

that the students with the lowest grades were actually the best counsellors, born that way, I guess. But they flunked out, and I made it. I knew how to play the games all right. But I knew I was no good. By this time, I had lost touch with my family. My mother had been transferred from a city hospital to a chronic invalid home, and I never could get the address straight. I had been called down to the morgue one night to identify an old man thought to be my father, but I don't know. I don't think he used to look like that. But I'm not sure. My sister is teaching, or nursing, or something, in Africa. Or New Zealand. I'm not sure. Anyway, my life was so empty. The only pleasure I had was in my patients. How I loved them. Especially the ones with the emotional problems. What lives they lived. Fighting, fornicating (blush), even the occasional gun fight. God, how I hated to see them get better. They were all I had. And now you, Mr. Jones. I can see you are getting better. (whisper) Don't tell anyone I told you that. You've sold your business, your house, your cars and you're happily making leather goods to sell in a stall next to your wife's. How I envy you. But I can't get out. I'm trapped. You see, TRAPPED!

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FUTURE TRAINING IN COUNSELLING

The thesis of this brief note is that the training of future counsellors will increasingly pass into the hands of separate professional schools under the authority of provincial psychological associations. These professional schools will be separate from existing departments of psychology and education in the universities, and will award a professional degree, a Doctor of Psychology, instead of the traditional Ph.D. degree. Precedents for such training institutes already exist in the United States, the most notable example being the California School of Professional Psychology.

Perhaps of more significance than the eventual establishment of independent professional schools will be the emergence of a firm professional identity based upon the acceptance of counselling psychology as a human science in contrast to its present natural science flirtation. Indeed, the setting up of separate training institutes will be a logical outcome result of a process change in counselling's image of itself.

In its present stage of development, counselling predominantly defines itself in terms of its major reference group, the natural sciences. Unable to resolve its independence-dependence conflict with the natural sciences, counselling has typically identified with the ag-

gressor by subscribing to the notion that the nature of the helping process is best represented as a calculable object of investigation. Conformity to this false paradigm has caused counselling to lose itself in endless trivialities, measurements, and statistics.

Corresponding to the emphasis upon enumeration, the teaching of counselling is carried on by people who no longer share their daily lives with clients. As a result, practicums tend to alternate between the one extreme of a formalistic ritual to the other extreme of a kind of saviourism. The first approach produces a limited specialist who dispenses a favourite technique to all and sundry, while the latter approach never gets beyond the level of a well-intentioned sentimentalism.

The radically new departure for counselling will involve nothing more than to link psychological realities with the whole range of the humanities. The counsellor will then come to approach counselling, not as a natural scientific undertaking, but as a philosophy. However, a philosophy based on understanding can never be gained by the passive contemplation of therapeutic activity, but only through an intensive, daily contact with clients. Of course, the reverse is also true, that is, a philosophy of counselling which is not enriched by therapeutic action is quite meaningless, since anything really meaningful usually has a concrete form.

Insofar as the universities are unable or unwilling to provide an intensive, practical experience in counselling supervised by an interdisciplinary team of full-time practitioners, it is difficult to imagine any other future development but the founding of independent professional schools. The time is ripe to exchange the current method of training as well as the superstitious belief in the absoluteness of numbers behind it for a training program which will stress a problem-solving attitude based upon a firm cultural tradition.

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Erikson (1959), in describing the developmental stages through which the child moves into adulthood, describes the final stage of identity formation when he writes, "The final identity, then, as fixed at the end of adolescence is superordinated to any single identification with individuals of the past: it includes all significant identifications, but it also alters them in order to make a unique and a reasonably coherent whole of them (pp. 112-113)." And finally, Erikson continues, "It is