

USE OF THE RÊVE ÉVEILLÉ DIRIGÉ (GUIDED DAYDREAM)
FOR SELECTION OF VOCATION AND COLLEGE MAJOR

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USE OF THE RÊVE ÉVEILLÉ DIRIGÉ (GUIDED DAYDREAM)
FOR SELECTION OF VOCATION AND COLLEGE MAJOR

DISSERTATION

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By

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CHAPTER I

INTRODUCTION

The technology of today's pragmatic society demands intensive preparation and specialization of training; hence, probably one of the most significant factors in a person's life is finding the vocation best suited to his unique potentials.

This study was developed in reaction to the question of how the college student should determine his vocation and consequently the major which is designed to prepare him best for it. Should he be placed there through the advice of vocational counselors and teachers based upon results of objective, standardized tests such as those required for entrance into college? Or, should the student himself make an independent choice based on his own very personal experiences?

Man's intelligence has developed this highly complex society. It has refined the scientific method to a point of near perfection in analysis and description. However, prediction remains a problem of statistical probability and there is never any real assurance when advising the individual that he will not be the exception.

Counselors and therapists with an existential orientation feel that something more than accurate quantifiable data is required for a student to make choices which will be most meaningful and lasting to him. Rogers states that "involved in . . . [the] process of becoming himself is a profound experience of personal choice. . . . Faced with this naked reality of decision, he chooses to move in the direction of being himself" (6, p. 203). Barrett proclaims in Irrational Man that

. . . any man who chooses or is forced to choose decisively--for a lifetime, and therefore for eternity since only one life is given us--experiences his own existence as something beyond the mirror of thought. He encounters the Self that he is, not in the detachment of thought, but in the involvement and pathos of choice (1, p. 163).

The suggestion is that the process of making the decision is possibly more important to the organismic growth of the person than the correctness of the choice. He must be willing to accept the responsibility for his choice and this should enhance his self-concept and increase his confidence and acceptance of himself. However, this approach does not necessarily deny the validity nor the value of tests as aids. Rather, it opposes their mechanical use for placement of students thereby denying the individual his right and responsibility to personally and subjectively make his own choice with the benefit of the objective evidence.

Test data are facts in the sense that they are established in an objective manner based on extensive scientific research. They can overwhelm the unsophisticated student who perceives their interpretation as the final authority rather than as probability established on past observations. He may accept conclusions based entirely on objective evidence, and in some cases vocational placement, with no real feeling of personal involvement; hence, he chooses not to choose but to accept the placement of science. Thus he relieves himself of any responsibility for the choice.

There is no such thing as truth or reality for a living human being except as he participates in it, is conscious of it, has some relationship to it . . . only the truth that comes alive, becomes more than an abstract idea, and is "felt on the pulse," only the truth that is genuinely experienced--on all levels of being, including what is called subconscious and unconscious and never excluding the element of conscious decision and responsibility--only this truth has the power to change a human being (6, p. 17).

Basic to this concept of the responsibility of the individual to subjectively choose must be the premise that he has the ability to do so. He must have the potential to realistically evaluate himself and his environment well enough to make the best decision, and he must be sufficiently motivated to face the task. The existentialist feels that man inherently has not only these potentials but also a basic motivating drive to actualize them and that only by so doing can he experience the real meaning of life, the process of becoming.

This study attempts to evaluate in an objective, scientifically sophisticated manner the students' ability to subjectively evaluate themselves and thus make a choice of vocation and college major.

Statement of the Problem

The purpose of this study was to determine the effectiveness of the guided daydream technique as a method for selection of a vocation and major area of study by college students seeking vocational counseling. Choices made by each student were rated by three judges relative to their degree of correspondence with the results of a specific battery of vocational tests which that student had taken. The ratings of these students' choices were compared with similar ratings made by the same judges on a control group of students who had also made choices of vocation and college major but had not participated in the guided daydream session.

This problem had its origin in the belief that vocational counseling would be more meaningful to students when their subjective reactions and feelings were allowed to enter the counseling session as opposed to simply being given the objective results of a battery of vocational tests. Many counselors feel that some of the advantages enjoyed in gaining client ego involvement in personality counseling can also be of value in vocational counseling. It was felt that

the guided daydream technique would offer an opportunity for much greater participation of the student in the counseling session than is possible in the usual process of recording and interpreting vocational test results.

Hypotheses

1. It was hypothesized that there would be a significant difference between ratings of choices made by students through the guided daydream and ratings of those made by students without it, relative to vocational test results, with more appropriate choices being made by the former.

2. It was hypothesized that there would be no significant difference between the judges' mean ratings for any group.

3. It was hypothesized that there would be no significant difference between the judges when comparing their mean ratings of one group relative to their mean ratings of the other group.

Limitations of Study

1. Generalizations from the results of this study should be restricted to students in tax-supported colleges and universities in the Southwest who seek counseling for the selection of a vocation and college major.

2. The battery of tests used to evaluate the students' choices was probably the best criterion available; however,

it should be noted that test results do not assure perfect prediction nor do they suggest one specific vocation or major.

3. The permanence of the subjects' choices cannot be determined for many years, until the subjects have made their ultimate vocational adjustment; however, remaining in a vocational pattern does not in itself prove that the vocation is satisfying and meaningful to the participant.

Basic Assumptions

In this study the following assumptions were made:

1. The subjects in this study were typical and representative of the general population of college students in tax-supported colleges of the Southwest who seek counseling for making choices of a vocation and major area of study.

2. The students who participated in the guided day-dream had the capacity to subjectively make realistic choices of vocation and major area of study relative to their potential abilities if given the opportunity to do so in a warm, permissive environment; they preferred to personally choose a vocation and major area of study relying primarily on their own unique experiences; and they actualized the uniqueness of their selves through the process of choosing.

3. If there was any lack of motivation in the subjects involved in this study, it was equally distributed between and within the two groups.

4. The test battery used for rating choices was representative of that typically used for vocational and educational counseling with college students.

5. Each test and inventory included in the battery used had satisfactory validity and reliability.

Definition of Terms

The following definitions of terms were used to insure common understanding and consistency of interpretation.

Group A refers to the experimental subjects who were introduced to the independent variable, the guided daydream technique, through which they chose a vocation and major prior to taking the battery of tests.

Group B refers to the control subjects who made a choice of major prior to taking the battery of tests but without the benefit of the guided daydream.

The judges refer to the three counselors who individually evaluated each subject's choice of vocation and major relative to the results from the battery of tests which the subject had completed later. The judges were considered experts in the field of counseling with confidence based on their former educational preparation and the positions which they filled at the time the study was conducted. Two held degrees, Doctor of Education in Counseling, and the other lacked only the dissertation for completion of work required for the same degree. One judge was the director of a

University Counseling Center, another was a university professor of psychology, and the other judge was an area guidance consultant for the Texas Education Agency.

The battery of tests refers to a group of tests and inventories used in this study as the criterion for evaluation of students' choices of vocation and college major. The group included the Otis Self-Administering Tests of Mental Ability, the Kuder Preference Record--Vocational Form, the General Aptitude Test Battery, and the Guilford-Zimmerman Temperament Survey. These tests were selected because of their widespread use for educational and vocational counseling with college students.

The guided daydream refers to a method of vocational counseling patterned after a French technique of psychotherapy, the rêve éveillé dirigé. It was introduced to the experimental group as the independent variable through which each member made a choice of vocation and college major. Basically, it was presented as a projective type role-playing technique through which the client exercised his imagination and verbalized his thoughts and feelings from a subliminal level.

Background and Significance of the Study

The guided daydream was developed from a technique of psychotherapy introduced by Caslant, a French author who was attempting to investigate paranormal abilities and clairvoyance

in particular. His method was refined by a French psychotherapist, Desoille, who labeled it the rêve éveillé dirigé. Its advocates feel that it enjoys a refreshing positive orientation toward man's motivational sources of behavior having been developed through study of "normal," healthy personalities as opposed to the negativistic theory which was developed by Freud through study of severely disturbed neurotics. Van den Berg reports considerable success in psychotherapy for the rêve éveillé dirigé and enthusiastically recommends it for use with clients who have difficulty making decisions (8).

Van den Berg invites his client to make himself as comfortable as possible and to completely relax. He encourages the client to "make himself receptive towards everything that he sees taking place in his imagination and to report faithfully what he discerns in this way" (8, p. 11). Great emphasis is placed on keeping all proceedings in the present as contrasted to psychoanalytic concentration on the past. Van den Berg explains that this

. . . links the patient to an actual and responsible world and preserves him to the best of his ability as a human being; as an "embodied consciousness" (Merleau-Ponty) or as "being in situation" (Marcel) and does not permit him to escape from his world to a monadically, particularly genetically, therefore libidinally determined existence. Instead of inducing him to revise his deadlocked life-history, the psychotherapist invites him to return in a new way into his world, where so much has gone awry and to resume, also, in a new way the tasks which this world requires of him (8, p. 11).

To initiate the narrative the therapist presents to the client some imaginary object and asks him to describe it completely, how it looks, feels, smells, tastes, etc. The client is asked what he is doing with the object or what he would like to do with it. In this manner the "stage is set" and the client is led to develop in detail the narrative in which he projects himself as the central figure. Although he verbalizes only an imaginary adventure, it is felt that the client searches himself, gains new understanding and insight, and from this new perspective is able to make the choice or decision most appropriate for him.

The inability or failure of students to make choices of vocation and major which are appropriate for their talents and interests, and which are satisfying and lasting decisions, was the primary concern of this study; hence, an attempt was made to demonstrate that choices made through the guided daydream were consistent with the results of a highly respected battery of tests, thus supporting the assumption that this subjective approach could be a valuable supplement in vocational and educational counseling. Since they would be his own, it was surmised that the student would feel completely responsible for his choices and consequently would be comfortable with them as a part of him. There should be significant satisfaction and reinforcement

in this self-expressing behavior if man truly seeks to actualize his inner self through independent choice.

The design of this study was established to give some suggestion as to the credibility of the premise that man truly knows himself, but of course it was limited to the scope of academic and vocational abilities. It was not assumed that this knowledge was at the immediate, conscious, conversational level but that it could be verbalized and utilized at a deeper, more meaningful level through projections in the guided daydream. Tests give only objective quantifiable data which may be perceived by the client as external and threatening, but it was hoped that they could be perceived by him as a firm foundation of reference if accepted as a part of his highly personalized experiences. Thus this new technique was introduced in the hope that it might serve as a unifying force through which the most appropriate and meaningful choices of vocation and college major could be made by students.

Procedures and Methodology

Sources of Data

Primary sources of data included the following:

1. Choices of vocation and major made by subjects through the guided daydream technique.

2. Choices of vocation and major made by control subjects on the personal data sheets.

3. Scores obtained through the tests and inventories used.

4. Ratings of the subjects' choices by the three judges.

Secondary sources included books, journal articles, and test manuals.

Description of Subjects

The study included sixty-four subjects who were full-time students of either North Texas State University or Henderson County Junior College. Both are public, tax-supported institutions. To be considered a full-time student requires a course load of at least twelve semester hours in a long term or six semester hours in summer school. Subjects from North Texas were approximately equally divided; about half of them were obtained during the spring semester of 1964 and the other half during summer school of 1964. All the subjects from Henderson County were obtained during the first session of summer school of 1964. Collection of data began in May, 1964, and was completed in July, 1964.

Procedures for Collection of Data

At North Texas State University subjects were taken from the normal flow of students through the University

Counseling and Guidance Center. After initiation of the study, all students stating that they were undecided about vocation and major area of study were assigned to two groups on an alternating basis. No factors were considered in assignment other than sex. Males were alternated only with other males, and females were assigned likewise. Collection of subjects continued until there was an equal number of both sexes in both groups: eight males and eight females were assigned to one group, and eight males and eight females were assigned to the other group. One group (Group A) was designated "experimental," and the other group (Group B) was designated "control." The total number of subjects from North Texas State University was thirty-two.

Subjects were obtained at Henderson County in a different manner, since an active counseling program was not in progress during the first session of summer school. The experimenter visited each first-period class and made an announcement (see Appendix D) inviting all students who wanted counseling for determination of vocation and college major to write their name on a sheet of paper which was circulated around each room. Seventy-two students signed up for participation in the program, including forty-three girls and twenty-nine boys.

The names were separated according to sex and were then alphabetized in their respective group. Each subject was

given a number in chronological order. All students with odd numbers were assigned to one group, designated experimental (Group A); and all students with even numbers were assigned to the other group, designated control (Group B). A list of names was made, including all students assigned to Group A, and a copy was posted in each of the classrooms from which the students were obtained. The respective instructors advised the class to check the list since each student whose name appeared thereon should go by the counselor's office within the next two days and make an appointment. The classes were advised also that all students would take the battery of tests on a group basis on two given days some five weeks hence.

Twenty of the thirty-six students assigned to Group A made appointments as suggested, including twelve girls and eight boys. All eight boys participated in the guided day-dream session and also completed the battery of tests. Two girls failed to keep their appointments for the guided day-dream and of the ten who participated only eight completed the battery of tests. Thus Group A at Henderson County consisted of eight girls and eight boys.

Of the thirty-six students assigned to Group B only fourteen, eight girls and six boys, completed the battery of tests on the designated days. One other boy in this group had made arrangements to take the tests at an earlier date;

hence, Group B lacked only one boy having an equal number of both sexes. A boy who was originally assigned to this group had not participated in the testing program because of a conflict with his working schedule. A testing schedule was arranged especially for him so that he could participate, which he did so that Group B like Group A was equally divided between girls and boys. The total number of subjects from Henderson County was thirty-two, which when combined with the thirty-two subjects from North Texas State University made a total of sixty-four subjects who participated in the study.

Students in Group A (from both schools) were not asked to indicate in any way choices of vocation and major until conclusion of the guided daydream. Students in Group B (from both schools) indicated choices of vocation and major (see Appendix B) prior to participation in the testing program. The choices made by each student were recorded on a rating sheet along with the results from the battery of tests he completed.

Rating sheets were identified only by a code number, the record of which was seen only by the experimenter, and were presented to the judges in groups of no less than ten. Each group included sheets for subjects from both groups A and B, but there was no identification through which the judges could know to which subject or group any sheet

belonged. A separate sheet for each subject was prepared for each judge and the judges did not at any time work together or compare results or ratings.

Procedures for Treatment of Data

The rating sheet (see Appendix A) prepared for each subject presented his choices of vocation and major. It also presented the scores achieved by that subject on each test in the vocational battery used. A separate copy of this rating sheet was presented to each judge. The sheets were presented to the judges in groups of no less than ten, including subjects from both Group A and Group B.

Each judge individually evaluated each subject's choices of vocation and major relative to scores on each of the four tests. The choices were rated on a scale ranging from zero, indicating "complete lack of agreement," to three, indicating "exceptional agreement," for each test. Thus each judge's rating of each subject's choices could range from zero through the possible total score of twelve.

When the judges completed their evaluations the rating sheets were returned to the experimenter. The sheets were separated relative to groups A and B for each judge. Means were extracted from each group by each judge and were compared through a complex analysis of variance technique. The design was that which is referred to by Lindquist as Type I in which ratings were established by having each judge

evaluate each subject's choices and then comparing treatments of groups' mean ratings by judges and interaction of the two. Fisher t tests were conducted when appropriate.

The Pilot Study

A pilot study was conducted to obtain additional data pertinent to the proposed research. Major objectives of this study are defined below:

1. The first objective was to establish the reliability of each judge in evaluation of a student's choices of vocation and major relative to the results from the battery of vocational tests the student had taken. A high degree of reliability was considered mandatory since a comparison of students' success in vocational choices made was the fundamental problem to be investigated. The acceptable level of reliability was established as a correlation (r) of no less than .80.

2. The second objective was to establish a consistent presentation of stimuli and to give the experimenter an opportunity to perfect his interview technique.

3. The third objective was to note the students' reactions to the proposed experimental variable, the guided daydream technique.

Subjects

Thirty subjects were included in the pilot study, all of whom were, or had been, full-time students at North Texas

State University during the academic year 1963-64. They were not screened on any basis other than that of being full-time students who sought counseling for making a choice of vocation and major. Fifteen of these students were enrolled in courses of Psychology 165 at the University during the spring semester of 1964. This group, designated "experimental," participated in and made choices of vocation and major through the guided daydream.

A control group was included to prevent unconscious bias in the judges' ratings of choices made through the guided daydream. This group included fifteen students who had received vocational counseling in the University Counseling Center during the fall semester, 1963. In the process of that counseling each student had taken each of the tests which were later designated for this study and the scores achieved were filed on cards in the Center. The subjects were picked at random by opening the file which included cards for all counselees seen during the fall semester, 1963, and pulling the first fifteen cards which reflected scores for each test designated for this study.

Procedure

Each of the subjects in the experimental group chose a vocation and major through the guided daydream and immediately thereafter took the prescribed battery of tests at the University Counseling Center. The choices made by each

student through the guided daydream were recorded on an individual rating sheet (see Appendix A) as were the results from the battery of tests taken by that student. Each judge received a copy of the rating sheet bearing this information.

The test scores for each subject in the control group were also recorded on an individual rating sheet along with choices of vocation and major assigned at random by the experimenter. Each judge also received a copy of each of these rating sheets.

Each judge received an envelope containing a rating sheet for each of the thirty subjects included in the study. Standards for evaluation were presented on each sheet to promote consistency, but the judges did not compare results or ratings at any time. Each judge evaluated each student's choices of vocation and major relative to the results of each of the four tests. A separate score was given for each test's results based on a range from zero through three (0-3):

- 0--complete lack of agreement with choices of vocation and major
- 1--questionable agreement with choices of vocation and major
- 2--satisfactory agreement with choices of vocation and major
- 3--exceptional agreement with choices of vocation and major.

The sum of the scores received from the four tests gave each student the possibility of a total score ranging from zero through twelve (0-12).

The sheets were evaluated and then returned to the experimenter. New copies of each subject's rating sheet were prepared for each judge and after a period of one month had passed the same data were again presented to the judges. However, accompanying the original thirty sheets were an additional fifteen similar sheets which were not pertinent to the study. The judges evaluated the choices on all these sheets in the same manner as the original thirty were rated. All sheets were identifiable only by a number assigned by the experimenter.

The two ratings of each subject's choices by each judge were compared through the Pearson product-moment technique for determining correlation. These values were then tested for significance by use of the Fisher t formula. Results of these procedures are presented below in Table I.

TABLE I
CORRELATIONS BETWEEN FIRST AND SECOND RATINGS
BY JUDGES OF SUBJECTS' CHOICES

Judge	r =	P
I	.8574	< .001
II	.9259	< .001
III	.8284	< .001

Results

The three primary objectives of this study are stated below with findings pertinent thereto.

1. The first objective was to establish the consistency of ratings of students' choices of vocation and major by each of the three judges. For the first and second ratings by each judge of students' choices, correlations were established as follows: Judge I, $r = .8574$; Judge II, $r = .9259$; and Judge III, $r = .8284$. All these correlations were significant beyond the .001 level of confidence. Thus a high level of consistency in rating subjects' choices was established for each judge.

2. A consistent technique for presentation of the guided daydream was developed in accordance with the second objective stated for the pilot study (see Appendix C).

3. The third objective presented was to note the students' reactions to the proposed experimental variable, the guided daydream technique. It was noted that students responded with interest and enthusiasm. None refused to participate. Most of them related freely to the experimenter and all were able to make an independent choice at the appropriate time. For further clarification of the proceedings in the guided daydream, a verbatim account of the session with the last experimental subject in the pilot study is presented below.

A Session of the Guided Daydream

E:* Just relax in your chair and make yourself as comfortable as possible. Lean back and close your eyes and let all the muscles in your body completely relax. When I tell you to do so, open and close your eyes very slowly, and when you have done this you will feel much more relaxed than you were. Now, open your eyes very slowly (pause). Now close them very slowly (pause). Your body is completely relaxed. Now, let your mind relax as completely as your body is relaxed (pause).

Now, I will suggest objects and situations to you and you will tell me all about them, giving free rein to your imagination. Tell me what you see, think, smell and feel. Tell me what you are doing with the objects and what you want to do with them. You may describe them, tell a story about them or use them in any way that you wish.

Remember that these things are here right now. Whatever happens, imagine that it is happening right now. Keep everything in the present.

E: Kathy, I am handing you a key.

C:** Well, it might be a key to success or happiness.

E: This is a real key. What does it look like and how does it feel to you?

*Experimenter

**Client

C: Well, it's a gold key and it has an oval head. It is a long key and it is new. It looks like it has never been used.

E: How does it feel to you?

C: It is cold!

E: Cold?

C: Uh-huh (pause).

E: What would you like to do with the key, or what are you thinking about as you look at it?

C: I'm wondering what it goes to (laughs).

E: Just imagine that you are taking this key and you are doing something with it.

C: Well, if there are any doors or locks around I suppose I would try it in them to see if it fits something around me, and if it does not fit anything I ask someone if this is their key. I - I - if I didn't know who it belonged to I guess I would just keep it.

E: Who are you asking and talking to trying to find the owner?

C: Well, if I found it I suppose I would ask the girls around the dorm or if I am out on the street and I happen to walk upon it, I suppose I just keep it.

E: Let's imagine that you are on the street and just walking and find it . . . what do you think about?

C: It might be an important key to someone or belong to somebody and open something valuable, and that someone might be very upset over losing the key. I try as best I can to return it to the person or if it is near a store or something I take it inside the store or to the door and after that I would just look.

E: Remember that we are here, these things are happening right now.

C: Okay.

E: You have this key. What are you doing?

C: Well, I have this key and I probably will just keep it. I think about it. (At this point a few lines are unclear.)

E: Kathy, let's just imagine that we are approaching some stairs, and we're there now. Can you tell me about them?

C: They are old stairs; they, uh, are stained dark mahogany and they have frayed carpet on them. The carpet is dirty. It's a floral design and it's, uh, faded and the ends are frayed; and, uh, the steps creak as I walk on them. It's sorta frightening because (quickens tempo) I don't know where they are leading to.

E: You are very frightened?

C: Yes.

E: Uh-huh.

C: They seem, uh, they are very steep and they seem to be very tall (pause).

E: Do you want to step on them?

C: Yes, I want to climb up them, but I am still frightened of them because I, uh, don't, I, I, I don't know what is up ahead. But, I still want to go up the stairs.

E: Let's go up them and see what we can see.

C: Well, as I go up the stairs it takes a long time because I am--I am walking slowly and I get to the top and (pause).

E: You are at the top?

C: Yes, I am at the top. At the top of the stairs now, and, uh, there's just one long dark hall; and there is a small window at the very end of it; and there's just, uh, and it produces, it's just a speck of light and it is far away; and, uh, there's several doors on each side of the hall (pause). But they don't have any doorknobs, and uh, the hall is very dark and all you can--uh--it's dark, very dark, but I can tell that it's doors and there are no knobs; and, uh, the floor has holes in it and as I walk down the hall I have to step around these holes; uh, I have to step around these holes to keep from falling through, and I am walking towards the end of this hall to that light.

E: Uh-huh.

C: And, uh (pause) and I, I, I'm trying to open some of the doors but they won't open because I, I, there are no knobs there. So I keep walking toward the light.

E: Uh-huh.

C: But it's just, I, I, I'm not getting any closer, but I, I can still, the light is still at the end of the hall. It's daylight outside the window, but, uh, I can't get closer; I can't get close to it; it keeps going further away from me as I walk, and the holes in the floor are getting bigger.

E: Uh-huh.

C: And (long pause).

E: How do you feel?

C: Well, I'm not as frightened as, uh, I was coming up the stairs, but I, I can see something. I, I can see something I'm going towards now. It's--when I was coming up the stairs I couldn't see where I was going, but I can see the light now and I, I, I'm walking towards that light. But, I can't get close to it but I keep walking, and the, and the holes in the floor, uh, they don't frighten me. But, uh, I am always having to watch out for them (long pause).

E: I am going to help you now, and we are going through one of these doors, and we find--let's imagine that there's someone there and that this person is studying.

C: Well, I, I go through this door and there is a person sitting there in this dimly lit room and I can't tell if it's a male or female, but there's this person sitting over in the corner studying with this desk light; and it is the only light in the room; and, uh, they don't look up when I come in. I come through the door, uh, uh, I go through this door and they don't look up, they just keep studying; and, uh, the room is bare except for the desk over in the corner; and, uh, it's uh, it's just a bare looking room.

E: What's this person studying?

C: I, uh, I can't tell (long pause). As I walk closer there are all kinds of books there.

E: Uh-huh. What book do you notice on the bookshelf or the desk or wherever they are? Which one do you see?

C: There's uh, uh, (pause). I can't tell (pause). The person, uh, I, uh, I can see more clearly now. They are, uh, they are studying, uh, there's two books open, uh (pause).

E: Uh-huh.

C: One is the, uh (pause) biology book and the other is a psychology book, and they seem to be trying to study both books at the same time.

E: How do you feel as you look at the two books?

C: Well, I (long pause) I don't know. It's, uh, the person is trying to decide which one to, uh, to study first, I think.

E: Uh-huh.

C: They can't, uh, they can't decide which to, uh, study first.

E: How do you feel? Which do you suggest that they study first?

C: Well, uh, they are choosing a book now to study first; and, uh, they are, they need to study the biology more, but the psychology is more interesting to them. So they choose to study psychology first.

E: You mean they need to study more because it is harder for them?

C: Well, the biology is harder for them. They are interested in it, but it's, uh, they feel like they need to study it more, uh, to be better in it; yet, psychology is more interesting and they want to learn more about it.

E: They have more ability in psychology, or --?

C: Well, I don't think the person, they can't, they just can't decide. They prefer psychology, but they don't know why. And, she needs to know because she wants to major in it. (Note the change from they to she.)

E: She feels that she needs practical reasons.

C: Well, she isn't sure, because, well, because it may be just that her mother's boss thinks she could do well in it. It may be his influence that determined the choice.

E: She's afraid that she didn't really make the choice herself.

C: She just isn't sure, and, uh, and she feels that she must be sure since it's so important. She knows that she wants to work with people. Uh, she wants to help poor people, like, uh, like a social worker does. I've worked some in a hospital, and uh, I can just see myself going in people's houses and, uh, I know that's what I want to do. But I have to go to school now for probably, uh, at least four more years.

E: It makes you happy to think about this work, but you dread the years of preparation.

C: Well, uh, I could major in biology and education and I'd only have to go to school a couple more years. And, uh, money is a problem, but, uh, mother says we can do it, and uh, it's what I really want to do. So, that's what I'm going to do.

E: You're sure that this is right for you.

C: Yes, and I feel real good. I know I could do a good job in social work, and uh, I really enjoyed the two psychology courses I've taken.

E: So you'll major in psychology to prepare yourself for a position in social work.

C: Yes.

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CHAPTER II

PHILOSOPHICAL BACKGROUND AND RELATED PSYCHOLOGICAL THEORIES

Introduction

The guided daydream was conceived in the existentialist movement in France. The technique has significance only in a framework stressing the free will of man, the subjective experiences of the individual in his environment as he perceives it, and man's realization of the meaning of life through the process of becoming.

The first section of this chapter attempts to establish the philosophical foundation upon which this study is built. Nietzsche is presented as the cornerstone through which the meaning of individual freedom and responsibility is developed. Fromm and Frankl are included to accentuate the insights of Nietzsche, although it might be felt by their disciples that Kierkegaard, the rabid evangelist, was more in keeping with their philosophical orientation.

The second section presents the most prominent psychotherapists who have championed the inherent dignity of the individual. May, a psychoanalyst and professed existentialist, and Rogers, founder of the client-centered approach to counseling, both have long defended the right and

responsibility of the individual to independently make all decisions relative to his own behavior. This they have in common with Nietzsche, and upon this basic premise this study was conducted.

Philosophical Background

Existentialism as a school of philosophical thought was introduced to Americans following World War II. It was viewed with interest and excitement generated by its perceived incubation in French intellectual life. Possibly more of a literary movement than a philosophical enlightenment it aroused curiosity and teased Americans who wanted to know its message and its meaning to people abroad. Barrett explained its importance as a "philosophy that was able to cross the frontier from the Academy into the world at large" (1, pp. 8-9).

The heart of existentialism is its emphasis on the subjective personal world of the individual as he experiences it. Its themes include time, death, personal anxiety and the relative meaning of life. Man's transcendence from nothingness to dignity through his own suffering efforts adds an individualistic flair, accentuated by Sartre and Frankl after suffering Nazi tyranny and brutality.

In Irrational Man Barrett says this of the origin of existentialism:

Modern existential philosophy is thus by and large a creation of the German genius. It rises out of that old strain of the Germanic mind which, since Meister Eckhart at the end of the Middle Ages, has sought to give voice to the deepest inwardness of European man. But this voice is also a thoroughly modern one and speaks neither with the serene mysticism of Eckhart nor with the intellectual intoxication and dreaminess of German idealism. . . . Yet modern Existentialism is not of exclusively German provenance; rather it is a total European creation . . . (1, p. 14).

Bergson is given credit for being the first

. . . to insist on the insufficiency of the abstract intelligence to grasp the richness of experience, on the urgent and irreducible reality of time, and--perhaps in the long run the most significant insight of all--on the inner depth of the psychic life which cannot be measured by the quantitative methods of the physical sciences . . . (1, p. 15).

Existentialism seems to represent man's attempt to return from intellectual abstraction and snobbery to the most basic considerations of himself and his consciousness of being. The common thread to all existentialist philosophers "is that the meaning of religion, and religious faith, is recast in relation to the individual" (1, p. 17).

The most powerful writer included in the existentialist camp, Friedrich William Nietzsche, professed to be "the last disciple and initiate of the God Dionysus" (6, p. 262). He describes this God as one lacking shame, having no reason to hide his nakedness; hence, "such a God does not know what to do with . . . respectable trumpery and pomp" (6, p. 262).

Thus Nietzsche seeks the inner self of man, the basic nature void of cultural grooming. He leads a revolt "against

the whole artificial structure of categories, classes, causes, and concepts, set up in the nineteenth century on a basis of mediaevalism" (2, p. 8). Man's universal nature is established with a common source of motivation, which for Nietzsche is the Will-to-Power: "A living thing seeks above all to discharge its strength . . . self-preservation is only one of the indirect and most frequent results thereof" (6, p. 20).

The individual's uniqueness lies in his personal experiences in interaction with the environment. Man is, but is not significant in just being; rather, man's significance lies in the constant process of becoming. The strong achieve great heights in manipulative leadership and the weak find warm security in conformity to the "herd."

Nietzsche attacked the very foundation of man's security, his religious faith. His central subject was the individual who must courageously admit that he alone is responsible for himself and his behavior, that he must be his own savior, and that he has dignity only to the extent that he can experience self-realization. "Eventually one must do everything oneself in order to know something, which means that one has much to do" (6, p. 64)!

God is dead, says Nietzsche, and European man if he were more honest, courageous, and had keener eyes for what went on in the depths of his own soul would know that this death has taken place there, despite the lip service still paid to the old formulae and ideals of religion (1, p. 13).

Nietzsche very much felt this death of God and the ominous threatening void which displaced the security previously based in the created Creator. Hear him as he explains man's religious predicament:

There is a great ladder of religious cruelty, with many rounds; but three of these are the most important. Once on a time men sacrificed human beings to their God, and perhaps just those they loved the best. . . .

Then, during the moral epoch of mankind, they sacrificed to their God the strongest instincts they possessed, their "nature"; this festal joy shines in the cruel glances of ascetics and "anti-natural" fanatics. Finally, what still remained to be sacrificed? Was it not necessary in the end for men to sacrifice everything comforting, holy, healing, all hope, all faith in hidden harmonies, in future blessedness and justice? Was it not necessary to sacrifice God himself, and out of cruelty to themselves to worship stone, stupidity, gravity, fate, nothingness? To sacrifice God for nothingness-- . . . (6, pp. 73-74).

Nietzsche experienced the torment of facing nothingness but neither gave nor desired to receive quarter. He lashed at man's desire to escape the responsibility of becoming, full aware that most would never venture from the "herd." Striking at philosophers who would lead man toward conformity to the group to alleviate suffering, but at the expense of sacrificing their very essence, their uniqueness, he wrote:

What they would fain attain with all their strength, is the universal, green-meadow happiness of the herd, together with security, safety, comfort, and alleviation of life for everyone; their two most frequently chanted songs and doctrines are called "Equality of Rights" and "Sympathy with all sufferers" and suffering itself is looked upon by them as something which must be done away with. We opposite ones, however, who

have opened our eye and conscience to the question how and where the plant "man" has hitherto grown most vigorously, believe that this has always taken place under the opposite conditions, that for this end the dangerousness of his situation had to be increased enormously, his inventive faculty and dissembling power (his "spirit") had to develop into subtlety and daring under long oppression and compulsion, and his Will to Life had to be increased to the unconditioned Will to Power:--we believe that severity, violence, slavery, danger in the street and in the heart, secrecy, stoicism, tempter's art and devilry of every kind,-- that everything wicked, terrible, tyrannical, predatory, and serpentine in man, serves as well for the elevation of the human species as its opposite . . . (6, p. 59).

The underlying thought here, that basic to all man's behavior is the Will-to-Power, is particularly frightening to Americans, especially since Hitler's perversion of the idea. But Nietzsche was not praising intelligence nor physical strength per se; he had no intention of arousing an uprising of a Superman race such as the Nazis. On the contrary, he was presenting the inherent dignity in man which too often lies dormant until nourished to life through threat and suffering. He champions the man who dares to face the issue of being in his unique aloneness and strikes at the scholars, proud in mastery of ideas but naked in their lack of basic self-realization. To these he refers as "the little arrogant dwarf and mob-man, the sedulously alert head-and-hand drudge of 'ideas,' of 'modern ideas'" (6, pp. 77-78).

Nietzsche is not attacking intelligence, but rather the pompous, superficial and detached emphasis on ideas as

opposed to the truly crucial question of personal experience. "The distance, and as it were the space around man, grows with the strength of his intellectual vision and insight; his world becomes profounder; new stars, new enigmas, and notions are ever coming into view" (6, p. 75). Rather than the creator, along with Kant, of idealism of the Nazi type, Nietzsche attacks those who flock to the leader and sacrifice individual freedom for the comfort and security of conforming to a master: "In spite of all, what a blessing, what a deliverance from a weight becoming unendurable, is the appearance of an absolute ruler . . ." (6, p. 121).

This observation of man's intolerance for the responsibility of freedom was later the theme of a complete book, Escape from Freedom, in which Fromm (4) describes the predicament of the German people which made possible the rise of Hitler: ". . . in our effort to escape from aloneness and powerlessness, we are ready to get rid of our individual self either by submission to new forms of authority or by a compulsive conforming to accepted patterns" (4, p. 135). Man's very nature demands that he seek freedom but it does not guarantee that he can bear the burden of responsibility which it presents. But how could man's intelligence so misguide him? By seeking to comfort him through misinterpretation of the reality of experience! Nietzsche says,

Even in the midst of the most remarkable experiences, we still do just the same; we fabricate the greater

part of the experience, and can hardly be made to contemplate any event, except as "inventors" thereof. All this goes to prove that from our fundamental nature and from remote ages we have been--accustomed to lying. Or, to express it more politely and hypocritically, in short, more pleasantly--one is much more of an artist than one is aware of (6, p. 113).

Nietzsche never veered from the basic foundation of his writings, man's inherent and all encompassing "Will-to-Power." He did not fear that this, the basic source of motivation, would be changed or displaced. Perversion lay in the mode and direction of expression. Contrary to this drive for freedom in expression of himself as an individual, man is threatened by the responsibility entailed thereby and driven by his need for security to seek refuge in the "herd." "In matters of morality, instinct (or as Christians call it 'Faith,' or as I call it, 'the herd') has triumphed" (6, p. 112). Plato is credited for having expended all his energy toward proving this thesis, "that reason and instinct lead spontaneously to one goal, to the good, to 'God'; . . ." and all philosophers and theologians since are felt to have followed his lead. Descartes is the only exception recognized but he too is criticized for his overemphasis on the authority of reason which actually is only a tool, according to Nietzsche (6, p. 112).

Although recognizing that man had succumbed to this herd instinct, Nietzsche noted that behavior was no less an effect of that basic Will-to-Power. Rather than man, the

artist, colored his actions as well as his motives to fit them to social expectancy:

Almost everything that we call "higher culture" is based upon the spiritualising and intensifying of cruelty--this is my thesis; the "wild beast" has not been slain at all, it lives, it flourishes, it has only been--transfigured. . . . there is an abundant, superabundant enjoyment even in one's own suffering, in causing one's own suffering-- (6, pp. 176-177).

True to his cause Nietzsche applies this also to the seeker of knowledge. He includes him no less and in his writing at this point can be felt the socialized being of this angry old man. Feel his compassion intermingled with this passionate tirade: ". . . he compels his spirit to perceive against its own inclination, and often enough against the wishes of his heart: --he forces it to say Nay, where he would like to affirm, love, and adore; . . ." (6, p. 178). Could this be compassion and concern? Although aware of and empathetic to the inevitable suffering of those who would dare seek to "know themselves" and experience individual expression in spite of social ostracism, Nietzsche could not wish to alleviate or prevent the suffering. As previously noted, he feels that man grows to his greatest heights in the face of greatest adversity. In those moments man may scratch at a knowledge of the meaning of life. Frankl paints such a picture in his From Death Camp to Existentialism, ". . . our nakedness was brought home to us; we really had nothing now except our bare bodies--even minus

hair; all we possessed, literally, was our naked existence" (3, p. 13).

Although Frankl and Nietzsche express similar views relative to suffering, basically that through endurance of it man may grow spiritually, the causes and direction of growth are quite opposite. Both emphasize the advantage of stripping away the false external ornaments of socialization with resultant experiencing of one's inner self, but at this point their views become polemic. Frankl's naked man adds meaning to his life in remaining "brave, dignified and unselfish" as opposed to forgetting his "human dignity" and becoming "no more than an animal" (3, p. 67). Thus through suffering man's "Will-to-Meaning" becomes manifest and in these times of greatest trial each must find the unique "why" for his life, peculiar to him and through which he alone experiences becoming. Frankl seems to imply a humanistic, love-oriented dignity in man:

. . . for the first time in my life I saw the truth as it is set into song by so many poets, proclaimed as the final wisdom by so many thinkers. The truth--that love is the ultimate and the highest goal to which man can aspire. . . . The salvation of man is through love and in love (3, p. 36).

Nietzsche gives a very different feeling in that man upholds his nature and dignity through expression of cynical, opportunistic competition with the environment. Thus the beast reigns through his power and cunning, and love, which is exalted by Frankl, is thus viewed by Nietzsche:

A man who strives after great things, looks upon everyone whom he encounters on his way either as a means of advance, or a delay and hindrance--or as a temporary resting-place. His peculiar lofty bounty to his fellow-men is only possible when he attains his elevation and dominates (6, p. 249).

Alas, he who knows the heart finds out how poor, helpless, pretentious, and blundering even the best and deepest love is--he finds that it rather destroys than saves (6, p. 246)!

This, of course, excludes love of self and the will to expend power and realize self through this and suffering. Frankl's Will-to-Meaning seems to imply perceived alliance with something external to the self which is recognized as the "why" for living, but not so Nietzsche. Man must recognize the superficiality of all things, values, etc., which are external to the self. They are perceived as valuable only in so far as they can be used to enhance or exalt the individual. Suffering sharpens man's perception and demands increased shrewdness in manipulation of environmental factors for increased power.

The intellectual haughtiness and loathing of every man who has suffered deeply--it almost determines the order and rank how deeply men can suffer--the chilling certainty, with which he is thoroughly imbued and coloured, that by virtue of his suffering he knows more than the shrewdest and wisest can ever know, . . . this silent intellectual haughtiness of the sufferer, this pride of the elect of knowledge, of the "initiated," of the almost sacrificed, finds all forms of disguise necessary to protect itself from contact with officious and sympathising hands, and in general from all that is not its equal in suffering. Profound suffering makes noble; it separates (6, pp. 247-248).

Barrett (1) described Nietzsche as torn between the height of culture and the depth of instinct, but credits him with showing in its fullest sense how thoroughly problematical in the nature of man.

. . . he [man according to Nietzsche] can never be understood as an animal species within the zoological order of nature, because he has broken free of nature and has thereby posed the question of his own meaning--and with it the meaning of nature as well--as his destiny (1, pp. 179-180).

Nietzsche's explanation of the death of God is interpreted by Barrett as a systematic shielding of himself against feelings of inferiority and guilt. His unconscious is explained to have overruled the intellectual identification with Dionysus and given possession of him to Christ, resulting in a psychotic collapse.

But Nietzsche correctly perceived that the principal conflict within Western philosophy lay at its very beginning, in Plato's condemnation of glorification of the world of the senses as opposed to that of ideas, Becoming versus Being.

The real world, he [Nietzsche] said, than which there is no other, is the world of the senses and of Becoming. Nevertheless, to become a systematic thinker Nietzsche had to become a metaphysician, and the metaphysician is driven to have recourse to the idea of Being. To be sure, Nietzsche's thought preserves his dynamism, for Being is turned into Becoming--becomes, in fact, essentially the Will to Power. . . .

. . . power itself is dynamic through and through: power consists in the discharge of power, and this means the exercise of the will to power on ever-ascending levels of power. Power itself is the will to power. And the will to power is the will to will (1, pp. 200-201).

Relative to this study, probably the most pertinent observations made by Nietzsche were those concerning the "free will" of man. He attacked science and scientists as weak wills seeking structure because they dared not face the fundamental problems of life.

The "non-free will" is mythology; in real life it is only a question of strong and weak wills, . . . some will not give up their "responsibility," their belief in themselves, the personal right to their merits, at any price (the vain races belong to this class); others on the contrary, do not wish to be answerable for anything, or blamed for anything, and owing to an inward self-contempt, seek to get out of the business, no matter how (6, p. 31).

Nietzsche did not feel that it was a question of free will or determinism, but a question of the strength of the individual to accept the responsibility for his actions. Thinking and choosing hazards being judged as right or wrong and consequently places the person in jeopardy of the effects therefrom. To will was for the strong and all willing could be reduced to the basic Will to Power.

In this study it is assumed that students Will to make their own decisions independent of power factors in their environment. Nietzsche's "herd instinct" is not questioned nor put to the test. Rather, the approach is this: students, even those who are weak-willed, will exercise their individual freedom and assume the responsibility for an independent choice (in this study relative to vocation and major) if a proper atmosphere of acceptance and permissiveness

is created. The methods and psychological theories pertinent to creation of such a situation are presented in the following section.

Psychological Theories

The psychologist who works with people has long endured the absence of continuity within his profession. Neither data gathered in experimental laboratories from animal studies nor profound theories with "a priori" validation have been satisfactorily applied to the world of human experience to a truly functional degree. When dealing with an individual and his unique problems the counselor and psychotherapist is left relatively unarmed in assurance of successful interaction with his client and in prediction of the client's ultimate growth and adaptation to his environment.

The contemporary counselor may take one of two divergent approaches. The directive approach championed by Williamson (11), and related to the pioneer theory of psychoanalysis conceived by Freud, is one alternative. The other is the nondirective approach which has evolved through the nurture of Rogers (8). The former stresses the role of the counselor in analysis, diagnosis and synthesis, isolating the problem and guiding the client in correction of it.

The nondirective approach is based on a philosophy which might easily be identified as existentialism. It

places the responsibility in counseling or psychotherapy squarely upon the shoulders of the client, demanding of the counselor only that he genuinely accept the client and create for him an atmosphere of permissiveness void of judgment or evaluation. The client must assume the responsibility for his behavior and thus enjoys the freedom to independently make decisions.

In the following section of this chapter the theories of the two most prominent proponents of client-centered therapy and individual freedom are presented as they relate to this study. Rogers founded the client-centered approach in counseling and May harmonizes an existential philosophy with psychoanalysis.

May (5) states that the existential approach is very similar to the American pragmatic tradition established by William James. He presents the common emphasis on decision and commitment:

. . . his [James] argument that you cannot know truth by sitting in a detached armchair, but that willing and decision are themselves prerequisites to the discovery of truth. . . .

Both James and Kierkegaard were dedicated to rediscovering man as a vital, decisive, experiencing being (5, p. 12).

Basically a client-centered, "guts," psychoanalyst, May expresses appreciation for the existential approach for therapists since it has meaning in their common milieu, "immediate experiencing." He notes that "it is the endeavor

to understand the nature of this man who does the experiencing and to whom the experiences happen" (5, p. 14).

May does not align himself with Sartre's extreme attack on science and essence as opposed to existence. He urges that

"Essences" must not be ruled out--they are presupposed in logic, mathematical forms, and other aspects of truth which are not dependent upon any individual's decision or whim. But that is not to say that you can adequately describe or understand a living human being, or any living organism, on an "essentialist" basis (5, p. 17).

Continuing, May establishes a foundation for his moderate approach. True to his heritage of American pragmatism he pledges allegiance to the scientific method and its body of knowledge but asserts that you can never explain or understand any living human being on that basis alone, proclaiming that ". . . the harm arises when the image of man, the presuppositions about man himself are exclusively based on such methods" (5, p. 15).

Stressing the experiencing individual May credits Kierkegaard with the insight that "anxiety is a desire for what one dreads" (5, p. 19). He terms this as the crisis of life against death which is fundamentally the experiencing of life. May feels that man represses the sense of being, the ontological sense. The threatening result is society's attempt to make man over into a machine-like image of the techniques through which he is studied. This would pose no

real threat if man did not accept this knowledge of science as unquestionable truth, regardless of his personal feelings. The determinist might credit this to his prior conditioning, but Nietzsche would explain it as a "weak will" seeking to avoid responsibility. May, the moderate, states that modern man suffers "the undermining of his experience of himself as responsible, the sapping of his willing and decision" (5, p. 41). However, he champions the existentialists' central proclamation as being this:

No matter how great the forces victimizing the human being, man has the capacity to know that he is being victimized, and thus to influence in some way how he will relate to his fate. There is never lost that kernel of the power to take some stand, to make some decision, no matter how minute. This is why they hold that man's existence consists, in the last analysis, of his freedom.* Heidegger even goes on . . . to define truth as freedom. Tillich phrased it . . . "Man becomes truly human only at the moment of decision" (5, pp. 41-42).

Thus, decision and will are back into the center of the picture but not in the sense of the old arguments. May states his belief that "the process of decisiveness . . . is present in every act of consciousness" (5, p. 45). He warns against psychotherapy which encourages the patient to search for responsibility for his problems in everything outside himself rather than assuming responsibility for his own choices. This includes all decisions regardless of magnitude:

*The emphasis here is the author's.

. . . in the revealing and exploring of these deterministic forces in the patient's life, the patient is orienting himself in some particular way to the data and thus is engaged in some choice, no matter how seemingly insignificant; is experiencing some freedom, no matter how subtle (5, p. 44).

Carl Rogers, probably by far the most influential name since Freud in the field of psychotherapy, aligns himself with the existentialist group. In a paper presented in the Symposium on Existential Psychology at the Annual Convention of the American Psychological Association (September, 1959), he discusses the relation of existential psychology to empirical research, concluding that "the warm, subjective, human encounter of two persons is more effective in facilitating change than is the most precise set of techniques growing out of learning theory or operant conditioning" (5, p. 93). He cites and agrees with May that "capacity for consciousness . . . constitutes the base of psychological freedom" (5, p. 92).

In one of his earlier books, Client-Centered Therapy, Rogers developed a theory of personality and behavior fundamental to which was a structure of self, ". . . an organized, fluid, but consistent conceptual pattern of perceptions of characteristics and relationships of the "I" or the "me," together with values attached to these concepts" (8, p. 498). This concept of a "self" is significant in relation to this study because it is the part of a well organized theory of behavior fundamentally based on an hypothesis that each

individual has within himself the capacity to understand those aspects of himself which cause pain, anxiety, and dissatisfaction. Further, he has the capacity and tendency to reorganize himself and his relationship to life in the direction of self-actualization and maturity (10). This then, is a growth from within process which occurs through the efforts and even suffering of the individual in therapy, restricting the responsibility of the therapist to creating a warm, permissive, atmosphere of unrestricted acceptance; hence, decisions or choices are made by the client.

This Rogerian, client-centered therapy soon developed the name nondirective, referring to the freedom of direction in therapy left to the client. Nietzsche might raise a question here of man's (therapist's) willingness or ability to suppress his desire to make others like himself in order to allow the other to grow, particularly if that growth is counter to the therapist's values or desired direction of movement. This "nature" of man to attempt to mold all others into a picture of himself would be quite constricting in the client's social interaction.

If Nietzsche is correct, and it would seem that he is, then Rogers could be interpreted as presenting a counter-action to this hemming-in influence of social pressure. Thus Rogers does not seek to do anything to the individual or to guide him in doing something to or about himself;

rather, it is the establishment of an atmosphere of freedom in which the client enjoys the process of becoming:

. . . the goal the individual most wishes to achieve, the end which he knowingly and unknowingly pursues, is to become himself . . . (10, p. 108).

. . . It is my purpose to understand the way he feels in his own inner world, to accept himself as he is, to create an atmosphere of freedom in which he can move in his thinking and feeling and being, in any direction he desires . . . (10, p. 109).

In this attempt to discover his own self, the client typically uses the relationship to explore, to examine the various aspects of his own experience, to recognize and face up to the deep contradictions which he often discovers. He learns how much of his behavior, even how much of the feeling he experiences, is not real, is not something which flows from the genuine reactions of his organism, but is a facade, a front, behind which he has been hiding (10, p. 110).

Rogers (10) credits Kierkegaard with the fundamental and basic insight that choice is the deepest responsibility of man and that choice or willing to be oneself is the most significant choice of all. Nietzsche (6), of course, dealt with this concept also, stating that only the "strong willed ones" had the courage to assume this responsibility. Rogers feels that all men have this potential and will develop it if they have the opportunity to do so.

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CHAPTER III

RELATED STUDIES

In this chapter several studies are introduced which are related to this study. The chapter is divided into two sections. The first section presents quantified data obtained through studies of students' choices of vocation and major with emphasis upon the frequent occurrence of changes of major by college students.

The studies presented in the second section concern the significance of the process of choosing with emphasis upon methods of obtaining subjects' responses from a subliminal level of consciousness. These are of particular interest since this study proposed to induce such responses from subjects through the guided daydream technique of vocational counseling. The study which was probably most pertinent in that area, Van den Berg (23), was discussed at length in Chapter I; hence, it was not included in this section.

Permanence and Change of Students' Choices of College Major

In a study of 2,844 high-school seniors, Douglas (6) compared their immediate vocational choice with choices expressed prior to that year. Changes were found in 54.6 per cent of the group, which he concluded resulted from lack of

reliable information at the time the earlier choices were made. He seemed to assume that a proper and stable choice can be determined at an age earlier than that of high-school seniors if accurate information is available.

This conclusion is not well supported by the findings of Lehman and Witty (16). They determined that although vocational choices are made at an early age, changes tend to occur as the youth approaches maturity. This study included young people in school between the ages of eight and one-half years and eighteen and one-half years. No information is offered explaining the basis of early choices nor why changes were later made.

Another study concerning the age at which vocational choice was made was conducted by Drasgow (7). Studying college graduates he found that 78 per cent of them had selected a major prior to entering college. During their college career 35 per cent of this group changed their major. From these figures it can be deducted that more than 50 per cent of these college graduates selected their vocation after beginning their college work. It was concluded by Drasgow that selection of major at an early age is desirable since the student better prepares himself for specialized study toward that specific vocation in college. However, there was no evidence presented to indicate that the chosen majors were actually best suited to each individual's talents

and interests, since the only criterion used was graduation from college with a major pertinent to the chosen vocation.

Fryer (10) expressed little faith in the permanence of students' expressions of vocational choice. He stressed the students' need for experience in the working field or entering into training for the specific job before lending confidence to verbal expressions of interest. He found that 17 per cent of college students changed majors before their sophomore year and that during the first three years of college 71 per cent of the college students changed majors.

In a study of 101 college men over a five-year period, Dyer (8) found that 32 had selected a vocation before entering high school and that only 10 per cent of these 32 had changed their vocational choice during the five years following. Of those who had selected a vocation after entering high school, 75 per cent remained unchanged five years later. Many students entered college before choosing a vocation, and of these choices 32 per cent were changed within the five-year period of the study.

Dyer had students list four vocational possibilities in order of preference. Eighty-two of the 101 college men entered the field which they listed as their first choice; nine students entered the field they listed as their second choice; and six students entered vocations which were not listed among their four choices. Dyer concluded that there

was a strong trend toward the student entering the vocational field for which he was best prepared during his college study. This seems rather obvious; however, it does not render confidence that entrance or continuance in the vocation, per se, assures maximum success and satisfaction for the student.

Sparling (19) conducted a study of the vocational selections of 831 students in Long Island University. He found that 65 per cent of these students changed majors at some time during their college careers. In one year 23 per cent of the freshman, sophomore and junior classes made a change of their major. Considering each class individually he found that 34 per cent of the freshmen changed majors, 19 per cent of the sophomores and 39 per cent of the juniors did likewise. Speculating on these figures might suggest that freshmen were guessing, sophomores had no particular reason to change since gross specialization had not begun, and that the junior year was the point at which a definite decision had to be made.

This speculation was not foreign to Sparling's conclusion that choices made too early were unrealistic. However, he went further and hypothesized that changes of major probably resulted from failure in class work. This hypothesis, although unsupported by evidence in Sparling's study, was not foreign to the findings of a later study.

Wrenn (25) found that many students of low intelligence had unrealistic levels of aspiration relative to vocation. Of 10,000 freshmen entering junior college, 51 per cent of the group which scored below the fifteenth percentile (against national norms) on the American Council on Education Psychological Examination selected a vocation on the professional level. After two years of study in junior college, 51 per cent of the group still wanted to pursue a career on the professional level, although none of the group had achieved a B average. The vocational choices made two years earlier remained the same for 42 per cent of the group, but 58 per cent made a change.

Another group was defined including all entering freshmen who scored above the ninety-fifth percentile. Sixty-eight per cent of this group originally chose vocations on the professional level. After two years of study 38 per cent of the total group had changed majors at least once.

An investigation of a similar nature was conducted by Sisson (18). He found that 83 per cent of a group entering college wanted a professional level vocation, but that only 47 per cent completed the required study for such. Also of interest was the observation that an undetermined number of those students who entered a profession had changed from one profession to another before completing their study.

The above studies establish rather firmly a "truth" which most educators and employers have known for some time: students and employees change majors and vocations quite frequently. However, strikingly conspicuous in its absence, convincing objective data which explains why this occurs has not been presented. There are many hypotheses and theories, some of which will be reviewed on following pages, but none of these have been demonstrated satisfactorily to lend much confidence to the objective observer.

As early as 1929 Vogt (24) suggested that failure of students in the first two years of college was the result of poor choice of major and inability or unwillingness to adapt themselves to the realistic aspects of college life. He stated further that students lacked the necessary interest and initiative for successful adaptation due primarily to too much interference by parental influence in their selection of vocation and major. (Is this thought foreign to the ideas of Nietzsche concerning relations of people, especially adults with children?)

In Drasgow's (7) study of college graduates, 85 per cent of those who changed majors during their college study reported that the change resulted from development of stronger interest in another field or a loss of interest in the one previously selected. Drasgow concluded that early decisions apparently benefited those who were graduated from

college since a much smaller per cent of them changed majors compared to those who had not selected a major prior to entrance into college work. He attributed this to better preparation prior to college by those who had already selected a major. However, he offered no support for his apparent assumption that change of major or failure to complete college work was related on a cause and effect basis with ability to do the required work. This question seemed reasonable: "Whatever combination of phenomena which are required for completion of college study were obviously present in these subjects since they were graduates. Would not most of these same subjects have completed their college work in other majors, due to the presence of these phenomena?"

Note that Sparling (19) concluded from his study that college students tend to make vocational decisions too early and consequently made unrealistic choices of major. It seems that he and Drasgow make gross generalizations which are in direct conflict. Apparently lack of sufficient controls of some unknown variables makes either of their conclusions of less than acceptable sophistication.

Nemoitin (17) presented a study comparing achievement in class relative to student profession of interest in the subject. Based on a five-point system, grades in the subject liked most and likewise the subject liked least were compared to the grades of all other subjects combined.

Grades in most-liked subjects were 1.86 points higher than grades in all other subjects as compared to 1.77 points lower than all other subjects for least-liked subjects. These results were interpreted as indication that a student's interest is related on a cause and effect basis with his achievement in a subject. The obvious question seemed to be the role of each; which was cause and which was effect and how well were other variables controlled?

Contrary to this conclusion, Strong (20) found no relationship between inventoried interests and college grades. His study covered eighteen years and revealed little change in inventoried interests. It was concluded that success and failure have little influence on scores on interest inventories unless the subject experiences unpleasantness directly related to the task associated with the specific interest area.

Using the test-retest method Burnham (5) compared interest scores on the Strong Vocational Interest Blank of students as freshmen and later as seniors. He reported findings of real changes in interest, although not particularly associated with either the scholastic measures or the type of educational program of the college. Consistent with the findings of Strong, Burnham's study failed to show a relationship between grades achieved and inventoried interests.

Concerning change in attitude, Freedman (9) found that degree of discrepancy between the initial position held and that toward which change is indicated is directly related to probability of change in lieu of rejection of the new information. A continuum is described between the point of change and the initial position with results indicating that the greater the discrepancy the stronger the tendency to reject new information. Greatest change occurred when the discrepancy was just below the level at which change became easier than rejection.

Freedman (9) found, as did Hovland (14), that an increase in personal involvement of the subject in the initial position made change more difficult; hence, he hypothesized that personal involvement should decrease the degree of discrepancy at which change will be made. He also noted that increasing the prestige of the communicator should make rejection of the information presented more difficult and should increase the level of discrepancy. In support of this deduction he referred to an experiment by Aronson, Turner, and Carlsmith (2).

These findings (9, 14) seem highly pertinent to vocational counseling with students. They suggest that the greater the discrepancy between the student's vocational goals and his potentials the harder it is for him to make a change of goals. Further, the more personal involvement the

student feels in an erroneous choice the harder it will be for him to change. Also, the finding that level of prestige of the communicator decreases resistance to change suggests great emphasis upon the counselor and the quality of the relationship he is able to establish with the student.

Level of Consciousness and Significance of Choosing

The students who participated in this present study obviously perceived the selection of vocation and major as a difficult and threatening task since they were seeking counseling. Johnson (15) found that "tasks involving difficult discriminations . . . give rise to arousal over and above that contributed by the reinforcer, . . ." (15, p. 124). This suggests that the subjects were performing at a high level of arousal, beyond even the proportion relative to the significance of making the best choices of vocation and major. The act of choosing or making a decision per se should have increased or aroused emotional excitement in the subjects.

Antrobus, Antrobus and Singer (1) conducted a study of "Eye Movements during Daydreaming," the results of which suggested that rate of eye movement was linked to the rate of change of cognitive content. However, it was recognized that the high rate of ocular activity might merely identify an emotional response to the threat of a difficult task.

Accepting either analysis, students engaged in the guided daydream should display this same type activity of eye movement if they genuinely participate and really become involved in the process of choosing.

Barber and Calverly (3) report evidence that suggestibility in adults is affected by the nature of the interpersonal relationship between the subject and the experimenter. They also found that they could enhance suggestibility in adults through introduction of a standardized trance, including "eye fixation and repetitive suggestions of relaxation, drowsiness, and sleep" (3, p. 516). No significant differences were found between sexes in response to suggestions of the type traditionally associated with the word "hypnosis," but children below the age of fourteen were much more responsive than those above that age, including adults. There seemed to be a leveling off of "suggestibility" at about the age of fourteen with no significant change through the age of twenty-two. It appeared to the investigators that adults can and will manifest the high level of "suggestibility" found in children (ages eight to ten most suggestible), "provided that the adults have received either explicit motivating instructions or a formal trance induction" (3, p. 595).

In another study Barber and Glass (4) found that some individuals would perform in a manner similar to that in

hypnosis without formal induction into a trance. This was reported to be in keeping with other studies some of which demonstrated that without a preliminary trance induction "some individuals will demonstrate behavior typical of that usually associated with the term 'deep hypnosis' such as hypnotic deafness, hypnotic blindness, and negative hallucinations" (4, p. 224). It was further demonstrated that a trance induction procedure had a significant overall effect in enhancing response to suggestions and that the subjects who were considered "highly suggestible," as compared to those considered "unsuggestible," were more willing to form new interpersonal relationships and were more prone to imaginative activities, daydreaming, and fantasy.

Investigating vocational daydreams, Holland (11, 12, 13) reports findings which "imply that students acquire vocational images which have some validity . . ." and that they tend to avoid activities and roles which they believe they are incompetent to perform. Holland felt that his findings were consistent with the formulations by Super (22) that "vocational choice is the implementation of a self-concept" (11, p. 97). It was felt also that the students of this study, all of superior scholastic aptitude, had stereotyped impertinent images of different professions and failed to perceive diverse vocations and roles within given occupations.

Holland also reported earlier findings that "some personality types are more likely to change their choice of vocation than others" (11, 12). The "social" type was much less stable in vocational choice than the "realistic" and especially the "intellectual" type for boys. For girls, those of the "social" type were more stable in vocational choice than any other type. The most pertinent implication here was the tremendous influence social forces have upon students' perceptions of role expectancies and the obvious influence these factors have upon their choices of vocation and major.

The studies reviewed in this last section present findings pertinent to the basic assumption of this present study, that students can be reached on a subliminal level in counseling without formal induction into a hypnotic trance. Thus, vocational images such as those found by Holland (13) and the relations of these to the self-concept (22) should be more obvious to the students and more realistically evaluated relative to choice of vocation and major through a technique such as the guided daydream.

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CHAPTER IV

QUANTITATIVE PRESENTATION OF DATA

A complex analysis of variance technique (2, p. 269) was used to test the hypotheses presented in Chapter I: (1) that there would be a significant difference between the mean ratings for the choices made by students through the guided daydream and the choices made by students without it; (2) that there would be no significant difference between judges' mean ratings for any group; and (3) that there would be no significant difference between judges when comparing mean ratings of the experimental group with mean ratings of the control group. The results yielded are presented in Table II on the following page.

The source of these values is presented in the Appendix (see Appendix E). Table III presents correlations between the mean ratings by judges and the relative level of significance of each. Fisher t scores, with level of significance of each, between mean ratings of the judges are included as Table IV. Means and standard deviations for each group by each judge are presented in Table V.

The value of F for the first hypothesis, that there would be a significant difference between the mean ratings of the experimental and control groups, was 1.408.

Significance at the .05 level of confidence with appropriate degrees of freedom required a value of 3.97. Therefore, the null hypothesis that there was no significant difference between the mean ratings for the two groups was accepted.

TABLE II

F VALUES FOUND IN ANALYSIS OF VARIANCE OF TREATMENTS, JUDGES' RATINGS AND INTERACTION OF THE TREATMENTS AND RATINGS

Source	df	Sum of Squares	Mean Sq.	F	P
Between-Groups	64	1,319.203			
Treatments	1	29.297	29.297	1.408	>.05
error (T)	62	1,289.906	20.804		
Within-Groups	128	410.667			
Judges	2	178.573	89.286	47.77	<.001
J x T	2	.281	.140	.0749	>.05
error (w)	124	231.813	1.869		
Total	191	1,721.870			

For the second hypothesis, that there would be no significant difference between mean ratings by the three judges, the value for F was 47.77. This value lies well beyond the required value 7.31 for significance at the .001 level of confidence with appropriate degrees of freedom. Hence, the null hypothesis that there was no significant difference

between mean ratings by judges was rejected with confidence beyond the .001 level.

The test for consistency of difference between mean ratings of the experimental and control groups by each of the three judges gave a value for F of .0749. This was far below the required value of 3.07 for significance at the .05 level of confidence with appropriate degrees of freedom. Therefore, the null hypothesis of no significant interaction between judges and groups was accepted. This supported the third hypothesis presented in this study.

It was noted that there was a highly significant difference between the judges' mean ratings, but no interaction between judges and groups; hence, correlations were established to determine consistency between judges in rank order of subjects' ratings within each group. The values for r , using the Pearson product-moment technique, are presented on the following page, with level of significance of each, in Table III.

The values established for r were as follows: $J_1:J_2$ for the experimental group, $r = .7464$; $J_2:J_3$ for the experimental group, $r = .7355$; $J_3:J_1$ for the experimental group, $r = .8027$; $J_1:J_2$ for the control group, $r = .7611$; $J_2:J_3$ for the control group, $r = .8013$; $J_3:J_1$ for the control group, $r = .8286$. All these r 's were found to be significant beyond the .001 level of confidence. This suggested that

the rank order of students' ratings within the groups was relatively the same by all judges.

TABLE III
CORRELATIONS BETWEEN JUDGES' RATINGS OF
CHOICES WITH SIGNIFICANCE OF EACH

Group	J ₁ :J ₂	J ₂ :J ₃	J ₃ :J ₁	P
Experi- mental	r = .7464 <u>t</u> = 6.1432	r = .7355 <u>t</u> = 5.9410	r = .8027 <u>t</u> = 7.3710	<.001
Control	r = .7611 <u>t</u> = 6.4282	r = .8013 <u>t</u> = 7.3379	r = .8286 <u>t</u> = 8.1235	<.001

In an attempt to further investigate the established difference between judges' ratings, Pearson product-moment tests were run between the mean ratings by each judge for all subjects combined. These values are presented below in Table IV.

TABLE IV
VALUES FOR t BETWEEN JUDGES' MEAN RATINGS
FOR ALL SUBJECTS COMBINED

	M _{j1} :M _{j2}	M _{j2} :M _{j3}	M _{j3} :M _{j1}
<u>t</u>	4.0279	3.2517	.9587
P	<.001	<.01	>.10

The value for t between the mean rating by Judge I and that by Judge II for all subjects combined was 4.03. With appropriate degrees of freedom this difference was significant beyond the .001 level of confidence. Between mean ratings by Judges II and III a value of 3.25 was established for t and this difference was significant well beyond the .01 level of confidence. The t score between mean ratings by Judges III and I was .96, which was not significant at the .10 level of confidence with appropriate degrees of freedom.

The data used to establish the t scores between mean ratings by judges for all subjects combined is presented below in Table V.

TABLE V
MEANS AND STANDARD DEVIATIONS OF RATINGS BY
EACH JUDGE FOR ALL SUBJECTS COMBINED

	Judge I	Judge II	Judge III
Mean Rating	8.7031	6.4688	8.2500
Standard Deviation	2.6261	3.1023	2.7783

The mean rating by Judge I for all subjects combined was 8.7031 with a standard deviation of 2.6261; by Judge II the mean rating was 6.4688 with a standard deviation of

3.1023; and Judge III had a mean rating of 8.2500 with a standard deviation of 2.7783.

Summary

The quantitative results of this study indicated that choices of vocation and major made through the guided day-dream were not significantly different from those made by students without it. These results were based on ratings of each student's choice relative to scores he achieved on a battery of vocational tests. The ratings were made by three judges who, due to formal training and positions held, were considered experts in the field of counseling.

Significant differences in mean ratings were found between the three judges; however, highly significant correlations were established between judges in ranking students' choices relative to the choices of other members within the same group. There was no interaction indicated between judges and groups which suggested that difference between mean ratings for the two groups, experimental and control, was relatively the same for all three judges.

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CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

The purpose of this study was to determine the effectiveness of the guided daydream as an instrument for students' use in selection of a vocation and a college major. The research was designed to compare quantitatively the choices of vocation and major made by students through this new technique with similar choices made by students without it, to compare mean ratings of the judges who evaluated each student's choices relative to correspondence with results from a battery of vocational tests which the student had taken subsequent to making his choices, and to compare the difference between mean ratings for the experimental group and the control group by each of the three judges. The results of these comparisons are listed below with the hypothesis which was stated and tested for each.

1. The hypothesis related to the first comparison was stated as follows: There will be a significant difference between the choices made by students through the guided daydream and those made by students without it, with more appropriate choices being made by the former, relative to vocational test results.

The result of calculations through a complex analysis of variance to compare the choices made through the guided daydream with the choices made without it was a value for F of 1.408. With appropriate degrees of freedom this value was not significant at the .05 level of confidence; hence, the indication was that, relative to vocational test results, choices made through the guided daydream were no more appropriate than the choices made without it.

2. The second question was stated in the following hypothesis: There will be no significant difference between the mean ratings of students' choices by the judges.

The value for F obtained through the analysis of variance was 47.77 which, with appropriate degrees of freedom, was significant well beyond the .001 level of confidence. Thus a difference between the mean ratings by the three judges was established and the second hypothesis of this study was rejected. Correlations between the judges' ratings of choices were .7464, .7355 and .8027 for the experimental group. For the control group correlations of .7611, .8013 and .8286 were established. All of these correlations were significant beyond the .001 level of confidence. Fisher t scores showed a significant difference between the mean rating by Judge II and that of both of the other judges; however, no significant difference was found between the mean rating of Judge I and that of Judge III.

3. The third question concerned both previous comparisons and was thus stated: There will be no significant interaction between the judges' ratings and the treatments of groups.

A value for F of .0749 for interaction was established through the complex analysis of variance. With appropriate degrees of freedom, this value was not significant at the .05 level of confidence. Thus it was concluded that difference between mean ratings for the two groups was relatively the same in the evaluations by all three judges.

Conclusions

An analysis of the results of this study led to several conclusions. Relative to scores on objective vocational tests, college students, who seek counseling for selection of a vocation and a major area of study, can make choices without use of the guided daydream technique which are as appropriate as the choices made by students who use it.

It should be noted that this conclusion was based on data from a research study designed to use objective measures for obtaining quantifiable results. The design was used to lend sophistication to the study through adherence to demands for strict control of variables as advocated by the scientific approach. However, the guided daydream technique was developed from a philosophical orientation which stresses the subjective approach in dealing with human behavior;

hence, use of scores from objective tests as the criteria for rating students' choices, although scientifically acceptable, probably would be considered impertinent by those who support the existentialist philosophy. In the related readings it was noted that one of the basic tenets of existentialism was the uniqueness of the individual and the inability of objective instruments to measure the most pertinent phenomena of his existence.

A subjective evaluation of the results obtained through the guided daydream possibly would have been very different to the objective results which have been presented. The emphasis would have been on meaningfulness of choices to the students who made them rather than the appropriateness of choices relative to congruence with a battery of vocational tests. It was felt that a much stronger rapport was established between the counselor and the client than is usually obtained in the first interview. Students seemed to feel much more personally involved in the process of choosing through the guided daydream technique than did those who were confronted only with the objective scores from standardized vocational tests. Many counselors, especially those who profess to be client-centered, feel that the degree of ego involvement of the client is directly related to the degree of movement in the counseling process. Thus, use of

the guided daydream technique could be defended on this basis alone.

Recommendations

The following recommendations were prompted by the experience of conducting the present study and through critical analysis of the data collected therein.

1. A follow-up study should be conducted in the spring semester of 1966, and another a few years later, to investigate the career aspirations at that time of the students who participated in the present study. At the time of the first proposed study the subjects who were still in school would be juniors and seniors.

The second proposed follow-up study would occur after the students had been engaged for some time in the "world of work." It would be interesting to note the number who had not changed vocational fields or majors which were chosen through the guided daydream technique compared to the number who continued in the fields chosen without such counseling. More interesting than the numbers relative to continuance in the fields chosen, however, would be the satisfaction and meaningfulness the subjects were enjoying in the vocations in which they were engaged.

2. A study should be conducted which was designed to evaluate subjectively the guided daydream technique for students' use in selection of a vocation and a major area of

study in college. Such a study would be appropriate since the technique was adopted from a school of philosophy which stresses the value of subjective experiences of the individual as opposed to the validity of mechanical objective instruments for measurement of individual traits and abilities.

3. A study should be conducted to investigate the use of the guided daydream with students who were younger than those in the present study. It has been demonstrated in other studies that most teenagers and many pre-teenagers are concerned about their vocational future and that children between the ages of eight and ten are highly suggestible; hence, the guided daydream technique might be used effectively with students in that age group. If at such an early stage of development children could make a realistic evaluation of themselves relative to vocational goals, many would be saved the frustration and loss of time, money and energy which is so often expended in preparation for vocational goals which are either unattainable for them or undesirable after they have been achieved.

APPENDIX A

Student Number _____ Sex M F Judge No. _____

Kuder Preference Record Guilford-Zimmerman Temperament Survey
Vocational Percentile Trait Centile

Outdoor	_____	General Activity Level	_____
Mechanical	_____	Impulsiveness-Restraint	_____
Computational	_____	Social Boldness	_____
Scientific	_____	Social Interest	_____
Persuasive	_____	Emotional Stability	_____
Artistic	_____	Subjectivity-Objectivity	_____
Literary	_____	Hostility-Friendliness	_____
Musical	_____	Unreflectiveness-Thoughtfulness	_____
Social Service	_____	Criticalness-Cooperativeness	_____
Clerical	_____	Femininity-Masculinity (Male)	_____
		Masculinity-Femininity (Female)	_____

General Aptitude Test Battery
Factor Percentile

General	_____
Verbal	_____
Numerical	_____
Spatial	_____
Perceptual	_____
Clerical	_____

General Mental Ability Level

NTSU Freshmen Norms _____

Choice of Major & Vocation

Test Ratings:

Agreement with test results:

- 0 ...complete lack of agreement.
- 1 ...questionable agreement.
- 2 ...satisfactory agreement.
- 3 ...exceptional agreement.

Otis	0	1	2	3
Kuder	0	1	2	3
GATB	0	1	2	3
G - Z	0	1	2	3

Total points for choice _____

APPENDIX B

Although you have not definitely selected a major, please indicate (underline) which ONE of the following possible majors you would choose if it were absolutely necessary to make a choice today. Also indicate the vocation for which the major is intended.

Art	Foreign Languages	Business Administration:
English	Library Service	__ Accounting
Journalism	Speech and Drama	__ Banking and finance
Bible	Mathematics	__ Business Education
Geography	Engineering	__ Insurance
Industrial Arts	Philosophy	__ Management
Biology	Chemistry	__ Marketing
Physics	Government	__ Secretarial Administration
History	Social Work	Economics and Sociology
	Architecture	Art:
	Social Science	__ for Teaching
	Home Economics:	__ Costume Design
	__ Clothing and Textile	__ Crafts
	__ Food and Nutrition	__ Drawing and Painting
	__ Education (Vocational)	__ Interior Design

APPENDIX B Cont'd.

Music:	Education:
<input type="checkbox"/> Composition	<input type="checkbox"/> Elementary
<input type="checkbox"/> Musicology	<input type="checkbox"/> Secondary
<input type="checkbox"/> Dance Band	<input type="checkbox"/> Psychology
<input type="checkbox"/> Piano	<input type="checkbox"/> Health, Physical Education and Recreation
<input type="checkbox"/> Voice	<input type="checkbox"/> Health
<input type="checkbox"/> Organ	<input type="checkbox"/> Physical Education
<input type="checkbox"/> Harp	<input type="checkbox"/> Recreation
<input type="checkbox"/> Instrumental	
<input type="checkbox"/> Music Education	
Pre-Medical	
Pre-Dental	
Pre-Medical Technology	

APPENDIX C

STIMULUS SHEET FOR THE GUIDED DAYDREAM

Just relax in your chair and make yourself as comfortable as possible. Lean back and close your eyes and let all the muscles in your body relax. When I tell you to do so, open and close your eyes very slowly, and when you have done this you will feel much more relaxed than you were. Now, open your eyes very slowly--(pause). Now close them very slowly--(pause). Your body is completely relaxed. Now, let your mind relax as completely as your body is relaxed--(pause).

Now, I will suggest objects and situations to you and you will tell me all about them, giving free rein to your imagination. Tell me what you see, think, smell and feel. Tell me what you are doing with the objects and what you want to do with them. You may describe them, tell a story about them or use them in any way that you wish.

1st Stimulus:

Bill, I'm handing you a key. Take it in your hand, feel of it, look at it, and tell me all that you see, feel or think.

2nd Stimulus:

Now, let's imagine that we're approaching some stairs. Tell me all about them.

APPENDIX C Cont'd.

3rd Stimulus:

Let's imagine that we're approaching a door. Tell me all about this door.

4th Stimulus:

Let's imagine that we're in a long hall, so long that we can't see the end, and that on each side of the hall are doors. Things are happening behind these doors: people may be working; students may be studying, or discussing an interesting topic; a lecture may be in progress; people may be taking exams or giving them; or just any activity that you can imagine may be transpiring. Let's go through some of these doors, and you tell me everything that you see taking place.

Selection of Vocation and Major:

Now, Bill, let's imagine that we go into this large building and take an elevator to the top floor. There we enter a large suite of rooms and we're received by a very distinguished looking gentleman. He tells you that you have been selected at random by his company to receive a grant which will enable you to prepare yourself for any vocation that you would like and could do best in. What do you tell him, now, that you wish to do vocationally, and what major must you study in preparation for this.

APPENDIX C Cont'd.

(If the subject does not immediately name a choice he is prompted by the suggestion that the executive must make the arrangements immediately.)

APPENDIX D

I'm Jerry Patrick, a former student of this college. I am a professional counselor, and in connection with this profession I'm collecting data for a dissertation to complete my doctorate at North Texas State University. In so doing I am offering free, professional counseling services to any college students here who desire help in making choices of vocation and college major.

The services available, to those of you who feel that you need them, include administration and interpretation of a complete battery of vocational tests; an opportunity for vocational selection through a technique which is felt to be a valuable supplement to the tests; information about colleges and other training institutions which is pertinent to your future vocational and educational preparation; and information concerning the "world of work" which you hope to eventually enter.

If you want assistance through counseling for making a choice of vocation and major, please write your name on the sheet of paper which will be circulated around the room at this time. You will receive further information relative to the days when the test will be given, how to make appointments with your counselor, etc., from your instructor at a later date. Thank you.

TABLE VI
SOURCE OF DATA FOR STATISTICAL ANALYSIS

	T ₁	T ₂	T ₃	T.
EXPERIMENTAL	N = 32. $\sum X$ = 291. $\sum X^2$ = 2,859. $(\sum X)^2/n$ = 2,646.2813 \bar{X} = 9.0938	N = 32. $\sum X$ = 218. $\sum X^2$ = 1,782. $(\sum X)^2/n$ = 1,485.1250 \bar{X} = 6.8125	N = 32. $\sum X$ = 278. $\sum X^2$ = 2,662. $(\sum X)^2/n$ = 2,415.125 \bar{X} = 8.6875	N = 96. = 787. = 7,303. = 6,546.5313
CONTROL	N = 32. $\sum X$ = 266. $\sum X^2$ = 2,430. $(\sum X)^2/n$ = 2,211.1250 \bar{X} = 8.3125	N = 32. $\sum X$ = 196. $\sum X^2$ = 1,512. $(\sum X)^2/n$ = 1,200.50 \bar{X} = 6.1250	N = 32. $\sum X$ = 250. $\sum X^2$ = 2,188. $(\sum X)^2/n$ = 1,953.1250 \bar{X} = 7.8125	N = 96. = 712. = 6,160. = 5,364.750
TOTAL	$T_{.j}$ = 557. $\sum X^2$ = 5,289. $(T_{.j})^2/n$ = 4,857.4063	= 414. = 3,294. = 2,685.6250	= 528. = 4,850. = 4,368.250	= 1,499. = 13,433. = 11,911.2813

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