

The Milton H. Erickson Foundation NEWSLETTER

Michael D. Yapko, Editor / 2525 Camino del Rio S., Suite 265 / San Diego, CA 92108

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Winter 1990

Second Evolution Meeting Scheduled

It is recognized that the 1985 Evolution of Psychotherapy Conference was a "landmark" event.

The Milton H. Erickson Foundation has scheduled the Second Evolution of Psychotherapy Conference for December 12-16, 1990, in Anaheim, California.

More than 7,000 mental health professionals from around the world attended the first meeting December 10-15, in Phoenix, Arizona. That event was sold out in early September 1985.

Almost all of the speakers from the 1985 meeting will present at the 1990 event, and some new experts have been added. The presenters for the 1990 meeting are Aaron Beck, Bruno Bettelheim, Murray Bowen, James Bugental, Albert Ellis, William Glasser, Mary Goulding, Robert Goulding, Jay Haley, Helen Singer Kaplan, Arnold Lazarus, Alexander Lowen, Cloé Madanes, Salvador Minuchin, Judd Marmor, James Masterson, Rollo May, Mara Selvini Palazzoli, Erving Polster, Miriam Polster, Ernest Rossi, Thomas Szasz, Paul Watzlawick, Carl Whitaker, Joseph Wolpe and Jeffrey

Zeig. Viktor Frankl has provisionally accepted.

"We have considerable interest already," said Zeig, who organized the first conference and is making final the many details of the second event. "We are excited about this second Evolution Conference; bringing people together from so many schools of psychotherapy is an important step in bridging gaps between those models."

The Conference is designed to provide an opportunity for leaders in the field to present and interact on the topic of "The Evolution of Psychotherapy" by discussing their approaches to psychotherapy and the evolution in the field in general. Attendees will increase their therapeutic skills by learning the basic principles and techniques of contemporary schools of psychotherapy; the commonalities underlying successful clinical work; and the historical development of psychotherapeutic disciplines.

In addition to the program, The Erickson Foundation has arranged with Disneyland Park to hold a private party Thursday, December 13, 1990. Each registrant will receive one complimentary ticket. Only attendees and their guests will be in the park that evening. Other special activities also are being arranged.

A registration form is in this issue of *The Newsletter* (see advertisement, page 3).

For information and additional registration materials, contact The Milton H. Erickson Foundation, Inc., 3606 N. 24th Street, Phoenix, Arizona 85016 U.S.A.; (602) 956-6196.

Foundation Celebrates Ten Years

by Brent B. Geary, M.S.

Celebrating the occasion of The Milton H. Erickson Foundation's Tenth Anniversary made way for one of the most successful events sponsored by the organization.

The Tenth Anniversary Seminar, modeled after the Foundation's Pre-Congress Institute in 1983, was held in Phoenix November 2-5, 1989. Some 450 professionals from around the world attended. According to organizers, registrants said they were quite pleased with the format of the meeting.

"We gave attendees an opportunity to be exposed to demonstrations and lectures, then to have a chance to practice in supervised small groups," said Jeffrey K. Zeig, Ph.D., the organizer of the meeting. Zeig also served on the faculty at the meeting, along with Joseph Barber, Stephen Gilligan, Stephen Lankton, Bill O'Hanlon and Ernest Rossi.

The meeting's educational format was well received. Informal comments from attendees at the meeting indicated that they were able to learn a great deal. Zeig said

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Interview

An Interview with Albert Ellis, Ph.D.

by Michael D. Yapko, Ph.D.

If you are thin-skinned about your profession or theoretical orientation, don't read this interview with Albert Ellis. He doesn't want any negative mail, and neither do I. If, on the other hand, you relish the candid opinions of one of the most influential psychologists of all time, then savor each provocative statement.

Albert Ellis is Executive Director of the Institute for Rational-Emotive Therapy in New York. Ellis has authored or edited approximately 50 books and monographs, and more than 500 papers and chapters in psychological, psychiatric and sociological publications. His prolific writing is nearly legend, and his range of topics and influence are extraordinary. Ellis is well known for his unabashed earthy and candid style, which he shared in abundance in this interview with Michael D. Yapko conducted at the Fourth International Congress on Ericksonian Approaches to Hypnosis in San Francisco in December 1988.

Incidentally, Ellis will be the keynote speaker at the San Diego Erickson Institute's annual conference in March. The conference theme is "The Rational and Irrational in Psychotherapy."

Y — I'd like to start by getting some personal information: Please talk a bit about when you were born, where you were born, what went on in your early childhood, and what led you to psychology.

E — I was born in Pittsburgh and escaped



Albert Ellis, Ph.D.

at the age of four to New York, so I'm practically a native New Yorker.

I got into psychology by accident because I originally set out to become a writer — that was my goal. I thought I'd make a few million dollars and (eventually) be able to write anything I wanted to write. I realized that writing, especially the good stuff, doesn't sell; crap often sells. I was going to write fiction, plays and poetry, which I did, but they never got published. Then, the Depression came along in 1929; I was still in high school, (which) I finished up then.

I went to City College in New York and got my Bachelor of Business Administration degree, but I was more interested in accounting, which was my major. I was very good at it, but it wasn't my thing. So, after college I did various kinds of things: editing, writing, playing revolutionist for a year or so — not as a communist, (but as) an anti-communist. Finally, I worked with my father, as a promoter of businesses that didn't succeed (because) they were under-capitalized. Then, I started writing nonfiction; but at first, I wrote mainly fiction:

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Lankton Named AAMFT Supervisor

Stephen Lankton, M.S.W., editor of *The Ericksonian Monographs* has been accepted as an approved Supervisor for the American Association for Marriage and Family Therapy (AAMFT).

As an approved supervisor, Lankton can work with therapists wishing to earn the designation. The designation signifies achievement of clinical skills, special training and experience in supervision of marriage and family therapy required by the Commission on Supervision of AAMFT.

For information about supervision, contact Lankton, P.O. Box 958, Gulf Breeze, FL 32562.

Linda Carr-McThrall



Notes from The Foundation

A new year; a new decade. We hope this new era brings all things good to you.

The Foundation celebrated its tenth anniversary with a four-day seminar last November. The seminar featured Basic, Intermediate and Advanced Tracks and small group supervised practice sessions. Some 450 professionals from around the world attended the event held in Phoenix, Arizona. The meeting was well-received by attendees. In fact, it was one of the most highly rated training events ever organized by The Foundation.

I would especially like to thank the faculty for making the meeting such a success. The six main presenters, Joseph Barber, Stephen Gilligan, Stephen Lankton, Bill O'Hanlon, Ernest Rossi and Jeffrey Zeig, have been instrumental in making The Foundation what it is today. We also appreciate the small group leaders and their participation.

We now look forward to the next ten years. The first decade of The Foundation was an important time in initiating the Erickson movement; the next ten will be a critical time of consolidating the contributions of this school of psychotherapy.

* * *

The next phase of our development is to make final plans for the second Evolution of Psychotherapy Conference. The meeting is scheduled for December 12-16, 1990, in Anaheim, California.

We encourage you to register early; the first meeting, held in Phoenix in 1985, was sold out before Labor Day. There is a registration form on page 3 of this issue.

* * *

We hope your holidays were happy and the new year (and decade) are memorable.

We appreciate your support and continuing interest in the endeavors of The Milton H. Erickson Foundation.

Institute News

The Institute of Ericksonian Hypnotherapy of Buenos Aires will publish a journal, *Rapport*.

Silvia and Edgar Etkin, directors of the Buenos Aires Institute, are interested in publishing only articles from other Erickson Institutes around the world.

The Etkins have suggested the following guidelines:

1. Manuscripts should be typewritten and in Spanish, with a brief summary in English.
2. Maximum length can be 10 pages.
3. Name and address of each author must be included.

For additional information, write The Instituto de Hipnoterapia Ericksoniana (Bs. As.), Sanchez de Bustamante 1945 P.B. 1 (1425), Buenos Aires, Argentina.

Michael Yapko



Notes from The Editor

Welcome to this first issue of *The Newsletter* of 1990. We're at the beginning of a new decade, in more ways than one: 1990 opens the last decade of the twentieth century, and 1990 marks the second decade of The Milton H. Erickson Foundation. The Tenth Anniversary Seminar in Phoenix in November was a wonderful celebration of the Foundation's first ten years of achievement, and now we look ahead to all still to come.

The Newsletter continues to be the primary vehicle for maintaining contact among professionals interested in Ericksonian approaches. I've made my desires known for input from you, the reader, in previous issues of *The Newsletter*, and I want to reiterate the need for your feedback. As you know, things Ericksonian are shaped by the feedback it gets. If you like what you read in each issue, reinforce that with affirming letters. If you would like things to evolve, offer ideas for how that may be accomplished.

I'd like to thank all of you who have contributed and made my role as newsletter editor a challenging and enlightening one. I look forward to the future and the changes it will bring.

— Michael D. Yapko, Ph.D.

Newsletter Business

The Newsletter is published three times per year. The closing dates are April 15, August 15, and December 15. This means all items to be included must be received by those dates. *The Newsletter* is posted approximately six to eight weeks later. As always, send all advertising directly to The Foundation in Phoenix. Training events, announcements and other information should be sent directly to me at the San Diego address on the front page.

Media of Note

Newsletter Editor Michael Yapko has had two books come out recently, both published by Brunner/Mazel. One is *Brief Therapy Approaches to Treating Anxiety and Depression*, and the other is a revised edition of *Trancework: An Introduction to the Practice of Clinical Hypnosis*.

Also, Michael has released a two-hour videotape of a trance session with a terminal cancer patient. The tape also is available from Brunner/Mazel.

* * *

Two articles, one by Stephen Gilligan and one by Yvonne Dolan, highlight the Winter 1989 Special Issue of the *Journal of Strategic and Systemic Therapy* concerning childhood sexual abuse. This special issue's guest editor is Christopher Wheeler, M.S.W., a Toronto therapist specializing in the treatment of sexual abuse and the Ericksonian approach to psychotherapy.



Extrapolations

(Erickson Monographs Number 6)

The audio- and videotapes are available from The Milton H. Erickson Foundation.

- Joseph Barber, 1984
First Session with Dr. B
Audio \$9.50 VHS/Beta \$70*
- Stephen Gilligan, 1982
Accessing Unconscious Processes
Audio \$9.50 VHS/Beta \$70*
- Stephen Lankton, 1988
Motivating Action with Hypnotherapy for a Client with a History of Early Violence
Audio \$9.50 VHS/Beta \$70†
- Bill O'Hanlon, 1988
Solution-Oriented Hypnosis
Audio \$9.50 VHS/Beta \$70**
- Ernest Rossi, 1985
Facilitating "Creative Moments" in Hypnotherapy
Audio \$9.50 VHS/Beta \$70**
- Jeffrey Zeig, 1984
Using Metaphor and the Interspersal Technique
Audio \$9.50 VHS/Beta \$70*

The presenters at The Tenth Anniversary of Ericksonian Approaches to Hypnosis and Psychotherapy collaborated on the *Erickson Monographs*. These transcripts and commentaries are based on information from past Erickson Foundation-sponsored meetings from which these tapes are made.

* U-Matic slightly higher. Also available in PAL format.

† These are special prices available for a limited time. Add \$5 for all orders over \$20.00.

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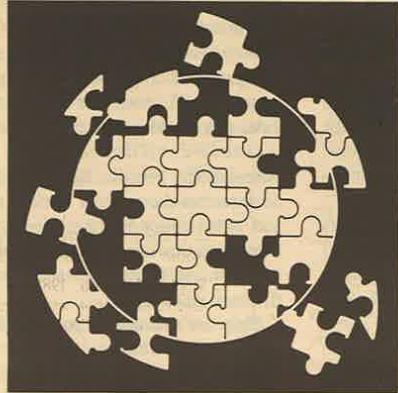
Albert Ellis, Ph.D. (Keynote Speaker)
 André M. Weitzenhoffer, Ph.D.
 Stephen G. Gilligan, Ph.D.
 Jeffrey K. Zeig, Ph.D.
 Joseph Barber, Ph.D.
 Michael D. Yapko, Ph.D.

Eligibility: A minimum of a Master's degree in health related fields is required. Also, full-time graduate students in accredited programs are eligible.

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THE EVOLUTION OF PSYCHOTHERAPY



A CONFERENCE

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Murray Bowen, M.D.	Helen Singer Kaplan, M.D., Ph.D.	Erving Polster, Ph.D.
James Bugental, Ph.D.	Arnold Lazarus, Ph.D.	Miriam Polster, Ph.D.
Albert Ellis, Ph.D.	Alexander Lowen, M.D.	Ernest Rossi, Ph.D.
Viktor Frankl, M.D., Ph.D.*	Cloe Madanes, Lic.	Thomas Szasz, M.D.
William Glasser, M.D.	Judd Marmor, M.D.	Paul Watzlawick, Ph.D.
Mary Goulding, M.S.W.	James Masterson, M.D.	Carl Whitaker, M.D.
Robert Goulding, M.D.	Rollo May, Ph.D.	Joseph Wolpe, M.D.
* Provisional	Donald Meichenbaum, Ph.D.	Jeffrey Zeig, Ph.D.

FORMAT: Emphasis will be placed on interaction among the faculty. Supervision Panels, Topical Panels, Invited Presentations, Workshops, Demonstrations, and more!

WHEN: December 12-16, 1990

SPECIAL NIGHT AT DISNEYLAND PARK!
Registrants will receive one complimentary ticket to a Private Party Thursday, Dec. 13, 1990, at Disneyland Park.

WHERE: Anaheim, California U.S.A.

ELIGIBILITY: Health professionals with doctoral or master's degrees, or full-time graduate students in accredited programs.

APPROVED: Continuing education credits offered for physicians, psychologists and other health professionals.

INFORMATION: The Milton H. Erickson Foundation, Inc., 3606 N. 24th Street, Phoenix, AZ 85016 U.S.A. (602) 956-6196.

REGISTER BEFORE APRIL 30, 1990, AND BE ELIGIBLE FOR A SPECIAL DRAWING!!

★ **GRAND PRIZE** Complimentary registration, domestic airfare, accommodations at a suite at a conference hotel (up to five nights) ★ **FIRST PRIZE** Complimentary set of Conference Audiotapes

ADDITIONAL PRIZES ★ Complimentary Conference Registration Fee (Three Prizes) ★ Up to five free nights (room and tax) in a conference hotel during the meeting (Five Prizes) ★ Tickets to Disneyland Park for four (One Prize) ★ Complimentary Videotapes of Demonstrations (Five Prizes) ★ Complimentary Luncheon Tickets (Five Prizes) ★ Complimentary Banquet Tickets (Five Prizes) ★ \$50 gift certificates for use at the Brunner/Mazel Conference Bookstore (100 Prizes)

RECIPIENTS WILL BE NOTIFIED AFTER MAY 31, 1990 (Prizes donated by Conference vendors and suppliers).
Registration not required to enter the drawing.

REGISTRATION FEES

Checks should be payable in U.S. CURRENCY, drawn on an AMERICAN BANK and made payable to THE EVOLUTION OF PSYCHOTHERAPY.

U.S. & Canadian Registration Fees:
\$325 U.S. (\$225 for graduate students*) for registrations postmarked on or before April 30, 1990.

\$375 U.S. (\$275 for graduate students*) for registrations postmarked on or before August 31, 1990.

\$425 U.S. (\$325 for graduate students*) for registrations postmarked on or before November 16, 1990.

\$500 U.S. (\$400 for graduate students*) for on-site registrations if space is available.

Other Foreign Registration Fees:
\$275 U.S. (\$225 for graduate students*) for registrations postmarked on or before April 30, 1990.

\$275 U.S. (\$225 for graduate students*) for registrations postmarked on or before August 31, 1990.

\$325 U.S. (\$275 for graduate students*) for registrations postmarked on or before November 16, 1990.

\$500 U.S. (\$400 for graduate students*) for on-site registrations if space is available.

*Students must provide a certifying letter from their school or department on letterhead stationery indicating proof of full-time student status as of December 1990.

Due to the historic nature of this Conference, advance registration is strongly recommended. Advance registration provides the registrants with financial savings and assists the organizers in planning. Enrollment is limited. Please register at your earliest convenience. If space is available, on-site registration will be held. However, on-site registration may not be possible. The meeting is expected to sell out. The 1985 Conference sold out in early September.

MEALS AND EVENTS

- Luncheon package — \$75. Includes luncheons, tax and gratuities for four days (Wednesday through Saturday, December 12-15). Vegetarian available.
- Banquet tickets — \$40 per person. Includes dinner, wine, tax and gratuities and entertainment Saturday, December 15. Vegetarian available.
- Disneyland Park tickets — Each registrant will receive one complimentary ticket to Disneyland Park for the private party Thursday, December 13. Additional private party tickets are \$20 per person (child or adult). Please purchase when registering.

REGISTRATION FORM

- Enclosed is my registration fee of \$_____
- Enclosed is my luncheon reservation payment. (\$75) Vegetarian, please check here
- Enclosed is my banquet reservation payment. (\$40) Vegetarian, please check here
- Enclosed is \$_____ for extra tickets to the private party in Disneyland Park. (\$20 each)
- I am interested in more information. Please send the conference program, available in June (automatically sent to registrants).

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Registration Deadline is November 16, 1990.

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Cancellation Fee: \$35.00 if received in writing and postmarked by November 16, 1990.
NOTE: Conference information packet including hotel registration forms and travel information will automatically be sent later this year to those people who remit registration fees.

I am not interested in attending the Conference but please enter my name in the drawing.

The Practice of Hypnotism, Volume I: Traditional and Semi-Traditional Phenomenology

by André Weitzenhoffer
Published by John Wiley & Sons, Inc.
1989, New York

André Weitzenhoffer, Ph.D., is one of the great figures in contemporary hypnotism, and he is nobody's man: He is not doctrinaire in regard to practice, theory, or research. Rather, he is an iconoclast willing to meticulously investigate phenomena that interest him. Fortunately, Weitzenhoffer is curious about the nature of hypnosis.

In his magnum opus, *The Practice of Hypnotism*, Weitzenhoffer calls it as he sees it. And, with his piercing, scientific intellect, and encyclopedic knowledge of hypnotism, he creates a refreshing perspective. For example, on the first page of *Volume I* he states, "I have not found that laboratory data has added very much of anything to my ability to utilize hypnotism effectively. Nor can I find that research data and 'scientific theories' regarding hypnotism have had much of an impact on its practice." These are forcefully blunt words from someone who is more known as a researcher and theorist than a clinician. Weitzenhoffer goes on to carefully and critically examine the work of almost all of the great names in the field of hypnotism during the last 200 years, including Erickson, Hilgard, T.X. Barber, Braid, Liebault, and Charcot, describing and documenting errors,

specious speculations, and lapses of clarity. *The Practice of Hypnotism* is actually a two-volume set. *Volume II* is subtitled, *Applications of Traditional and Semi-Traditional Hypnotism: Non-Traditional Hypnotism*. And, it is probably more relevant to the readers of this Newsletter who are mostly clinicians. Because of the scope and importance of Weitzenhoffer's work, *Volume II* will be reviewed separately in the next issue of the Newsletter.

Volume I is divided into nine chapters which describe the nature of traditional hypnotism, induction and depth, hypnotic phenomena, and self-hypnotism. Weitzenhoffer's organization and prose are linear and clear. He presents general information then follows with amplification, historical background and scientific support. Thereby, the novice can find basic material and the expert can seek out details.

Weitzenhoffer is at his best when he describes history and elucidates the scientific side of the problem. His scope on the hypnosis literature is impressive: Contained in the book is a stunning overview of the development of ideas within the field of hypnotism. Conversant with the original literature, Weitzenhoffer describes the positions of the old masters, such as Bernheim and Liebault, and clearly elucidates their contributions.

This book is "one-stop shopping": Weitzenhoffer "downloads" his prodigious knowledge of hypnotism and provides a text that will be read, studied, and considered a standard reference in the field. Clinicians

will enjoy Weitzenhoffer's exemplification of the semi-traditional approach which is described as being transitional between the traditional and the Ericksonian approach. Researchers will find many avenues to investigate. In fact, graduate students will be grateful to Weitzenhoffer because he provides so many ideas that can be scientifically studied. Historians will thank Weitzenhoffer because, being multilingual, he describes the original work of the 18th and 19th century European investigators. Moreover, having worked closely with Erickson and Hilgard, he comments with firsthand knowledge.

There are a number of points of disagreement, most of which are relatively minor: Weitzenhoffer expresses the position that ideodynamic action is much more clearly exhibited by traditional techniques. Rather, I think that the ideodynamic effect was central to Erickson's work.

Also, Weitzenhoffer extends himself and tries to address researchers, theorists, and clinicians. He tries to present all things to all people. This creates a work of imposing size, which, unfortunately, might prevent it from getting the careful examination it deserves. Moreover, at times Weitzenhoffer qualifies his position and seems so concerned about being correct that there is a profusion of details and questions. Therefore, occasionally, this reader became unclear about where Weitzenhoffer stood on central propositions.

There are three additional points of

disagreement. One, Weitzenhoffer states on page 206, "If one plans to converse with the subject, it is necessary to facilitate this process by telling him he can speak even though hypnotized, and by instructing him to talk louder and more clearly." Erickson's interactive trances were quite different: They were conversations. Erickson expected the patient to talk, and the patient complied. The idea that a hypnotized patient cannot speak seems to be more of a demand characteristic than a central facet of hypnotism. Two, Weitzenhoffer conceives that "The induction is a one-way process (only one member of the interacting pair becomes hypnotized) (p. 314)." Rather, I agree with Stephen Gilligan's position that the hypnotist is customarily in an externally-focused trance. Three, Weitzenhoffer is unwilling to concede that Ericksonian methods superceded traditional techniques. Because Weitzenhoffer's description of Ericksonian techniques is taken up in *Volume II*, his perspective on these methods will be discussed more fully in the forthcoming review of that book.

All in all, *The Practice of Hypnotism* is an important contribution. This book should be required reading for all serious students of hypnotism.

— Jeffrey K. Zeig, Ph.D., Director
The Milton H. Erickson Foundation

I believe that patients and students should do things. They learn better, remember better.

(Erickson in Zeig, 1980, p. 72)



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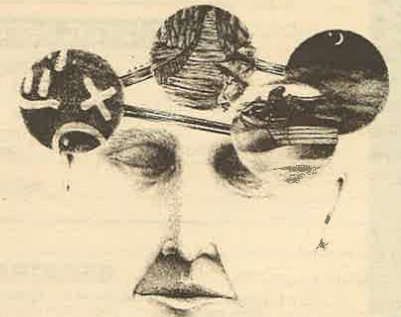
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The February Man

by Milton H. Erickson, M.D. and Ernest L. Rossi, Ph.D.

Published by Brunner/Mazel, Inc., 1989

The February Man is a fascinating case study illustrating the use of age regression in the treatment of a 19-year-old student nurse who suffered from chronic depression as well as a severe water phobia. Erickson assumes the supportive role of the "February Man," "visiting" the woman many times during the course of four long hypnotherapeutic age regression sessions.

This volume is especially valuable since it is the only complete record of an entire hypnotherapeutic case dating from the middle of Erickson's career. The sessions were recorded verbatim in stenographic notation in 1945. Then, in 1979, Ernest Rossi explored these sessions in great detail with Milton Erickson, recording 15 hours of commentaries and completing the manuscript between the Spring and Fall of 1979, the year before Erickson's death. The volume was to be the fourth co-authored by Erickson and Rossi. But following Erickson's death in 1980, Rossi found himself unable to look at the manuscript for another eight years. Finally, in 1987, Rossi returned to the project, noting in his introduction his realization that "this volume could be an important corrective to those who describe Erickson's work as entirely intuitive and idiosyncratic" (p. xx).

This statement by Rossi alludes to the question some have raised as to whether or not Erickson indeed planned in advance his therapeutic interventions or if he worked altogether intuitively. Rossi wisely includes in his introduction an interview with Jerome Fink, M.D., Erickson's student at the time, who states that although Erickson was extremely intuitive, "he couldn't have consciously figured out all the psychodynamics at the time. He had never met the subject before the first long session" (p. xviii). And thus, one of the limitations of *The February Man* is pointed out. It is a post hoc analysis, and there is no way of knowing to what degree the work can be understood cognitively after the fact.

According to Erickson, intuition can be defined as an "unconscious response to minimal cues" (p. 18). If we assume that the unconscious is trainable then we may look upon *post hoc* analysis as an important part of a learning feedback loop. That is to say, unconscious responses happen, are later interpreted cognitively, their therapeutic effectiveness noted, and they become learned behaviors, incorporated into the unconscious, available for retrieval at some appropriate later date. I believe Erickson is correct when he says there are no "pure" right or left hemisphere brain functions. But he says, "Something may be on the right side before it is completely perceived" (p. 82). Perhaps if we both "study" and "experience" Erickson we might ourselves become more intuitive.

Looking at *The February Man* from this perspective, I consider it a wonderful model for learning. I have read it and re-read it and will probably read it many times more, for here is an extraordinary example of wisdom and patience, caring obser-

vation and supportive guidance. Erickson carefully induces trance, focusing the subject's attention, depotentiating habitual mental sets through the use of a variety of confusion techniques, all of which Rossi points out as he describes the microdynamics of trance induction applied by Erickson. Then, Erickson begins to establish the identity of the "February Man" and we see the patience with which Erickson effects an age regression "visiting" the subject in various times in her childhood, discovering the repressed traumatic incidents. Erickson speaks to the subject as a very supportive, caring parental figure until the subject herself labels him the "February Man." During this time Erickson utilizes a variety of techniques including dissociation, metaphors, reframing, folk language and many others to establish a "yes" set, facilitate certainty, until finally the subject states "absolutely" that she wants a cure. Only then does Erickson go on to take the subject through the traumatic memories, having already depotentiated resistance and fear.

Erickson brings the unconscious experience into conscious awareness so that the subject acquires insight, but he does not stop there. Through the use of symptom prescription, posthypnotic suggestion, reframing of resistance, confusion in time orientation pseudo-orientation to future time, and a variety of other techniques, Erickson makes sure that the subject overcomes her water phobia and evidences her cure by going into the water and enjoying it.

The commentaries by Erickson and Rossi, albeit *post hoc*, are interesting and valuable as they reveal how far Milton Erickson advanced the art of psychotherapy by getting the subject to utilize his/her own processes.

— Marian J. Richetta, M.A.
San Diego, CA

Erickson Center Closes

The Milton H. Erickson Foundation Board of Directors has announced the temporary closure of the Erickson Center for Hypnosis and Psychotherapy. It is expected that the clinic and training facility will reopen in 1991.

A two-week Intensive Training program will be held in March under the auspices of the Milton H. Erickson Foundation.

Referrals for psychotherapy will also be accepted. Persons may call The Erickson Foundation (602) 956-6196.

The Foundation continues operations from 8:30 a.m. to 5:00 p.m. (Mountain Standard Time) Monday through Friday. The Foundation is located at 3606 N. 24th Street, Phoenix, Arizona 85016. For information about the training programs, write or call The Erickson Foundation.

What your patient does and what he learns must be learned from within himself. There is not anything you can force into the patient.

(Erickson in Haley, 1967, p. 535)

Book Review Rejoinder

The following is a reaction to the book review by Jeffrey Zeig appearing in the previous issue of *The Newsletter*.

We are concerned about the implications of many of the comments made by Jeffrey K. Zeig, Ph.D., in his review of our recent book, *Hypnotherapy Scripts: A Neo-Ericksonian Approach to Persuasive Healing* (cf. Zeig, *The Milton H. Erickson Foundation Newsletter*, Fall, 1989).

The apparent implication here is that everyone should be instructed to do things just as Erickson did them. In effect, it is a statement that the "good Ericksonian" therapist will ritualistically adopt all the minutia of Dr. Erickson's work. Such a posture merely exposes those who do not have Erickson's experience and expertise to unnecessary complications and pitfalls. It seems obvious to us that novice hypnotherapists would be well advised to avoid doing many of the things Erickson attempted and could benefit from help that Erickson did not need. Hence, in our book we note that a recliner in a quiet room may simplify matters for everyone, point out that some types of clients are more difficult to work with than others and even provide examples of hypnotherapy scripts which readers can use to guide their own creative efforts. Erickson did not have scripts available to guide him. He had to create his own from scratch. However, this does not

suggest to us that everyone else should have to do so as well. In fact, it is hard to imagine the field evolving and expanding at all unless we are willing to make such concessions to reality and to modify Erickson's style to suit our own unique situations.

As one might expect, we agree with the viewpoint expressed by Morris in the Summer, 1989, issue of *The Newsletter*. Like him, we believe it is time to "...allow the spirit of Milton Erickson to evolve as new options are built utilizing some of his genius." Other movements have failed to evolve. Instead of growing larger and stronger by embracing diversity they have disintegrated into internecine squabbles over ownership, membership and access to ultimate truth. As Ericksonians, we genuinely hope that this is not what the future holds in store. In order to avoid such an outcome, however, we need to resist the temptation to apply litmus tests of purity to those with whom we disagree. It seems to us that the Ericksonian umbrella is large enough to encompass many things — even recliners.

— Ronald A. Havens, Ph.D.

— Catherine Walters, M.A., M.S.W.

A person seeking therapy comes in and tells you one story that is believed fully at the conscious level and in nonverbal language can give you a story that is entirely different.

(Erickson, Rossi & Rossi, 1976, p. 68)

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comic verse, poetry and so forth, until I decided I wasn't the greatest novelist in the world. So I started to write nonfiction and picked several subjects in which I was interested: organization, politics, and revolution. Then, I hit on sex, love, and marriage, and started to do real research. I read thousands of books and pamphlets, but mainly books, on sex, love and marriage. But, they were all repetitive. I used to get ten books a day at the New York Public Library and other libraries as well.

Then my friends and relatives found out I was an authority on sex, love and marriage and they started asking me questions about their problems: about masturbation, impotence, lack of orgasm, and the like. I had most of the answers to quickly show them what to do; they got a lot of benefit, and I enjoyed it. I said, "Heck, I might as well be a sex therapist, or a marriage and family therapist," but there was no such thing in those days. You couldn't get a degree in it — even a master's degree. You could get one in the sociology of marriage, but not in clinical marriage counseling, and certainly not in sex therapy — not that they're that far apart.

I picked the closest degree to it, which was clinical psychology. I went to Columbia University and got my Ph.D. in clinical psychology and still did marriage, family and sex therapy in a pioneer way in the 1940's. I got my master's degree in 1943, and have been practicing (sex therapy) ever since. At the same time, I got into psychotherapy. I got myself analyzed, as I stupidly thought that psychoanalytic therapy was more intensive than other therapy. Instead, I discovered it intensely goes into every irrelevancy under the sun, and misses every relevancy, just as Ericksonian therapy (does). Almost all therapies do the same thing.

They haven't the foggiest notion of what really disturbs people and how to do away with this disturbance. They go for this utter crap about the unconscious. Freud believed it; I was surprised Erickson went along with this. Freud said it, and it was such nonsense, (although) it's not as if there isn't any unconscious thinking. I never heard such crap in all my life. They were inventors; Freud was a great inventor; Erickson was a great inventor, Fritz Pearl was a great inventor, but they hadn't the foggiest notion of why humans really are disturbed and how to undisturb them. They just accidentally did things which partly worked.

Anyway, I became analyzed, and I practiced classical psychoanalysis and analytically oriented therapy for several years. It was very ineffective. As I frequently say, Freud had a gene for in-efficiency. I think Erickson did, too, and that practically all of the (theorists) do. I happen to have a gene for efficiency, so I don't like inefficiency.

In 1953, I did a survey of all the various psychotherapies. Even in those days, there were many different kinds. I wrote a monograph in 1955 on *New Approaches to Psychotherapy Techniques*, and out of that material I garnered Rational-Emotive Therapy (RET). RET was the first com-

ination of philosophy (which happens to be my hobby) plus behavior therapy which I used on myself before I was a therapist, and then I added the evocative, dramatic and emotive elements.

Y — In the interview you did with Psychology Today the survey that was done of APA members listed you as the most influential therapist behind Carl Rogers.

E — Yes, I was the second most influential, and Freud was third.

Y — How did you feel about that?

E — I thought that was accurate but also not too accurate. It's true if you really find out what people do today, you'll find practically all schools of therapy, including the Freudians, the Gestalt therapists, and the Ericksonians, get in a great deal of the cognitive, emotive and behavioral therapy which I put together originally. So they do

some of it, but they louse it up with a lot of other crap, unfortunately. But they do some of RET, and therefore, if they're honest about it and they respond to anonymous surveys, such as the APA survey, then they show it.

Incidentally, many marriage and family therapists thought the only systems therapist who placed among the leading therapists was Virginia Satir. But, Carl Rogers, Sigmund Freud, and I were the most influential, also among the marriage and family therapists. So, it's true, (I'm a large influence), but on the other hand, that doesn't mean that people mainly do RET. So, in that sense it's false — they mix it in with a lot of other stuff.

Y — You said that, in essence, other therapies besides RET are inefficient.

E — Not only inefficient, most of them are iatrogenic — they cause more disturbance:

They do more harm than good. Most of this Ericksonian stuff that I heard today and yesterday is horse----! It leads people up the garden path away from what they better do, which is see how they really cause it — not unconsciously, but not quite consciously aware of it either. When you show them how they cause it, then you can show them what they can do to act against it, to feel against it, and to think against it.

Now, we are not the only therapy (but we are the most practiced), because fortunately cognitive behavior therapy on the whole, I think, is practiced by more therapists than any other form of therapy today. So, I'm not the only one who does it, and I'm very happy to see that it has become so prevalent. When I first taught RET in 1955, the only ones who were doing anything like it were the Adlerians.

continued on page 7

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Alfred Adler was a real pioneer, and really plowed through the Freudian nonsense and the terrible dribble Freudians have. You might as well take that whole Freudian kit and caboodle and throw it out. But I'm very happy to see that my basic stuff (has led to the popularity of) cognitive behavior therapy mainly because of my influence.
Y — Are you saying the biggest influence on you has been Adler?

E — No, I'd say the biggest influence on me were the philosophers. The biggest influences on me were Epictetus, Marcus Aurelius, Baruch Spinoza, John Dewey, and Bertrand Russell, and then Adler who also took from (them) and a few others who were very sensible. In the late 1800's psychotherapists were really largely cognitive. Unfortunately, Freud sidetracked them and got lost in the "shmansference-transference" nonsense, and all kinds of relationship nonsense, which he probably needed with his clients and which most therapists (seem to) need. Most therapists are highly disturbed individuals who need to relate to their clients. They're just as sick or sicker than their clients in many respects. Therefore, they read into it *not* the client's desire, which is correct, but they go along with the client's need for approval, need for love, etc., etc. and thereby help make patients sicker and sicker. Clients may *feel* better, but they don't *get* better; they frequently get worse as a result of psychotherapy.

Y — You made a specific point of pok-

ing at the Ericksonians in particular. Obviously, you don't like the idea of an unconscious that is a active in problem-solving.

E — The unconscious is such horse—. It's a reification. There's no such thing as *the* unconscious. You may have unconscious thoughts or unaware thoughts, and you could have, but you usually don't have unconscious feelings; you can have unconscious anger, for example, but there is no such entity called *the* "unconscious." And that was one of Freud's errors, and it just shows what crooked thinkers humans are. They adopt this unscientific nonsense that says, "It is *the* unconscious that pushes you."

Y — You claim there is no organized entity called the unconscious, but you do acknowledge the idea of unconscious thoughts, and unconscious feelings? All right then, if there's a series of techniques for rearranging or influencing unconscious thoughts and feelings, is that desirable? Or do you prefer things to be 100 percent conscious and direct?

E — Oh, no, that's very desirable, but my emphasis would be doing what Freud advocated, but really didn't do — making certain unconscious thoughts conscious — not all of them, though, because most of them you live with beautifully. We're not aware, you and I, of our hearts beating right now, so it would be asinine to make ourselves aware of that. You're not aware, for example, when you tie your shoelaces. If I were to ask you how you tied them this morning, you really wouldn't be able to explain

it to me. There are relatively few unconscious ideas (that need to be made conscious). Commands and demands, the "shoulds," "oughts" and "musts," the absolutistic dramatic ones, the racist ones and the prejudices, the bigotry — *those* are the things which we better *directly* make conscious and *directly* teach and attack and get the individual to attack (within himself). This can be done along with any other so-called unconscious ways of doing it. So, I have no objection to doing those (interventions in the unconscious), but my hypothesis would be that those approaches are so weak and they give you the wrong results because you're attacking — presumably indirectly — the unconscious. Most of the time the client would end up believing another asinine philosophy which is still self-defeating. So, you see, not only (is therapy of the unconscious) inefficient compared to the direct attack and getting him to work actively and feel actively against the problem, but as I said, I believe most (trained to believe in such methods) would end up with just another nutty idea (about therapy). They'd become devout Ericksonians, or devout psychoanalysts, or they (might even) become devout RET'ers — that's the nature of human beings. You better be careful to help clients get themselves over the problem, because we can only show them what to do; we can't really do it for them. Well, if we get them to think and feel and practice against what they do and make it very, very conscious, my hypothesis is that will be much more efficient than any of these other (so-called

unconscious) techniques. So, you can use these other techniques at times, but I wouldn't rely on them at all (in the way) most therapies do, including the Freudians and, to a large degree, the Ericksonians.
Y — I suppose what a good response would be from a true Ericksonian is that not everyone responds well to a direct approach, and therein lies the value of an indirect approach.

E — And there I would say, that if you were efficient at all you'd take almost 100 percent of the people, and for awhile, and I'm not saying forever — I'd prefer a year or two or three — but for several months, you'd show them the direct approach, which (I believe) is quicker and better. Then with those who don't respond, *then* we can use utter horse—, utter crap, religious bosh, which is nonsense of the worst sort; and if that's the only thing these people will take, then we can give them that religion.

I usually cite the case of David Barlow, who as you may know, is a good cognitive behavior therapist, and who in 1978, I believe it was, had an article in the *Archives in Sexology* in which he was working with a potential transsexual whom he realized was pretty psychotic. He was getting nowhere with cognitive behavior therapy (with this patient). I might get nowhere, and most therapists would get nowhere if you were really trying to show him that that's a little drastic — getting your balls cut off. If you want to be a homosexual, go do it. And so Barlow's getting nowhere,

continued on page 11

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In addition to the educational portion of the program, the Erickson Foundation hosted a tenth birthday party for participants. Attendees were able to meet and network with others during the hospitality event.

Special awards were presented at the meeting. Mrs. Elizabeth M. Erickson, the widow of Milton H. Erickson, M.D., was given The Erickson Foundation's Lifetime

Achievement Award. Special recognition awards also were presented to the Erickson family and individually to Kristina K. Erickson, M.D., vice-president of the Board of Directors.

Family members who were present at the meeting were Mrs. Erickson, Dr. Kristina Erickson, Betty Alice Erickson-Elliott, Roxanna Erickson Klein and Robert Erickson.

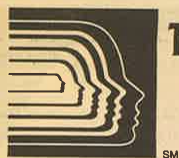
The meeting elicited positive response from attendees. As one participant said, "It means a lot that The Erickson Foundation keeps the work of Dr. Erickson alive. This seminar accomplished the goal as well as any seminar I have attended."

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For additional information, contact Tye Hunter, c/o The Phoenix Society of Clinical Hypnosis, P.O. Box 16923, Phoenix, Arizona 85014.



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1/26	Eliciting Hypnosis: The Activation Approach of Milton H. Erickson, M.D., Waterloo, IA, Jeffrey K. Zeig	3
1/26-27	Ericksonian Hypnosis: Essential Techniques, San Francisco, CA, Stephen G. Gilligan	4
1/27	Ericksonian Psychotherapy, St. Louis, MO, Zeig	5
1/27-28	Tales of Enchantment, Salt Lake City, UT, Lankton	2
1/28-29	Advanced Techniques of Ericksonian Hypnosis, San Francisco, CA, Gilligan	4
2/3-4	Tales of Enchantment, Phoenix, AZ, Lankton	2
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Therapy results from an inner resynthesis of the patient's behavior achieved by the patient himself. [1948]
(In Erickson, 1980, Vol. IV, chap. 4, p. 38)

Providing the patient with alternatives sets the stage for inner search and creative problem solving.
(Erickson, 1980, Vol. IV, p. 148)

Contact Information

- American Society of Clinical Hypnosis, 2250 East Devon Ave., Ste. 336, Des Plaines, IL 60018; (312) 297-3317.
- The Center for Personal and Family Development, 1221 W. Lakeview, Ave., Pensacola, FL 32501; (904) 438-4007.
- Elaine Pfalzgraf, Director, Family Resource Center of Family Service League, 2530 University Ave., Waterloo, IA 50701; (319) 235-6271.
- Associate Trainers, Anthony Gaito, ACSW, 567 Split Rock Rd., Syosset, NY 11791; (516) 922-2926.
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- Prof. Dr. Dirk Revenstorff, Psychologische Institut, Arbeitsbereich Klinische Psychologie, Gartenstr. 29, D-7400 Tübingen 1, West Germany; (07071)29 53 06.
- Heinrich Breuer, Dipl. Psych., Milton H. Erickson Institut Köln, Nassestr. 32, D-5000 Köln 41 den, West Germany; (0221)46 56 00.
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- Ricardo Figueroa Quiroga, M.S., Investigacion Psicologia y Asesoría en Personal, Progreso Sur 271 P.B., Guadalajara, Mexico; (36)25 77 22.
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Upcoming Conferences

March 2-4, San Diego, CA. "The Rational and the Irrational in Psychotherapy." The Milton H. Erickson Institute of San Diego. Faculty: Albert Ellis, André Weitzenhoffer, Jeffrey Zeig, Stephen Gilligan, Joseph Barber and others. Call (619) 295-1010 for information.

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March 23-28, Orlando, FL. "32nd Annual Scientific Meetings and Workshops on Hypnosis." American Society of Clinical Hypnosis. Faculty: Norma and Phil Barretta, Kay Thompson, Herb Lustig, Cory Hammond, Al Levitan, Lou Dubin and others. Call (312) 297-3317 for information.

April 9-11, Laguna Beach, CA. "Systemic Constructions." Orange County Society for Ericksonian Psychotherapy and Hypnosis. Faculty: Gianfranco Cecchin, Humberto Maturana, and Heinz von Foerster. Call (714) 547-8120 for information.

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April 26-29, Phoenix, AZ. "Annual Meeting of the National Council on Alcoholism." Call (415) 255-1295 for information.

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May 29-June 1, Cardiff, England. "Developments in Systemic Approaches." Contact The Family Institute, 105 Cathedral Road, Cardiff CF1 9PH, Wales, U.K.

The Ericksonian Monographs

The six featured faculty members of the Tenth Anniversary Seminar of the Milton H. Erickson Foundation have contributed case transcripts to the *Monograph, Number 6*, edited by Stephen Lankton and Jeffrey Zeig. The faculty members were Joe Barber, Ph.D., Stephen Gilligan, Ph.D., Bill O'Hanlon, M.S., Stephen Lankton, M.S.W., Ernest Rossi, Ph.D., and Jeffrey Zeig, Ph.D. Each therapist commented on the case, briefly discussing their rationale, thoughts, and concerns. In addition, each case was discussed by one other faculty member. The result is a set of verbatim interview sessions which allow for analysis, comparisons, and in-depth examinations by six leading hypnotherapists. *Monograph Number 6* was available in Nov. 1989. Audio- and videotapes from which the transcripts were derived are available from the Foundation.

Monograph, Number 7, The Issue of Broader Implications of Ericksonian Therapy, Edited by Stephen Lankton, is being released in early 1990. It contains a dialogue between experts in the form of a position taken by Richard Fisch, M.D., and several rejoinders. The contents are as follows:

- Richard Fisch, M.D., "The Broader Implications of Milton H. Erickson's Work."
- Steve DeShazer, M.S.W., "A Rejoinder to Fisch."
- Stephen G. Gilligan, Ph.D., "Commentary on Richard Fisch's Paper."

- Bradford P. Keeney, Ph.D. & Douglas G. Flemmons, Ph.D., "Milton Erickson's Lesson."
- William J. Matthews, Ph.D., "More Than a Doorway, A Shift in Epistemology: A Rejoinder to Fisch."
- William R. Nugent, Ph.D., "Conflict Between Development of a New Research Tradition and Development of Social Technology: A Conceptual Problem."
- Robert E. Pearson, M.D., "Commentary of Dr. Fisch's Paper."
- Ernest L. Rossi, Ph.D., "Rejoinder to Fisch."

Also included are other articles by a pediatrician and two researchers:

- Dr. John Gall, "The Art of Examining a Child: Uses of Naturalistic Techniques in the Pediatric Physical Examination."
- Dr. William R. Nugent, "An Experimental and Qualitative Evaluation of an Ericksonian Hypnotic Intervention for Family Relationship Problems."
- Dr. Akira Otani, "Structural Characteristics and Thematic Patterns of Interspersal Techniques of Milton H. Erickson, M.D.: A Quantitative Analysis of the Case of Joe."

Articles are still being accepted for *Monograph Number 8* which is being edited by Stephen Gilligan, Stephen Lankton, and Jeffrey Zeig. *Number 8* concerns issues of brief therapy and is expected to go to press in February 1990. Send your submission to Post Office Box 958, Gulf Breeze, Florida 32562.

— Stephen R. Lankton, M.S.W.
Monographs Editor

Obituaries

Arlene R. Wolberg, M.S.S.

Arlene Wolberg, 82, an internationally recognized psychoanalyst, educator and author, died December 1, 1989. Mrs. Wolberg was a Trustee and Co-founder with her late husband, Lewis R. Wolberg, M.D., of the Postgraduate Center for Mental Health in New York City, one of the country's largest free-standing community mental health treatment and training centers.

Dr. Dan Overlade Dies at 62

Dan Overlade, Ph.D., died following a series of illnesses Friday, December 15, 1989.

Dr. Overlade was one of the founding members of the Editorial Board of the *Ericksonian Monographs* and a faculty member of the Second International Congress on Ericksonian Approaches to Hypnosis and Psychotherapy in 1983.

Dr. Overlade, 62, had been in private practice in Pensacola, Florida 33 years. He was president on the Florida Board of Examiners of Psychology and president of the Florida Psychology Association. He was instrumental in bringing tougher state requirements for licensed psychologists and was director of the Escambia County Guidance Clinic from 1956 to 1964. The Clinic, now called Lakeview Center, has evolved into one of the nation's largest. He further distinguished himself as a member of the American Board of Forensic Psychology, and Diplomate of the American Board of Psychological Hypnosis, and an author of numerous articles and publications. He was well known for his use of humor, non-judgmental attitude, and expertise in therapeutic hypnosis to help others overcome fears and phobias. When asked, "How are you," Dr. Overlade's standard reply was "Fantastic, but getting better."

— Stephen Lankton

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when by accident, this man met a Protestant minister, not a priest, who exorcised his demon, and then he gave up the transsexualism. Now, once in a while that (sort of thing is) going to happen, but how often is that going to happen? But, if you can't get anywhere with effective, usual, direct, empirical, and scientific techniques, then you better face it — you're not going to get anywhere at all. Then you can use any kind of mumbo-jumbo channeling, which is just sheer rot of the worst sort, or you can use a lot of the so-called more psychotherapeutic techniques, which I think are almost equal rot. (These approaches are) devout nonsense with practically no experimental validity behind them — no empiricism. And, when they do work, they work for different reasons than people think. So, most of those techniques which dramatically work in the semi-fictional things which we write in the literature only illustrate the cases that work, or (else they) invent cases. I think Erickson invented a good many of his stories and his successes, and forgot the thousands and thousands of failures of his kinds of techniques. So, I say when they do work, these other techniques, it's because almost invariably, and very rarely not, a hidden philosophic element to them was changed. People (change when they) change their philosophy, like this guy who was exorcised. He changed his attitude — for nutty reasons, but he did it. So, I think that's what is going on underneath, and that's unconscious and we try to make that conscious. It's just below the surface of consciousness, but it is not repressed or deeply hidden. If you show people what they are probably telling themselves, then they come out saying, "Hey, that's right; that's exactly it!" And it took them two minutes to get them to acknowledge it, and not years and years of therapy until you get to the "deep repression."

Y — You're raising a good point about how we as therapists have generally gone about dealing with people's emotions. The oldest cliché in therapy is "You need to get in touch with your feelings; you need to get in touch with your anger." What you're saying is you can tell someone to get in touch with their anger and they'll come back a month later and now all they are is angry and nothing else has really changed in terms of what makes them angry.

E — What you're saying is quite true, but I'd go further. It just so happens that there are about 400 experiments, not by us, but by social psychologists and clinical psychologists, which show that whenever people feel very angry and acknowledge it, the more they acknowledge and feel the anger, the angrier they become.

Let's take the famous case of pounding the pillows. The people who are angry are told to talk about the pounding; nobody asked the people what they are telling themselves when they pound the pillow. The answer is, usually, the pillow represents someone's head — an enemy — and they're saying "That lousy s---, they shouldn't have done that to me." So, they become *angrier* in these experiments. So, now they feel great momentarily; *anyone*

who screams and yells even without therapy will feel great temporarily. Besides, anger gives you a one-up position, because you're damning another human, and consequently, you're one-up on that human. But I say, you not only *don't* get better, or else you get better temporarily, but most of the time you get philosophically worse! You're now *more* ready to get angry next time!

Y — It seems apparent that therapists would know that's true if they'd just look at that resulting increase in anger. Why aren't therapists noticing that that happens?

E — Because therapists are devout and stupid and disturbed. The vast majority of what we call regular therapists, such as MSW's, Ph.D.'s, psychiatrists, etc., are devout, stupid and disturbed. They're mainly anti-scientific; the true scientists in psychology usually go into experimental psychology and other branches of psychology and do not become therapists. Those who become therapists very frequently are seriously disturbed to begin with — that's why they got into the field! They bring their disturbances into it and they get hooked on this Freudian dribble and the Ericksonian dribble and the other dribble because they're not that bright and they're really anti-scientific. For example, Freud mentions science about every other word, yet he was the most anti-scientific individual ever! He was a dogmatist of the worst sort; he did no research whatsoever, nor did he encourage anyone to do research to back up their theories. He just devoutly made up all kinds of crap about the Oedipus Complex and things like that. Now, if you're a crooked thinker, which most psychotherapists are, you don't think things through, so you devoutly follow stuff like that. Only a minority become RET'ers, cognitive behavior therapists, etc.

Y — You're saying in your inimitable way that therapists will get so loyal to a theory as to miss what's happening in front of their eyes?

E — That's right. They get loyal to a theory, but they also pick the wrong theory. Most therapists are really anti-scientists who refuse to think straightly about practically anything and they bring their devoutness into their therapy. So, most therapists, but I don't say all, are devout. It's bad, but that's the way they are. Hopefully, we're gradually killing that with experimentation. The Freudians have done practically zero in all these years. The Ericksonians have also done practically zero. We have about seven studies in Neuro-Linguistic Programming, all of which show it doesn't work, and you'd know that anyway if you simply read the stuff — it's just bull--- from beginning to end. The Gestalt therapists have done absolutely no research of any kind, or else they use caution when they do it. I often wonder where they do it, and why they don't publish it. So, we're gradually killers (of such methods, but), it's going to take us hundreds of years to get this nonsense out. I have faith that "truth" probably will (win out). Three or four hundred years from now when they read about Freudian and Ericksonian Therapy and all this

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As efforts progress toward the second Evolution of Psychotherapy Conference, a person to serve as volunteer coordinator is sought. The Conference will be held December 12-16 in Anaheim, California.

The temporary paid position will give the successful candidate the opportunity to set up all volunteer activity for the Evolution Conference.

The volunteer coordinator will schedule graduate-student volunteers, as well as make assignments based on the needs of the faculty and staff. The coordinator must be able to work in Phoenix, Arizona, prior to the Conference in December, as well as for a week in Anaheim, California.

In addition to the paid position, The Erickson Foundation needs student volunteers for the Conference. Full-time graduate students in accredited institutions in mental health fields are invited to apply as volunteers.

The volunteer positions are in exchange for a waiver of registration fees. Persons interested in serving in a volunteer capacity should send a letter to that effect to The Milton H. Erickson Foundation, 3606 N. 24th Street, Phoenix, AZ 85016. A letter from the university department head, indicating full-time student status also should be enclosed.

Selected volunteers will be asked to send a \$50 deposit which will be fully refunded after completing their participation in the meeting. A \$25.00 administrative fee will be made for volunteer cancellations

received in writing and postmarked after September 30, 1990.

Persons interested in applying for the position as volunteer coordinator also may contact The Milton H. Erickson Foundation, Inc., at the address above.

Donations

The Milton H. Erickson Foundation has received a total of \$4,874.95 in charitable contributions since the last newsletter.

Special thanks go to Elizabeth M. Erickson, Raymond J.M. Atkinson, Fred G. Hartman, Jr., Earl Koile, Robert Schwarz, Charles Stern and Gunars Veveris.

We would also especially like to thank Ethan Milton Klein, Olivia Marie Klein and Hayley Francis Klein, children of Alan and Roxanna Erickson Klein, and grandchildren of Mrs. Elizabeth M. Erickson and the late Milton H. Erickson.

We are grateful for these contributions and appreciate the thoughtfulness behind each gift.

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mystical clap trap, they'll vomit, not only because it existed, but that therapists believed it! Therapists may be bright and highly trained people, but it just proves my thesis that people are innately disturbable and are innate crooked thinkers as well. Incidentally, they also have the other tendency — to actualize themselves — and both are quite contradictory, but they both exist on a biological basis — in every person.

Y — You said that you had faith about how people would look at therapy in 300 years. What do you have faith in about human nature?

E — Well, I have faith that the self-actualizing part, the reasoning, logical and skeptical part (of a person) can overcome most of the errant, irrational and devout religiosity, dogma, and prejudice. They're both innate, but I have faith that the self-actualizing, rational, skeptical and scientific tendencies will win out. But, I could be wrong, so I'm not devout on that thesis.

Y — To date, what has been the high point of your career?

E — Well, the American Psychological Association after, I wouldn't say hating my guts but neglecting me for many years, gave me the highest award for professional contribution to knowledge. And a couple of years ago, the American Association of Counseling and Development gave me its professional award; and then another award that I like is the one I got in 1972 from the American Humanists Association. That is not the Association of Humanistic Psychology, which I'm almost the founder of, because their transpersonal horse--- is all over the place — they're really nauseating, most of the AHP people. The AHA, a secular humanist society, gave me the "Humanist of the Year Award" in 1972. So, those kinds of things I enjoy.

Y — What are the myths about Albert Ellis?

E — Well, there are a good many myths. I used to collect many rumors; I stopped collecting them recently, but the one biggest myth is that I'm very harsh with my clients. This is not true; nor with my supervisors, for that matter. The reason is that when people ask me what I think, I tell them! Since people ask me about various forms of therapy and I say in plain English what I think, they assume I'm equally harsh with my clients. That's not true. I listen

carefully to my clients and although I don't pat them on the head or love them dearly, I give them what we call unconditional acceptance whether or not they do the right thing, including whether they resist therapy. I show them all the time how to accept themselves. So, people in therapy see me quite differently; I'm not exactly a "Carl Rogers" in that respect, because I'm largely teaching them while accepting them; but the myth is that because I'm harsh in some of my public announcements or even in my writings, that I do the same thing to my clients, which is not true.

Y — I'll make this the last question. Can you talk a little bit about the times that RET for you personally in your own application of it, where it doesn't work?

E — Oh, yes. I have a pioneer chapter in *Reason and Emotion in Psychotherapy*, which was published in 1962, on the limitations of all psychotherapy, including RET. There are very few books on therapy that include limitations. RET frequently doesn't work. It's because I or the other therapist are not good enough educators and persuaders, etc., and/or its because the public likes magic and they're misled a lot by the other kinds of therapy. They think there's some magical solution or that the light will light up inside of them and they'll get better. So, it frequently doesn't work. I think it works more often, more completely with more clients than any other kind of therapy. But, people do resist, for good or bad reasons. So, RET doesn't always work. When it doesn't, I always think did I do something wrong? Maybe I did, because sometimes I make errors. If not then let's see what the client did to resist, to lead him or her astray. I did a research study on my own clients, an actual research study on 50 failures versus 50 successes.

Of the clients who significantly fail after they've been in therapy a year or so, most have an abysmally low frustration tolerance. They can't stand doing things the hard way and they also are more severely disturbed: they are borderlines and other kinds of severely disturbed people who hold their ideas more rigidly. It isn't that they necessarily have different ideas than other people, they just hold them more rigidly.
Y — There are a million more things I'd like to ask you, but I guess it's too greedy to take up any more of your time. Thank you for the interview, Al.

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