

Carl Rogers

Second Edition

Brian Thorne



Carl

Rogers

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Rogers

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'I can trust my experience'

Carl Rogers

For Natalie in love and gratitude for her commitment to honouring and extending the work of her father

For Christine whose non-possessive love continues to sustain and irradiate my life

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Preface to Second Edition

It may seem a somewhat strange enterprise to revise a book about a man who had died more than five years before the appearance of the first edition. Clearly Carl Rogers himself cannot have generated fresh theories or initiated new practices in the intervening period and it may well be asked what of further interest there is to say. For me, however, a second edition is timely for a number of reasons and, at the very least, it serves as an additional tribute to an outstanding human being in the centenary year of his birth. It is also perhaps relevant that the enduring power of Rogers' work is clearly indicated by the numerous conferences, seminars and celebrations (in many parts of the world) that took place throughout 2002 in acknowledgement of his continuing influence not only on psychotherapy and counselling but on many allied fields of human endeavour.

The most pressing case for the appropriateness of a second edition is provided, however, by the current state of the world and by the formidable challenge which it offers to Rogers' hopeful view of the evolution of humanity. As dark clouds loom over the Middle East and as the current American administration in the aftermath of 11 September 2001 rattles more than sabres in its determination to oust Saddam Hussein, it seems that we do well to hear again the voice of a man who passionately believed in the capacity of humankind to transcend itself and who dedicated much of the final period of his life to the pursuit of world peace. In the narrower world of psychotherapy and counselling, too, Rogers' convictions are badly needed. He was always profoundly distrustful of 'experts' and reserved some of his sharpest criticisms for those 'helping professionals' who believed that they knew better than their clients and had the arrogance to diagnose, analyse and prescribe without taking the trouble to enter the client's inner world. Rogers would have been amused at the generous references to empathy nowadays by practitioners from many different traditions but he is unlikely to have been fooled into believing that the word carries the same resonance or even the same meaning as it does for the person-centred practitioner. We know, too, that he would have been alarmed by the increasing emphasis on accreditation, registration and the exclusive

professionalism of the therapist. His would have been a voice raised in caution against the tightening straitjacket of government controls and the insidious power of the medical insurance companies. In a world, too, where in the face of militant Islamic fundamentalism, the Christian churches seem to have little to offer, Rogers stands out as a therapist and scholar who was convinced that the future challenge lay in the embracing of the spiritual and the transcendent not only as an essential part of many therapeutic processes but as the path of reconciliation between warring faiths and cultures. In brief, this second edition is inspired by the conviction that, in the centenary year of his birth, Rogers is even more a man for our times whose prophetic insights we ignore at our peril.

*Brian Thorne
Norwich 2002*

Preface to First Edition

Carl Rogers enabled countless people throughout the world to be themselves with confidence. His impact has been enormous through his voluminous writings, through the school of counselling and psychotherapy which he founded and through the indirect influence of his work on many areas of professional activity where the quality of human relationships is central. And yet he was always suspicious of those who sought power and he eschewed every attempt to make him into a guru figure. He believed deeply in the capacity of every individual to find his or her own way forward and, as a result, he not infrequently adopted a self-effacing attitude which for the less discerning concealed his greatness. The best facilitator, he maintained, was the one who enabled others to feel that they had done it themselves, whatever 'it' might be.

This small book attempts to convey the essence of Rogers' theoretical ideas about the nature of human beings and about what happens in effective therapeutic relationships. It also gives an insight into Rogers' actual way of working with people in therapy and draws out the practical implications of what is, in effect, a functional philosophy of human growth and relationships. Rogers, gentle and courteous as he usually was, made enemies because his ideas and way of being tend to threaten those whose self-esteem is dependent on their professional expertise or their capacity to impose a particular perception of reality on others. Both among fellow psychologists and those from other disciplines he was sometimes seen as naive, utopian and perversely misguided in his optimistic view of human potential. Some of his critics undoubtedly raise serious questions about the validity of his approach and in Chapter 4 I attempt to explore the more telling of these objections and to refute them where possible. Rogers himself, however, never claimed that he had established the absolute truth about anything; indeed he was committed to a ceaseless process of learning and held to the temporariness of all knowledge. For him the mark of the mature person was a fearless openness to both inner and outer experience, however disturbing this might prove to previously held convictions.

I was privileged to know Rogers during the last ten years of his life and to work with him on a number of occasions in different parts of the world. The biographical chapter with which the book opens owes little, however, to my direct involvement with him. Most of the content is distilled from Rogers' own writings, from Howard Kirschenbaum's outstanding biography, *On Becoming Carl Rogers* (1979) and from the summary of Rogers' life provided by David Cain, editor of the *Person-Centered Review*, in Vol. 2 No. 4 (1987b) of the journal which served the person-centred community well in the immediate years after Rogers' death in February 1987. I trust these two men will forgive my plundering of their dedicated research into Rogers' life and work.

In one respect this book may perhaps claim some originality. Unlike many of my colleagues in the field of person-centred or client-centred therapy, I see in Rogers and his work the re-emergence of a spiritual tradition which has its origins in the early writers of the Old Testament and continues through Jesus, the earliest Christian theologians and many of the great medieval writers, not least Dame Julian of Norwich, much loved and honoured in the city where I live and work. This tradition is acutely conscious of the divine indwelling within the created universe and in each human being. It bears witness to the unconditionality of the love which is poured out by God on his creation and to the capacity of human beings to internalize that love and then to give it expression in their relating. Rogers died an agnostic but in his later years his openness to experience compelled him to acknowledge the existence of a dimension to which he attached such adjectives as mystical, spiritual and transcendental. In many ways he often provides the channel into spiritual experience for secular men and women who have long since rejected the idea of God and the trappings of institutional religion and he does so by enabling them to discover the infinite worth and uniqueness of their own being. Yet with this recognition of personal value there comes an accompanying sense of interconnectedness with other human beings and with the whole of the created order. In short, Rogers does not provide, as some have suggested, the mirror for Narcissus but the assurance and acceptance of individual uniqueness and the invitation to communion. Given a different theology in his childhood and adolescence, it is not over-fanciful to suppose that Rogers might himself have become a much-loved pastor and theologian whose life could have transformed the face of the Church. An underlying theme in this book, however, is that God moves in a mysterious way and that client-centred therapy and the person-centred approach

will continue to contribute to the psychological and spiritual well-being of humanity to a degree which would have been impossible if Rogers had not turned his back on Christianity and the Church in order to find a greater freedom.

Many people have encouraged me in the writing of the book but I am particularly indebted to my colleagues at the University of East Anglia, the Norwich Centre and Person-Centred Therapy (Britain) for their support and the stimulation they have offered, often in the midst of frenetic lives characterized by an ever-escalating clientele. I am grateful to the University for granting me a brief period of study leave in the summer of 1991 and to my Norwich Centre partners for convincing me that I should not feel guilty about writing books instead of seeing yet more clients in order to ensure the Centre's financial security. To Maria Bowen, Rogers' close friend and colleague at the Center for Studies of the Person in La Jolla, my debt is inestimable for she not only encouraged me in the project but also provided me with invaluable material from her own long experience of sharing in Rogers' work and aspirations. I only hope the result will serve to make Rogers' immense contribution more accessible to those to whom he is little more than a name in psychology textbooks. I hope, too, that in a small way it will help to ensure the continuing health and development of person-centred therapy in a world which all too often seems to sacrifice persons on the altars of efficiency, expediency or the latest version of the market economy.

Brian Thorne
Norwich 1991

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I wish to acknowledge the exemplary support afforded to me, as always, by Alison Poyner and her colleagues at Sage. Such encouragement is vital to those who continue to endure the increasing freneticism of life in Britain's hard-pressed universities. My thanks, too, to the secretarial staff of the Norwich Centre and especially to Megan Craven who has borne the brunt of the word-processing labours.

I am particularly grateful to Yvonne Bates, editor of *Ipnosis*, and to the contributors to the summer issue 2002 of this splendid new journal which contained a 'celebration' of the life and work of Carl Rogers. Their reflections have made a significant contribution to the final chapter of this present volume.

The Life of Carl Rogers

Childhood and Adolescence

Carl Ransom Rogers was born on 8 January 1902 in a suburb of Chicago called Oak Park. He was the fourth of six children, five of whom were boys, and the family could trace its roots far back into United States history. Rogers' father, Walter, was a graduate of the University of Wisconsin at a time when college education was not widespread, and when Carl was born he had already established himself as an up and coming businessman in the engineering field. Carl's mother, Julia, had also attended college for two years and, like her husband, she came from a family which had first crossed the Atlantic in the seventeenth century and had made notable contributions to the community and to the development of the new country over more than 300 years. Carl Rogers was not, then, a European immigrant like so many of his well-known contemporaries in the world of American psychology but a genuine product of Midwestern America. The pioneering and pragmatic spirit of his ancestors was a significant part of his inheritance.

Rogers was later to describe his home as a place marked by close family ties and permeated by a religious and ethical atmosphere which was strict and brooked no compromise (Rogers, 1961: 6). Undoubtedly he was loved but the almost excessive attention to the children's welfare exhibited by Walter and Julia Rogers was accompanied by a subtle and affectionate control which was based on an almost fundamentalist approach to Christianity and on the worship of the virtue of hard work. It was a basic assumption in the Rogers household that the family was different from other people and consequently they observed standards of behaviour appropriate to those who were of the 'elect' of God. No drinking of alcohol was permitted, no dancing or theatre visits, no card games and, indeed, little social life of any kind. Instead there was an emphasis on a close-knit family life and on the necessity for productive work at all times.

Carl's health as a boy was not good and he was perceived by the rest of the family as a child who was prone to be over-sensitive. This sometimes led to teasing banter which could verge on cruelty and exacerbated a tendency on Carl's part to retreat into himself and into his own fantasy world. He often spoke of himself as a lonely child who was permitted few opportunities to make friends outside the family and who sought consolation in books, which he read incessantly. When he began formal schooling he was already reading at a standard several years in advance of his age and this ability further distanced him from his contemporaries. Even at this early stage of his life it is possible to see the beginnings of the disciplined and conscientious scholar who nonetheless yearned for an intimacy of which the family culture deprived him.

In 1914 the family moved to a large farm thirty miles to the west of Chicago. Reflecting on the move later, Rogers saw it as motivated by two different factors. In the first place, his father, now a successful and prosperous businessman, wanted a farm for a hobby but Carl came to believe that the second and more important reason was a desire on the part of his parents to protect their growing adolescent children from the 'temptations' of suburban city life (Rogers, 1961: 6). The social isolation thus continued for Carl throughout his secondary schooling and he ruefully admits that he went through high school with only two dates to his credit. Life on the farm, however, enabled him to develop interests which were to have significance in his later professional life. The lonely, somewhat introverted adolescent became totally fascinated by the great night-flying moths which inhabited the woods around the farm. Gradually he became an authority on these exotic creatures, read about them extensively and, most significantly, began himself to breed the moths in captivity, reared the caterpillars and watched over the cocoons during the long winter months. In this adolescent enthusiasm it is not difficult to see the emerging scientist who was learning what it means to wait patiently for nature to reveal her secrets. The scientific bent was further encouraged by Walter Rogers' determination to operate his new farm on as scientific a basis as possible. He challenged his sons to set up small independent ventures of their own and, as a result, they learned to manage flocks of chickens and to rear many varieties of farm livestock from infancy. Carl through this activity became an assiduous student of scientific agriculture and learned through his reading of a voluminous tome called *Feeds and Feeding* by Morison what was entailed in setting up valid experiments. It was here that he first understood what was meant by experimental and control groups and became familiar with randomizing procedures. In short, he acquired

a knowledge of and a great respect for scientific methodology and realized from first-hand experience how difficult it is to test a hypothesis. He also discovered that with his moths and agricultural experiments he could experience intense pleasure and satisfaction and could, to some extent at least, forget the deeper yearning for human intimacy.

Student Days

New Freedom

With such a background it is scarcely surprising that when, following the family tradition, Rogers became a student at the University of Wisconsin, he should enrol in the field of scientific agriculture. His ambition at this stage was to manage a farm in the most modern and scientific fashion possible. In fact he was embarking upon a period of profound personal change and development. He shared a room with his brother, Ross, at the YMCA dormitory and in his first year he became a member of a Sunday morning group of agricultural students led by Professor George Humphrey. The impact of this group was enormous for a number of reasons. It is evident that Humphrey was unusual in so far as he encouraged the group to make its own decisions and refused to adopt a conventional leadership role. Rogers himself was later to describe the experience in glowing terms and referred to Humphrey's behaviour as 'an excellent example of facilitative leadership' (in Burton, 1972: 36). The difference in style and intention from the benign but controlling influence of Rogers' parents could scarcely have been greater and he was deeply affected by the liberation of thought and feeling that followed. What is more, he was enabled for the first time to develop close and intimate relationships with young people from outside the immediate family circle and this, too, opened up for him a whole new world of exciting possibilities. The upsurge of intellectual and emotional energy needed a new channel and Rogers' emerging idealism soon led him to focus on his Christian commitment. Before the end of his sophomore year he felt firmly convinced that he was called to be a Christian minister and he accordingly changed his major from agriculture to history in the belief that the latter would provide him with a more appropriate background for religious work. For a young man whose best subjects at school had been science and English and who received straight A grades in almost all his courses, the transition presented no intellectual difficulties. More significant was the nature of the religious transformation which was taking place. The dogmatic and moralistic Christianity of Rogers'

home environment was giving way to an altogether more personal involvement based on a changing perception of the nature of Christ. It is scarcely an exaggeration to deduce from a reading of Rogers' diaries and letters of this time that the judgemental and awesome God of the Old Testament was gradually being replaced in Rogers' experience by a vibrantly human Jesus who offered a new intimacy and extended the possibility of a personal freedom which would have been inconceivable in the context of the evangelical fundamentalism with which Rogers had grown up.

Journey to China

In the midst of this sea-change of religious perception Rogers was chosen as one of only a dozen students from the United States to attend a World Student Christian Federation conference in Peking, China. This tour was to last more than six months and was a watershed in Rogers' spiritual and intellectual development. We have a detailed record of his experience for he assiduously maintained a 'China diary' and wrote lengthy letters throughout the trip both to his family and to Helen Elliott, a girl he had known since childhood and whom he now regarded as his 'sweetheart'. The situation could hardly have been more conducive to the development of a young man's personal autonomy for there was not only the stimulus of foreign travel and the experience of a totally different culture but also the constant company of an international group of highly intelligent and creative young people. Rogers was forced to stretch his thinking in almost all directions and was also brought poignantly to face the power of national feelings and bitterness in a period only a few years after the end of World War I. Most significantly he came to recognize that it was possible for sincere and honest people to hold very different religious beliefs and perceptions.

Looking back on the whole experience Rogers realized that it was for him the perfect context in which to break free of the religious thinking of his parents and to achieve spiritual, intellectual and emotional independence. Throughout he was sustained by his new and deeply personal relationship with Christ and by the fact that he was, through letters, becoming increasingly intimate with Helen. Not the least astonishing aspect of this period was Rogers' faithful recording of his new feelings and ideas in immensely detailed letters to his family. It would seem that he was compelled to be honest and that this blinded him temporarily to the effect that such letters would inevitably have on his parents, who were deeply distressed and even scandalized by their son's embracing of what they must have considered a dangerous and perverse theology. To add to this, they could make no immediate reply, and by the time their negative

reactions caught up with him Rogers was fully established in his new outlook. As he later admitted, it was through this process that, with the minimum of pain to himself, he broke with intellectual and religious ties which could have proved formidably strong. It is possible to see in this fascinating journey to the East the early indicators of much that was to characterize Rogers' later life and work. As he experienced the depth of group life so it became possible for him to understand and to value individual differences. What is more the acceptance he found in the group, the increasing security of the relationship with Helen and his changing perception of the nature of God enabled him to maintain an authenticity which was crucial to his escape from the shackles of the narrow parental view of reality. The interweaving of the later core conditions of empathy, acceptance and genuineness is not difficult to trace.

Marriage

The China tour took its toll on Rogers' physical health and something of the stress it engendered is revealed by the fact that shortly after his return he was diagnosed as having a duodenal ulcer. He was hospitalized for a few weeks and then returned home for further treatment and a period of convalescence. If the changes that had taken place had not been radical it is easy to imagine that this period of vulnerability could have posed a real threat to Rogers' newly won autonomy. It is a mark of his determination that this should not happen that, as soon as he was fit enough, he took a job at a lumberyard and registered for a correspondence course in introductory psychology where the principal text was by William James. The time of his recuperation also provided an admirable opportunity for deepening his relationship with Helen, who was an art student at the University of Wisconsin. He bought his first car (a used Model T Ford) and frequently drove twenty-five miles over rough roads in order to be with the girl whom he described in words which leave little doubt that he was falling ever more deeply in love. In time, his feelings were reciprocated and the day arrived when, in his own words, 'the most wonderful miracle in the world took place' and Helen told him that she loved him. They were engaged on 22 October 1922; Rogers considered the event to be one of the peak experiences of his life and described himself as 'ecstatically happy'. They were married in August 1924 only two months after Rogers graduated in history from the University of Wisconsin. The marriage took place despite the urgings from the parents of both families to postpone the event until they were more firmly established in their respective careers. Rogers had been accepted by Union Theological Seminary in New York, the most

liberal in the country at that time, and soon after their marriage the young couple piled the totality of their worldly possessions into a second-hand Model T coupé that Rogers had bought for 450 dollars and set out for New York.

From Theology to Psychology

When Rogers began his studies at Union he was still intent on becoming a Christian minister and during the summer of his first year, as part of his seminary training, he acted as the pastor of a small church in Vermont. His offerings were apparently scholarly enough but he found it quite beyond him to preach for longer than twenty minutes – this in the days when sermons of forty minutes or an hour were not uncommon. The reluctance to impose his view on others and his distaste for telling others what they should do or believe is already evident in this somewhat amusing shortcoming of the fledgling seminarian.

Rogers never regretted the two years he spent at Union. He met some exceptional teachers and participated fully in the life of an institution which was remarkably progressive in its attitudes to learning and to student demands and aspirations. Despite this, Rogers and some of his fellow students grew restless at what they considered to be the imparting of ideas *ex cathedra* and made the remarkable request of the administration that they should be permitted to set up a seminar, for credit, with no instructors, where the agenda should be composed entirely of their own questions. Even more remarkably their request was granted, although the Seminary administration did insist that a young instructor should sit in on their meetings even if he took no active part in the proceedings. For Rogers, as for the others involved, this 'leaderless' seminar proved to be deeply clarifying and broke much new ground. So disturbing was the outcome that most of the participants, in facing honestly the questions which they raised, thought themselves right out of religious work. Once again Rogers was thrown into creative confusion. He later wrote that increasingly he came to realize that, deeply as he was committed to the constructive improvement of life for society and for individuals, he could not stay in a field where he would be *required* to believe in a specific religious doctrine. The thought of *having* to profess a set of beliefs in order to remain in one's profession struck Rogers as something to which he applied an adjective of great emotional force. Such a prospect, he said, was 'horrible' (Rogers, 1961: 8).

Rogers' restlessness with his religious studies was already evident during his second year at Union and he found an outlet by taking several courses at the neighbouring Teachers' College of

Columbia University. By simply walking across the road he found himself following a course in clinical psychology under the guidance of Leta Stetter Hollingworth, of whom he significantly remarked that she combined the qualities of a warm human being with those of a competent research worker. It was thanks to Hollingworth that he had his first experience of working with disturbed children. Equally important was his contact with William Heard Kilpatrick who was a former student of John Dewey and expounded Dewey's views on progressive education with great power and persuasiveness. When, therefore, thanks to the processes of the leaderless seminar, Rogers came finally to acknowledge that he could no longer remain in a religious milieu it was not difficult to decide where to go. Instead of making frequent visits to Teachers' College, he once more crossed the road and asked for permanent residence. In this decision, as in so much else, he was fully supported by Helen whose continuing influence on his life and career was to prove incalculable. The graduate who had set out to become a Christian minister now embarked on the career of psychologist and it says much for the health and flexibility of the American higher education system of that time that the transition was accomplished with the minimum of bureaucratic difficulty.

In the same year that Rogers began to study for his degree in clinical and educational psychology at Teachers' College, he became a father for the first time. David Rogers was born on 17 March 1926 and it is amusing to record that Carl and Helen initially set out to raise their first-born son according to the book of Watsonian behaviourism. Rogers was later to write that it was fortunate for them all that Helen had enough common sense to make a good mother in the face of all the seemingly erudite but essentially damaging psychological knowledge (in Burton, 1972: 44). David was later to distinguish himself as a doctor, medical researcher and university teacher as well as becoming a prominent activist on behalf of those largely neglected by the medical system.

At Teachers' College Rogers found that the predominating point of view was characterized by a rigorous scientific approach allied to a coldly objective statistical methodology. This appealed at some level to the scientific part of his personality and his own doctoral work consisted of developing a test for measuring the personality adjustment of nine–thirteen-year-old children (a test which proved immensely popular and was still selling well in the 1970s). The interest in working with children led Rogers to apply successfully for a Fellowship at the Institute of Child Guidance and for the academic year 1927–28 he had the opportunity to experience an entirely different milieu from that of Teachers' College. The Institute was largely

committed to psychoanalytic theory and methods and Rogers found himself surrounded by clinical practitioners whose orientation was radically different from that of most of his tutors at Teachers'. It would seem that Rogers drew considerable benefit from this contrast of approaches for, in the event, he felt comfortable with neither but was able to draw from both. Fascinatingly, the personality test that emerged from his doctoral studies satisfied the scientific objectivity of his examiners at Teachers' College and was also deemed useful as a clinical instrument at the Institute. Already we see in this test his concern to tap into the subjective experiencing of his client, for the children taking the test were enabled to explore their attitudes to themselves, their contemporaries and their families and to do this through the context of their daydreams and fantasy life.

The Rochester Years

Rogers' inability or unwillingness to throw in his lot with any of the prevailing psychological 'orthodoxies' of the time is an indication of the independence of spirit which also characterized the choice of his first professional post as a psychologist. In the spring of 1928 he accepted a position with the Child Study Department of the Rochester Society for the Prevention of Cruelty to Children. It was poorly paid and seemed to have little in the way of career prospects. Indeed, it would cut him off from the intellectual stimulus of university life and commit him to an unfashionable area of work. Yet for Rogers the choice seems to have been largely intuitive and spontaneous. The post offered the prospect of work which he enjoyed and for which his training equipped him. For him this was enough and, characteristically, he followed his instinct and trusted his own inner sense of conviction about the rightness of the move. This mode of operating is not without significance for someone who was later to place such emphasis on the person's trust in his or her own internal 'locus of evaluation' when making decisions or evaluating situations of emotional complexity. In this instance, too, it was not perhaps irrelevant that Rogers himself was shortly to become a father for the second time, his daughter, Natalie, being born within months of the family's arrival in Rochester. Children were increasingly central to his home as well as to his professional life.

Rogers later described the next twelve years in Rochester as exceedingly valuable ones. He was totally immersed in his work and dedicated himself unstintingly to the welfare of the mal-adjusted and often highly deprived children who were referred to

him for diagnosis and assistance. The fact that many of the children were badly damaged and had often been through the rigours of the courts and social work agencies meant that there was little time for testing out elaborate theories and hypotheses. Instead what was required was a method of responding to the children and their parents which actually worked and proved effective in meeting their needs. In such a pressurized situation Rogers soon discovered that even some of the most elegant theories he had previously embraced failed to stand up to the test of reality. More and more he began to realize that he could regard himself as a pioneer in his own right and that he could take the risk of formulating his own ideas based on the day-to-day experience of the encounters he was having with those seeking his help.

This essentially practical and pragmatic approach was reinforced by the enthusiasm and energy of some of the social workers working in Rogers' department. Notable among them was Elizabeth Davis who was a student of the Freudian heretic, Otto Rank, and had been trained at the University of Pennsylvania School of Social Work. Rogers was also much affected by the work of Rank's student, Jessie Taft. She and her colleague, Frederick Allen, became a major influence in Rogers' professional life and it was their version of Rank's ideas and practice which gradually permeated Rogers' own thinking and clinical behaviour. It was only many years later that Rogers openly acknowledged his indebtedness to Jessie Taft and spoke of being at this time 'infected with Rankian ideas'. His biographer, Howard Kirschenbaum, records how in an interview Rogers stated that it was at this time that he began 'to realize the possibilities of the individual being self directing'. Rogers went on to link the influence of Rank with his previous exposure to the ideas of Kilpatrick and John Dewey (Kirschenbaum, 1979: 95). It was probably at Rochester that Rogers came to believe in the individual's capacity to find his or her own way forward and this belief, it seems, was primarily founded on his clinical experience but buttressed by his understanding of Rank's work as it was transmitted to him by the words and example of Jessie Taft and her colleagues. It was also in the later years at Rochester that he finally accepted the comparative ineffectiveness therapeutically of interpreting a client's behaviour. It was at this time that the now famous incident occurred when Rogers finally gave up on a delinquent youngster's mother who had constantly refused to accept his gentle interpretations of her behaviour towards her son only to be asked a moment or two later by the same woman if he actually took on adults for counselling. When he said he did she then began her story all over again in her own

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