and having it advance from there and saying, "Wow, did I make a mistake!" It's almost like another first, you know. I mean I was here because I had to be somewhere and you already knew the background and everything else, and you had met Mia and it seemed like the most efficient way to do it. Yet I didn't know how pleased I was with the personality I'd be working with. (laughing) To go from just a cold, antiseptic attitude of, "You can help me but don't come near me," which is paradoxical in itself, to really just, "Anything you want to know, Joe." Some of it's still been hard but I've done it. I mean like that part where I was surprised at myself. I was just so conditioned to being so ashamed of my actions and running off and getting married, you know, that it wasn't my fear of opening up to you so much as this kind of internal pounding in my body which was their voices, their

external voices from years ago. It was just like my whole system was kind of contracting with what had been drilled into me. I wanted to open it up but it took me a minute to get my composure, my "muffled composure."

Joe: What you've done in a year and a half has been incredible. I mean that seriously,

Karen: I really, I feel it too, I do.

Joe: Being with you has just been a real joy and there have been in our relationships dramatic changes that in many ways I didn't understand at times.

Karen: Yeah. When I try to think about it, considering how we began, how we got through so much territory and covered it completely as far as I was concerned, I figure that is just part of therapy anyway. I mean I didn't have the sense that you didn't cover it enough or anything. All I could think of was this dynamic energy that you somehow through osmosis transfused to me. It's like there is something about you, you know, your vitality or something that's made me respond. I mean, I just never, never felt that before, you know. So it had to be something, or maybe it was just because you finally dealt with me. I think it was the combination of so many, so many things.

The relationship in therapy is one of the most differentiated forms of interhuman relationship. It is potentially full of humanity, of true and authentic love of a person. I stood before Karen, sometimes beside her, and remained there to accompany her in the conquest of her difficulties. I rejoiced in her triumphs and she allowed me to be witness to the awakening of her being, to share in the joys of discovery. We struggled with our intimacy and became partners in journey. She invited me to be present in her battle to be reborn, to live this rebirth with her in an inspired commu-

nion. Our long journey ended in sorrow and in celebration,
the essence of which Karen captured in her journal;

Knowing now that I can struggle, I
know now what it means to exist.

CHAPTER XII

MUTUALLY SHARED JOURNALS

The introduction into and use of the journal in the therapeutic process exerted a variety of effects on those who became not only co-participants but also observers of the very process in which they were engaged. The manner in which I utilized the journals had a particularly radical impact on the process and the relationship.

The journal in and of itself is a valuable vehicle through which the introspective process of self-exploration, discovery and awareness of the nature of our relatedness to others can be facilitated. However, the frequent, regular exchange of personal journals affects and radically alters the nature of the therapy process and the relationship of those who struggle together, in both positive and negative ways. The foreknowledge of mutual exchange affects how and what we describe about our experience together.

The extent to which I became more transparent and real to my co-participants through the journals had a major impact on my relationship with them. In sharing my journal, I not only shed the anonymity of "therapist" but infused an element of equality into the relationship both of which were welcomed and feared. For those to whom the journal and its exchange were introduced at the beginning of our involvement in therapy its effects were generally disruptive. The exchange of

journals only succeeded in forcing an intimacy and closeness that was artificial and premature. In terms of the process of emergence of the relational structures described, it short-circuited their natural and gradual development. For example, the early phase of cautious meeting in which we maintain an "intentional" relationship to one another is suddenly and inappropriately shattered by the exchange of journals. The revelation of self which emerges naturally much later in the life of the relationship takes place artificially at the moment of first exchange. The person of the therapist becomes frighteningly too real, too soon to the person of the patient who comes to the therapist with difficulties in his or her relations to others. This person has constructed mechanisms of defense to ward off closeness which is felt to be a threat to personal security. The early disclosures of the therapist through the journal can be experienced as an assault on those defenses which may succeed in further rigidifying their presence in the relationship. The investment in maintaining a rigid defensive structure involves a direction of self primarily inward not outward to the other. Thus the necessary and human existential struggle may be bypassed and the growth of self through relationship with another jeopardized.

Such an impact occurred in my relationship with Jeff--a person who had been hospitalized several times for severe depression and whose needs for and fears of intimacy were

extreme. He agreed to participate with me in this study as we began our involvement. At our fifth session, we exchanged our journals for the first time. As I handed Jeff approximately five pages from my journal, he gave me a kind of half-torn piece of note-book paper on which he had scribbled a few words prefaced by, "notes to talk about." In the excerpt following that exchange, he reveals something of what he experienced as he read my journal:

Joe: What did you feel like while reading my journal?

Jeff: (pause) Well, I guess you really know where I'm at--it's more than I realized.

Joe: Is that kind of frightening?

Jeff: Yeah, I guess in a sense, you know, especially because I was sort of letting things, things have been sort of down on me again, coming down on me. I guess I'm not in the upward state that I was, you know, the last time I talked to you. I guess, I guess I see where, ah, I know it's hard for you to understand, you know, where I'm at or who I really, really am. I think most, most everybody I know at this point sort of feels the same thing. But it's hard to really understand where I'm at--perhaps it's just the way I am. I'm realizing that people aren't as friendly as I'd like them to be, or maybe it's my own doing. I guess being in the states I've been--alone, away at the hospital. (pause) I guess I've been so flushed with emotion and so forth that I just can't get my mind straightened out enough to really concentrate on expressing where I've been at.

Joe: What are you worried about right now, in relation to these journals?

Jeff: I guess right now, things I'm sort of feeling are interfering with my ability to express what I, what I've covered, you know. I feel at this point that I guess I've strayed away from people so

much that I find myself pushing away from it too, just as much or maybe harder. I know I'm pushing myself faster and harder away from like girls in particular. I guess what it is, I guess something that seems very important to me scares me too. There's like this real chill and I guess I have to sort of get over that with you too, you know.

Although Jeff refers to his fears of other people, he is also frightened by the threat to his own anonymity: "I guess you really known where I'm at--it's more than I realized." He makes references to a kind of emotional flooding and sensation of "real chill" which interfere with his ability to engage another directly--a difficulty apparent in his responses to my questions. Subsequent to this exchange I quickly realized the potentially destructive nature of sharing journals. I began to see that his own emotional boundaries were so vaguely defined that any suggestion of revelation of my own being or personal closeness were terrifying. I eliminated the journals before they succeeded in exerting a very destructive impact on him and our relationship.

This occurrence is not only a function of the chronological time of introduction but also a function of the nature of the relationship in terms of the relational structures that characterize its life. For example, in my relationship with Nancy--a woman who experienced highly conflictual relationships with men as a result of sexual molestation by her father during childhood--the journals were introduced about seven months after our initial meeting. In retrospect,

it appears that we struggled between the modes of intentional relating and intending the other while trying to force and precipitate revelation through the vehicle of the journals-- this intensified our struggles. This vascillation and intensification are reflected in our third exchange:

Nancy: I just want to brush all of it aside (long pause) I think, I think probably the things I want to brush aside mostly are (pause) the most direct statements made about, you know, that you made about me. (pause) Maybe not brush them aside but --yeah, I think brush them aside. It varies from a kind of slight recognition that they're there, to just really not wanting to think about them or get into it.

Joe: What's most difficult about reading or discussing those kinds of statements from me?

Nancy: (long pause) What did you say? What makes it difficult? I don't (pause) I don't know, I think what makes it difficult is my desire to remain anonymous, you know.

Joe: Just you, or both you and me?

Nancy: I think it's both. I hadn't thought about it the other way--I hadn't thought that I wanted you to remain anonymous (laugh). Maybe that's what I meant when I said this relationship is more controlled, you know.

For others, where the introduction of the journals occurred much later in the development of the relationship, the impact and effect was quite different. As intending the other began to evolve into revelation of being, the exchange of journals did not disrupt our relationship in an unproductive and unhealthy manner but augmented and intensified the very human engagement in which we discovered ourselves strug-

gling. Such was the case with Karen. Given the nature and essence of revelation of being, the journals and their exchange were naturally in harmony with the lived experience of journey in relationship. A reflection of that harmony:

Joe: Like today, I think that's what a lot of our giddiness was about initially. We were trying to step out of what we were feeling and talk about something that we were involved in--it's pretty hard, awkward in some sense.

Karen: I couldn't even think of words to describe it, you know. I mean it was just like, I guess it really felt good to cry, you know, because I had to--that's how I felt. It had to come out and it felt good coming out. It was really like releasing it and so, you know, getting home was OK but as soon as I sat down, it just seemed to come up again. It just kind of felt like it came up from inside me and came out and just started covering my body. It was like a sensation of maybe being warm or numb,

Joe: This was during the time of our meeting?

Karen: After. Right after, when I had to write the journal and think about it all over again. I just kind of felt like all warm and numb, and I really couldn't think of words to describe it. I really felt like it was overpowering me, you know the emotion. Once I had actually let it out, you know, I couldn't really deal with it.

The journals became infused with a life of their own. Karen described them as "symbolic" of her human work as they became anthropomorphically real in the blurred distinctions between their personal and nonpersonal nature. They intensified the experience of intimacy and the importance of the relationship, at times productively, at other times unproductively. The impact of meeting and encounter overflowed

much beyond the artificial barrier of time. At times the availability of the journal became a helpful outlet for this overflow while at other times the reliving of meeting through the recapturing in writing was an excruciatingly painful and laborious experience. I loved and hated their existence. I never achieved a casualness about them since I and those with whom I journeyed became embodied in the very pages on which I wrote. The journal no longer remained a mere vehicle but became an integral part of the process and our relationship. Karen and I reveal aspects of its impact and integration:

Karen: I guess I'm trying to accept my emotions more and through that I feel I should be able to write about them more easily. I might mention it but I don't get that descriptive about it. I guess I see that as a flaw in the sense that it will probably develop as I am able to acknowledge and express my emotions. Maybe it's just that I want everything too fast, not taking one step at a time. But I definitely feel that I could kind of delve into my emotions more in writing them down, and it bothers me.

Joe: That's one of the problems with the journals when they are very different. I do see them as being different, but our relationship is the one thing that's most important to me not how reflective or similar are our writing styles. It's more important to me what you're doing and how you feel than what you report. I think that's part of why I've incorporated doing this, these kinds of sessions, where the things that I may have had difficulty writing about or that you had difficulty writing about, we can try to recapture.

Karen: Sometimes it's really difficult to write.

Joe: It is. Like even in some of what I've written, some of the entries are less descriptive and involved than others which may not be reflective of what actually took place. Sometimes I find it very

difficult to write. I just can't. When I start to write I can conjure up the feelings and struggle to recollect what happened but to engage in, to start the process of writing that down can be too difficult.

Karen: I definitely find it impossible sometimes. But the one thing it does for me by sitting down and making me think about it all, is that something might have been talked about or around but when I write they seem to fall more into place. I kind of have more of an understanding about what we actually accomplished or talked about and have more of a sense of understanding it, not just, "Well, yeah, these people are around me." Like once I got home and started writing I think about the effect they have on me and maybe further into what they expect me to be like in turn, and not just what they are like. And sometimes I think that's how it helps me--just to be alone, kind of sorting through all of it.

Where the journal existed as an integral part of an organic whole, the periods of exchange were often paradoxically interruptive. At times we were engaged in very intense, emotional experiences. Out of allegiance to our agreed upon schedule of exchange, we were forced to step back slightly from engagement and together discuss and process the journey of the previous several weeks. At times, this was clearly impossible. I remained confused and bewildered as to the nature of my presence at such moments. To engage directly and explore further or merely acknowledge and underline were difficult decisions. What occurred was unpredictable and I was often lost somewhere between my ordained roles of "researcher" and "therapist". It was at these times that I experienced the most serious conflicts between my own research

needs and the needs of the person who stood before me--conflicts which only disappeared at the end of our journey. The participants looked to me for guidance during these interludes and oftentimes I was unable to provide it. I remained anxious and frightened each time we met to share and engage in dialogue about the journals. Repetition and familiarity did not subdue the anxiety and fear but only intensified them.

The use of shared journals is a valuable methodological tool for psychotherapy research. It is a vehicle through which the dialectical nature and essence of relationship in therapy can be approached and grasped more fully. Although its use can be valuable in terms of studying the various dimensions and aspects of this unique relationship, it can also be a highly problematical method. Given the impact of shared journals on the relationship and process of psychotherapy, the timing of their introduction, in terms of the relational structures described, is crucial. When they are introduced prior to the emergence of "revelation" in the relationship, their effect is generally disruptive. One potential solution to this problem would be for the co-participants to record their experiences from the beginning of their engagement with the exchange of journals occurring only as the relationship becomes characterized by the emergent structure of revelation. This would provide more of a safeguard against a potentially destructive impact similar to that which I experienced, for example, with Jeff. This suggested design evolves

from and parallels that which occurred by coincidence in my relationship with Karen. It was the only relationship that escaped the serious problems that affected the other developmentally "younger" relationships. The method of shared journals helped my relationship with her become more characterized by the I-You mode of being necessary for the healing partnership to exist.

The journals clearly altered the journey together. They both helped and hindered the partnerships in struggle. However, we managed to keep sacred the very humanity of our being as we traveled with them in hand. I learned, not only from myself but from those very special people who collaborated with me. They told me about their experience with me and something of the dialectical nature and essence of the relationship that we lived and created together.

C H A P T E R X I I I

EPILOGUE

The meeting that takes place in psychotherapy is a uniquely human event. Two strangers come to stand before one another, enter into relationship and embark on a journey becoming partners in intimacy along the way. It is the partnership in journey which opens up a healing relationship to the one who calls out for help.

The nature of this unique relationship, captured in the journals and dialogues of the partners in this investigation, is one of transformation and movement from personal isolation and separateness to mutuality and togetherness. The dynamic interconnectedness of its partners determines the emergence, existence and duration of the relational structures that come to characterize the life of this relationship.

The developmentally early structure of intentionality characterizes the relationship in therapy at its beginning. In this mode of being, we assume a specific emotional stance toward another person--there is an element of determination to engage another in a particular way. Attention and energy are directed to the self as object and therefore there is a direction of oneself inward in relation to the other. There is an intent to hide or obscure one's attitudes and feelings, one's whole being in the presence of another person, without expressing this intent and the feelings involved to the other

directly. For both personal and therapeutic reasons, there is mutual collusion in the relative acceptance and tolerance of intentionality in this early phase of the therapeutic process. The lack of recognition of the boundaries of its natural and necessary occurrence in the life of relation and the limits of its unnatural and unnecessary persistence may prevent any further development of the relationship.

As the direction of oneself inward to another shifts to an outward direction of self to that person, the relationship becomes characterized by the a priori structure of intending the other. There is a reaching out by one person and if this reaching is consciously assimilated, a new mode of being is established between them--the person-to-person encounter has its birth at this moment. What is most distinctive of relationship in therapy characterized by intending the other is that the communicated content dominates the situation, not the person as person. The communicated content provides a common object between the partners through which expression and revelation of being can gradually take place. With intending the other, the interpersonal space is penetrated and the interhuman life of relationship has its birth. It is a preparation for human encounter in revelation.

Only after the developmentally early relational structures of intentionality and intending the other have become less dominant in their existence does revelation of being emerge. Revelation establishes a completely new mode of en-

counter. In this mode a person does not express neutral information but expresses his or her whole being to another in the lived experience of the present. Communication is about oneself not about a neutral or objective content. The essence and uniqueness of this emergent structure are that the communication and the message are organically whole. When there is confirmation of and reciprocity to this revelation, the partners encounter each other in the intimate depths of I-You. Thus the relationship in therapy is radically altered and the most intense struggles of meeting and relation occur-- it is a period during which healing through relationship is realized.

This intimacy in revelation opens two people to a unique mode of relatedness in union. There is a basic difference in the nature of the presence of the two people which makes union a radically different mode of being in the interhuman sphere. Instead of being intentionally face-to-face, the partners are now side-by-side. There is a feeling of togetherness which surrounds the space in which they move and a form of merging together which characterizes the relationship as more "We" than "I-You". However, this merging is distinct from a symbiotic fusion in that each person respects the self and identity of the other while moving together in unison. Unlike the mode of revelation in which the partners may experience separateness in hatred or togetherness in love, the mode of interpersonal union requires a positive rather than a

negative relationship. In their joining together, the person of the therapist and person of the patient experience an equality between them not evident before. It is as if they come together to accomplish a common task and express a common feeling about the nature of their engagement.

Although the therapeutic pair may enjoy harmony and equality in union, these experiences are not equivalent to the experience and emergence of love in their relationship-- a love born in the respect for the independent otherness of the other and in which each person becomes a being of intrinsic worth to the other. Love as a mode of being goes beyond the modes of revelation and union in the extent to which it is a response to the wholeness of the other as a person and not to some isolated quality of the person. It differs in depth of feeling for and value of the other person. The dissipation of the struggles in revelation and the emergence of equality in union contribute to one person experiencing and responding to another as being deeply important to oneself because of who she or he truly is. There is now a complete and total directing of oneself to another person.

When these relational structures or modes of being are abstracted from the descriptions in the journals and the dialogues, the psychotherapeutic journey appears indistinguishable from a journey in a deeply intimate, loving relationship. Since the psychotherapeutic encounter is potentially a very intimate one, the essence of each mode of being, which

together characterize movement from separateness to togetherness, is comparable in both relationships. The relationships are differentiated in their nature--the qualities which distinguish how this intimacy is achieved. Ideally, the therapist is completely present for the person who calls out for his help. The person of the therapist, his task and method are focused not only toward relieving the suffering to which he is witness but offering an intimate relationship through which healing and the growth of self can take place. The complete and continuous concentration on, exploration and understanding of that which interferes with and fosters growth in relationship are characteristics which distinguish this relationship from others.

The reciprocal nature of engagement in this relationship gives rise to the relational structures described. They picture the relationship as an intentional one at its beginning and an intimate, loving one at its end. It is a dialectic of psychotherapy determined by the interconnectedness of the partners in journey.

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APPENDIX I

Introduction and Instructions to Participants

A copy of the following sample introduction was given to each participant (with the explanatory comments deleted) after I had discussed the study with them directly. The first verbal introduction was brief but in accordance with the outline of the written description. A more extensive discussion took place the following week after they had time to read the description of the study and come to a decision about their participation. The first introduction was approximately as follows:

I would like to talk with you about a research project of mine involving a closer study of what therapy is all about from both the therapist's and client's point of view. I am raising this with you because I would like to know if you would like to collaborate with me in this project. Essentially, the project would involve both of us keeping a journal, a diary about our experiences in therapy together. Periodically (about every four weeks) we will exchange our journals and discuss what we have included, hopefully share our reactions to the written material, and respond to questions that either one of us may have in relation to what we have read in the journals.

Following this brief introduction and any questions that were raised, if the person was interested in participating I then proceeded to be more explicit about the study and what would be required from both of us.

To be a bit more explicit, I am interested in studying the process of change in therapy over time--the nature of change, how it occurs, how it is experienced, etc. Also, how we experience our relationship together--what, if anything, we consider to be important about it, how we experience each other, feel and think about each other, and the impact of these on and the role they play in our growth and change.

Basically, we will be keeping a diary of our experience of therapy. I would like both of us to write about what we experience when we are together; what happens to us (our thinking, feeling and behaving) during our time together and how it affects us between meetings; what do we consider to be important for change or a deterrent to change; what do we think and feel about each other as we meet from week to week or between meeting. In other words, anything that each of us experiences in relation to thinking, feeling and acting about ourselves, about each other, about the therapy, at any time, is very much pertinent to the journals.

With regard to the entries themselves, we should make at least two entries per week: One just prior to the therapy hour describing what we are feeling like, thinking about, etc. before we meet; and another as soon as possible after the hour describing the experience of our time together (along the lines stated previously), and what we are feeling and thinking about after the therapy hour. These entries may be as brief or elaborate as we feel is necessary, but hopefully long enough to capture and describe whatever we do experience. Although I have set a minimum of two entries per week for us, we are free to make entries at any other time during the week. Such additional entries, however, should focus on our own thoughts, feelings, experiences, etc. that are in some way connected to the therapy (as outlined above). Anything at all that we feel is in some way related to our therapy experience is worth writing about. One final point in relation to our entries--we should record the date on which each entry is made, the time of day, and the place or situational context.

As I mentioned previously, we will be exchanging our journals approximately every four weeks, and then sharing our reactions to and discussing their content. During these discussions, I will be tape

recording our conversations so that anything that we might add, clarify, elaborate on, etc. will not be lost due to our poor memories.

The introduction and imposition of this study on the therapy process raised several potentially problematic issues that had to be discussed openly with the participants. Following the description and discussion of the substantive part of this project, I directly addressed these issues with those people who agreed to participate. My presentation of them was approximately as follows:

Because of our collaboration in this project, there are certain things that both of us have to be concerned about in relation to its influence on the therapy. There is no obligation to continue with me in therapy for any specified time period. The duration of our involvement in therapy should in no way be related to this study. I also must guard against lengthening the time in therapy beyond what is wanted or needed solely for the purposes of my research interests. We both can serve as checks on ourselves and each other to insure that this does not happen. Secondly, it is important for us to be sensitive to and open about the impact of this project on the therapy itself. I think we have to be particularly concerned with how the keeping and sharing of our journals influences the therapy. Although I feel that it will help our work together, it may, at times, feel cumbersome, inhibiting, etc. and thus possibly interfere with the therapy. It is important that we be as open as possible about how such a project affects us personally and, subsequently, the therapy. The last point is related to the confidentiality of the written and taped materials. The journals and tape-recordings are bound by the strictest confidentiality, as are the therapy hours. Our identities (with regard to the journals and tapes) will be known to you and me alone. You will remain anonymous to others. I will immediately transcribe the tape-recordings and then erase them so that our identifiable voices are not left on tape. I can

assure you that I will safeguard against any breach in the confidentiality of this material. Any written or taped materials which involve you and that I would like to incorporate in the final write-up of this study will first be shown to you before its inclusion. 'I will not make public any material that involves you without your explicit, written permission and approval.

This is basically what would be involved if you are interested in participating with me in this project. We will be discussing this further at our next meeting after you have had some time to think about it. .

Following this basic introduction to the study, and instructions about the content and format of the journals, we discussed (at that time and the following week) any questions, issues, etc. that emerged or concerns that the participants had about their involvement in the project.

