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Jeanne K. Wagenfeld
Western Michigan University

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A PSYCHOLOGICAL INVESTIGATION OF THE RELATIONSHIP OF EMPATHY, SELF AWARENESS AND TELEPATHY IN THE COUNSELOR CLIENT DYAD

by

Jeanne K. Wagenfeld

A Dissertation
Submitted to the
Faculty of The Graduate College
in partial fulfillment
of the
Degree of Doctor of Education

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The list of people to whom I am indebted is a long one, and it is a great joy to be able to say "thank you" publicly. My first thanks goes to my committee with great gratitude that they accepted me for whom I was and, as a consequence, have facilitated my "becoming."

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Finally, to my dear husband, Morty, my great love and

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devotion. He has been a constant source of strength and encouragement as well as facilitating this in so many ways. The full extent of this debt is known only to us.

Jeanne K. Wagenfeld
To Amy, Eric, David and Ellen

... the Future
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CHAPTER I

STATEMENT OF THE PROBLEM

This research focused on two basic issues related to empathy. The first problem delineated whether there is any evidence to support a relationship between self awareness in the counselor and his empathic ability. The second problem explored the relationship between empathy, defined dynamically in the counselor-client dyad, and telepathic communication in the counselor-client dyads.

Many studies have addressed themselves to analyzing those variables that go into making an "effective" counselor. The counseling relationship is so personal that it becomes necessary to ascertain whether who the counselor is, is an important factor to determining what one does. Brains (1961), Combs, Soper and Courson (1963) and Rank (1966) have tried to identify the therapeutic personality and its traits, and attempted to demonstrate that therapists who present these traits achieved better results than their less gifted colleagues. Klein, McNair and Lorr (1962) tried to discriminate between psychotherapists who were more or less skilled. Although they found distinct personality patterns, the findings on the difference between competent and poor therapists was not correlated to this variable. In a similar vein Mendoza (1968)
found effectiveness of counseling skill not significantly related to therapist's mental health, as measured by the Minnesota Multiphasic Personality Inventory. In sum, the results of the correlations of the therapeutic personality have been ambiguous at best in predicting the effective counselor.

The point could be made that looking for personality factors which discriminate the effective counselor from the ineffective one is looking in the wrong direction. It may well be that it is not the counselor's personality configuration per se that is the deciding factor, but rather, that effective therapists are made by effective programs which offer the trainee experiential and didactic activities stressing--among other things--self awareness and empathy (Truax, Carkhuff & Douds, 1964; Ekstein & Wallenstein, 1958).

In order to utilize therapeutic strategies effectively and get an accurate picture of the client's perceptions and meanings, it becomes mandatory for the counselor to be highly empathic with the client. Empathy is defined for the purpose of this study in agreement with Bullmer (1975) as the ability to generally perceive accurately the feelings in another person and communicate these perceptions to him.

Much work has dealt with empathy and its relationship to counselor success, and there is general agreement that empathy appears to be recognized as a basic element in all conceptualizations
of psychotherapeutic technique (Metzger, 1956). In concurrence with this view, Bordin (1955) wrote:

> Whether one assumes that the processes of therapy are solely those of understanding and acceptance of the client or one assumes that therapy involves understanding plus some form of interaction with the client, achieving the best possible understanding will remain as one of the prerequisites of effective counseling or psychotherapeutic processes. (p. 163)

Empirically, Fiedler's (1950 a & b) studies give credence to the idea that empathic understanding was the variable that discriminated best between effective and non effective therapists; and this variable cut across theoretical orientations. Parloff (1961), in a similar manner, found that patient change is related to therapeutic relationship.

Bullmer (1975) suggests that in order to make accurate assessments it is necessary for counselors to possess intelligence, an explicit theory of personality, and a lack of excessive defensiveness. These characteristics, in turn, facilitate the counselor being highly empathic. Consistent with this, Brammer and Shostrom (1968) state:

> It is presupposed that the counselor understands his own problems and weaknesses. The kind of problem seen or ignored in clients, types of diagnoses made, or anxiety signs observed are all too often projections of the counselors unrecognized and non-understood problems and anxieties. This condition implies a willingness of the counselor to evaluate himself continuously and thoroughly. (p. 180)
Brown and Keller (1973) take the position that the development of the empathic or "I - Thou" (Buber, 1958) relationship with the client is related to the counselor's ability to accurately listen to oneself. The case can be made that this is found in counselors who are more self aware and, consequently, less defensive. Since the literature suggests that a high degree of empathy is necessary for making accurate assessments and plans for effective therapy, the present research focused on empathy as the dependent variable. Self awareness was utilized as the independent variable to see if greater self awareness is related to the counselor's ability to perceive the client's meanings more accurately. Therefore, the first part of this study focused on the relationship between counselor self awareness and the counselor's empathy as perceived by the client.

Rogers (1957) specified empathy as one of the vital conditions that was both "necessary and sufficient" for therapeutic personality change to occur. Empathy is generally agreed upon as an interpersonal predictor of the other person's behavior (e.g., Cottrell, 1949; Dymond, 1952). Although this view was a contribution to the general understanding of empathy, it has not given us many answers about the dynamics of empathy and what goes on in the empathic relationship. Much literature (to be reviewed later) deals with this dimension of empathy. Specifically, what the second part of
the research dealt with was a dynamic view of the empathic relationship, which was defined by Buchheimer (1963) as:

An empathic reaction is not the reenactment of another person's feelings nor does it involve a judgment of another person's act. Empathy has an anticipatory quality. Though affective in part, empathy is an abstract and abstracting process. (p. 64)

If empathy is related to the ability of the counselor to share the same perceptual field as the client, and to communicate these understandings to the client, the nature of the sharing relationship as well as the means of communications need to be specified.

Beier (1966) discussed at length the dynamics of verbal and non verbal communications, and their role in the psychotherapeutic relationship. One means of communication that has been grossly neglected, but which has been suggested to occur in highly empathic therapeutic relationships (Eisenbud, 1952; Ehrenwald, 1966) is telepathic communication. The present study focused on telepathy and its correlation with the empathic relationship. The definition of telepathy, for the purposes of this research, was the direct transference of thought from one person to another without using the usual sensory channels. The possibility of this occurring in psychotherapy was suggested by both Freud (1925) and Stekel (1943).

More recently, Frank (1973) stated:

An impartial review of the enormous amount of supportive data, however, forces the conclusion that evidence for telepathy is at least as good as that for most
phenomena accepted as true. (p. 131)

In view of the crucial importance of empathic relationships and communications in the counseling process, and the suggestive relationship between empathy and telepathic communication, this research attempted to verify whether there is any significant relationship between an empathic relationship and telepathic communication.

Statement of the Hypotheses

H. 1 Counselors who are more aware of their needs will be more empathic.

H. 2 The more empathic the relationship the more each member in the counselor-client dyad will be able to send and receive telepathic messages.

Definition of Terms

In this study the following terms will be used interchangeably: client, counselee, patient; counselor and therapist; counseling, therapy and psychotherapy. Although there are some who view them as different entities, that is beyond the scope of this research. Since this research focuses on various dimensions of empathy it is a concept found in both counseling and psychotherapy literature.

Empathy--a hypothetical construct to denote how a client
views his/her counselor's ability to perceive his/her meanings and communicate them. This was measured by the client's perception of the counselor using the **Barrett-Lennard Relationship Inventory (B-L.R.I.)**.

**Counselor's Self Awareness**--the ability of the counselor to accurately recognize personal needs. This was measured by a discrepancy between counselor's score of the **Edwards Personal Preference Schedule (E.P.P.S.)** and counselor's ranking of their manifest needs.

**Counselor-Client Dyad**--the counselor and client viewed as one unit.

**Empathic Relationship**--the inferred affective character of the relationship between the counselor and the client as measured by the counselor's perception of the client and the client's perception of the counselor using the **B-L.R.I.**

**Telepathic Communication**--the direct transference of thoughts from one person to another without using the usual sensory channels.

**Clairvoyance**--an Extra Sensory Perception (E.S.P.) in which information is received by some means other than the five senses, without being consciously transmitted by a human agent.
CHAPTER II

REVIEW OF THE LITERATURE

Introduction

This chapter contains a review of the literature dealing with each of the variables constituting the research questions. More specifically, it considers the nature of empathy and the process of empathy in terms of how it relates to self-awareness in the counselor. A review of the significant work dealing with the nature of telepathy and how it pertains to the counseling process, especially focusing on the variable of empathy, is also included.

Empathy

There is much agreement in the field of counseling about the importance of empathy as a variable in the therapeutic relationship, as evidenced by the huge amount of literature dealing with this issue. Basically, empathy can be defined as the ability to perceive accurately and communicate the emotions and meanings of one person to another (Bergin and Garfield, 1971). In a sense, it can be understood as, "the equilibrium between identification and detachment" (Katz, 1963, p. 38). Empathy is generally viewed as serving two main functions: diagnostic and relationship-building. An
exception to this is the more generalized conception of Rogers (1957) who viewed empathy as a component of the conditions that were both "necessary and sufficient" for behavior change to occur. In order to gain an understanding of some of the correlates which are purported to make an empathic therapist it will be helpful to explore both the nature and process of empathy.

The nature of empathy

The term "empathy" can be traced historically to Lipps, who in 1909, used the word Einfühlung to denote this concept in the field of Esthetics. He viewed it as the "taking in of the stimulus and the reintegration of it by the respondent" (Buchheimer, 1963, p. 62). Lipps viewed this as a process where the subject enters into the object and is no longer conscious of the imitative activity. Since the activity is considered to be unconscious, the empathizer loses contact with the "as if" activity and consequently becomes the object (Lipps, 1935). However, most of the literature dealing with the therapeutic use of empathy views it in a different way.

Murray (1938) conceptualized empathy as an interactive process which he called "recipathy." The basic element was an interaction at the affective level enabling two people to share each other's feelings and come to a common feeling. Speroff (1953), in consonance with Murray, defined empathy as:
... the ability to put yourself in the other person's position, establish rapport, anticipate his feelings, reactions and behavior. ... empathy and role reversal are mutually complementary. (p. 118)

In a similar manner, Stewart (1954) viewed empathy as mutual transference and an ability to identify without enactment.

This role-taking quality is emphasized in Dymond's (1949) work. She thinks of empathy as the use of imagination to transpose oneself into the perceptual world of the other in order to understand fully how that person's world is structured.

In a similar manner Rogers (1951) conceptualized empathy as the ability to:

... perceive the internal frame of another with accuracy and with the emotional components and meanings which pertain thereto, as if we were the other person, but without ever losing the "as if" condition. (p. 38)

What is explicit in this definition is the difference between identification and empathy. Rogers stressed that the counselor must always be aware of where the counselor ends and the client begins, i.e., that the former's feeling state is only an approximation of the affect in the latter. Stotland, Sherman and Shaver (1971) sounded the same theme in noting that empathy occurs when an observer is:

... reacting emotionally because he perceives that another is experiencing or is about to experience an emotion. ... In empathy the individual perceives the other's emotional state first; his own reaction both subjectively and physiologically is an outcome of his perception of the other person. (pp. 2-8)
Consistent with the above view Coleman (1969) asserted that
the nature of empathic understanding:

... involves sufficient understanding of the feelings, attitudes, motives, and general frame of reference to see a situation from his (the client's) point of view and enter into his feelings about it ... In an intimate relationship ... empathy means that we are aware of and to some extent share in the desires, hopes, expectations and worries of the other person. (pp. 422-423)

The founder of the Symbolic Interaction school in sociology and social psychology, Mead (1934) viewed role taking as a form of communication which enables one to participate in the experience of the other. This was considered to be an internal, imaginative activity in which it was necessary to first be able to listen and understand ourself in order to be able to take the role of the other.

Sullivan (1953) also coming from an interpersonal frame of reference saw the genesis of empathy occurring through "induction." He felt that the infant is able to respond to both love and nurturance in the mothering person as well as to anxiety. The emotion in the mothering person induces a similar emotion in the infant and this manifestation of the interpersonal process is the origin of the process that Sullivan conceives of as empathy.

In a similar way, Moreno (1956) views empathy as a two way corridor in which the dyad in dialogue gain insight into the meanings of the other. He described it as:

A meeting of two, eye-to-eye, face-to-face. And when
you are near I will take your eyes out and place them instead of mine, and you will take my eyes out and will place them instead of yours, then I will look at you with your eyes and you will look at me with mine. (p. 9)

Here the empathic understanding is considered to be neither entirely subjective nor is it necessarily rational and deliberate, but a combination of the two.

Up to this point, the emphasis has been on defining empathy. Although the several definitions considered have implied process, it is necessary to consider this in an explicit way. This will be done in the next section.

The process of empathy

The process of empathy can be viewed from two main perspectives--the earlier views stressed identification without enactment and the more recent emphasized cognition.

Reik (1972), as an exponent of the former position, conceptualized it in terms of four parts: identification, incorporation, reverberation and detachment. Identification occurs when one, partly through a relaxation of conscious controls, allows the self to become absorbed in the other person and that person's experience. In a sense, we lose consciousness of self and become engrossed in the other. This results in the feelings that are important and meaningful to the other acting upon us. However
intense and complete the identification, it is necessary for it to be
temporary. It is considered urgent that the empathizer regains
his own sense of identity. In this regard, Ferenczi (1927) pointed
out that competent professional therapists had the ability to iden-
tify, and the knowledge to know the proper moment to interrupt the
process and become fully aware of self once again.

Incorporation is seen as the reverse of the process of iden-
tification. In other words, it involves introjecting the other person
into ourselves. The function of these two parts of the process of
empathy is to reduce the social distance.

It is necessary not only to feel the experience of the other,
but to understand it cognitively. This is accomplished by allowing
the feeling of identity with the other to occur and then setting up an
interaction between the internalized feelings and one's own aware-
ness, experiences and fantasies. This is a paradoxical process in
that at the same time one must fully experience the meaning of the
other without losing touch of their own separate personality and
meanings. This is known as reverberation.

Detachment occurs in empathic understanding when it
becomes necessary to become more objective and to use rational
cognitive understandings. It is at this point that the counselor
integrates affective understandings and the more objective data
gathered in order to come up with as complete an assessment of
the client's perceptual world and meanings as possible.

In confluence with this idea, Fenichel (1945) stated that the process of empathy includes two phases, the first being an identification with the client and the second an awareness of one's own feelings following the identification. It is in this manner that one gets an awareness of the objective feelings.

Stewart (1954) envisaged empathy developing in a predictable sequence beginning with identification, progressing to transitional imitation, moving on to conscious imitation and finally becoming mutual transference. This view of empathy stresses the abstraction of the other and the concept of mutuality.

Freud (1925) spoke of the resonance between therapist's unconscious and that of the patient which enables the therapist to understand the meanings of the patient's unconscious. Later French and Fromm (1964) conceptualized empathic understanding as a direct intuitive communication between the unconscious of the patient and the unconscious of the therapist. The patient evokes in the therapist an empathic sense of what is going on in the patient. They state that in order for this to be useful for therapeutic purposes it must be transmitted by a process that they call "conceptual analysis."

Coming from a more cognitive and social psychological perspective, Mead (1934) described the process of empathic
understanding as "taking the role of the other." Role-taking (not to be confused with role playing) involves listening to what we ourselves think. At the moment we make a statement we temporarily assume the role of the other and listen to our words as they reach us in the new position that we assume for only a moment. When a person is able to hear his/her own words the way others hear them, he/she is able to understand what they mean to the other person. When his/her response and the response of the other person to the same word or symbol are similar or identical Mead says one is being empathic. He noted:

We feel with him and we are able to feel ourselves into the other because we have, by our own attitude, aroused in ourselves the attitude of the person we are assisting. (p. 299)

Brown and Keller (1973) take a similar stance when they claim that the development of an "I--Thou" (Buber, 1958) relationship with a client is related to the counselor's ability to accurately listen to oneself and then use this as a point of departure in order to fully understand the meaning of the client.

Rogers (1955) viewed the "I--Thou" empathic relationship as being highly therapeutic. He stated that this occurs when the counselor accurately listens to the client and senses the inner world of the client's subjective experiences and is then able to communicate that understanding to the client by means of
clarification and reflection. The essence of empathy occurs when there is:

... a unity of experiencing ... When there is this complete unity, then it acquires the out of this world quality which many therapists have remarked upon, a sort of trance-like feeling in the relationship from which the client and I emerge at the end of the hour as if from a deep well or tunnel. In these moments there is, to borrow Buber's phrase, a real "I--Thou" relationship, a timeless living in the experience which is between the client and me. (p. 268)

Also coming from a Client Centered frame of reference are Truax and Carkhuff (1967), who state that in accurate empathy the "as if" aspect points directly to trial identification.

In being empathic the therapist can be seen as assuming the role of the patient, and in that role initiating the process of self exploration as if he were the patient himself. (p. 286)

In order to operationalize this they viewed the cues used for deciding how and when to respond coming from the therapist's own experiences. The counselor is able to utilize the awareness of personal feelings, experiences, and reactions. These are the "outward signs that relate to inner feelings" (p. 291).

Finally, Barrett-Lennard (1962) states that empathy is a process which is composed of two aspects that occur together: (1) recognizing experientially the perceptions or affect that the other has symbolized or communicated directly, and (2) sensing or inferring the implied or tangentially expressed content of the
other's awareness.

Coming from a more cognitive viewpoint is the work of Bullmer (1975) and Avery and Bullmer (Note 1). Rather than dealing with a concept like "identification without enactment," which is highly abstract, they attempted to make the process of empathy more concrete by linking it with the psychological concept of perception. They contended that this is the lowest common denominator in the empathic process. The rationale for this point of view is based on the assumption that:

... perception has to do with the process by which external realities become symbolically represented in the internal world of the human being. Perception is the link between the "other" and the "I." (p. 8)

Their discussion is based on the work on perception by Tagiuri and Petrullo (1958), Allport (1955) and Forgus (1966). In essence Avery and Bullmer claim accurate interpersonal perception can be taught to the person who has adequate intelligence, good cognitive structure, an explicit personality theory which prevents one from stereotyping and a lack of perceptual distortion which is connected with one's ability to be aware of oneself. This, they argue, would enable the person to extract accurate information from the environment. In the case of the counselor, if feelings and meanings of the client are communicated to the client empathic understanding is being exhibited.
In sum, the commonality that transcends all of these views of empathy is that the empathic person does not completely lose personal identification when identifying with the other person. It is a vicarious introspection with the empathizer being fully cognizant of the fact that one is still oneself and that it is one's imagination that is activated by the perceptual cues that emanate from the other person via personal sense organs. The empathic counselor is able to understand and communicate this understanding to the client, in spite of personal differences, because of the pool of commonality that all human beings share. (Katz, 1963).

Empathy, therefore, can be understood as that process that deals with the "how" and "what" of human understanding. Since the commonality that transcends all schools of counseling and psychotherapy (Fiedler, 1950) is the importance of fully understanding the client and his meanings, it is safe to state that empathic understanding is a highly desirable quality in an effective counselor.

Self Awareness

The nature and process of empathy makes it appear as if one disideratum in the ability of the counselor to use oneself as an effective empathic tool is self awareness (Beier, 1966).

The idea that counselor self awareness is highly desirable in order to facilitate an empathic and therapeutic relationship has
become professionally legitimatized. The Code of Ethics of the American Psychological Association clearly states that therapists must be:

... aware of the inadequacies of his own personality which may bias his appraisal of others or distort his relationships with them ... (APA, 1953, p. 45)

In 1963, half of the respondents to an APA Division 12 (clinical psychology) questionnaire gave an unqualified positive response to the question of requiring personal therapy for all students in the field (Lubin, 1965). Tyler (1961), in her book on counseling, makes the same recommendation that counselors ought to stay in touch with their own biases and sensitive areas.

The antecedents of the importance of self awareness in the therapist can be traced to Freud (1957) who wrote:

It is not enough that he (the analyst) himself should be an approximately normal person. It may be insisted, rather, that he should have undergone a psychoanalytic purification and have become aware of those complexes of his own which would be apt to interfere with his grasp of what the patient tells him. (p. 116)

This dictum has been advocated by many psychoanalytic therapists (e.g., Fenichel, 1945; Knight, 1953; Hartmann, 1958).

Hartmann, for example, claimed that "... every instance of self deception is accompanied by a misjudgment of the external world as well" (p. 64). Chessick (1969) stressed the need for self awareness when he claimed that a tremendous barrier to empathy
in the therapist is the result of unanalyzed narcissism. In such a case, the therapist's ability to test reality is curtailed and one is only able to experience personal needs and values. These unmet needs may cause empathy to become a means of achieving personal satisfaction for the therapist and, consequently, cheating the patients of the insights they have a right to expect from the therapist.

The relationship between empathy and self awareness is not unique to the psychoanalytic viewpoint. From a phenomenological stance, Rogers suggested that people tend to distort or prevent symbolization of experiences which are incongruent with important aspects of their self concept. These unsymbolized experiences pose a threat and, therefore, are denied awareness. This has tremendous implications for interpersonal relationships since to the extent that one person in an interpersonal relationship is incongruent, the relationship suffers in that it encourages incongruence in the other. In other words, a person may unconsciously misperceive the meanings of another because they may remind the person of some incongruent part of himself.

Words and behaviors are attacked because they represent or resemble the feared experiences. There is no real understanding of another as a separate person, since he is perceived mostly in terms of threat or non threat to the self. (Rogers, 1951, p. 520)

A similar position is posited by Bakun (1956) in discussing the
ability of counselors to empathize accurately with their clients. His point is that the variety and depth of a counselor's own emotional experiences are basic factors in the counselor's ability to understand their clients' meanings. He therefore made the strong recommendation that it was vitally important, "... that training shall open up to consciousness the wide range of experiences that he has within him" (p. 661).

This position is similar to the warning of Bonney and Gazda (1965) who stated that only through self awareness are counselors able to avoid projecting their own needs on their clients and consequently manipulating the client in a non therapeutic way. This is coupled with the belief of Boy and Pine (1963) that counselors lacking in this quality would be able to enter the client's perceptual field.

Dollard and Miller (1950) dealt with the same issue and concluded that persons who have access to their own thoughts, impulses and emotions are able to utilize and control this data and use it to enrich their view of the world, divert themselves or monitor themselves and conclude when their impulses and emotions are inappropriate and, consequently, suppress them. In the counseling relationship, the self aware counselor would therefore be able to use self awareness in order to better understand what the client is saying and also to own personal needs and emotions
and keep them separate from what the client is saying. Dollard and Miller (1950) noted that self aware counselors are also able to establish an interpersonal atmosphere conducive to client exploration. Basically this is tied to the facilitating element of genuineness or congruence. This aspect of self awareness in the counselor is addressed in great detail in the work of both Rogers (1957) and Jourard (1964). Similarly, Truax and Carkhuff (1967) state that genuineness and transparency in the counselor is expedited by a great deal of personal exploration. It is reasonable to explain the importance that this variable has in terms of the counselor modeling for the client.

Another cogent argument for the importance of self awareness is tied directly to the process of empathy itself. The work of Dellis (1960) and Menninger, Mayman and Pruyser (1963) spoke to this point. The rationale for the connection between self awareness and empathy is based on the belief that one's cognizance of one's own feelings, and needs in varying situations is the necessary prerequisite from which one can understand another person's emotions and needs. The point is stated clearly by Bordin (1955) when he wrote:

> In order to fully understand what it means to be helpless or to be in a rage, and how it feels when some other person turns away from you when you feel helpless or when someone tells you to calm down when you
feel in a rage, the observer must draw upon his own experience. (p. 173)

The implication of this appears clear but it must not be understood in a simplistic way. One must remember that although awareness of one's own needs and feelings are a necessary point of departure from which one can accurately perceive the meanings of another person, they must be attenuated and have the "as if" quality that Rogers (1957) talked about. It would be difficult for a counselor to be therapeutic and helpful to his client if the counselor were to participate in the emotions to the extent that the client did. For this reason Rogers (1942) admonished counselors "to sense the anger, fear, or confusion as if it were your own, yet without your anger, fear or confusion getting bound up in it" (p. 284).

The relationship between accurate empathy and self awareness has been demonstrated in a number of empirical studies. Sears (1936) studied 100 college men and he found that they tended to rate their peers more inaccurately on those personality traits on which they lacked insight into themselves. More recently, Strieber (1961) tested the hypothesis that distortion in interpersonal perceptions would occur in situations where there was a discrepancy of self concept and the view of others. His results indicated that subjects were more likely to overrate others in the undesirable areas where self rating was greatly variant with the ratings of
others and where there was only minimal awareness of the discrepancy. Blum (1963) found that subjects who frequently used repression as a response to a particular conflict when confronted with a conflict relevant stimulus subliminally, showed defensive behavior which was traceable to the perceptual process.

Mueller and Ables (1964) using overt and covert measures of self perceptions, demonstrated that the ability of subjects to predict the responses of their peers was significantly related to the lack of discrepancy between covert and overt ratings. These studies would tend to support the assumption that a counselor who was not aware of one's own conflicts and needs would likely be less accurate in the perceptions of a client's needs and conflicts if they happened to coincide with the counselor's "blind spots."

Katz (1963) explicated this point:

It is the force which makes him project his prejudices and unmet needs on to his client, that makes him try to save his client when in fact he is intent primarily on saving himself. It is the power which pulls him back from intimacy with his client for fear that something will endanger him. His fears being possessed by the demons who already dominate his patient and who are poised within him too and ready to seize power. He would like to keep the sparks of the client's anxiety from reaching him and kindling his own anxieties into flame. (p. 168)

However, there is not total agreement about the relationship between self awareness and empathy. Bandura's (1956) study of self insight and anxiety in the therapist yielded no significant
relationship between these variables and competence as measured by supervisor's ratings.

Gump (1974) using self reports of counselors characterized them as either "related aware" or "related unaware." Surprisingly, clients tended to perceive the latter as more effective counselors than the former. The results of these two studies run counter to the general trend of theory and empirical data showing a positive association between empathy and self awareness. This lack of agreement suggests that additional research and verification is needed.

In sum, the bulk of the literature that points to a positive relationship between empathy and self awareness suggests that it is a function of the nature and process of empathy itself. This is equally true of both the school of thought that views it as identification without enactment and the more cognitive view that deals with empathy in terms of perception.

Telepathy

For the last 200 years scientists in the Western world have concentrated most of their efforts on understanding human beings and their world within the epistemological viewpoint of positivism (Stent, 1975). However, all of the facts about people do not support this view. Parapsychology represents an area in which the data are
not consistent with the concepts usually used to explain people.

Le Shan (1974) claimed that parapsychology is the scientific study of "the damned facts." However, science has taught us that the atypical case or strange incident is the one that, if seriously studied, often supplies the answer to many of the other cases.

It was for this reason that in 1921 Freud, who had previously vehemently denied the occult, wrote in the article included in Devereux's (1973) anthology:

It no longer seems possible to brush aside the study of so-called occult facts; of things which seem to vouch for the real existence of psychic forces other than the known forces of the human and animal psyche, or which reveal mental faculties in which, until now we did not believe. (p. 56)

Despite the questionable respectability of parapsychology (Ellis, 1947), the field contains an abundance of experimental data, some of it carried out under carefully controlled conditions (Murphy, 1961; Soal and Goldney, 1943; Rhine, 1956, 1964; Schmeidler, 1965; Thouless, 1963). These data support the hypothesis that there are people who are able to get information without the use of the five ordinary senses. In this regard, Frank (1973) stated that:

An impartial review of the enormous amount of supportive data, however, forces the conclusion that evidence for telepathy is at least as good as that for most phenomena accepted as true. (p. 131)

In the area of counseling and psychotherapy the relationship
between the thoughts of a therapist and that of the client has been of great interest, especially in psychoanalytic circles. The possibility of telepathic communications occurring in the therapeutic relationship has been suggested by many including Eisenbud (1952), Ehrenwald (1966), Rhine (1949), Meerloo (1949). However, in order to more fully understand telepathic communication in the therapeutic relationship, it is first necessary to achieve some understanding of the nature of telepathy.

The nature of telepathy

In discussing the nature of telepathy the plethora of theories which attempt to explain how communication may occur independent of the time-space barriers abound.

According to Rhine (1935) parapsychological ("PSI") phenomena suggests that the mind can, under certain circumstances, function independently of the physical limitations of the physical body. Rhine argues that this is true since space apparently has no influence on it. He suggests that there might be some other energy which is peculiar to mind that is very different from material energies. He goes on to state that it appears that the mind goes out to perceive extra-sensorially and that it is very much a matter of the receiver taking the initiative.

Thouless and Wiesner (1946) assume that there is a soul-like
entity which is involved in our processes of volition and perception which they call "Shin." They believe telepathy occurs when this is acting on or being acted on by a nervous system other than its own. Therefore, telepathy would be like any other normal process of perception except that it involves cognitive relations with a nervous system which is outside the body that Shin resides in. Essentially there is great similarity between these two theories, the main difference being the use of different terms "mind" and "Shin."

Price (1940) views telepathy as different from knowing, contending that telepathy is not knowing others' thoughts but, rather, it is caused by a similar experience in others. "Telepathy is more like infection that like knowledge" (p. 372). Price thinks that the unconscious part of one's mind may interact with that of another within a field of interaction which he calls the "collective unconscious." Telepathy, therefore, is possible because minds are not causally isolated entities. Unconscious events in one mind may produce unconscious events in another mind. He goes on to say that the human mind has developed a repressive mechanism which suppresses this flow of telepathic impact in order to prevent chaos. He asserts that the unconscious is capable of perceiving everything no matter how remote in space, since the unconscious may be in contact with all things.

It was Freud (1925) who claimed that telepathic
communications appear as part of the archaic instinct of communication when other forms of communications are frustrated. At that time he concluded that telepathic communications frequently occur on the unconscious level and must therefore, be subject to the same processes of distortion and symbolic representation as any other material emanating from the unconscious. He demonstrated that clarifying the distorted derivatives of unconscious material utilizing psychoanalytic techniques would provide a method to unmask telepathic events that would not ordinarily be identified.

Meerloo (1949) agreed with Freud's characterization of telepathy and stated that this form of archaic communication was likely to occur in cases where the dying wanted to communicate with a loved one or in collective panic such as a holocaust. In each of these instances there is a danger involved with a great need to communicate. Many of these collective archaic dangers reactions Meerloo states, are conducive to occurring in a dark silent place when it is easier to exclude normal perception.

According to Tyrrell (1947) the existence of psychical experiences suggests an area of personality beyond the conscious which he calls the "subliminal self." Telepathy, in Tyrrell's view, consists of a cognitive relationship between the subliminal selves of two individuals. He describes this process as:

. . . the subliminal or extraconscious region of the
self . . . contains an enormous range of things high and low, transcendental and trivial. All are obliged to pass through the bottle-neck at the threshold if they are to reach the normal consciousness, and in doing so, all make use of the principle of meditation by means of constructs. (1947, p. 331)

Jung came from a position which took into account the continuity of consciousness and unconsciousness and asserted that any causal explanation of paranormal phenomena was unthinkable because it was, by definition, tied to time-space limitations. He was a great believer in E. S. P. and had many extrasensory experiences himself (Jung, 1965). His doctoral dissertation for his medical degree was entitled "On Psychology and Pathology of So Called Occult Phenomena" (1902) and examined the continuity between the conscious and the unconscious levels of the mind. In the course of exploring this relationship he developed several concepts which gave an understanding of psychical phenomenon in terms of his general theory of personality development. He viewed the unconscious being composed of two parts: the personal unconscious, which is similar to Freud's notion of the unconscious, and the collective unconscious which Jung considered to exert an even greater influence on the individual than the personal unconscious. It is an accumulation of predispositions and potentialities which, in its totality, forms the frame of reference with which we view the world. Jung calls these structured components "archetypes."
The archetypes, however, are not merely static but can be thought of as possessing a dynamic process as well, such as differentiating various levels of consciousness (Jung, 1972).

Burt (1975), in clarifying Jung's view of the archetypes in terms of extrasensory perception, stated:

We may, I think, regard it as implying that, partly as a result of natural selection, the mind inherits an a priori tendency to interpret things in accordance with certain semi-intuitive apperceptive schemes, some of which present science accepts, while others are ignored or rejected. As operative schemes they are automatic and unconscious; but for scientific purposes they must be formulated consciously and rationally. (p. 63)

Jung's (1972) understanding of extrasensory phenomena was expanded with his concept of "synchronicity." He understood it to be the simultaneous occurrence of two events which are connected by apparent meaning, rather than explained on principles of cause and effect. Jung saw spontaneous synchronistic events occurring pre-eminently when an archetype is constellated. In other words, an archetype can fulfill itself psychically with the person and express itself physically in the objective world. The archetype does not cause the two events but the two parallel each other and there is an acausal correspondence between the two manifestations based on similarity of meaning.

Ehrenwald (1954) who comes from a psychoanalytic frame of reference views psi as a third level of personality functioning. He
sees it as a particular part of psychic-reality in the same way as the id. The familiar laws of nature with their dependence on space and time are not applicable to psi functioning. He sees the beginning of his communication in the symbiotic mother child relationship (Ehrenwald, 1971) which is very similar to Sullivan's (1953) view of the antecedents of empathy. The two important factors that determine this phenomena in consciousness are high emotional tension and low levels of intellectual organization and complexity. These factors facilitate the likelihood that these impulses will break through the barriers that separate the psi from the ego.

Another view of the nature of telepathy deals with the kind of energy transmitted in a physical sense. Berger (1960) hypothesized that the physical changes in one's brain might be transformed into psychical energies which propagated through space in waves and could reach the brain of another.

Coming from a more interpersonal position, Murphy (1945) claimed that extrasensory perception is not the result of processes of individuals but involved processes that are interpersonal. He claimed that there is suggestive evidence that psi manifestations are dependent on the interpersonal relationship between the subject and the experimenter. Murphy felt that the reason for our failure to use extrasensory communications frequently may be explained by our psychological insulation from one another. Relaxed states

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may be the states which bring people closer together at a deeper
and more stable level and which explain the greater amount of
success under such conditions.

If this is so as Murphy claims we can better understand telepa-
thy by applying the concept of "field theory" and treating the
E.S.P. situation as an indivisible whole. When people act as an
"interpersonal entity" they may possess "extraordinary capacity to
make contact with phases of reality which transcends time and
space" (p. 192).

In sum, telepathy, as communication between persons without
the use of the five senses, can be explained in terms of unconscious
communication, physical theories of energy transference, inter-
personal field theories, and on the basis of synchronicity. Having
discussed briefly some of the conceptualizations of telepathy, we
may now examine the variables associated with extrasensory per-
ception.

Variables associated with extrasensory perception

Although there is a great variation in explaining the nature of
telepathy, several variables have been isolated which seem to be
generally related to the more frequent and successful occurrence
of extrasensory perception.

The first characteristic of people in the psi conducive state
is that they are physically and mentally relaxed. This has been demonstrated in much of the current literature (Braud and Braud, 1973; Braud and Braud, 1974; Gerber and Schmeidler, 1957; Stanford and Mayer, 1974). Relaxation induced by deep muscle relaxation, transcendental meditation, and hypnosis were techniques used in these studies. Braud (1975) found that those subjects who were relaxed—as measured by an electromyelographic technique—evidenced significant E.S.P. during the tests, while tense subjects scored at chance levels. Vasiliev (1963) and Fahler (1957) obtained similar results.

A second factor related to extrasensory perception is low physical activity used as arousal. Electroencephlogram indications which resemble physiological syndromes traditionally associated with low physical arousal were significantly associated with enhanced psi performance (Honorton and Harper, 1974). Further, meditative states which have generally been associated with increased psychic sensitivity are characterized by low arousal (Anand, Chhina and Singh, 1961).

Another factor research has associated with enhanced E.S.P. is a reduction in sensory input and processes. Honorton and Harper (1974) found that when sensory input was attenuated, the subjects were able to increase their ability to detect, recognize and respond appropriately to psi.
Another hypothesis suggests that extrasensory perception is decreased with left hemisphere functioning and increased with right hemisphere functioning. The work of Andrew (Note 2) and Ehrenwald (1975) have shown that left hemisphere functioning appears to be antagonistic to good extrasensory perception functioning. Some of the evidence (Ehrenwald, 1975) indicates that E.S.P. types of response in terms of form are similar to people who have left hemisphere lesions.

A sixth characteristic related to a psi conducive state is an altered view of the world. Le Shan (1974) has proposed that mediums, mystics and physicists view the world in an altered way. Those who hold this world view conceptualize and experience reality by: (1) emphasizing the unity and interrelationship of things, (2) considering one's time concepts and experiences as illusory, (3) believing that there are ways of knowing and communicating other than verbally or non-verbally, and (4) believing that good and evil are illusory concepts. There have been empirical studies to back up Le Shan's premise. For example, persons who perceive the world in a global or unitary manner produced higher E.S.P. scores than people who view the world analytically (Buxby, 1967).

According to Honorton and Harper (1974), an altered time distortion occurs in many psi conducive procedures. This finding
was corroborated by Stanford and Neylon (Note 3).

A belief in the possibility of E.S.P. occurring more often by those who believed in it was demonstrated by Schmeidler and McConnell (1958). Those who believed in it were called "sheep" and those who rejected the possibility were "goats." There were consistent findings that sheep scored above mean chance while the goats scored below. Schmeidler's experiments have been repeated with some procedural changes and with similar results (Bevan, 1947; Casper, 1951; VandeCastle and White, 1955; Musso, 1965).

Finally, the belief that good and evil are illusory implies a suspension of interpretation and judgment. Interpretation and judgment have been found to interfere with good psi results (Braud, 1975).

Another variable that appears to be correlated with E.S.P. is empathic relationship. In a study which involved closely related couples (engaged couples, married couples, and twins) and unrelated pairs serving as partners in an experiment utilizing drawings, it was discovered that the related couples obtained significantly positive results while unrelated pairs gave significantly negative results (Stuart, 1946). In a similar experiment Rice and Townsend (1962) corroborated Stuart's results.

Casper (1952) tested college students in a telepathy experiment. Each subject participated in two sessions. In one of them
they worked with the one they liked best and in the other with the
person they liked least, but Casper's findings were contrary to the
above studies. Positive scores were found with least liked person
and negative scores with the most liked one.

A study by VanBusschbach (1955) using school children varied
the person sending between teacher, stranger, and a pupil. He
found that the subjects received their best scores when the sender
was the teacher; similar findings were found by Louwerens (1960),
Anderson and White (1958) and VandeCastle (1959).

The last variable which seems to be important to the psi
conducive state is a result of anecdotal and case history evidence.
It is most likely to occur in cases in which it aids in fulfilling some
important needs of someone involved in the situation. Often, the
only way of communicating this information is paranormally.

Although all of these variables are important and involved in
the present study, the last two variables are the most germane.
Keeping these variables in mind in the next section the role of
telepathy will be discussed within the therapeutic relationship.

**Telepathy in the therapeutic relationship**

As early as 1925 Freud commented that psychoanalysis
could not give a definite answer to the phenomenon of telepathy.
However, he noted that when a person consults a fortuneteller
the individual somehow communicates unconscious wishes to the fortuneteller. He wondered how this penetration occurs and saw a parallel to what goes on in a successful therapeutic relationship which is based on a great deal of meaningful contact that has been established between the therapist and the patient. In other words, the commonality between the fortuneteller and the therapist is the desire to develop a relationship of intimate contact and share previously non verbalized desires in such a way that no anxiety is produced (Freud, 1974). In confluence with this, Tauber (1959) suggested people have a great need to communicate and be understood and that it is likely that parapsychological experiences are used to communicate this need. He also suggested that such phenomena are organized for constructive communication in therapeutic settings.

Stekel (1943), through clinical evidence, showed that "thought transference" (which was the term used to define the telepathic phenomena of the time) did not occur as accidental incident, but was related to strongly charged emotional relationships. The content of telepathic messages most frequently reflected the conflicted aspects of hate, jealousy, or love in relation to the way the participants in a telepathic episode relate to each other.

One example of the telepathic phenomena which is
frequently mentioned in psychoanalytic writings is the precognitive dream. This is a dream indicating a knowledge of the therapist's personal life in great detail which could not be known except through extrasensory perception.

Servadio (1955) contended that the precognitive dream is a result of counter-transference, and Fodor (1942) took a similar stance. He traced telepathic communication via the precognitive dream as a merging process of the unconscious of both the therapist and patient. Often this occurs when the therapist is out of contact with the patient during a particularly emotional time in the therapeutic relationship. Because of this lack of contact, the patient produces a precognitive dream to bring the therapist back into contact. Balint (1955) agreed with the above authors and claimed further that the precognitive dream is a counter-transference dream implying an accusation against the therapist.

Eisenbud (1946) attempted to demonstrate the many implications of telepathic interplay in the psychoanalytic relationship. Such instances occur not only between therapist and patient, but between several patients of a particular analyst as well. Going a step further, he illustrated the part the therapists' own repressed unconscious material play not only in dreams but in free association and "acting out" as well. He urged therapists to view the telepathic process as an ongoing part of the total behavior of the
individual and to utilize it for the proper handling of both transference and counter-transference reactions.

Meerloo (1949) in discussing some instances in which telepathic communications had occurred with some of his patients explains such an episode as a function of not only the repressed emotionally charged material by the patient but the repression of similar material by the analyst as well.

Deutsch (1973) felt that the internal experiences between the analyst and patient established a contact outside the conscious apparatus which accounts for telepathic communication. Even though the process is stimulated by a motor-verbal stimulus, the analyst's ability to comprehend and utilize these perceptions come from "intuitive empathy" which is an ability that transcends one's own consciousness and emanates from unconscious sources.

Intuitive empathy is the ability to experience an object by means of an identification taking place within oneself. This is possible since the psychic structure of the therapist goes through the same developmental process that the patient experienced. In telepathy the process involves transformation of a message into an internal experience and reprojecting this experience to its place of origin. Reprojection takes place unconsciously in the course of experiencing a strong emotion (Devereaux, 1973). Here it is again obvious that the strong emotional bond between empathic therapist and
client is crucial to this process.

Ehrenwald (1950) presents many cases where patients have reported things about his personal life that he never discussed with them and he would not expect them to know. Many of these experiences were manifested as precognitive dreams. In explaining this, he felt that such telepathic communication would occur more frequently in an environment of social approval rather than in an atmosphere of doubt and disapproval. Further that it is promoted by a personal bond or rapport between the participants, and lastly, it is promoted by a heightened emotionality in the total gestalt.

All of these are, of course, characteristic of a good therapeutic relationship.

It is interesting to note that social approval and rapport are similar to Roger's (1951) conditions of unconditional positive regard and empathy. Although Rogers did not specifically concern himself with telepathy in the counselor client relationship, he wrote:

Most psychologists are quite ready to believe evidence showing that the lecture system produces significant increments of learning, and quite unready to believe that the turn of an unseen card may be called through an ability labeled extrasensory perception. Yet, the scientific evidence for the latter is considerably more impeccable than the former. (Rogers, 1955, pp. 276-277)

He hints at this phenomena, however, in terms of when the
therapist provides unconditional positive regard. It is experienced directly in such a way that the client is able to become confident of personal value orientation without anything being spoken (Rogers, 1951).

Williamson (1959) coming from a trait and factor frame of reference discussed the possibility of telepathic communication occurring and points out that, perhaps because counseling techniques used at the time did not facilitate the kind of material that would be characterized as non sensory in mode, he and most counselors have not experienced it themselves. He goes on to state:

Nevertheless, one must give serious consideration to the persistent claim of some therapists that they have identified direct communication with their clients. (p. 11)

More recently, Pulvino (1975) states that although an understanding of both verbal and non verbal channels are important to counselors, the inconclusivity of our understanding of communications suggests another aspect of communication, which he refers to as "psychic communications." He sees this kind of communication occurring because people have the ability to transmit and receive an interpersonal transfer of energy. He points to the work of Krippner and Rubin (1973) to substantiate his argument that different personal interactions result in differentiated
electrical emissions. The three main benefits of paying attention to this kind of communications as Pulvino sees it are: (1) we will have the ability to match counselors with clients on the basis of energy levels, (2) counselors will gain greater understandings into the meaning system of the client and (3) consequently be better able to establish patterns of helpfulness with their clients.

Sprinkle (Note 4) as a result of his interest in and study of extrasensory perception stated that he was convinced that paranormal phenomena occur frequently in everyday life. Further, he states that they can be joyful as well as dreadful. He felt that accepting the extrasensory perception hypothesis has aided him in being "better able to assist clients who, formerly, were willing to suffer neurotic reactions rather than to admit that they, somehow, were wrong to be aware of information which was not theirs to possess" (p. 11). Some of the questions he sees counselors as confronting as a result of accepting the hypothesis that extrasensory perception exists, include whether to allow these phenomena to occur in their counselor relationships and how to recognize them and ethically use these observations. The correlate to this is whether, as an ethical counselor, one has the obligation to encourage self understanding and self development of a client's psychic abilities.

It appears as if we, as counselors, are most helpful to our
clients when we are ethically obligated to at least keep an open mind about telepathy within the therapeutic relationship. Since it appears that many of these views of empathy and telepathy come so close to being synonymous, perhaps telepathy is the most intense type of empathy.

This chapter has dealt with the relevant literature dealing with empathy, self awareness and telepathy and has shown the interrelationship of them as reflected in the literature.
CHAPTER III

METHOD

Introduction

This chapter will discuss and describe the sample, instrumentation and procedure of this study.

The Sample

The first hypothesis dealt with the relationship between counselor self awareness and the client's perception of the counselor's empathy. The subjects used to test this hypothesis were 79 master's degree counselor trainees and their clients at Western Michigan University. The counselors were enrolled in either a Winter, Spring, Spring-Summer, or Summer 1976 section of Counseling and Personnel 628 (Practicum and Professional Experience) or a Summer section of Counseling and Personnel 618 (Counseling Techniques). (See Appendix A, p. 116, for catalogue descriptions.)

The second hypothesis dealt with the relationship between the level of empathy within the counselor-client dyad and the ability to send and receive telepathic messages. The sample for this
hypothesis was selected on the basis of the algebraically additive score of the counselor rating the client and the client rating of the counselor on the empathy scale of the Barrett-Lennard Relationship Inventory. The sample was comprised of five low empathy dyads (total score ranged from -31 to 25) and eight high empathy dyads (total score ranged from 56 to 67).

The Instruments

The instruments used in this research were the Edwards Personal Preference Schedule (E.P.P.S.), an inventory where subjects were asked to rank their own needs, the Barrett-Lennard Relationship Inventory (B-L.R.I.), Zener cards, and a telepathy inventory.

Edwards Personal Preference Schedule

The E.P.P.S. is a self administered pencil and paper inventory which generally takes 45-55 minutes to complete. It measures the relative strength of 15 of the needs defined by Murray (1938). The schedule is a 225 item forced choice inventory. Each item consists of two statements which are characteristic of two needs at the same level of social desirability. Fifteen pairs are repeated to give a consistency score. The need score is ipsative, therefore, giving a composite of the relative strength of
the need within a particular individual rather than the strength of the need relative to other peoples' needs.

The reported internal consistency reliabilities ranged from a correlation of .60 to .87 with a median of .78. Three week test-retest reliabilities ranged from a correlation of .55 to .87 with a median of .73 (Edwards, 1959).

**Ranking inventory**

The second inventory was a form constructed for the counselors to rank their own needs. (Appendix B, p. 117). This form was composed of the 15 manifest needs from the E.P.P.S. The needs were alphabetized and a phrase taken from the manual to describe the need was listed. The instructions directed the subjects to rank their needs as they viewed them from the most important (1) to least important (15) in reference to the descriptive statements.

**Barrett-Lennard Relationship Inventory**

The B-L.R.I. (1962) (Appendix C, p. 119) is based on Rogers' (1957) necessary and sufficient conditions for the therapeutic relationship. These conditions have been converted into four subtests: level of regard, empathic understanding, congruence, and unconditional positive regard. In the present study only the
empathic understanding and congruence subtests were used.

Empathic understanding was defined as:

The extent to which one person is conscious of the immediate awareness of another. Qualitatively it is an active process of desiring to know the full present and changing awareness of another person, or reaching out to receive his communications and meaning, and of translating his words and signs into experienced meaning that matches at least those aspects of his awareness that are most important to him at the moment. (p. 3)

Congruence was described as:

The degree to which one person functionally integrated in the context of his relationship with another, such that there is absence of conflict or inconsistency between his total experience, his awareness and his overt communication. . . . In brief, optimum congruence means maximum unity, wholeness, or integration of the total spectrum of organismic processes in the individual, from physiological to conscious symbolic levels. (pp. 4-5)

The inventory has 64 items, 16 for each variable specified. Items representing each construct were dispersed throughout the inventory to allow for independence of response. These items were responded to on a six point scale, ranging from +3 "Yes, I strongly feel that is true," to -3 "No, I strongly feel that is not true."

There was no 0 response. Items were balanced between positive and negative scoring and each of the four scales had a theoretical range of -48 to +48.

Barrett-Lennard (1962) established content validity by having five Rogerian counselor judges classify each of the items as a
positive or negative indicator of the variable being verified. If the judges considered it to be ambiguous or not relevant it was rated 0. The judges agreed on all but four items regarding their classification. Three of those items were eliminated, with one retained since it received a neutral rating by one judge. In addition, an item analysis verified that the items were consistent with the variables they represented.

The split half reliability of the four subtests reported by Barrett-Lennard range from .82 to .93 for clients, and .88 to .96 for therapists. Hough (Note 5) reported a range of .82 to .91 and Tosi (1968) obtained a split half reliability coefficient of .82. These data were indicative that the subtest was internally consistent.

The test-retest reliability reported by Barrett-Lennard ranged from correlations of .86 to .92 for the four scales during an interval of two to six weeks. Rogers, Gendlin, Kiesler, and Truax (1967) reported reliability coefficients of .76 to .94 over a period of five years.

Average intercorrelations between the four scales were found to be .45 (Barrett-Lennard) and .46 (Tosi, Frumkin and Wilson, 1968).
**Zener cards**

The Zener cards were designed by the mathematician E. Zener to provide a method of reducing the problem of chance expectation to matter of exact calculations (Rhine, 1934). There are 25 cards to a deck each containing five sets of five with the following geometric designs: circle, star, square, cross, and waves (Figure 1, p. 51). These cards were published at Durham, North Carolina, by the Parapsychology Laboratory where they have been extensively used in the controlled experiments conducted there. These cards were designed to be emotionally neutral to eliminate possible response bias as a result of ideosyncratic preferences.

The cards are referred to as a closed pack when they have an even distribution of designs and an open pack when the cards are distributed in random order (Rhine and Pratt, 1957). This research utilized open packs.

**Telepathy inventory**

This inventory (Appendix D, p. 127) was devised for the research to measure several variables which appear in the literature as being related to extrasensory perception. The scale consisted of 10 items arranged in a five point semantic differential format (Osgood, Suci, and Tannenbaum, 1957) with the items

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FIGURE 1
Zener Cards

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randomly interchanged from positive to negative to avoid response set bias. The numbers on the scale ranged from one through five. There were four items relating to mood and state of relaxation, three dealing with expectation and belief in the phenomena, two related to relationship, and one on attitude toward the experiment.

Procedures

The experimental procedures used in the study are summarized in Figure 2 (p. 53). In order to obtain the data to test the first hypothesis all of the students in all sections of C-P 628 during the Winter, Spring, Spring-Summer and Summer as well as the Summer sections of C-P 618 were asked if they would volunteer as subjects for this study. There were only two students in the total population who refused.

All students were administered both the Edwards Personal Preference Schedule (E.P.P.S.) and the needs ranking. In an attempt to avoid response set bias two modes of administration were used based on a counter balanced design. Half of the classes were first asked to complete the E.P.P.S. (1959) and the other half of the counselors completed a form in which they were asked to rank themselves on the basis of how they viewed their own needs, using the 15 variables (manifest needs) taken from the E.P.P.S.

In order to eliminate the carry over effect of one instrument
FIGURE 2
Flow Chart of Design

N/2
Counselors
E.P.P.S.
3 Weeks
Rank Needs

(Hypothesis I)

After 2nd Counseling Session
Counselor Rates Client and Self on B-L.R.I.

Sample selected by combining the B-L.R.I. subtest score of empathy from counselor rating of client and client rating of counselor and selecting "high" and "low" dyads.

High Empathy Dyads:
Counselors and Their Clients

High Empathy Relationship
Telepathic Experience

Counselor
Sender
Receiver

Client
Sender
Receiver

Low Empathy Dyads:
Counselors and Their Clients

Low Empathy Relationship
Telepathic Experience

Counselor
Sender
Receiver

Client
Sender
Receiver

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to the other, a period of three weeks was allowed to elapse before asking the counselors to complete the instrument to which they had not previously responded. A discrepancy score \( D = \sqrt{x^2 + y^2 - 2xy} \), Osgood, Suci, and Tannenbaum (1957), was calculated for the discrepancy between the ranking of their needs and the rank order of the E.P.P.S. scores on each variable. This score was used as the measure of self awareness.

After the clients had completed one session with the counselor, they were asked if they would be willing to respond to questionnaires after their next counseling session. The sample, for Hypothesis I, was composed of counselors and their clients who completed the B-LR.I. immediately after the second session. The rationale for using the second session was based on the counseling process itself, and the assumption that despite the particular theoretical model used, this would most likely be the session when empathic understanding would generally be utilized to a high degree. This reflected an attempt to get a general assessment of what the client was saying and meaning.

The counselors completed two forms of the B-LR.I., a form which measured the counselors' perception of how the clients viewed them as a counselor and one in which they were asked to respond to their view of the clients as human beings. The clients were asked to rate their counselors on their perception of
the counseling session they had just completed.

The second hypothesis was tested by selecting a sample based on the sum of the counselor's rating of the client and the client's rating of the counselor on the empathy scale of the B-L.R.I. The range of dyad scores on this variable was -31 to 67. High empathy dyads (total score of 56 and above) and low empathy dyads (total score of 25 and below) comprised the sample. In each case where there was such a total score the counselors and their clients were contacted and asked if they would be willing to participate in the telepathy experiment. At the same time they were informed that they would receive a payment of five dollars for participating in two sessions of the experiment. There were ten dyads which fell into the high empathy category, eight of whom agreed to participate. Twelve dyads fell into the low empathy category and five agreed to participate in the experiment. In all cases it was the client who made the decision as to whether or not the dyad would take part in the experiment, since the counselors had made a prior commitment that they would be willing to participate as a subject.

In order to test the second hypothesis (Figure 3, p. 56) the counselor and the client took part in the telepathy experiment which was comprised of two sessions. The counselor and client were given a statement of informed consent and asked to sign it (Appendix E, p. 129). The counselor and the client were taken to
**FIGURE 3**

Diagram of Telepathy Experiment

First Sender

Select 5 envelopes. Number 1-5 without opening them.

Mark proper boxes of score sheet.

Open seal on box. Send first card.

Send next card after each signal. Do this until you have sent 25 designs.

Relaxation

First Receiver

Mark proper boxes of score sheet.

Select 5 envelopes. Number 1-5 without opening them.

Respond by marking score sheet.

Signal when ready for next card. Do this until you have responded to 25 cards.

Relaxation

Respond by marking score sheet.

Open seal on box. Send first card.

Signal when ready for next card. Do this until you have responded to 25 cards.

Relaxation

*Horizontal arrow shows direction of the light.*

Note: Each subject served as sender and receiver two times in each session.

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two offices which were 30 feet apart and had no windows facing
each other in order to make the introductions of sensory cues
impossible. In congruence with the findings of Pratt (1961) and
Russell and Rhine (1942), plants were placed in the rooms to make
the environment as pleasant as possible. A one-way light (Figure 4,
p. 58) was constructed allowing the receiver to signal the sender
when ready for the next message. Since the light only went in one
direction at a time, the sender had no other means of communicat-
ing with the receiver other than extrasensory means.

The counselor and client took turns in the role of receiver and
sender. The counselor took the role of receiver first in odd num-
bered dyads and the client served as receiver first in even numbered
dyads. The person who took this role first in the first session al-
ways took it second in the next session. The experimenter always
stayed in the room with the first receiver and the co-experimenter
remained with the first sender. The seating arrangement eliminated
the possibility of the designs on the cards that the sender was send-
ing being visible to the experimenter and co-experimenter.

The experimenter began by reading the subjects the instruc-
tions (Appendix F, p. 131) and having them take part in a relaxa-
tion exercise. This procedure was followed since much of the
current literature (Braud and Braud, 1973; Braud and Braud, 1974,
Stanford and Mayer, 1974) had demonstrated significantly higher
FIGURE 4
Wiring Diagram of One-Way Light

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results on E.S.P. tasks in subjects that have undergone a procedure to induce deep physical and mental relaxation.

In order to check the possibility that messages were sent telepathically and not received as a result of clairvoyance, the subjects were asked to select five cards randomly which were enclosed in opaque envelopes, lay them on the desk unopened and merely number them one through five and signal their partner that they should respond to the cards in the envelopes. The receiver was told that a card with one of the five symbols was enclosed in each of the envelopes. This procedure preceded the experiment proper.

For the experiment proper, each of the subjects was given a sealed box containing 50 Zener cards (Rhine, 1934) which had been arranged in two groups of 25. These cards were arranged by an assistant who had no knowledge of who the subjects were or when the experiments were going to be run. The assistant began with 25 decks of cards (25 cards in each deck totaled 625 cards), and arranged them into groups of 25 by shuffling all 25 decks together and then into groups of 25 using a table of random numbers. The card order was recorded in duplicate when the cards were arranged in groups of 25 according to the recommendation of Rhine and Pratt (1962). The experimenter did not receive a copy of the card order until the used box of cards was returned. The
experiment began with the first sender looking at the first card and sending it to the receiver. The sender was told to visualize the design and let his/her mind take the design where it would. The sender used the light to signal after the first card was sent. The direction of the lights was changed and the receiver signaled the sender when the next card was desired. The receiver continued to signal the sender for each subsequent card until 25 cards had been responded to. At this time, there was a brief period of relaxation and the sender and receiver switched roles. The same procedure was followed switching roles after every 25 cards until the counselor and the client each had two turns taking the role of the sender and the receiver. The switching of roles after every 25 cards was instituted in order to eliminate as much boredom as possible, since boredom had been demonstrated to be correlated with the failure to elicit psi (Humphrey and Pratt, 1941; Rhine and Pratt, 1962).

When both client and counselor had responded to 50 cards the subjects were asked to respond to a brief inventory in order to obtain some attitudinal and affective information, and the subjects were given a chance to discuss their experiences with the researcher.

The subjects recorded their own responses in duplicate. After the box of cards was returned to the assistant who arranged them, the experimenter was given a copy of the sheet with the order of the cards. The sheets were then scored and the carbon
copy of the subject's score sheet was sent back to the assistant.

The second session began by giving the subjects feedback about the result of the first session inasmuch as the evidence (Chance, 1976) suggested that feedback tended to improve performance. At that time the same procedure as the first session was followed.
CHAPTER IV

RESULTS

Introduction

This chapter considers the two research hypotheses and presents the statistical analysis of the data. The research hypothesis and null hypothesis is stated followed by a description of the statistical analysis.

Hypothesis One

H₁ Counselors who are more aware of their needs will be more empathic.

H₀ There is no relationship between self awareness and empathy.

The independent variable of self awareness is measured by a discrepancy score between counselors' perception of their own needs and their needs as measured by the Edwards Personal Preference Schedule. Since the discrepancy score measures the distance between the score obtained from the counselors' ranking of their own needs and their score on the E.P.P.S., the larger the discrepancy score the smaller the self awareness. For convenience
all "D" scores are subtracted from a constant of 100 so that the greater the self awareness the larger the score.

The dependent variable of empathy is measured by the empathy subtest of the Barrett-Lennard Relationship Inventory (clients' rating of their counselors' empathy).

An inspection of the histogram, Figure 5, p. 64, of the independent variable of self awareness and the dependent variable empathy indicates that the relationship is linear in nature.

Table 1, below, presents the means, standard deviation, and median values of the two variables. It is noted that Barrett-Lennard's (1962) data for the empathy subtest based on a sample of 42 clients' perceptions of their counselors' empathy after five counseling sessions has a mean of 22.7, standard deviation of 12.9 and a median of 24, which is very similar to the data in Table 1.

| TABLE 1 |
| Means, Standard Deviation and Medians of Counselor Self Awareness and Client Perception of Counselor Empathy |
| Variable | $\bar{X}$ | S.D. | Median |
| Self Awareness | 83.26 | 4.3 | 83.1 |
| Empathy | 23.56 | 11.48 | 24.0 |

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FIGURE 5

Histogram of Counselor Self Awareness and Empathy
Spearman Rank Order Correlations ($r_s$) between counselor self awareness and counselor and client empathy as well as counselor and client congruence are presented in Table 2, p. 66. The correlation between counselor self awareness and client's perception of their counselor's empathy is positive and significant ($r_s = .37$, $p < .01$) thus the null hypothesis of no relationship between self awareness and empathy is rejected.

Hypothesis Two

$H_2$ The more empathic the relationship the more each member in the counselor-client dyad will be able to receive and send telepathic messages.

$H_0$ There is no association between level of empathy in the relationship and the ability to send and receive telepathic messages.

The independent variable is the degree of empathic relationship which is measured by the sum of mutual ratings (client rates counselor, counselor rates client) on the empathy subtest of the B-L.R.I.

The dependent variable is the amount of telepathic communication in the dyad. This is measured by the number of hits (correct recognition of the telepathic symbol sent) of both counselor and client in the two sessions of the experiment (eight runs of 25 for a total of 200 cards).
### TABLE 2

Spearman Rank Order Correlation Coefficients of Counselor Self Awareness and Counselor and Client Empathy and Congruence

\[ N = 79 \]

<table>
<thead>
<tr>
<th>Variable</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Counselor self awareness</td>
<td>---</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Counselors' perception of their empathy</td>
<td>.12</td>
<td>---</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Counselors' perception of their congruence</td>
<td>.08</td>
<td></td>
<td>.77**</td>
<td>---</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Counselors' perception of their clients' empathy</td>
<td>.18</td>
<td></td>
<td></td>
<td>.58**</td>
<td>.50**</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>5. Counselors' perception of their clients' congruence</td>
<td>.16</td>
<td></td>
<td></td>
<td></td>
<td>.48**</td>
<td>.55**</td>
<td>.80**</td>
</tr>
<tr>
<td>6. Clients' perception of their counselors' empathy</td>
<td>.37**</td>
<td></td>
<td>.10</td>
<td></td>
<td>.13</td>
<td></td>
<td>.01</td>
</tr>
<tr>
<td>7. Clients' perception of their counselors' congruence</td>
<td>.25</td>
<td></td>
<td>.13</td>
<td></td>
<td>.08</td>
<td></td>
<td>.11</td>
</tr>
</tbody>
</table>

* \( p < .05 \)

** \( p < .01 \)

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It is noted that there were 10 dyads in the high empathy group who were eligible to participate in the telepathy experiment, eight of whom agreed to serve as subjects. The participation rate of this group is 80%. There were 12 dyads who fell in the low empathy range, five of whom agreed to participate. The participation rate of the low empathy dyads is 41.6%.

Table 3, p. 68, presents the means, standard deviations, medians, minimum and maximum values of the two variables.

The number of hits made by each dyad is used for the computation of the correlations. In order to determine the statistical probability associated with a given number of hits for a particular number of runs, the Critical Ratio (C.R.) is used. Critical ratios of these totals are calculated using the method outlined by Rhine and Pratt (1957). Critical ratios are computed by dividing the deviation by the standard deviation. The deviation is determined by subtracting the Mean Chance Expectation (M.C.E. = np where n is the number of trials and p is the probability of a hit on each one) from the observed score. The M.C.E. for this study is 40.

The standard deviation is calculated by using the formula

\[ \text{Standard Deviation} = 2 \sqrt{\frac{\text{no. of runs}}{2}} \]

For these data the standard deviation is 5.6.

Kerlinger (1973) defined C.R. as "a fraction in which a statistic is divided by its Standard Error" (p. 209). Critical ratios were also computed for the individual counselor and client telepathy scores.
<table>
<thead>
<tr>
<th>Variable</th>
<th>Mean (X)</th>
<th>S.D.</th>
<th>Median</th>
<th>Minimum</th>
<th>Maximum</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>High Dyad Empathy</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dyad Empathy</td>
<td>60.5</td>
<td>4.7</td>
<td>58.5</td>
<td>56.0</td>
<td>67.0</td>
</tr>
<tr>
<td>Counselor Telepathy</td>
<td>17.9</td>
<td>5.2</td>
<td>17.0</td>
<td>10.0</td>
<td>25.0</td>
</tr>
<tr>
<td>Client Telepathy</td>
<td>19.1</td>
<td>3.4</td>
<td>18.5</td>
<td>14.0</td>
<td>24.0</td>
</tr>
<tr>
<td>Dyad Telepathy</td>
<td>18.5</td>
<td>3.9</td>
<td>17.0</td>
<td>14.5</td>
<td>24.5</td>
</tr>
<tr>
<td><strong>Low Dyad Empathy</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dyad Empathy</td>
<td>6.6</td>
<td>22.3</td>
<td>9.0</td>
<td>-31.0</td>
<td>25.0</td>
</tr>
<tr>
<td>Counselor Telepathy</td>
<td>18.4</td>
<td>3.4</td>
<td>18.0</td>
<td>15.0</td>
<td>24.0</td>
</tr>
<tr>
<td>Client Telepathy</td>
<td>17.2</td>
<td>3.3</td>
<td>16.0</td>
<td>14.0</td>
<td>22.0</td>
</tr>
<tr>
<td>Dyad Telepathy</td>
<td>17.8</td>
<td>3.3</td>
<td>17.0</td>
<td>14.5</td>
<td>23.0</td>
</tr>
</tbody>
</table>
Only one counselor's score was significant and that was in the negative direction (C.R. = -2.5, p < .05).

The telepathy scores of the dyads and the critical ratios are reported in Table 4, p. 70. It is noted that statistical significance is reached in only two of the 13 dyads and they are in the negative direction (C.R. = -2.0, p < .05).

The Spearman Rank Order Correlation is used to test the association between dyad empathy, dyad telepathy, counselor telepathy and client telepathy. The results are presented in Table 5, p. 71. With a Spearman Rank Order Correlation of zero (r_s = .00, p = 1.00) between dyad empathy and dyad telepathy, rejection of the null hypothesis is not tenable.

In order to obtain some brief attitudinal and affective information, all subjects completed a ten-item inventory at the end of each session. The scores on each item are combined (two for each counselor plus two for each client). The variables are scored on the scale so that a value of "1" is assigned to those variables shown in the literature to be associated positively with telepathy. A value of "5" is assigned those variables shown to be negatively associated. The means, standard deviations, medians, minimum, and maximum values are found in Table 6, p. 72. Total range of scores is from four (highly associated with telepathy) to 20 (not associated with telepathy).
**TABLE 4**

Telepathy Scores and Critical Ratios of Dyads

<table>
<thead>
<tr>
<th>Dyad Number</th>
<th>Telepathy Score&lt;sup&gt;a&lt;/sup&gt;</th>
<th>Critical Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>40</td>
<td>0</td>
</tr>
<tr>
<td>2</td>
<td>34</td>
<td>-1.1</td>
</tr>
<tr>
<td>3</td>
<td>37</td>
<td>-0.5</td>
</tr>
<tr>
<td>4</td>
<td>37</td>
<td>-0.5</td>
</tr>
<tr>
<td>5</td>
<td>31</td>
<td>-1.6</td>
</tr>
<tr>
<td>6</td>
<td>32</td>
<td>-1.4</td>
</tr>
<tr>
<td>7</td>
<td>29</td>
<td>-2.0&lt;sup&gt;*&lt;/sup&gt;</td>
</tr>
<tr>
<td>8</td>
<td>49</td>
<td>1.6</td>
</tr>
<tr>
<td>9</td>
<td>31</td>
<td>-1.6</td>
</tr>
<tr>
<td>10</td>
<td>29</td>
<td>-2.0&lt;sup&gt;*&lt;/sup&gt;</td>
</tr>
<tr>
<td>11</td>
<td>34</td>
<td>-1.1</td>
</tr>
<tr>
<td>12</td>
<td>48</td>
<td>1.4</td>
</tr>
<tr>
<td>13</td>
<td>46</td>
<td>1.1</td>
</tr>
</tbody>
</table>

<sup>*</sup> P < .05

<sup>a</sup> Telepathy Score = Number of hits out of 40 attempts for each of five different cards for a total of 200 attempts.
**TABLE 5**

Spearman Rank Order Correlation of Empathy and Telepathy

<table>
<thead>
<tr>
<th>Variable</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Dyad Empathy</td>
<td>1.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Dyad Telepathy</td>
<td>0.00</td>
<td>1.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Counselor Telepathy</td>
<td>0.00</td>
<td>0.97**</td>
<td>1.00</td>
<td></td>
</tr>
<tr>
<td>4. Client Telepathy</td>
<td>0.24</td>
<td>0.75**</td>
<td>0.65*</td>
<td>1.00</td>
</tr>
</tbody>
</table>

* $p < .05$

** $p < .01$
<table>
<thead>
<tr>
<th>Item Number and Variables</th>
<th>X</th>
<th>S.D.</th>
<th>Median</th>
<th>Minimum</th>
<th>Maximum</th>
</tr>
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<td>1.79</td>
<td>9.00</td>
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</tr>
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<td>2. Expectation</td>
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<td>1.80</td>
<td>12.00</td>
<td>10.00</td>
<td>16.00</td>
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<tr>
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<td>1.95</td>
<td>8.00</td>
<td>4.00</td>
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<td>4. Relationship</td>
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<td>10.00</td>
<td>7.00</td>
<td>12.00</td>
</tr>
<tr>
<td>5. Experiment</td>
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<td>2.37</td>
<td>6.00</td>
<td>4.00</td>
<td>11.00</td>
</tr>
<tr>
<td>6. Expectation</td>
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<td>14.00</td>
<td>11.00</td>
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</tr>
<tr>
<td>7. Relationship</td>
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<td>2.40</td>
<td>7.00</td>
<td>4.00</td>
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</tr>
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<td>15.00</td>
</tr>
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<td>9. Mood</td>
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<td>2.20</td>
<td>9.00</td>
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<td>12.00</td>
</tr>
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<td>1.98</td>
<td>8.00</td>
<td>4.00</td>
<td>11.00</td>
</tr>
</tbody>
</table>
These data are analyzed using Spearman Rank Order Correlation, Table 7, p. 74, to determine the association between telepathy score and inventory item. With only one of the 10 items reaching significance \( r_s = .53, p < .05 \), it appears that this may be a type one error.

Summary

The first hypothesis, positing a relationship between empathy and self awareness in the counselor is confirmed. The second hypothesis, linking empathy and telepathy is not confirmed. A number of questions about the meaning of the findings and their significance for counselor education can be raised. Additionally, the failure to find any relationship between empathy and telepathy also raises some questions about future research in the area. These will be considered in the next chapter.
TABLE 7

Spearman Rank Order Correlation of Dyad Telepathy and Telepathy Inventory by Item

<table>
<thead>
<tr>
<th>Item Number and Variable</th>
<th>Dyad Telepathy</th>
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<tr>
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<td>3. Mood</td>
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</tr>
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<td>8. Mood</td>
<td>.45</td>
</tr>
<tr>
<td>9. Mood</td>
<td>.27</td>
</tr>
<tr>
<td>10. Expectation</td>
<td>.01</td>
</tr>
</tbody>
</table>

* $p < .05$

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CHAPTER V

SUMMARY, DISCUSSION, AND RECOMMENDATIONS

The last chapter of the dissertation traditionally serves several functions. First, the data presented in the previous section are summarized and then discussed and placed in a broader context. Additionally, suggestions are often made for future research and for the practical implications of the findings. This chapter will attend to these issues. In addition, the total statistical independence of empathy and telepathy raises questions that go beyond the usual normative empirical and methodological suggestions. These questions take issue with the appropriateness and adequacy of accepted logical positivist approaches to the study of a phenomenon such as telepathy and as such, will also be considered.

Summary

A survey of the counseling literature indicated that one of the most important variables that cuts across all theoretical models of counseling is empathy. In order to help a client it is crucial to understand his/her meanings from the client's internal frame of reference. This study was an attempt to investigate two of the possible correlates of empathy: self awareness and telepathic
Self awareness was measured by having 79 counselor trainees at Western Michigan University complete the Edwards Personal Preference Schedule (E.P.P.S.) and rank their needs. A discrepancy score was calculated based on the differences of the ranked value of the needs on the two instruments. Empathy was defined in terms of an operational definition to be the client's perception of being understood and was determined by having the client complete the Barrett-Lennard Relationship Inventory (B-L.R.I.). The sample for this part of the study was 79 graduate students enrolled in the prepracticum and practicum courses and their clients.

A Spearman Rank Order Correlation between self awareness and empathy is significant ($r_s = .37, p < .01$) suggesting that one of the variables correlated with empathy is self awareness. A correlation of this magnitude accounts for 14 percent of the variance. This may be because of the complicated nature and process of empathy which is correlated with more than one variable. However, the findings of this study are in general agreement with the bulk of the literature which states that self awareness is one important variable in facilitating one's empathic abilities.

The second half of the study dealt with the relationship between high and low empathic dyads and their ability to send and receive telepathic messages. The measure of the level of empathy

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in the dyad was computed by summing the counselor's and the client's responses to the B-L.R.I. Out of the larger sample of 79 dyads, 10 high empathy dyads and 12 low empathy dyads were asked to participate in the telepathy experiment. Eight high empathy dyads and five low empathy dyads agreed and comprised the sample of the second part of this research. The highly significant difference in participation roles between high and low empathy dyads points up the importance of this variable. It appears that when clients do not feel understood by someone they hoped would understand, they may feel enough anger so that they do not want to interact in any way with that person. Each dyad attended two sessions. In each session they were placed in separate rooms and were asked to telepathically send and receive 50 randomized Zener cards. At the end of each session the subjects filled out a brief inventory and spoke with the experimenter about the experience.

A Spearman Rank Order Correlation between level of empathy in the dyad and telepathy is not significant ($r_s = .00, p = 1.00$). The absolute independence of the variables raises more questions than it answers and these will be discussed in some length in a later section. As noted in the previous section the only significant results were in a negative direction which might be a partial explanation for the independence of the relationship. Since no dyads exhibited telepathy, in essence, the correlation was between
empathy and a phenomenon that wasn't elicited.

Discussion

Self awareness and empathy

The present study suggests further support for the position which demonstrates a positive association between empathy and self awareness. In view of the increasing evidence that this relationship exists and the general agreement that empathy is recognized to be a basic element in most conceptualizations of an effective counseling technique, it appears important that counselor educators begin to integrate these research findings into their counselor educator programs.

In order to view the nature of counselor education programs in context we note that as early as 1965, Arbuckle pointed out in his assessment of counselor education programs that greatest emphasis was placed on didactic instruction. This finding has been echoed by A.P.G.A. (1967), Berdie (Note 6), and Houghton and Trexler (1967). The point was emphasized again by Gross and Urbick (1971) when they called attention to the fact that although the possibility of experiential learning exists in such programs:

> It seems to be based more upon the motivation of the individual instructor than upon any unified programmatic approach to a total didactic-experiential integration. (p. 73)
More recently, Watts (1975) surveyed 383 counselor education programs and found that there were few required courses which were specifically oriented toward increasing the counselor's self awareness. In fact, other than practicum experience, there was very little in the title of the courses that were required for a master's degree in counseling that gives any indication of providing experiential learning.

Evidence supporting this conclusion can be clearly seen by surveying the recent proliferation of empathy training models which attempt to teach it in a manner which Jourard (1966) referred to as training "therapeutic technicians." Examples of this approach are Systematic Human Relation Training (Calia, 1974), the use of Trainer Modeling in Training Counselor Empathy (Perry, 1975), and utilizing programmed instructions (Saltmarsh, 1973; Bullmer, 1975).

Although these programs supply some of the more overt skills in understanding another person which are necessary for effective counseling, it is not the total picture. If we accept the four part scheme that Reik (1972) posits, empathy can be understood in terms of both intrapsychic and cognitive processes. In other words, empathy is both a state and a trait.

Hurst and Jensen (1968) investigated those procedures which increase the development of attitudes and characteristics identified
as being important in counselor effectiveness. Their results indicated that personal growth and self awareness did not occur in counselor trainees involved in programs that did not make a specific attempt to implement programs that bring it about. Further, their data supported the view that a direct attempt to include procedures to increase personal growth can be successful.

Blocher (1968) identified three response modes which, when implemented together, form the basis for effective counseling:

(1) the immediate-intuitive, (2) the cognitive-theoretical, and
(3) the empirical-practical. The immediate-intuitive is based on what feels right utilizing "identification without enactment" as a process. This results in a high degree of perceptual sensitivity and is enhanced by experiential awareness training. The cognitive-theoretical mode is characterized in terms of the counselor approaching the interpersonal situation in relationship to some set of cognitive structures. The counselor who utilizes this mode exhibits a high degree of cognitive flexibility and is taught most effectively by didactic input. The empirical-pragmatic mode is based on those things that give predictable results and the counselor using this mode encounters a high degree of interpersonal involvement. The kind of learning that most effectively teaches this mode is practicum experiences. Since integrating these three modes are important for effective counseling, it would be important to provide a
program for counseling trainees that would provide all three experiences.

The research of Truax and Lister (1971) found that training procedures that include three components: (1) a therapeutic environment in which a supervisor communicates a high level of empathy, (2) a didactic use of scales for "shaping" students' responses, and (3) a quasi therapeutic experience designed to aid trainees to achieve some integration of the didactic training with their personal values, goals, and lifestyles, significantly increased the accurate empathy of the trainees.

The evidence of past research and the findings of this present study have implications for counselor educators and the total curricula for training counselors.

Since there is evidence (Hurst and Jensen, 1968) that personal growth in trainees does not occur in programs that make no attempt to bring it about, Hurst and Jensen found that on the personal growth variable there was no significant difference between a theory methodology training program and no program at all. They also demonstrated that a direct attempt to establish a procedure to bring about personal growth and self awareness can be successful.

Therefore, the majority of counselor education programs, at the present time, are offering programs that are incomplete in
that they disregard or neglect those kinds of formal requirements which will facilitate counselor self awareness and personal growth. Although there may be feeble attempts to provide some of these therapeutic and experiential learnings on a voluntary basis or in an incomplete and cursory fashion, research evidence suggests that it would be highly beneficial and important in the training of competent and effective counselors that counselor education programs adopt formal requirements that provide these kinds of experiences for the students.

Examples of the kinds of experiences that could be structured into the total program in order to give them a better breadth and depth would be several group experiences, running the gamut from highly structured group experiences utilizing such techniques as Johari's Window and the Dyadic Encounter (Pfeiffer and Jones, 1969) to unstructured psycho-process groups. In addition, counselors should be required to have personal counseling. The time limit ought to be left open and contingent on an agreement between the counselor and the trainee that positive self awareness and resolutions of self-defeating behavior had occurred.

In addition, supervision, both individual and group, are important parts of the training process. A portion of the supervisory time could be utilized beneficially to provide both the relationship and techniques necessary to enable the trainee to

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become aware of the emotions, needs, and values that they are experiencing during a counseling session and the special meaning that they have for the counselor trainee as a person. Mueller and Kell (1972) describe such a mode of supervision. Students should also be given the opportunity to express their own "theory of counseling" in order to become cognizant of their own metaphysics. If these ideas were implemented the counselor would be getting a more complete training program, and this would likely result in more effective and empathic counselors.

In sum, the most salient implication of this part of the study is the recommendation that counselor education programs be restructured to include specific formal requirements that provide the counseling students those experiences which will enhance self awareness.

**Empathic relationship and telepathy**

The most striking finding in evaluating this hypothesis was the absolute independence of the two variables. Although the statistic was non significant, it takes on significance in terms of its meaning and the possible explanations and questions that it raises.

An examination of the critical ratios (Table 4, p. 70) reveals that there are only two significant dyads and these dyads are
significant in the negative direction. The phenomena of negative significance ("psi missing") is dealt with in the parapsychological literature (Rhine and Pratt, 1957). Rao (1966) presents evidence that this phenomenon occurs when the participants in the experiment hold negative attitudes. Since such subjects are likely negatively motivated, whether or not they are conscious of it, it is likely their efforts will be misc directed.

One of the dyads in which this negative significance occurred was the lowest empathy dyad in the sample (total empathy score -31). In the discussion which followed the experiment the counselor stated to the experimenter, "I felt a barrier toward communicating with my client" because of what the counselor viewed as a hostile relationship with the client. The client of this dyad mentioned that it was difficult to send the designs and noticed that it took her counselor a long time to respond to the designs. At the end of the second session the client stated that she had been very distracted because she had received word about an hour prior to the experiment that one of her friends had died. It is likely that these perceptions and strong emotions in the client affected the subjects adversely and resulted in negative motivation.

Psi missing is also associated with the way people react to experimenter or test conditions (Rao, 1966). The counselor in the second negatively significant dyad was most anxious and had a
personal need to prove he had telepathic ability. He said, "I really wanted to succeed, I really tried hard." The experimenter noted that the subject was in an anxious state even after going through the relaxation exercise.

Other than the two dyads in which something may have been operating to impede the telepathic process, there was no evidence of telepathy. It should be noted, however, that because it was not found in this present study one cannot conclude that it does not exist. A large body of literature indicates that it is a reality. Perhaps looking at some of the explanations for the present findings and the lessons learned will lead us into pursuing future investigations of this phenomenon in ways which are more germane to the type of reality which it may be.

The sampling process

One explanation for not finding telepathic communication might be a function of the small sample size. It should be noted that the earlier experimenters in the field of parapsychology chose their sample on the basis of gifted subjects. Soal (1932, 1949-50), for example, tested literally scores of subjects in a search for gifted subjects before he found Basil Shackleton and Gloria Steward. The present sample was selected on the basis of level of dyad empathy. The present research accepted the generally agreed upon
assumption that psi ability is generic. In this regard, Murphy (1950) stated:

The evidence has finally driven us directly into the view that we are concerned with generic and not simply with individual gifts. Much depends on the subtlety of the methods, and the devise that we use for reinforcing and bringing to maximal expression whatever primitive and half choked functions may be waiting for our detection and cultivation. (p. 5)

Supporting this point there have been some highly successful experiments using unselected subjects; most noteworthy is the Pratt-Woodruff series (1939) which was done with a large sample of unselected participants.

It should be noted that the assumption that psi is generic does not imply that subject A in an experiment will be as good as subject B. Therefore, the larger the sample the more likely it is that one will find subjects who would elicit psi, since the expectation is it would more likely represent the normal distribution in the population.

The target

When this study was designed the question of what should be used for the target was considered. In E.S.P. research the object of the subject's response is called the target. A differentiation must be made between a target and a stimulus with the difference being that a target does not seem to arouse a response. For
example, it would be difficult to see how a target in a precognitive experiment which is non-existent at the time could be explained in terms of a causal chain of events. Therefore, an E.S.P. call can more readily be characterized as an aim at a target rather than a response to a stimulus (Rao, 1966).

The two criteria most often considered in the selection of a target are the interest it would have for the subjects and the feasibility of quantification. The literature reports a great number of studies using free response material which tends to be interesting (Carrington, 1940; Stuart, 1946). Even though a large proportion of experimenters who used these targets were convinced they were getting positive results the "scientific" community tended to view their results with a sense of inconclusiveness because they could not readily be quantified. It was for this reason that the present study selected Zener cards, which have been used extensively, and for which statistical norms and tables exist.

When speaking to the subjects after the experiment, a great many indicated that they found the cards boring and that they felt the target so external to themselves that they found it more difficult to send than to receive. The predominance of these kinds of responses raises the question of subject need and target relevance in terms of telepathic processes.
There is general agreement in parapsychological literature (Meerloo, 1949; Ehrenwald, 1975) that although E.S.P. is generic it is not operating all of the time. This is related to the question of why we are not flooded by extrasensory perceptions all of the time. Henri Bergson (1911) offered the explanation that the brain cortex serves as a screen to prevent biologically irrelevant external stimuli from conscious awareness.

More recently, Magoun (1963) demonstrated that the ascending and descending reticular tracks are concerned with inhibiting the stimuli from both inside and outside the organism to the higher centers. It could be argued that the inhibiting function of the reticular formation makes up the organism's defense against biologically indifferent or undesirable perceptual stimuli unless there is a need for them to be processed.

Ehrenwald (1975) argues that this type of evidence has relevance with respect to E.S.P. experiments that utilize the Zener cards. He wrote:

They suggest that the fitful capricious occurrence of correct hits in a series of card-calling tests of the Duke type may be due to the random occurrence of minor flaws in the screening for inhibitory functions of the reticular formation and higher centers. They result in the intrusion of a few equally capricious bursts or clusters of psi incidents into a subject's scoring pattern--conscious or unconscious. If this is true, psi responses of this order are essentially flaw determined: they are due to flaws in the operation of the subject's perceptual defenses. (p. 397)
In discussing the developmental process of E.S.P., Ehrenwald (1971) sees its origin in the mother-child symbiotic relationship. He claims that as a result of development they become dormant.

At the same time, the earlier telepathic patterns of communication become rudimentary. In fact, he erects increasingly effective barriers against their intrusion into the confines of his personality. Telepathy runs counter to the process of individuation. (p. 459)

However, when there is an important need which cannot be communicated any other way there is evidence of this occurring between mother and child. Other evidence of the need factor can be found in the works of Freud (1925), Meerloo (1949), and Deutsch (1973).

Since the targets were restricted response material it could be argued that the relevance of the target and the need to communicate them was not present in this study and, thus, psi was not elicited.

Relaxation

There is consensus among parapsychologists about the strong positive association between relaxation and the psi conducive state. It is interesting to note that VandeCastle (1969) computed a probability of ten billion to one of the difference between hypnotic and waking E.S.P. scores. In consonance with this, the present study built relaxation exercise into the instructions. However, this could have been improved by inducing a hypnotic trance, or teaching the
The nature of E.S.P., and its study

The preceding pages have dealt with methodological and design problems that may have accounted for a failure to find any association between empathy and telepathy. Another factor, one that is more far reaching in its implications, has to be considered: the appropriateness of traditional methods of experimental design for the study of a phenomenon such as telepathy.

The logical positivist position is the basis for science as it is viewed by the majority of the western world. Basically, this position states that since experience is the sole source of knowledge, the methods of empirical science are the only means by which the world can be understood.

However, it should be obvious that every type of experience is characterized by its own kind of evidence. Therefore, it could be argued that the reality of what a particular science studies should determine the methods used and the kind of evidence necessary to discover explanations of the phenomena they study.

For instance there is evidence proper to sense perceptions, another proper to esthetic perceptions, a third proper to emotion, etc. This amounts to saying the characteristic object of each of these types of experience has its own way of impressing itself upon the mind to which it is presented. (Ladriere, 1969, p. 49)
Le Shan (1974) suggests that before coming up with any knowledge of the reality that parapsychology deals with it is necessary to substitute the question "how," since the way the world is perceived by someone involved in E.S.P. is different from the one we are ordinarily in contact with.

Louisa Rhine (1967) emphasized the need of parapsychology to develop concepts which are congruent with the data they are studying.

Parapsychological research has discovered a modality of perception unlimited by space and time which as a phenomenon is still quite unexplainable. It looks as if a different concept than the present one of the structures of the objective universe is necessary before it can be fitted in. The facts of mental ability already discovered in parapsychology no more fit in the current idea of a space time world than such a fact that ships disappear bottom first over the horizon fit the model of a flat earth. The contradiction in the latter case called for a new and revolutionary idea, this one in parapsychology does too. (Rhine, 1967, p. 242)

Tart (1975) suggests the development of state-specific sciences to differentiate ordinary consciousness from altered states of consciousness.

Taking into account what is known about the reality of being in an altered state of consciousness which includes, a stress on the unity and interrelationship of things, the view of time and experience as being illusory, the way of knowing as other than verbal and non-verbal, a belief of good and evil as illusory concepts, what
recommendations can be made about how to most effectively understand the reality?

One suggestion would be to accept the idea that in the reality of E,S,P. there are no separate entities. Instead there is a flowing of one thing into another and space cannot be a barrier. As Le Shan (1974) states, "Telepathy and clairvoyance 'occur' when perceiver and perceived, spectator and spectacle are one in the most profound and real sense of the word" (p. 82). Therefore, the nature of the data will be different.

This is not to say there is no connection between the two metaphysical ways of looking at the world, but they have an additive quality to enable us to understand man and his relationship to the universe in many contexts.

Put succinctly by Ladriere (1969):

It should be clear that the sciences cannot be considered to be totally closed with respect to one another. They have mutual relationships, and those relationships can affect them profoundly, not only because sciences may be able to enrich one another through their results or methods, but also because they study different aspects of one and the same reality. (p. 50)

The importance of parapsychological research

Although the present study failed to elicit measureable telepathy, there is a strong belief on the part of the author and others in the field of counseling, that research in this area should be pursued.
for several reasons.

This kind of research is important for counselors and others in the helping professions. One of the basic charges or goals of the counselor is "to help the counselee learn to deal more effectively with the reality in his environment" (Perez, 1965, p. 15). Therefore, it behooves us to investigate and enlarge our knowledge about the nature of man and his relationship with the universe not only in terms of what Tart (1975) refers to as ordinary states of consciousness, but also in altered states of consciousness. A greater breadth of understanding can make us better able to assist our clients in becoming comfortable with their total selves and developing all of their potentialities.

Jung (1972) makes the important point that a synchronistic factor often plays an important role in the cure of neurotic and psychotic patients. If this is the case, then the more E.S.P. and other synchronistic phenomena are understood, the more effective counselors will be.

Finally, the Jungian notion of the necessity of balancing the sensing and intuitive continuum would make it important for us to determine the nature of intuition and how to help our clients use and feel comfortable with this mode (Jacobi, 1973).
Recommendations

In terms of the relationship between empathy and self awareness the following recommendations are offered:

1. Counselor Education programs should implement formal requirements to provide experiences which facilitate counselor self awareness.

2. Group experiences of both a structured and unstructured nature should be components of the total program.

3. Individual and group supervision should be used to enable the trainee to become aware of his/her needs and values.

4. Trainees should be required to articulate a "theory of counseling" in order to become cognizant of their own metaphysics.

The following recommendations are made for future research in parapsychology as it relates to counseling:

1. When using a sample of "non-gifted" unselected subjects make the sample as large as possible.

2. Use a more "emotionally loaded" relationship situation in which the clients are responding to a target which has relevance for them and where the need to communicate would be present. An instrument such as the Thematic Apperception Test (T.A.T.) might be more appropriate than Zener cards.

3. The subjects should either be trained in the Jacobsen
Progressive Relaxation or another comparable method and place themselves in a deeply relaxed state during the experiment, or the researcher should use hypnosis to induce a deep trance.

4. In order to keep up the interest of the subjects and to reinforce "hits," they should be given immediate feedback.

5. In order to elicit this phenomenon in its natural state, carefully documented and researched case studies should be given more credibility and respectability.
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APPENDICES
APPENDIX A--Course Description

Counseling and Personnel 618
Counseling Techniques--2 hours

The purpose of this unit is to help students develop skills which are essential to effective counseling. Emphasis is upon characteristics of the counseling relationship and their effect upon counseling process. Learning activities such as role playing, listening to audio tapes, practice interviews, and actual counseling provide concrete and practical experience in the counseling relationship.

Counsellor Practicum 618 (684)
Practicum and Field Experience--4 hours

This unit provides practical work in the student's area of specialization. Real life experiences are provided in a laboratory setting so that the student may put into practice the knowledge and behaviors gained during previous studies. In addition, a supervised professional experience is required in a setting appropriate to the student's vocational objectives. Sections are provided for students in counseling programs and in the student personnel program.
APPENDIX A--Course Description

Counseling and Personnel 618
Counseling Techniques--2 hours

The purpose of this unit is to help students develop skills which are essential to effective counseling. Emphasis is upon characteristics of the counseling relationship and their effect upon counseling process. Learning activities such as role playing, listening to audio tapes, video taping, practice interviews, and actual counseling are provided to help make theoretical constructs concrete and practical and expose the student to the counseling relationship.

Counseling and Personnel 628 (684)
Practicum and Professional Experience--4 hours

This unit provides practical work in the student's area of specialization. Real life experiences are provided in a laboratory setting so that the student may put into practice the knowledge and behaviors gained during previous studies. In addition, a supervised professional experience is required in a setting appropriate to the student's vocational objectives. Sections are provided for students in counseling programs and in the student personnel program.
APPENDIX B--Self-Ranking of Needs Inventory

Name _____________________________

Date ______________________________

Instructor _________________________

Below is a list of 15 needs. Your job is to arrange them in order of their importance to you. Read the list carefully. Then place a 1 next to the need that, in your perception, is most important to you; place a 2 next to the need which you see as second in importance. The need that is least important should be ranked 15. Do this slowly and carefully and feel free to change the order until you have a composite picture of your needs as you see them.

I have the need to:

1. give in and avoid a fight rather than having my own way. ______
2. be a recognized authority. ______
3. do things with my friends rather than alone. ______
4. tell others what I think about them. ______
5. be independent of others in making decisions. ______
6. experience novelty and change in daily routine. ______
7. follow instructions and do what is expected. ______
8. be regarded by others as a leader. ______
9. stick at a problem even though it may seem as if no progress is being made. ______
10. talk about personal adventures and experiences. ______
11. be regarded as physically attractive by those of the opposite sex.

12. judge people by why they do things rather than by what they do.

13. have others confide in me about personal problems.

14. make plans before starting on a difficult task.

15. receive a great deal of affection from others.
APPENDIX C--Barrett-Lennard Relationship Inventory

Relationship Inventory--Form OS-M-64

Below are listed a variety of ways that one person may feel or behave in relation to another person.

Please consider each statement with reference to your present relationship with your client.

Mark each statement in the left margin, according to how strongly you feel that it is true, or not true, in this relationship. Please mark every one. Write in +3, +2, +1, or -1, -2, -3, to stand for the following answers:

+3: Yes, I strongly feel that it is true.

+2: Yes, I feel that it is true.

+1: Yes, I feel it is probably true, or more true than untrue.

-1: No, I feel that it is probably untrue, or more untrue than true.

-2: No, I feel that it is not true.

-3: No, I strongly feel that it is not true.
Barrett-Lennard Relationship Inventory

Name ___________________________ Date ___________________________

Client ___________________________ Co-2

Below are listed a variety of ways that a counselor may feel or behave in relation to a client.

Please consider each statement with reference to how you feel the client you have just seen saw you as a counselor.

Mark each statement in the left margin according to how strongly you feel your client saw it as true, or not true, in this relationship. Please mark every one. Write in +3, +2, +1, or -1, -2, -3, to stand for the following answers:

+3: Yes, I strongly feel that it is true my client saw me in this way.

+2: Yes, I feel that it is true my client saw me in this way.

+1: Yes, I feel that it is probably true, or more true than untrue my client saw me in this way.

-1: No, I feel that it is probably untrue, or more untrue than true my client saw me in this way.

-2: No, I feel that it is not true my client saw me in this way.

-3: No, I strongly feel that it is not true my client saw me in this way.
Barrett-Lennard Relationship Inventory

Below are listed a variety of ways that a counselor may feel or behave in relation to a client.

Please consider each statement with reference to your present relationship with the counselor you have just seen.

Mark each statement in the left margin according to how strongly you feel that it is true, or not true, in this relationship. **Please mark every one.** Write in +3, +2, +1, or -1, -2, -3, to stand for the following answers:

+3: Yes, I strongly feel that it is true.
+2: Yes, I feel it is true.
+1: Yes, I feel that it is probably true, or more true than untrue.
-1: No, I feel that it is probably untrue, or more untrue than true.
-2: No, I feel it is not true.
-3: No, I strongly feel that it is not true.
+3: Yes, I strongly feel that it is true.
+2: Yes, I feel that it is true.
+1: Yes, I feel that it is probably true, or more true than untrue.
-1: No, I feel that it is probably untrue, or more untrue than true.
-2: No, I feel that it is not true.
-3: No, I strongly feel that it is not true.

1. He respects me as a person.
2. He wants to understand how I see things.
3. His interest in me depends on the things I say or do.
4. He is comfortable and at ease in our relationship.
5. He feels a true liking for me.
6. He may understand my words but he does not see the way I feel.
7. Whether I am feeling happy or unhappy with myself makes no real difference to the way he feels about me.
8. I feel that he puts on a role or front with me.
9. He is impatient with me.
10. He nearly always knows exactly what I mean.
11. Depending on my behavior, he has a better opinion of me sometimes than he has at other times.
12. I feel that he is real and genuine with me.
13. I feel appreciated by him.
14. He looks at what I do from his own point of view.
15. His feeling toward me doesn't depend on how I feel toward him.
16. It makes him uneasy when I ask or talk about certain things.
+3: Yes, I strongly feel that it is true.
+2: Yes, I feel that it is true.
+1: Yes, I feel that it is probably true, or more true than untrue.
-1: No, I feel that it is probably untrue, or more untrue than true.
-2: No, I feel that it is not true.
-3: No, I strongly feel that it is not true.

________

17. He is indifferent to me.
18. He usually senses or realizes what I am feeling.
19. He wants me to be a particular kind of person.
20. I nearly always feel that what he says expresses exactly what he is feeling and thinking as he says it.
21. He finds me rather dull and uninteresting.
22. His own attitudes toward some of the things I do or say prevent him from understanding me.
23. I can (or could) be openly critical or appreciative of him without really making him feel any differently about me.
24. He wants me to think that he likes me or understands me more than he really does.
25. He cares for me.
26. Sometimes he thinks that I feel a certain way, because that's the way he feels.
27. He likes certain things about me, and there are other things he does not like.
28. He does not avoid anything that is important for our relationship.
29. I feel that he disapproves of me.
30. He realizes what I mean even when I have difficulty in saying it.
+3: Yes, I strongly feel that it is true.
+2: Yes, I feel that it is true.
+1: Yes, I feel that it is probably true, or more true than untrue.
-1: No, I feel that it is probably untrue, or more untrue than true.
-2: No, I feel that it is not true.
-3: No, I strongly feel that it is not true.

31. His attitude toward me stays the same; he is not pleased with me sometimes and critical or disappointed at other times.

32. Sometimes he is not at all comfortable but we go on, outwardly ignoring it.

33. He just tolerates me.

34. He usually understands the whole of what I mean.

35. If I show that I am angry with him, he becomes hurt or angry with me, too.

36. He expresses his true impressions and feelings with me.

37. He is friendly and warm with me.

38. He just takes no notice of some things that I think or feel.

39. How much he likes or dislikes me is not altered by anything that I tell him about myself.

40. At times I sense that he is not aware of what he is really feeling with me.

41. I feel that he really values me.

42. He appreciates exactly how the things I experience feel to me.

43. He approves of some things I do, and plainly disapproves of others.

44. He is willing to express whatever is actually in his mind with me, including any feelings about himself or about me.
+3: Yes, I strongly feel that it is true.
+2: Yes, I feel that it is true.
+1: Yes, I feel that it is probably true, or more true than untrue.
-1: No, I feel that it is probably untrue, or more untrue than true.
-2: No, I feel that it is not true.
-3: No, I strongly feel that it is not true.

45. He doesn't like me for myself.
46. At times he thinks that I feel a lot more strongly about a particular thing than I really do.
47. Whether I am in good spirits or feeling upset does not make him feel any more or less appreciative of me.
48. He is openly himself in our relationship.
49. I seem to irritate and bother him.
50. He does not realize how sensitive I am about some of the things we discuss.
51. Whether the ideas and feelings I express are "good" or "bad" seems to make no difference to his feelings toward me.
52. There are times when I feel that his outward response to me is quite different from the way he feels underneath.
53. At times he feels contempt for me.
54. He understands me.
55. Sometimes I am more worthwhile in his eyes than I am at other times.
56. I have not felt that he tries to hide anything from himself that he feels with me.
57. He is truly interested in me.
58. His response to me is usually so fixed and automatic that I don't really get through to him.
<table>
<thead>
<tr>
<th></th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>+3:</td>
<td>Yes, I strongly feel that it is true.</td>
</tr>
<tr>
<td>+2:</td>
<td>Yes, I feel that it is true.</td>
</tr>
<tr>
<td>+1:</td>
<td>Yes, I feel that it is probably true, or more true than untrue.</td>
</tr>
<tr>
<td>-1:</td>
<td>No, I feel that it is probably untrue, or more untrue than true.</td>
</tr>
<tr>
<td>-2:</td>
<td>No, I feel that it is not true.</td>
</tr>
<tr>
<td>-3:</td>
<td>No, I strongly feel that it is not true.</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th></th>
<th>Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>59.</td>
<td>I don't think that anything I say or do really changes the way he feels toward me.</td>
</tr>
<tr>
<td>60.</td>
<td>What he says to me often gives a wrong impression of his whole thought or feeling at the time.</td>
</tr>
<tr>
<td>61.</td>
<td>He feels deep affection for me.</td>
</tr>
<tr>
<td>62.</td>
<td>When I am hurt or upset he can recognize my feelings exactly, without becoming upset himself.</td>
</tr>
<tr>
<td>63.</td>
<td>What other people think of me does (or would, if he knew) affect the way he feels toward me.</td>
</tr>
<tr>
<td>64.</td>
<td>I believe that he has feelings he does not tell me about that are causing difficulty in our relationship.</td>
</tr>
</tbody>
</table>
APPENDIX D--Telepathy Inventory

1. When I woke up this morning my mood was

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Happy</td>
<td></td>
<td></td>
<td></td>
<td>Sad</td>
</tr>
</tbody>
</table>

2. How would you describe your expectation of success as a sender?

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Doubtful</td>
<td></td>
<td></td>
<td></td>
<td>Certain</td>
</tr>
</tbody>
</table>

3. When serving as a sender I was

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Relaxed</td>
<td></td>
<td></td>
<td></td>
<td>Tense</td>
</tr>
</tbody>
</table>

4. I was aware of feeling ________ toward my receiver.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Love</td>
<td></td>
<td></td>
<td></td>
<td>Hate</td>
</tr>
</tbody>
</table>

5. How did you feel about participating in the experiment?

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Bad</td>
<td></td>
<td></td>
<td></td>
<td>Good</td>
</tr>
</tbody>
</table>

6. As a receiver I was ________ that I was receiving accurately.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Certain</td>
<td></td>
<td></td>
<td></td>
<td>Doubtful</td>
</tr>
</tbody>
</table>

7. My feeling toward my counselor (client) right now is

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Negative</td>
<td></td>
<td></td>
<td></td>
<td>Positive</td>
</tr>
</tbody>
</table>

8. During the period of time you were participating as sender how would you characterize your mental activity?

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rigid</td>
<td></td>
<td></td>
<td></td>
<td>Spontaneous</td>
</tr>
</tbody>
</table>
9. When serving as receiver I was feeling
   1   2   3   4   5
   Tense       Relaxed

10. My opinion about the possibility of sending telepathic messages is it's
    1   2   3   4   5
    Possible       Impossible
APPENDIX E--Statement of Informed Consent

As you are most likely aware, in general, the better you are able to communicate with someone, the better the relationship tends to be. One thing that is very important to counselors is how well counselors and clients communicate. Although much is known about some modes of communication, there are still some areas which deal with the nature of the sharing as well as all the means of communication that occur in this relationship that we would like to find out more about. This would be useful in making the client-counselor relationship even more therapeutic. One of these modes of communications may be telepathic communications. The rationale for looking in this direction goes all the way back to a statement Sigmund Freud made in a letter he wrote to Heeward Carrington. He wrote, "If I had my life to live over again I should devote my life to psychical research rather than psychoanalysis" (Jones, 1953).

You are being asked to participate in an experiment dealing with this phenomena. It will involve two sessions which will be scheduled at the joint convenience of you and your counselor (client)

and must be scheduled within a period of a week. Each session will run approximately one and a half hours. If you participate in both sessions you will be paid the sum of five dollars. You will have the opportunity to take both the role of sender and receiver. Immediately after each session of this experiment you will have the opportunity to discuss your experience and feelings individually with the researcher.

Having been informed about the research, I agree to participate in the research of Jeanne Wagenfeld. I understand that I will be guaranteed complete confidentiality and will not be identified. I also understand that I will be debriefed individually after the experiment.

I know that I have the right to withdraw my consent and discontinue participation in the experiment at any time.

Signed _____________________________
APPENDIX F--Telepathy Instructions to Subjects

Instructions to First Sender

As you are aware, you are here to experience the phenomenon of telepathic communications with your client (counselor). You will have the opportunity to participate in both the role of sender and receiver. As you can see, here is a box which contains cards. They have the following designs on them: square, circle, cross, star, and wavy lines, and are subdivided in the box in groups of twenty-five. Don't break the seal until you and your client (counselor) have participated in the preliminary exercise. You and your client (counselor) will alternate taking the role of sender and receiver. You will serve as sender first. For the preliminary exercise you will select five envelopes which have cards with one of the five designs on them inside and without opening them will number them from one through five, lay them on the desk and then signal your partner with the light that you have made your selection. Your partner will respond to the designs on the cards by marking the appropriate boxes of his (her) score sheet with the symbol listed on the score sheet for the choice they make. Note the way the designs are symbolized for marking the score sheet. When your partner is finished he (she) will select five cards and will
signal you with the light when they are selected and numbered.
You will identify the designs by marking the proper box with the
correct symbol. When this is completed you are ready to begin
the experiment proper and assume the role of the sender.

You will open the seal on the box and send the first design
and signal your client (counselor) with the light. Make sure you
use the cards in the order that they are arranged in the box. When
your partner has received the design and marked it on his (her)
score sheet he (she) will signal you with the light that he (she) is
ready for the next card. This procedure will be followed until you
have sent and he (she) has received twenty-five designs. After
twenty-five calls you will change roles.

It has been demonstrated that one performs better at this
task if they are as comfortable and relaxed as possible. For this
reason we will do a relaxation exercise now before beginning with
the preliminary exercise. In addition, you will be asked to move
about and make yourself very comfortable and relaxed after every
twenty-five calls and prior to switching roles. Do you have any
questions about the instructions so far?

Take a minute and make yourself very comfortable and just
let yourself relax as much as possible. Breathe quietly . . . in
and out and let yourself go. Gradually you will be aware of a
feeling of relaxation and well-being; take a minute or two and let it
overtake your body. You will notice you are feeling more and more
relaxed . . . more and more comfortable . . . let it happen . . .
just as it wants to happen. Don't try to make anything happen . . .
don't try to stop it happening . . . just enjoy this experience and
relax every muscle in your body.

Now concentrate on relaxing your mind. Visualize a special
pleasant scene . . . the ideal place for your relaxation. Perhaps
it will be floating in the water with the waves rolling softly over
your body, . . . or a walk through the woods with the wind gently
blowing through the trees. Or any other scene that is very pleasant
for you. . . . Now, rid your mind of any problems and keep your
mind as blank as possible. (five minutes) Now that you are feeling
relaxed remember that you will do the preliminary exercise first
by selecting five envelopes and numbering them and signaling your
partner that they are selected. When he (she) has recorded his
(her) response he (she) will signal you. Your partner will select
five envelopes, number them one through five and signal you with
the light so that you may identify the designs and mark them in the
right place on your score sheet. You will then take the role of the
sender. You will open the box and send the designs to your
receiver and signal with the light. When he (she) is ready for the
next design he (she) will signal you with the light. Just visualize
the design and let your mind take the picture where it will . . .

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Please use the cards in the order they are in the box. If you are ready to experience this pleasant experiment we can begin.

Remember, that after every twenty-five calls you will take several minutes to move around a bit, breathe deeply, and relax even more completely and change roles. OK? Let's begin.

A. After twenty-five calls

In a few minutes you will take the role of receiver. The sender will signal you with the light that he (she) is ready to begin. Once he (she) has opened the box and has sent the first design to you, you will record your response in the appropriate box on the score sheet using the symbols that are listed on the score sheet, and signal your sender when you are ready for the next design by using the one-way light. Just quietly await the impression of the design. Don't try to force it . . . just relax and wait . . . and then the impression will come. Just record your response on the score sheet.

Now move around a bit and make yourself very comfortable. Take several deep breaths and as you breathe in and out notice that you are becoming more and more relaxed . . . more and more comfortable. Stay with the feeling of relaxation and visualize some pleasant scene (three minutes). Now come back to this room feeling relaxed and comfortable. When your partner signals you that
he (she) is ready, await the impression and record it in the proper box on the score sheet and signal your sender you are ready for the next design.

B. After twenty-five more calls

You will now take the role of sender once again. After we do some moving around and a brief relaxation exercise, you will signal your receiver that you are ready to send the second set of twenty-five cards. Remember to just visualize them and let your mind take the designs where it will. Your receiver will signal you when he (she) is ready for the next picture. Now move around a bit . . . take several minutes to relax even more completely . . . and to make yourself even more comfortable and to clear your mind. (three minutes) When you are ready to be sender, select a card and signal your receiver.

(Instructions A and B will be repeated at the appropriate times after every twenty-five calls.)
Instructions to First Receiver

As you are aware, you are here to experience the phenomenon of telepathic communications with your client (counselor). You will have the opportunity to participate in both the role of receiver and sender. As you can see, here is a sealed box which contains cards. They have the following designs on them: square, circle, cross, star, and wavy lines, and are subdivided in the box into groups of twenty-five. Don't break the seal until you and your client (counselor) have participated in the preliminary exercise. You and your client (counselor) will alternate taking the role of receiver and the role of sender. You will serve as receiver first. For the preliminary exercise your sender will select five envelopes that have cards with one of the five designs on them, number them one through five, and lay them on the table; at that time he will signal you with the light and you will be asked to identify them and record your responses on the score sheet using the symbol listed on the score sheet. At this point you will switch roles and you will select five envelopes which have cards inside and without opening them you will number them from one through five, lay them on the table and signal your partner with this light which only goes in one direction at a time that you have made your selections. Your client (counselor) will identify them. He (she) will then take the role of Eins.
sender and you will take the role of receiver. The sender will open
the box and send the design on the card to you and signal with the
light. You will record your response at the appropriate number on
the score sheet, and signal your sender when you are ready for the
next design by using the one-way light. You will continue to signal
when you're ready for the next design until you have identified
twenty-five cards. After every twenty-five calls you will change
roles.

It has been demonstrated that one performs better at this
task if they are as comfortable and relaxed as possible. For this
reason we will do a relaxation exercise now before beginning with
the preliminary exercise. In addition, you will be asked to move
about and make yourself very comfortable and relaxed after each
twenty-five calls and prior to switching roles. Do you have any
questions about the instructions so far?

Take a minute and make yourself very comfortable and just
let yourself go. Gradually you will be aware of a feeling of relaxa-
tion and well-being; take a minute or two and let it overtake your
body. You will notice you are feeling more and more relaxed,
more and more comfortable. Let it happen . . . just as it wants
to happen. Don't try to make anything happen . . . don't try to
stop it happening. Just enjoy this experience and relax every
muscle in your body.
Now concentrate on relaxing your mind. Visualize a special, pleasant scene . . . the ideal place for your relaxation. Perhaps it will be floating in the water with the waves rolling softly over your body, or a walk through a woods with the wind gently blowing through the trees . . . or any other scene that is pleasant for you. Rid your mind of any problems and keep your mind as blank as possible. (five minutes)

Now that you are feeling relaxed remember you will do the preliminary exercise first by waiting for your partner to signal you that he (she) has selected five envelopes and then recording the designs in the proper spaces on the score sheet. You will then select five envelopes, mark them one through five and signal your client (counselor) so that he (she) can mark his (her) score sheet. The next signal from your partner means he (she) is sending you the first design. As soon as you record the impression on your score sheet you signal the sender you are ready for the next card. You will follow this procedure of signaling when you're ready for the next card until you have recorded twenty-five impressions.

Remember, that after every twenty-five calls you will take several minutes to move around a bit, breathe deeply and relax even more completely. OK? Let's begin.
A. After twenty-five calls

In a few minutes you will take the role of sender. You will open the box and signal your partner that you are ready to send the first design. As soon as he (she) is ready for the next card he (she) will signal you with the light. Just visualize the design and let your mind take the picture where it will . . . When the receiver signals you, he (she) is ready for the next card. You will do the same thing with the next design. Use the cards in the order that they are in the box.

Now move around and make yourself very comfortable. Take several deep breaths and as you breathe in and out notice that you are becoming more and more relaxed . . . more and more comfortable . . . (three minutes). Now come back to this room feeling relaxed and comfortable and when you are ready open the box, signal your partner and visualize the design and let your mind take it where it will. OK?

B. After twenty-five more calls

You will now take the role of the receiver once again.
Remember to quietly await the impression of the design. Don't try to force it . . . just relax and let the design come. Take a few minutes to relax even more completely, to make yourself very
comfortable and to clear your mind. When your partner is ready to begin he (she) will signal you with the light. You will record your impression and signal your sender each time you're ready for a new design until you have received twenty-five impressions.

(Instructions A and B will be repeated at the appropriate times after each twenty-five calls.)