

Attention in Counseling and Education: A Q Methodological Study

Eleanor Allgood, Ed.D.

The Norwegian University of Science and Technology

Abstract: An exploration was conducted into subjective meanings of attention in association with counseling and education. Attention subjectivity of 5 counselor-educators, including the author, was investigated under both ideal and real conditions from the perspectives of being persons, counselors, and learners. Each participant sorted a 40-statement Q sample 6 times. Two factors emerged from the analysis. The review of a subsequent videotaped discussion among the participants resulted in characterization of the factors as 1) an ideal of mutuality and 2) self-uncertainty and ambiguity. Both factors expressed a relational quality that underscored the importance of the self-Other dynamic in attention subjectivity. Focus and intention were also seen as important characteristics, contributing to a positive and loving experience of attention. The findings support further research on attention subjectivity in counseling and educational communication practices.

Introduction

The word “attention” is extensively used in the language of counseling and educational practice. For instance, teachers admonish their daydreaming students to “pay attention,” and person-centered counselors may encourage clients¹ to attend to their experiential world in new ways in order to develop a more inclusive self-awareness (Mearns 1997).

Paradoxically, “to pay attention” is such a commonplace notion that we often become aware of our habitual attending patterns through its absence — a break in communication, even with oneself. That persons share a common understanding of what it means to attend and not to attend also seems to be implicitly and uncritically accepted. However, that assumption may be unwarranted, if a person reflects on the mundane experience of being accused by another of not paying attention when, in fact, one is being attentive — and then struggling to communicate just how one is attending. As Murdoch asserts,

¹ The terms counselor and client refer to a helper and helpee in a professional helping relation. Counselor can be understood to include persons working, for example, as school counselors, therapists, psychologists. Client refers to a person actively seeking and agreeing to participate in a helping relation with another person. Person-centered refers to a counseling orientation that emphasizes whole persons and their experience.

Author’s address: Department of Education, Norwegian University of Science and Technology, 7941 Trondheim, Norway, Eleanor.Allgood@svt.ntnu.no.

Operant Subjectivity, 2000 (October), 24 (1): 25-37.

there is “an unavoidable contextual privacy of language ... and except at a very simple and conventional level of communication there is no ordinary world” (1970, 32). By taking a close look at the ordinary phenomenon of attention, it may be possible to move some of that “contextual privacy” into the public sphere of shared communication.

The purpose of this paper is to report a Q methodological study on the subjectivity of attention as expressed by a small group of counselor-educators. Although numerous theories, research, and methodologies for teaching attentional skills to counselors have been developed (Benjamin 1987; Brammer 1993; Carkhuff 1984; Fine and Glasser 1996; Ivey, Ivey, and Simek-Morgan 1993; Ivey, Gluckstern, and Ivey 1997), reports of investigations into subjective understandings of attention are illusive. This study is exploratory, seeking knowledge to give direction to further research in educational and counseling theory and practice.

What is attention or the act of attending? As in the earlier allusion, defining attention will be limited to a phenomenological and experiential perspective framed within person-centered counseling and educational practices. William James, “scientist of experience” (Reed 1997), provides an apt starting point. “*My experience is what I agree to attend to. Only those items which I notice shape my mind — without selective interest, experience is in utter chaos*” (James [1890] 1950, 402). Attending, in James’ understanding, is an action which structures experience through the selection of particular phenomena to contact in the environmental field. People construct their subjective experiences in relation to *the Other* by agreeing to notice certain things and to ignore other things. It seems reasonable, then, that certain characteristics of attention will shape its subjectivity and can be effectively used to structure a Q sample. Quality, selection, and relational direction of attention are 3 characteristics that have been discussed in literature reflecting the above perspective (e.g. James [1890] 1950; Naranjo 1993; Noddings 1993). Criteria for choosing the literature were based on an understanding of attention in counseling and education as a phenomenon of communication that influences experiential knowledge, including sensate, relational, and moral knowledge. According to James, selective interest, or noticing, shapes the quality of experience.

To the extent that people do not notice or select parts of their being or environment, they have little communicable experience about those specific domains. Their experiential knowledge in those areas is diffuse. There is too much background and not enough figural focus for effective communication. In contrast, by choosing and focusing on 1 thought or object, “taking possession [of it] by the mind, in clear and vivid form” (James [1890] 1950, 403-4), people can create a well-defined and communicable experience. The nature of attention is implied in the quality of one’s experience and can be

thought of as a continuum stretching from the diffusion of inattentiveness or unawareness to the intense focus of pure attention.

In writing about attention in the helping relation, Naranjo states that “a ‘continuum of awareness’ [implies] the fact that at every moment we can attend to innumerable possible experiences: sounds, visuals, emotions, what we are doing” (1993, 242). What one chooses to attend to tends to become habitual, and, if one wishes to change or relinquish one’s habits, intentional work must be undertaken. Among other things, this work requires the courage to be “open to experience” and to learn to develop attentional discernment or “fine attention” (Naranjo 1993, 283).

Caldwell (1996, 99-100) makes similar observations about “our bodies [being] subject to attentional habits” which can be altered through working with attentional patterns. Through “making conscious choices to focus our attention into previously unilluminated places in ourselves” (p. 101), she asserts the importance of the process of “first witness[ing] how and what we do and do not pay attention to” (p. 102) as a means of self-discovery. In other words, noting what one selects to attend to, either habitually or with specific intention, refines one’s experiential knowledge.

Taking a relational, careful view of education, Noddings sees “attention (or engrossment) as central to an ethic of caring” (1993, 47). She endorses Murdoch’s emphasis on attention as “a just and loving gaze ... the characteristic and proper mark of the active moral agent” (1970, 34) and the notion of “attentive love ... as a kind of knowing that takes truthfulness as its aim but makes truth serve lovingly the person known” (Ruddick 1989, 120). Noddings, Murdoch, and Ruddick are indebted to philosopher Simone Weil’s thoughts on the act of attending with positive intention or love toward the ‘Other’ as creating an uplift in one’s experience. Weil writes that “just as each minute of attention — even of an imperfect kind — directed towards the higher [good] causes one to rise a little, so likewise does each act carried out with the same attention” (Weil 1956, 303). In her philosophy, careful attention creates positive, mutual, and real experiences. Attention, then, contains both the self and the self-Other relation, each being indispensable and irreducible components of the whole.

The Experimental Design

The aforementioned literature was chosen as a stimulus population or concourse (Brown 1980; Stephenson 1978). In addition, the experienced knowledge of the author and a colleague (Hunt 1987, 1992) contributed to the construction of a 40-statement Q sample from the concourse. A balanced block design was used with main effects of *quality*, *selection*, and *relation*, each of which was subdivided into 2 components. *Quality* of attention was divided into levels (A) *focused* and (B) *diffuse*. The second effect, *selection*, was

described as (C) *habitual* or (D) *intentional*. Two levels of *relation*, (E) *self* and (F) *self-Other*, reflect the third characteristic or effect of attention. Care was taken to balance the number of sentences with positive and negative tones.

Balanced Block Experimental Design

Effects	Levels	
Quality	(A) focused	(B) diffuse
Selection	(C) habit	(D) intention
Relation	(E) self	(F) self-Other

The balanced block design provides the template for creating a core sample of 8 sentences representing the possible combinations of the 2 levels in each of the 3 main effects ($2 \times 2 \times 2 = 8$ cells). Five replications were made in each cell for 40 statements. For example, “When attending to the other and a negative painful feeling emerges, I always become enmeshed in self-awareness, forgetting the other” is a negative statement chosen as descriptive of focused, habit, and self (ACE). The level *focused* can be represented by the phrase “when attending,” *habit* by “always become” and *self* by “self-awareness, forgetting the other.” In contrast, an example of a positive statement descriptive of diffuse, intention, and self-Other (BDF) is: “When I decide to be social, I just relax and sink into the situation.” Here, the levels, *diffuse*, *intention*, and *self-Other* are represented by the phrases “sink into,” “decide,” and “to be social,” respectively.

Even though the sentences are assigned to specific cells to provide structure and balance to the sample as representing the concurrence, some sentences contain enough ambiguity that it could be argued that they might have been assigned to different cells. However, once a balanced sample has been created, the interest is to discover what meaning the Q sorter gives to the sentence — to make an *implicit* experience *explicit*. The Q sort pattern for the 40 statements is shown below.

Attention Q sort distribution

Most unlike me												Most like me	
-5	-4	-3	-2	-1	0	1	2	3	4	5			
1*	2	4	4	6	6	6	4	4	2	1			

(* frequency)

Participants

Five counselors, including the author, participated in the study. All were at least Master’s level in counseling education. Three participants were more experienced as counselor-educators. The gender distribution was 3 males and 2 females.

Factor Structure

Conditions of Instruction	Participant	Factor loadings	
		1	2
view of self as person	1	0.37	-0.13
	2	0.74*	-0.23
	3	0.30	0.50*
	4	0.41*	-0.14
	5	0.33	0.42*
view of self as ideal person	1	0.70*	-0.31
	2	0.74*	0.16
	3	0.77*	0.16
	4	0.57*	-0.27
	5	0.66*	-0.19
view of self as counselor	1	0.62*	-0.19
	2	0.76*	-0.27
	3	0.55*	0.11
	4	0.68*	-0.11
	5	0.71*	-0.25
view of self as ideal counselor	1	0.83*	0.08
	2	0.84*	-0.07
	3	0.77*	0.07
	4	0.56*	0.12
	5	0.61*	-0.13
view of self as learner	1	0.42*	-0.04
	2	0.59*	-0.09
	3	-0.21	0.16
	4	0.28	-0.24
	5	0.35	0.20
view of self as ideal learner	1	0.82*	0.29
	2	0.83*	0.06
	3	0.80*	0.09
	4	0.65*	0.25
	5	0.54*	0.36

* = significant loadings ($p < 0.01$). (Participants 1, 2, and 3 are the most experienced counselors.)

Conditions of Instruction

All participants sorted the statements under 6 different conditions of instruction, chosen on the basis of theoretical and practical interests. Specifically, an ongoing collaborative research endeavor about counseling as a mutual learning process between persons determined the areas of subjective experience chosen for investigation through the conditions of instruction (Allgood and Kvalsund 1995; 1999). The participants were instructed to consider their experience in each of 3 categories (how they viewed themselves as *persons*, *counselors*, and *learners*) from both real and ideal perspectives making 6 Q sorts. The real/ideal distinction was seen as important in understanding counseling as a growth and development process that has a goal

of integrating real and ideal views of one's self (Kvalsund 1995; Rogers 1961). The participants spaced the 6 Q sorts over several days, with enough time between sorts to reduce confounding (Stephenson 1982).

Post Q Sort and Q Analysis Dialogue

After the Q factor analysis using the PCQ microcomputer program (Stricklin 1995) the 5 participants met as a group and discussed the findings, with particular emphasis on their individual understandings of the statements and their decision-making processes while constructing the Q sorts (Brown 1980, 200). The group discussion was videotaped and provided a basis for factor interpretation. Quotations from the participants in the dialogue were used as an additional data source.

Findings

Judgmental rotation produced a 2-factor solution. One strong factor emerged that included 24 of the 30 sorts and all 5 participants. When the conditions of instruction specified an "ideal" or the "actual" *counselor*, all 5 participants' sorts were on Factor 1 (4 sorts for each participant = 20 sorts). This suggests that the *person*, *counselor*, and *learner* views, particularly in the *ideal*, may represent a single subjectivity. The remaining 4 sorts were divided equally between the "actual" *person* and *learner*. Two participants and 1 condition of instruction — "how I view myself as a person" characterized Factor 2.

Factor 1: Mutuality as Ideal

Factor 1 is represented by a combination of focused, intention, and self-Other attention characteristics. The participants seem to identify with a positive feeling of connection and mutuality between themselves and others (e.g., their clients) when they intentionally focus and attend to the Other. Further, in their focused attention on the Other the participants are aware that their visual, auditory, and intuitive senses are finely tuned and clear.

By attending both to clients and themselves, the participants appear to believe that a commonly shared experience is created and developed. There is a depth and creativity in really noticing and actively caring for their client's personhood that includes the quality of altruistic love. That experience is also significantly mutual in that the counselors feel "seen," "inspired and creative," and experience "love" (Statements 21, 20, 29).

In the group dialogue, 1 participant expressed his experience of Statement 3 in terms of his own growth that he views as being intrinsically connected to mutuality. In addition, he made a connection between being cared for and healing (alleviating the pain of growing).

I knew it was strong for me ... it has to do with developing as a person. It is such a vulnerable thing. I can't do it myself. When I grow, it hurts. But I can do it if someone cares for me, more and more this is true for me. It doesn't hurt so much.

The vulnerability connected to being really seen and cared for by another was expressed as a feeling that the participants would like to accept more fully, especially in relation to themselves.

... to care, to receive the other's care back. It is hard to receive the gift ... I am not as willing to be cared for as to care for ... I have done it more lately ... to let another care for me. I have learned to ask.

In connecting Statement 29 to Statement 3, one participant spoke about feeling love toward "a human being in his wholeness, vulnerability" and at the same time needing to go into action, at least in expressing her feelings. For this person there appeared to be demand for action towards the Other that led to "a mutuality. I get in touch with my own humanity, too." Another expressed a feeling of sadness when she "feels closed off ... I can't always be open." The remaining statements in the 3 to 5 factor score range reveal the participants' views of themselves as active, purposeful people who fulfill their intentions, for example, having a clear focus (listening and seeing) as well as good will towards the Other.

Factor 1: Most Like Me

No.	Statement	Design Levels	Factor Score
3	When I and another person attend with care to each other, our mutual experience deepens.	ADF	5
29	When I truly attend to another, I experience love.	ADe	4
20	I feel inspired and creative co-operating with an other when I am focused on the positive energy between us.	ADF	3
12	When I intend to listen to another, my usual experience is that I hear him or her better.	ADF	4
21	When I am attentive to others, I experience being seen myself.	ACE	3
25	Even if I don't know persons so well, I usually relate to them with help from some deep knowings that I have.	ACF	3
28	When I purposefully try to see another person, I usually get vivid images about him or her.	ADF	3

There is a positive, optimistic, and ideal aspect to their views of themselves as counselors, learners, and persons. In regard to mutuality and love, 1 participant said: "In some way loving yourself is a reflection coming to you from others loving you ... something given to you as a gift ... penetrating."

What people consider *unlike* them is as important to self-knowledge as that with which they identify. Statement 15 had the highest negative (not like me)

Factor 1: Least Like Me

No.	Statement	Design Levels	Factor Score
15	I know that to be in the here and now implies many magic moments but I lose most of them.	BCE	-5
11	In a learning situation, I am often afraid of discovering something new about myself.	BDE	-3
7	Usually I don't use my intuitions towards others. Even if they are clear, I don't dare.	ACE	-4
34	When I think about myself as an actional person who can fulfill my intentions, I get an unclear picture.	BDE	-4

loading. A long discussion about this statement revealed the participants' shared and valued experience of holding onto "magic moments" in the present. By this terminology they mean those moments when there is a real meeting between them and their client, akin to Buber's *I-Thou* (1937). From their comments, it appears that the cardinal focus of the statement was on losing these magic moments. "As a person I miss them, but not so much as a counselor. I placed this statement closer to 0 as a person."

The value of magic here-and-now moments was strongly connected to counseling others and to learning as revealed in 1 participant's comment. "If I lose them, what else is there?" Another understood the wholeness of the experience, both positive and negative, as being connected to his way of life. "For me, magical moments include both positive and negative experiences. By including all, I can live in the here and now." The -3 score of Statement 11 indicates, the participants' positive view on learning.

Clarity of vision and magic moments both occur in constellation with being present and attentive to one's senses and intuitions in an intentional way. The participants, as seen in the -4 factor score of Statements 7 and 34, do not share an inability or lack of courage to use intuitions. One participant expressed it this way: "I connect intuition to magic moments and action. I can get into action very quickly ... but not if I'm thinking too much."

Factor 1: Neutral Statements

No.	Statement	Design Levels	Factor Score
5	When we become too close in a positive mutual relationship, it is not so easy for me to know who I am and who the other is.	BCF	0
17	When I am deliberately using my intuition I am usually in contact with some negativity regarding myself.	ADE	0

In the statements scored around 0 of the Q sort distribution, one can find interesting aspects of the participants' relation to attention that may be less well known or hidden from their awareness. As Brown asserts, "the middle can also serve as a place to put statements that are problematical or about which the person prefers to make no comment" (1980, 251-2). In this study, such statements (5, 17) reflect diffuse, unclear feelings, some negativity regarding oneself, and difficulties in knowing whether or not one succeeds in fulfilling one's intention.

Returning to the design, one can see that the cells that hold statements of self-Other relation, intentionality, and the quality of focus are highly valued as "like me" while their counterparts are rated as "unlike me." This should not be too surprising if one reflects on the nature of the counseling profession with its purpose to help others. The participants whose responses loaded most strongly on the factor were also those who had the most counseling experience and perhaps identified most closely with associated values in both their professional and personal lives. One less experienced counselor often expressed the desire to be in the magic moments of mutuality but asserted that he did not believe he was there yet. He had much to learn. "I have a long way to go to pay attention ... I am much more aware now than I was ... as a person I miss them ... not so much as a counselor I am trying more and more in the counseling situation."

Factor 2: Self-Uncertainty and Ambiguity

The second factor, representing 2 participants' view of themselves as persons, shared many aspects of Factor 1, but was considered different. Statements 15, 20, and 12 were similar on the polarities. The factor scores of Statements 6, 11, and 16 are greater than those in Factor 1, having moved to the strong positive side of the continuum. (Factor 1 scores are shown for comparison.) These statements express uneasiness and a lack of clarity even with the intention to focus one's attention.

Factor 2: Most Like Me

No.	Statement	Design Levels	Factor Score	
			2	1
6	When I am listening to my inner feelings and body, I often get ambiguous messages.	BCE	4	1
11	In a learning situation, I am often afraid of discovering something new about myself.	BDE	3	-3
16	When I intend to listen to an other, I am often disturbed by my own needs.	BDF	2	-3

In the group conversation, 1 of the people on Factor 2 made the following comment about her placement of Statement 16:

I can be an actional person when I am in a role but I am not able to bear [the feelings] as a person ... I lose my power ... not being able to bear the feelings aroused in me ... there can be a long time between an experience and fulfilling the intention.

Here, she differentiates between how she knows herself in the roles of counselor and learner (Factor 1), and as a person (Factor 2). In the counselor and learner roles she can be in action (Factor 1, statement 16 at -3, not very like me). In contrast, when she is in her personal life, her own feelings (Factor 2, statement 16 at +2, somewhat like me) can interfere with her intentions and postpone her actions. The other person on this factor said that as a counselor he “forgets [himself as a person] in a way. I am in action toward something. I experience love because it is filling me up ... I get filled up with the Other.” With reference to Statement 11, (factor scores of -3 in Factor 1 and +3 in Factor 2), he also said that he had some difficulties being receptive to discovering new things about himself. “... as an ideal learner I want to be here, but it is hard.” Again his subjective experience is different from that expressed in Factor 1.

Viewing the highly negative expressions (not like me), it can be seen that Statements 5, 30, and 18 have moved from a neutral position in Factor 1 to a more emphatic one in Factor 2.

Factor 2: Least Like Me

No.	Statement	Design Levels	Factor Score	
			2	1
5	When we become too close in a positive mutual relationship, it is not so easy for me to know who I am and who the other is.	BCF	-4	0
30	When I decide to be social, I just relax and sink into the situation.	BDF	-4	2
18	When I experience emptiness in my body in reaction to another person, I usually don't know what it is all about.	BCE	-3	1

The 2 participants view themselves as active in social situations, distinct from others even if they are sometimes confused by ambiguous messages from their feelings and bodily senses. Feeling vulnerable, empty, and at times hesitant to learn new things about themselves as well as seeing and hearing others clearly, these 2 people present a picture of the complexities of being human. The distinguishing difference between Factors 1 and 2 seems to be the

strength of their independent selves connected to a real rather than ideal view of themselves as persons.

The last group of distinguishing statements in Factor 2 is among those that are neutral or without strong meaning to the sorters. These statements concern using one's intuitions and seeing oneself in action.

Factor 2: Neutral Statements

No.	Statement	Design Levels	Factor Score	
			2	1
34	When I think about myself as an actional person who can fulfill my intentions, I get an unclear picture.	BDE	0	-4
25	Even if I don't know persons so well, I usually relate to them with help from some deep knowings that I have.	ACF	-1	3
7	Usually I don't use my intuitions towards others. Even if they are clear, I don't dare.	ACE	0	4

Here again the less known side of one's self is revealed, illuminating the human characteristics that people are apt to deny or minimize. It appears that intuition and an actional self-image are not well known parts of these participants' view of themselves.

As might be expected from the reality focus of the condition of instruction, Factor 2 has revealed the humanity of the 2 people. Somehow the picture here is both less sharp and less vulnerable. It is more relaxed, more accepting of the self than the more idealistic view of Factor 1.

Discussion

Looking at the findings in relation to the concourse or stimulus population, it is evident in Factor 1 that the participants value attentional patterns that are highly focused, intentional, and relational. Most strikingly, they wish to see themselves as being attentive, particularly when they view themselves as ideal persons and as real counselors. They are desirous of an attentional style that can enable them to be in contact with a rich, full reality in both their personal and professional lives.

During the videotaped meeting, when the participants talked about themselves as counselors and learners, they valued attention as a means for becoming more aware of and holding onto the “magic moments” in their relations. They were concerned not only with understanding their clients and themselves, but also with learning to attend to the relation itself. The participants see themselves as real and ideal counselors and learners who can refine their abilities to empathize with clients by being purposefully attentive, thus creating more opportunities for meetings characterized by mutuality.

The underside of the focused, intentional, and relational qualities of attention can be found in the participants' expressed indifference, meaninglessness, or confusion regarding those statements that they placed around 0 in Factor 1. In their idealism, there may be an undercurrent of denial or avoidance of the fact that their feelings are often unclear, and that negative feelings or actions are a part of the experiential whole. That denial or avoidance often seems to be supported indirectly through the positivism of professional counseling (Allgood and Kvalsund 1995, 1999). In the more reality-based Factor 2, these feelings are acknowledged and claimed as part of the people's experience.

The second factor expresses the reality of self-knowledge that pervades one's everyday life, as distinct from the specific views of being a counselor or learner. In this factor, it seems to be a matter of rare grace to experience "magic moments." The 2 participants on this factor express a view of their personal lives that includes some diffusion, fogginess, and ambiguity as well as a strong recognition of the self as different from the Other. This is in contrast to the focused roles of counselor and learner, and that makes them feel active and optimistic, believing that it is possible to move toward an attainable ideal as expressed in Factor 1. One participant finds it easy to give to others as a counselor, but difficult to bestow good will on herself or to receive it from others in her everyday personal life. Her experience perhaps reflects the acknowledged job hazard in the helping professions of counselors tending to be effective in helping others but not so successful in caring for themselves as persons (Bohart and Tallman 1999, Ruddick 1989).

This preliminary exploration into attention has revealed a tendency for the counselor-educator participants to be oriented both to the future and the present with a stress on the idealistic. Their attention is focused on the relation between themselves and their clients, while clearly acknowledging their own active participation. Being focally attentive is seen as a powerful means for creating meaningful experiences for both the counselor and client. The positive mutuality of these experiences is confirmed in the high values given those statements that include the actions of love and care, especially in connection to the helping relation (Bohart and Tallman 1999). In the more personal realm of experience, love and care are slightly less prominent and are experienced as more ambiguous. Finally, in their view of themselves as learners, the participants' desire to enhance their attending skills lends support to Noddings' (1993) educational philosophy that prizes relational engagement or attentive love between teacher and student as an integral component to good schooling.

References

Allgood, E. and Kvalsund, R. 1995. *Learning and discovery for professional educators: Guides, counselors, teachers*. Educational Report No. 9. Trondheim: The Norwegian University of Science and Technology.

- Allgood, E. and Kvalsund, R. 1999. *Personhood, professionalism, and the helping relation*. Educational Report No. 6. Second Edition. Trondheim: The Norwegian University of Science and Technology.
- Benjamin, A. 1987. *The helping interview with case illustrations*. Boston: Houghton Mifflin.
- Bohart, A.C. and Tallman, K. 1999. *How clients make therapy work*. Washington, DC: American Psychological Association.
- Brammer, L. 1993. *The helping relationship: Process and skills*. Boston: Allyn and Bacon.
- Brown, S.R. 1980. *Political subjectivity*. New Haven: Yale University Press.
- Buber, M. 1937. *I and thou*. Edinburgh: Clark.
- Caldwell, C. 1996. *Getting our bodies back*. Boston: Shambala.
- Carkhuff, R. 1984. *Helping and human relations*. Amherst, MA: Human Resources Development Press.
- Fine, S. and Glasser, P. 1996. *The first helping interview: Engaging the client and building trust*. Thousand Oaks, CA: Sage.
- Hunt, D.E. 1987. *Beginning with ourselves*. Toronto: O.I.S.E. Press.
- 1992. *The renewal of personal energy*. Toronto: O.I.S.E. Press.
- Ivey, A., Ivey, M.B., and Simek-Morgan, L. 1993. *Counseling and psychotherapy (3rd Ed.)*. Englewood Cliffs, NJ: Prentice Hall.
- , Gluckstern, N., and Ivey, M.B. 1997. *Basic influencing skills*. North Amherst, MA: Microtraining Associates.
- James, W. [1890] 1950. *The principles of psychology. Vol. 1*. New York: Dover.
- Kvalsund, R. 1995. *Growth as self-actualization*. Educational Report no.8. Trondheim: The Norwegian University of Science and Technology.
- Mearns, D. 1997. *Person-centred counseling training*. London: Sage.
- Murdoch, I. 1970. *The sovereignty of good*. London: Routledge and Kegan Paul.
- Naranjo, C. 1993. *Gestalt therapy*. Nevada City, CA: Gateways/IDHHB Publishing.
- Noddings, N. 1993. Caring: A feminist perspective. In *Ethics for professionals in education: Perspectives for preparation and practice*. Ed. K.A. Strike and P.L. Ternasky. NY: Teachers College Press.
- Reed, E.S. 1997. *From soul to mind*. New Haven: Yale University Press.
- Rogers, C. 1961. *On becoming a person*. Boston: Houghton Mifflin.
- Ruddick, S. 1989. *Maternal thinking: Towards a politics of peace*. Boston: Beacon Press.
- Stephenson, W. 1978. Concourse theory of communication. *Communication* 3: 21-40.
- 1982. Newton's fifth rule and Q methodology: Application to self-psychology. *Operant Subjectivity* 5(2): 37-57.
- Stricklin, M. 1995. *PCQ3*. Lincoln, NE: Author (mstrick@unlserv.unl.edu).
- Weil, S. 1956. *The notebooks of Simone Weil*. London: Routledge and Kegan Paul.