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A Plea for Mixed Methods Research in the Field of Counseling

Bangkok 15 November 2024

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Agenda

- 1) Preface**
- 2) Mixed Methods Research (MMR)**
- 3) Examples in the Field of Counselling**
- 4) Empirical Evidence**

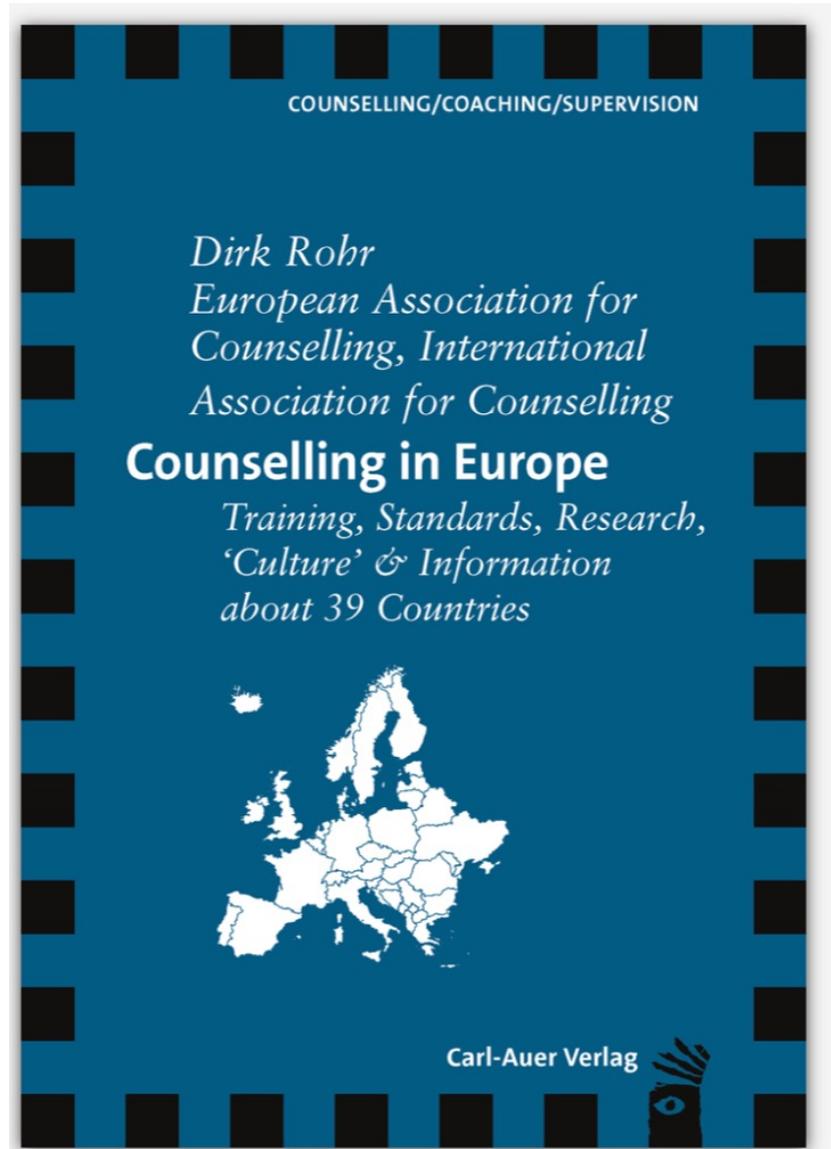
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World Health
Organization

www.iac-irtac-research.org



International Association
For Counselling

World Mapping Of The Counselling Profession



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open access

1. Rohr, D. (2022). A Plea for Mixed Methods Research in the Field of Counseling. In K. Fukao (ed.), *Counseling and Therapy - Recent Developments in Theories and Practices*, IntechOpen, London. 10.5772/intechopen.104781.
2. Rohr, D., & Becker-Neu, J. (2023). Ten principles of counselling: Grounded theory in a mixed methods research project. *Counselling and Psychotherapy Research*, 00, 1-11. <https://doi.org/10.1002/capr.12660>
3. Rohr, D. & Baum, R. (2021). Professionalisation in Counselling as a narrative identity project: Insights and implications from Counsellor education in Germany. In: *Counselling and Psychotherapy Research* 23 (3). <https://doi.org/10.1002/capr.12492>



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We need more research in counseling
if we want to strengthen counseling as a profession and
if we want to implement counseling in mental health systems.

Thus, the research should be multiple dimensional.

This keynote is a plea
for mixed-methods research (MMR) designs in the field of counseling.

Even if MMR is very elaborate, it is worth doing.

By way of example, I would like to briefly outline one of my projects,
using MMR.

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five purposes for mixing in MMR

1. Triangulation seeks convergence, corroboration, and correspondence of results in different ways.
2. Complementarity seeks elaboration, enhancement, illustration, and clarification of the results from one method with the results from the other method.
3. Development seeks to use the results from one method to help develop or inform the other method, where interpretation includes sampling and implementation, as well as measurement decisions.
4. Initiation seeks the discovery of paradox and contradiction, new perspectives of frameworks, and the recasting of questions or results from one method with questions or results from the other method.
5. Expansion seeks to extend the breadth and range of inquiry by using different methods for different inquiry components [4, 5].

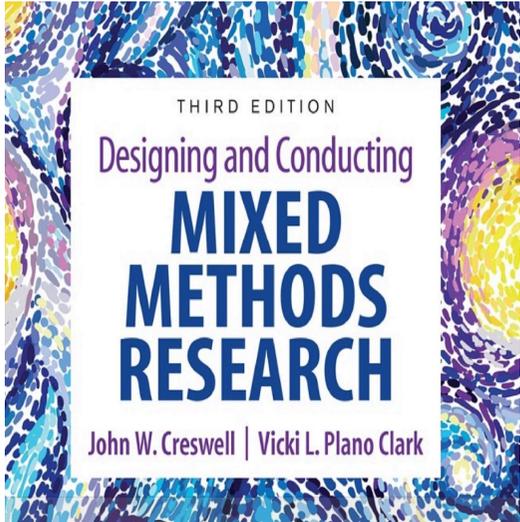
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Next to the five purposes MMR has **five essential characteristics**

- 1) the collection and analysis of both quantitative and qualitative data,
- 2) the use of rigorous procedures in conducting quantitative and qualitative research,
- 3) the integration of the findings,
- 4) the use of mixed method designs and
- 5) the use of a conceptual framework [[6](#)]



3d Edition of the Creswell/Plano Clark Mixed Methods Book

Chapter 3: CORE MIXED
METHODS DESIGNS

CHAPTER 4:
COMPLEX APPLICATIONS OF
CORE DESIGNS

Convergent Design

Intervention Trial

Explanatory
Sequential Design

Embedded
Within



Multiple Case Study

Program Evaluation

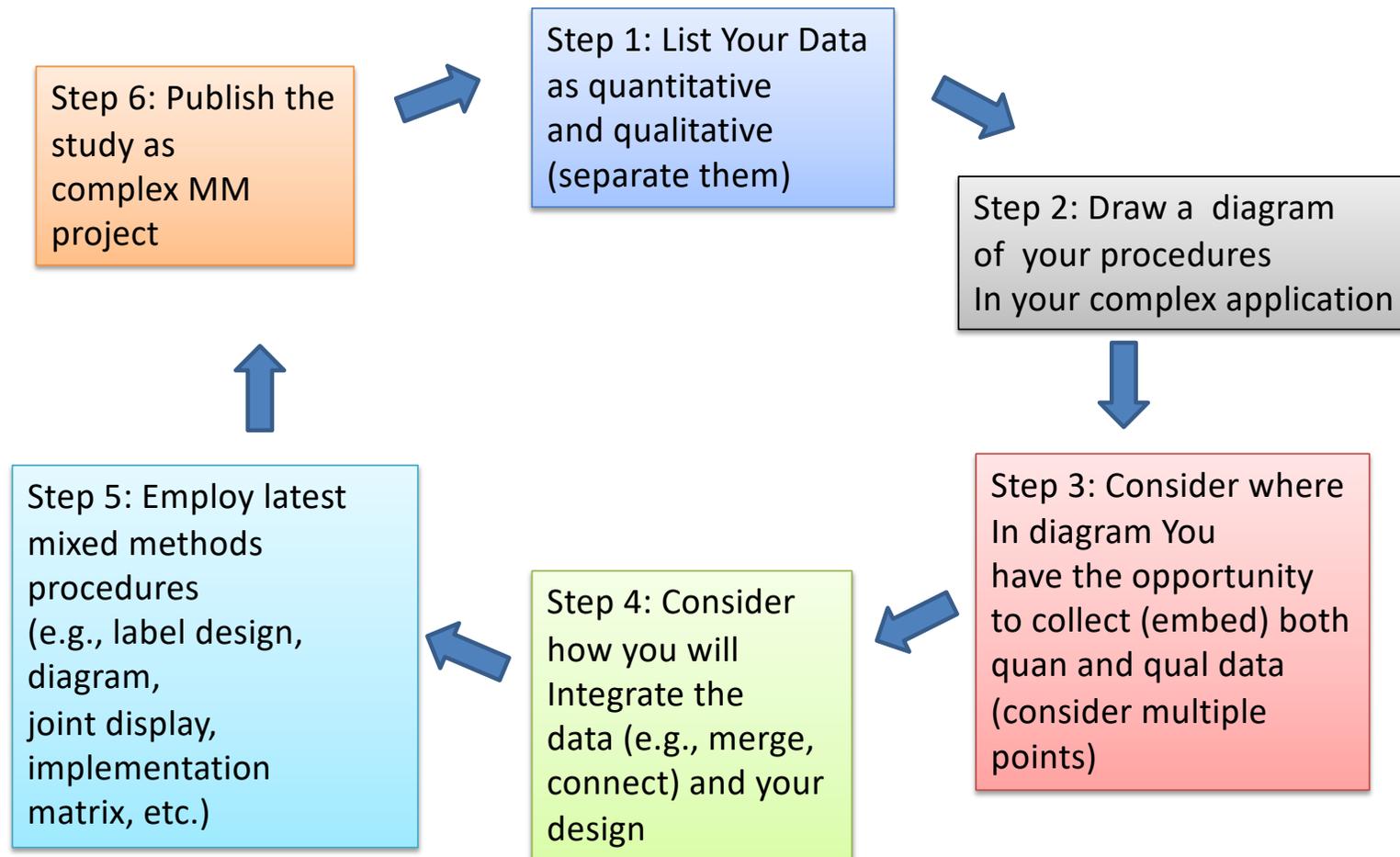
Exploratory Sequential
Design

CBPR Participatory
Studies

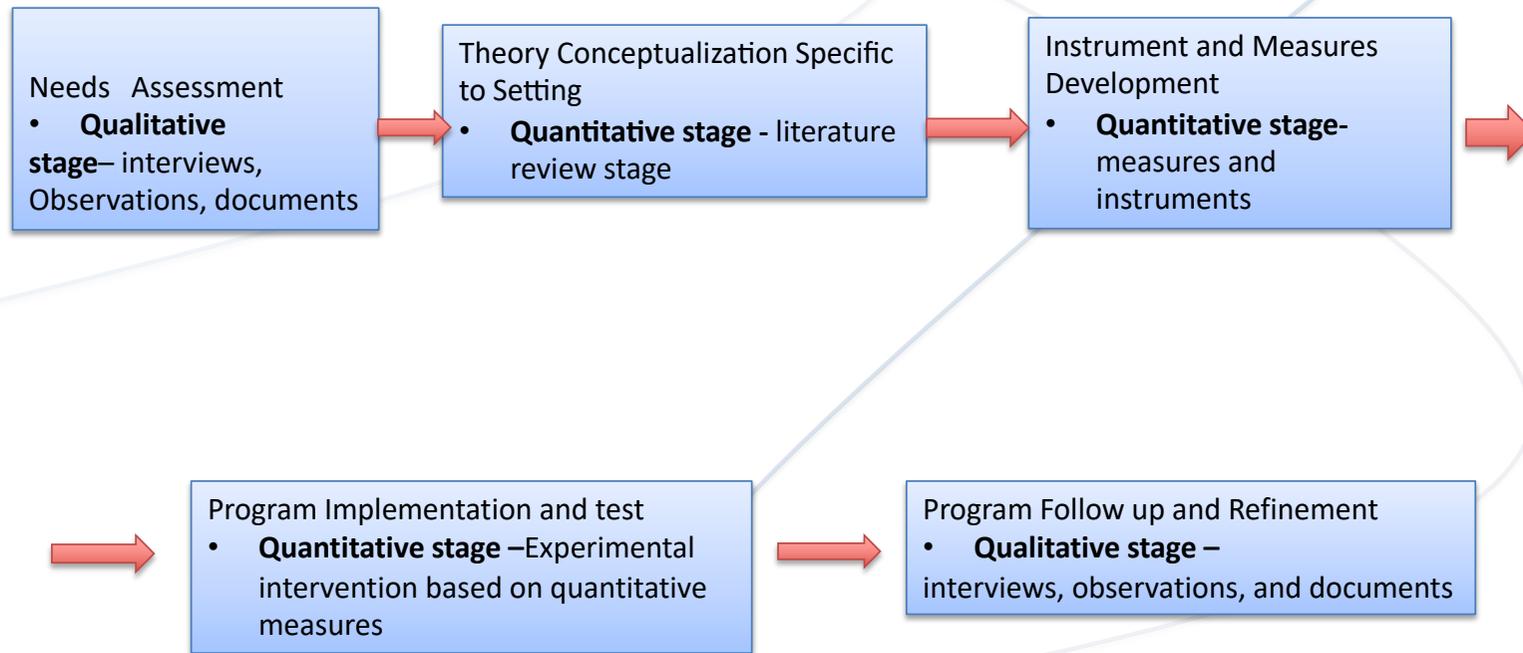


Michigan Mixed Methods
Research and Scholarship

Process Model for Embedding Mixed Methods into Complex Designs



Mixed Methods Program Evaluation Design





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www.intechopen.com/chapters/81634

Three examples in the article – another one in this presentation

- 1) The first one is a mixed methods research study on the video-based counseling method Marte Meo.
- 2) The second project is one concerning genograms. Genograms are an integral part of therapy and counseling.
- 3) The third MMR project is an elaborate research project which we carry out on behalf of the “Deutsche Gesellschaft für Beratung”, the German National Association for Counseling to develop a German qualifications framework for Counseling – in the context of the European Qualifications Framework (EQF).

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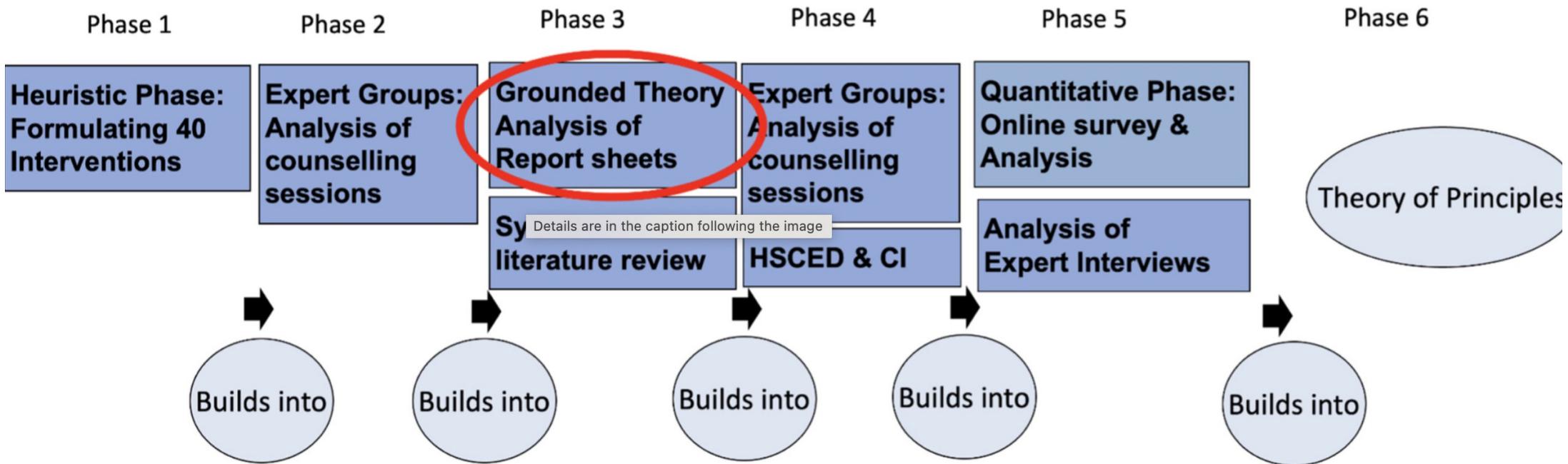
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Mixed Methods Design of the entire Project





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The 10 Principles of Counseling

1. Clarifying Context and Goals
2. Accepting Suffering (feelings and needs)
3. entering into a unique relationship
4. understanding own point of view
5. exploring the inner team (the simultaneity of needs and feelings)
6. practising mindfulness
7. generating the ability to act (empowerment)
8. interfering the own point of view
9. expanding possibilities
10. transferring into everyday life (consider the capability to act)

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Considering the limitations
of the quantitative and qualitative paradigms and
current definitions of mixed methods,
we advocate the development of a research community
where ‘all methods have a role,
and a key place in the full research cycle
from the generation of ideas
to the rigorous testing of theories for amelioration’ and
we do not believe in
“oppositional components of paradigms” [20].

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Finally, I refer to Guetterman et al.
who provide some empirical evidence
for researchers who wish to take full advantage
of mixed methods
to address pressing clinical and public health issues.
Timothy C. Guetterman did a meta-analysis
– together with my mentor Charles Deutsch
from the Harvard School of Public Health
and other colleagues [3].

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Their goal was to understand how reviewers evaluate mixed methods research by analyzing reviewer comments for grant applications that were submitted primarily to the National Institutes of Health. They asked Mixed Methods Research Training Program (MMRTP) health sciences researchers and consultants to send them summary comments on their mixed methods grant applications and received 40 summary comments on funded (40%) and unfunded (60%) mixed methods grant applications [3].

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Reviewers positively evaluated
mixed methods applications
that demonstrated coherence between
goals and research design elements,
detailed methods, plans for integrating mixed
methods, and use of theoretical models.

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Reviewers identified weaknesses
in mixed methods applications
that lacked methodological detail or rationale,
had a high participant load, and did not delineate
investor roles.

Successful mixed methods applications convey
assumptions behind the methods chosen to achieve
specific goals and clearly describe the procedures
to be followed.

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Mixed methods approaches are well suited to achieving the goals of health and implementation research.

Nonetheless, applicants should be careful to explain the proposed methods based on underlying assumptions so that referees trained in the former methods from disciplines such as epidemiology and statistics will be able to understand the connection between the specific goals and the mixed methods.

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The reviewers pay attention to details about the samples, the plans for data collection and analysis, and the data integration procedures. Applicants should anticipate and dispel the concerns of the evaluators about possible disadvantages of mixed methods in terms of participants, time and resource expenditure, and generalizability of results [3].

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Thank you for your attention

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Additional Slides

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The 10 Principles

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„In my utopia, human solidarity would be seen not as a fact to be recognized by clearing away "prejudice" or burrowing down to previously hidden depths but, rather, as a goal to be achieved.

It is to be achieved not by inquiry but by imagination, the imaginative ability to see strange people as fellow sufferers. Solidarity is not discovered by reflection but created.

It is created by increasing our sensitivity to the particular details of the pain and humiliation of other, unfamiliar sorts of people. Such increased sensitivity makes it more difficult to marginalize people different from ourselves by thinking, "They do not feel it as we would," or "There must always be suffering, so why not let them suffer?"

(Richard Rorty 1989, XVI)

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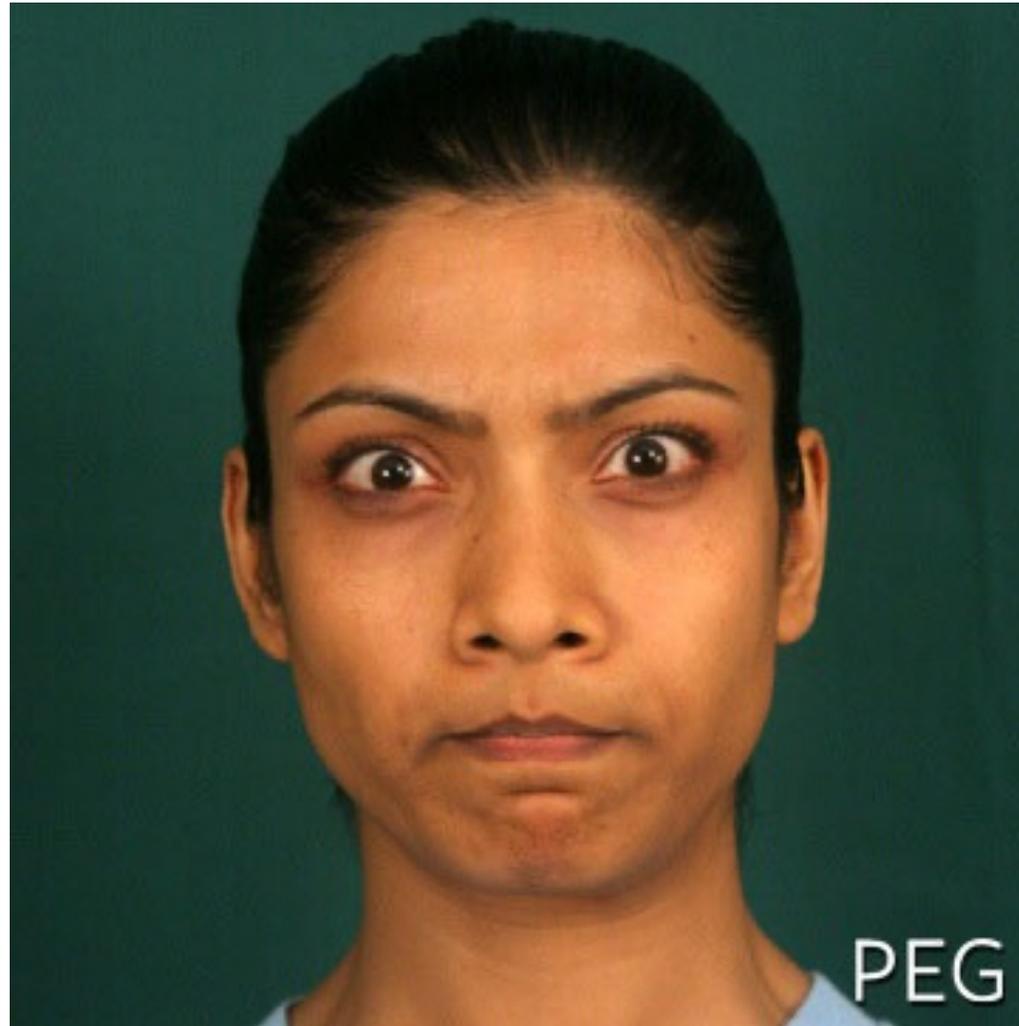
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*“Emotions are a process,
a particular kind of automatic appraisal
influenced by our evolutionary
and personal past,
in which we sense
that something important to our welfare is occurring,
and a set of psychological changes
and emotional behaviors
begins to deal with the situation.”*

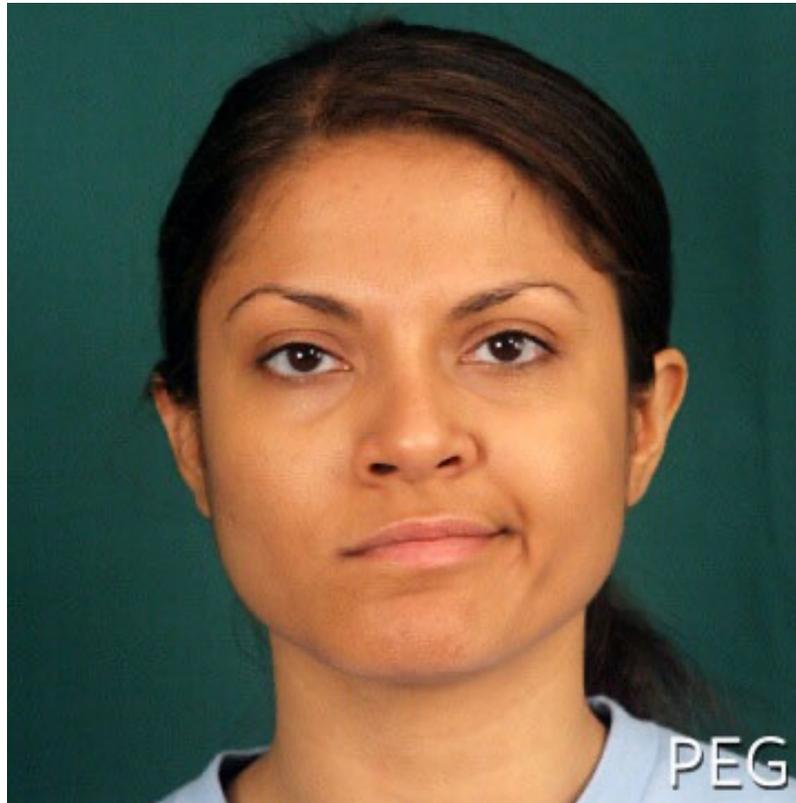
Paul Ekman, PhD

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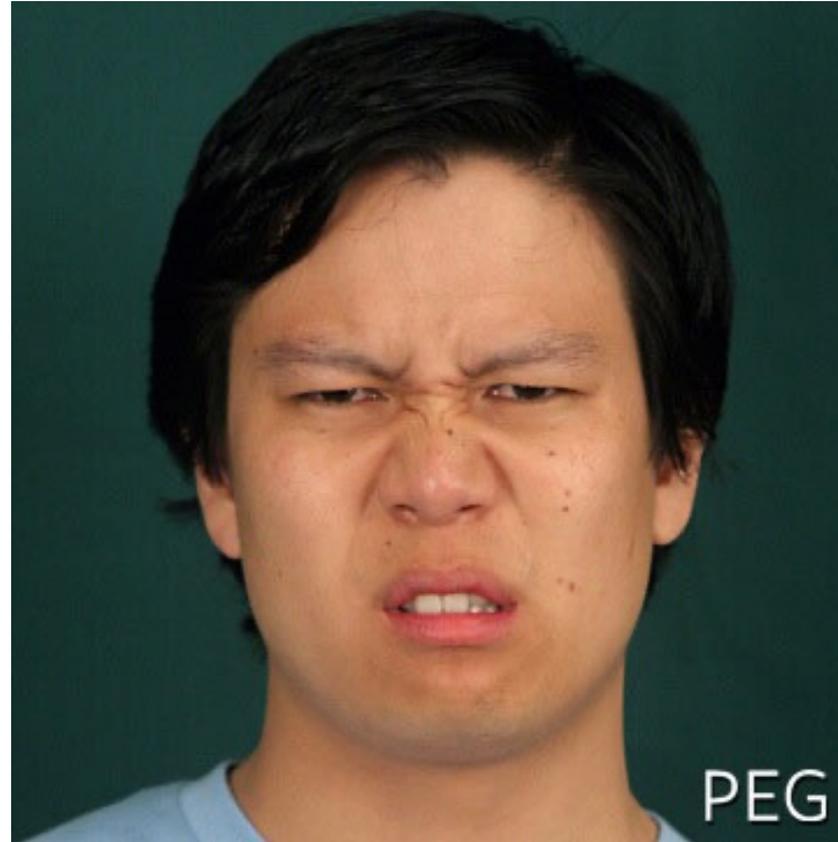
Anger



Contempt



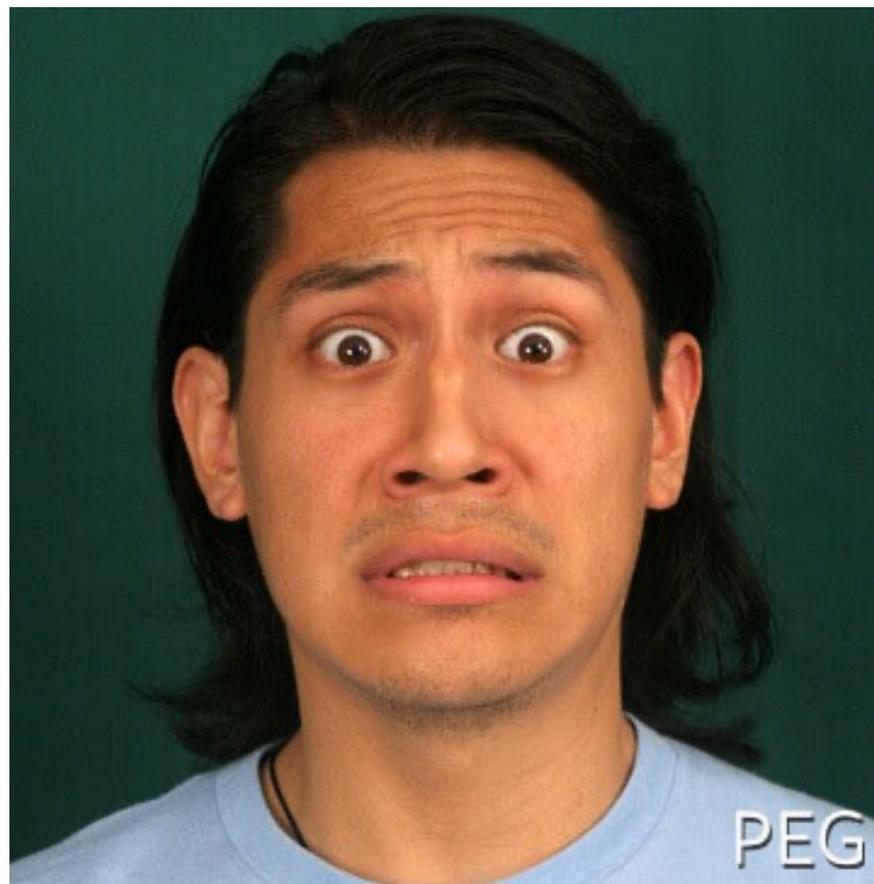
Disgust

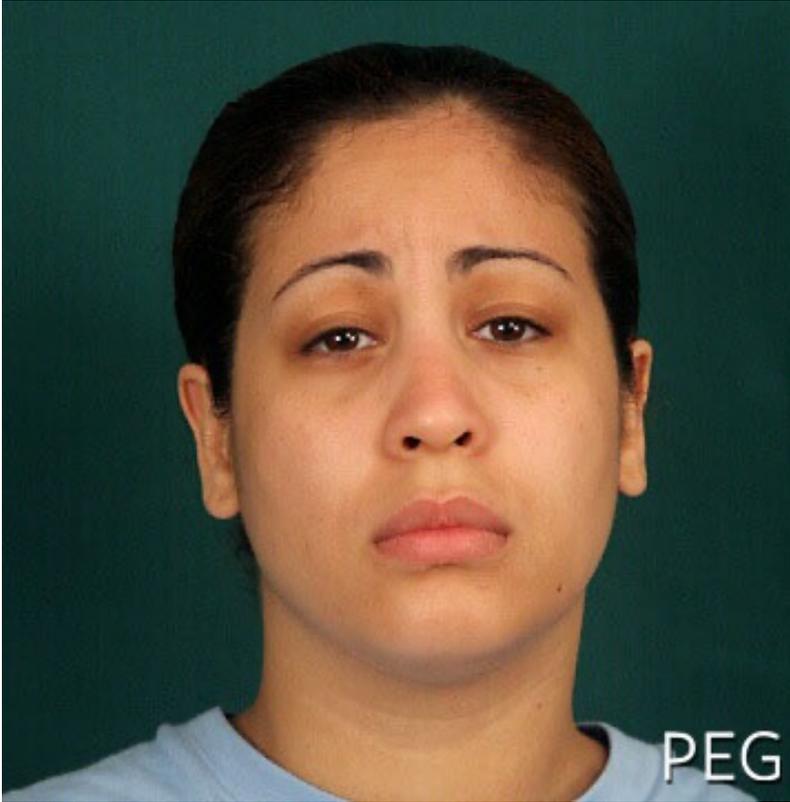




Enjoyment

Fear

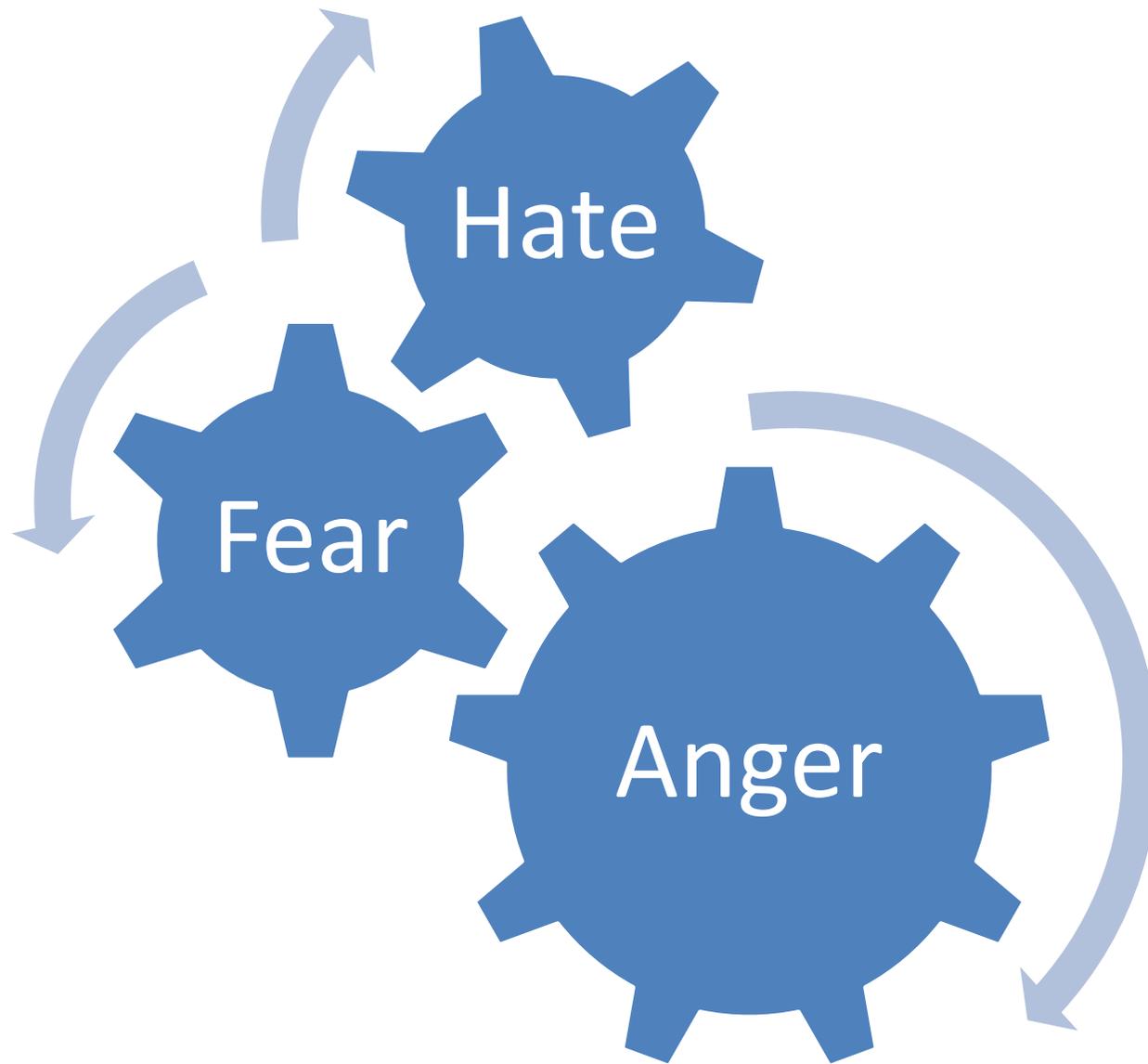


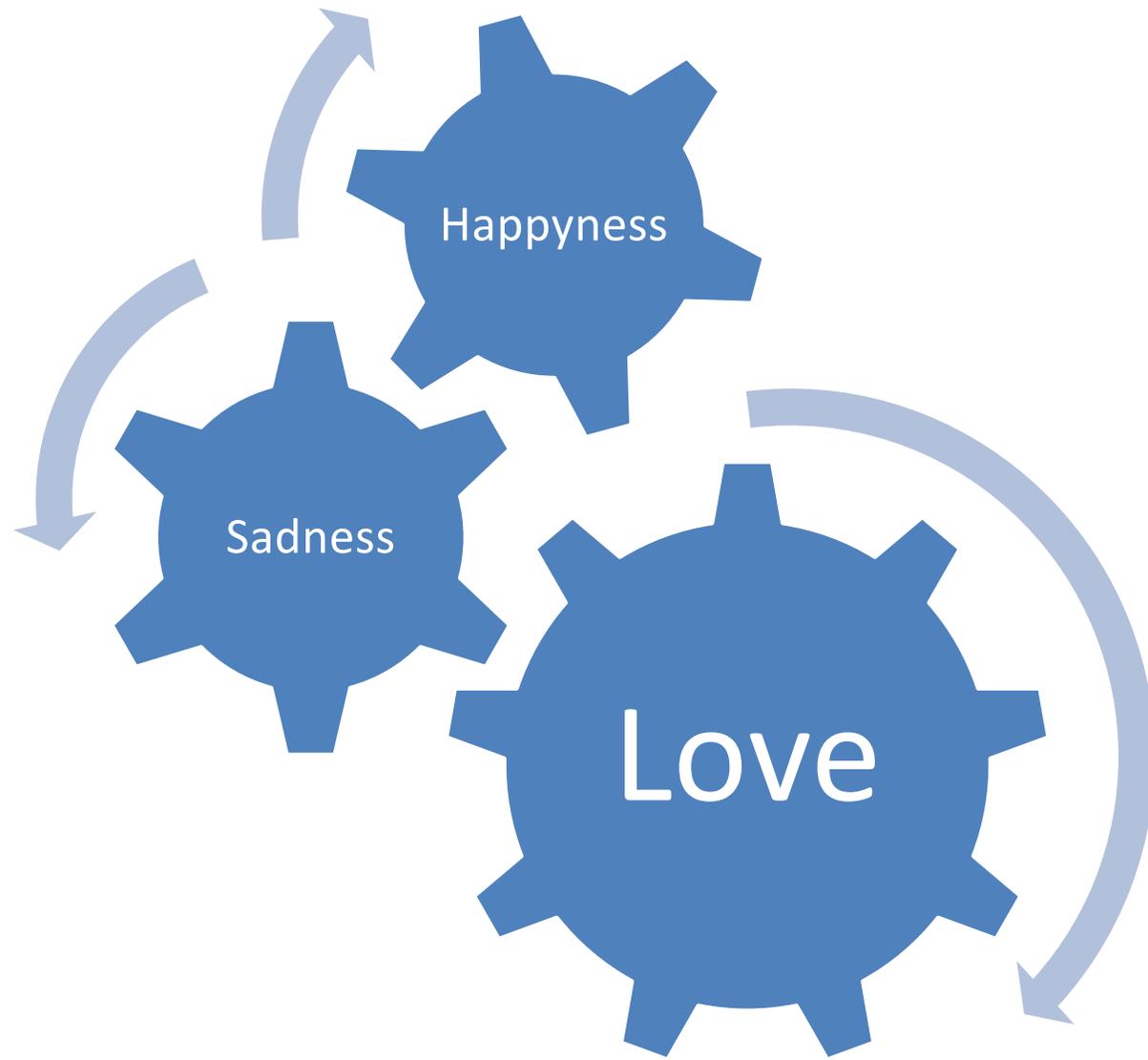


Sadness



Surprise







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10. transferring into everyday life (consider the capability to act)

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1st principle: clarifying context and goals

Here, the reason for the counselling, the client's concerns, the assignment for the counsellor and further agreements (i.e., scope/times) are discussed. Concerns and goals can always change during the sessions, so sometimes the context and the assignment are discussed again at a later point.

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2nd principle: accepting suffering (feelings and needs)

This principle can help clients cope with high levels of suffering and help them explore feelings and needs through the basic attitudes of empathy, congruence and appreciation. Awareness of feelings (of fear, anger, sadness, shame, etc.) and needs are a prerequisite for not devaluing oneself.

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3rd principle: entering into a unique relationship

A “real” relationship provides the foundation for a successful counselling process. This means genuine, sincere sympathy and curiosity. The counsellor is courageous bringing in their own resonances (feelings) and giving honest feedback. In this way, clients also learn to be genuine, transparent and honest—even to express, understand and accept unloved parts of their personality (feelings and needs). This creates mutual trust and security in the process, which is a mirror of “real life.”

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4th principle: understanding own point of view

By understanding one's own family perspective, thinking and behaviour patterns, beliefs, life scripts, transgenerational family patterns and taboos, norms and drivers are to be recognised. The resulting problems or challenges can thus be analysed. In order not to devalue oneself, it is central to understand oneself.

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5th principle: exploring the inner team (the simultaneity of needs and feelings)

The Inner Team can be understood as a method, as a human image and as a metamodel. Inner emotions are understood as persons, as personality parts: thoughts, feelings and needs have an individual history and meaning. We always have all feelings and needs (such as for connectedness and autonomy, for security/reliability and spontaneity/freedom) within us. Inner conflict is conscious ambivalence and should be recognised as immanent, and peace should be made between the different, contradictory, sometimes unloved parts.

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6th principle: practising mindfulness

Through mindfulness, feelings and thoughts are noticed and attempted to be verbalised. The Internal Awareness is directed inward (e.g., sensations) and the External Awareness is directed outward (e.g., by “seeing”). Through the here-and-now principle, feelings and thoughts of the current moment can be perceived and expressed. Through this, an authentic relationship can be developed.

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7th principle: generating the ability to act (empowerment)

By generating the ability to act, clients can learn to represent their own interests and actions on various levels in a self-responsible and self-determined manner. For this, they have to become aware of their own expectations within different roles and what they believe others expect from them (i.e., to adhere to norms) – and can decide to act proactively, independently and responsibly – also in awareness of social power relations.

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8th principle: interfering the own point of view

In order to adopt new perspectives,
it can be helpful to “disturb” the previous viewpoint.
With appropriately unusual questions
and a provocative approach,
the counsellor can help the client
to leave their comfort zone.

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9th principle: expanding possibilities

Through counselling, new possibilities should emerge that can help the client in specific situations.

Through the reframing of meanings, contexts or contents, and different systemic questions, more free space for decisions, actions and thoughts can be created.

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10th principle: transferring into everyday life (consider the capability to act)

At the end of the sessions or the counselling process, clients learn to transfer or adopt the generated perspectives and possibilities into everyday life.

Working with resources and trying out techniques through homework (also observing goals/ practicing mindfulness/ Exploring Inner Saboteurs)

can help clients step by step in this process.

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10 Questions concerning the 10 Principles

1. Has the goal perhaps changed?
2. Do I really understand and accept her/his suffering? Fear? Shame?
3. If I were 100% honest, what would I say to my client?
4. Does my client know their hidden desire? Do they really understand their own point of view?
5. All feelings are involved. Which ones are hidden but powerful?
6. How can I help her/him to practise a greater awareness?
7. How can I support my client to act in a self-responsible and self-determined way?
8. How can I interfere their “old” point of view?
9. How can I support my client to find more (realistic) possibilities?
10. How can I support my client to transfer the “Learnings” into everyday life?

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Talking about our feelings

-

A Tribute To

Otto Rank, Carl Rogers,
Fritz Perls and Virginia Satir



They feed me,
they care for me,
they must be Gods

They feed me,
they care for me,
I must be a God.

"Rank brought the human relationship directly into his office.

He influenced analysts to take seriously the actual present interaction between therapist and patient, rather than maintain the fixed, distant, 'as though' relationship that had given previous analysts an emotional buffer for examining the intensities of therapeutic sensation and wish.

Rank's contributions opened the way for *encounter* to become accepted as a deep therapeutic agent" (p. 6).

Otto Rank

Rank affected the practice of action-oriented and reflective therapies such as Gestalt, Person-centered, and psychodrama.

Otto Rank

The feeling of anxiety,
writes Rank in *Will Therapy* (1929–31),
divides into two currents,
running in opposite directions:
one toward separation and individuation;
the other toward union and collectivity.

Otto Rank

Otto Rank

- Dependence
- Weak-Will
- Passivity

Otto Rank

- Independence
- Will power
- Activity



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*I have
the serenity
to accept the things
I cannot change,
the Courage to change the things
I can,
And the wisdom to know
the difference.*



Carl Rogers



Carl Rogers



Carl Rogers

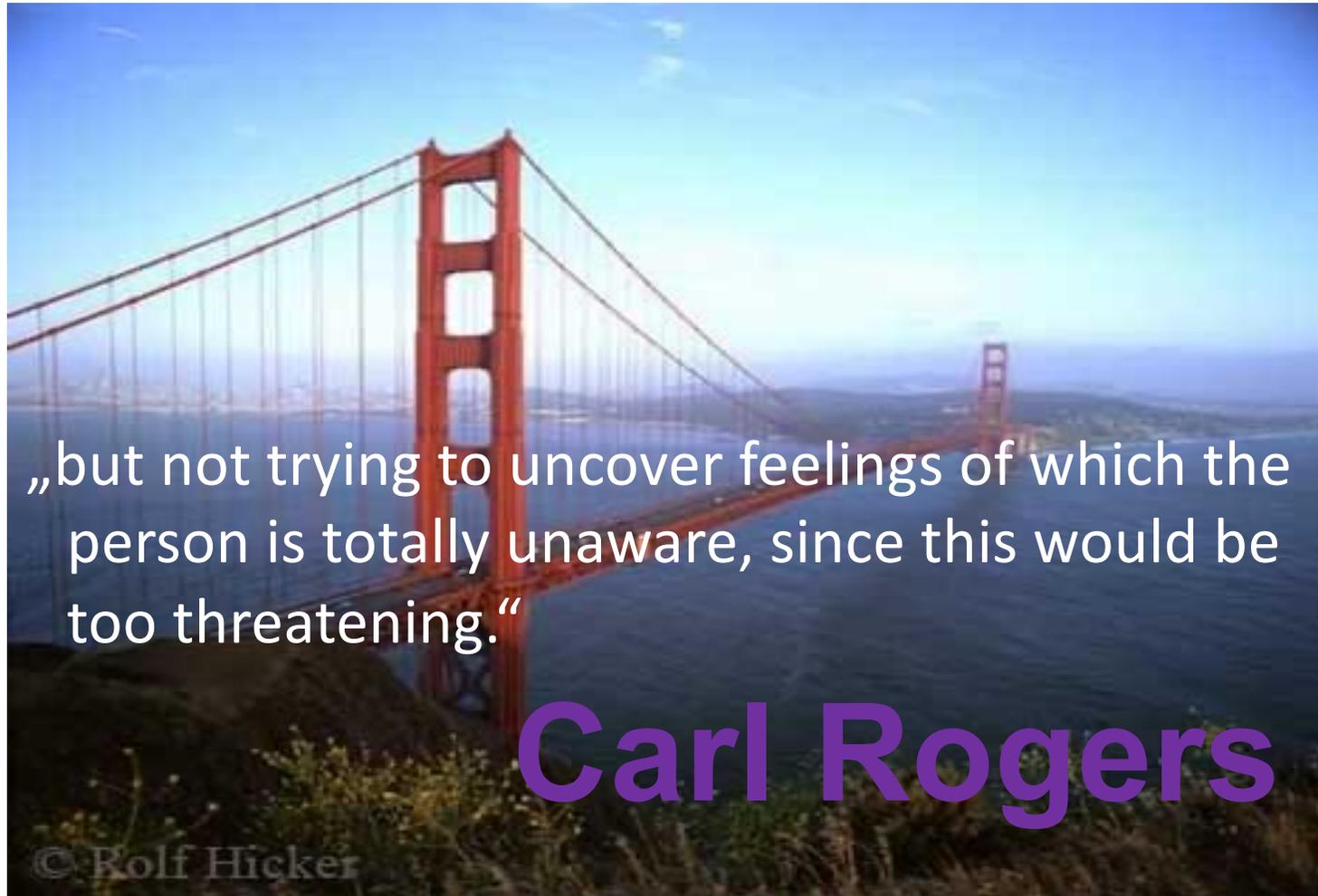
Empathy

„It means entering the private perceptual world of the other and becoming thoroughly at home in it“

„It means temporarily living in his/her life“

Carl Rogers

Empathy



„but not trying to uncover feelings of which the person is totally unaware, since this would be too threatening.“

Carl Rogers

Empathy



Carl Rogers

„Empathy is correlated with self-exploration and process movement. It has been learned that a relationship climate with a high degree of empathy is associated with various aspects of process and progress in the therapy.“

© Rolf Hicker

Carl Rogers

„Very early in my work as a therapist I discovered that simply listening to my client, very attentively, was an important way of being helpful. So when I was in doubt as to what I should do, in some active way, I listened. It seemed surprising to me that such a passive kind of interaction could be so useful.“

Carl Rogers

„A little later a social worker who had a background of Rankian training, helped me to learn that the most effective approach was to listen for the feelings, the emotions whose patterns could be discerned through the client's words.“

Carl Rogers

„best response was to
"reflect" these feelings back to
the client - "reflect" becoming
in time a word which made
me cringe.“

Carl Rogers

„The better integrated the therapist is within himself, the higher the degree of empathy he exhibits.“



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Fritz Perls

1. Here-and Now
2. Awareness
3. Confrontation
4. I-You-Relationship

Mental Research Institute

(Bateson, Haley, Satir, Watzlawick)

Two basic assumptions:

1. Problems can only persist if they are actively maintained by 'continuous behaviour of the client in the here and now in interaction with others'.
2. If this is changed, the problem will be solved.

Awareness

→ Internal

→ External

Fritz Perls

14.11.24

Savage Chickens

by Doug Savage



77

Martin Buber

Ich-Du ("I-Thou" or "I-You") is a relationship that stresses the mutual, holistic existence of two beings. It is a concrete encounter, because these beings meet one another in their authentic existence, without any qualification or objectification of one another. Even imagination and ideas do not play a role in this relation. In an I–Thou encounter, infinity and universality are made actual (rather than being merely concepts).

Martin Buber

Buber stressed that an *Ich-Du*-relationship lacks any composition (e. g., structure) and communicates no content (e. g., information). Despite the fact that *Ich-Du* cannot be proven to happen as an event (e. g., it cannot be measured), Buber stressed that it is real and perceivable.“

Kramer, Kenneth; Gawlick, Mechthild (November 2003). [Martin Buber's I and thou: practicing living dialogue](#). Paulist Press. p. 39. [ISBN 978-0-8091-4158-6](#).



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Three approaches to Psychotherapy: Gloria

2: Frederick Perls

<https://www.youtube.com/watch?v=8y5tuJ3Sojc>

• Beziehungen
Ein seltsames Zitat
„Die Probleme, weswegen I
die therapeutische Situatic
Patienten in Passivität, Ab

Die begegnungszentrierte Le
(ROGERS)

- Empathie
- Wertschätzung und beding
- Kongruenz

Empathie: "einfühlerndes Ver
"Zustand der Einfühlung od
Bezugsrahmen eines ande
zugehörigen gefühlsmäßi
man selbst der andere wä
verlassen. In diesem Sinne
anderen zu empfinden, so w
er sie wahrnimmt, aber oh
ist, als ob ich verletzt oder

Empathie: "das ausgedrückte
Empathie ist eine Art Brück
Wirklichkeit des Klienten h
Wirklichkeit zu finden, woc
Verhaltensweisen und Rea
adäquat und folgerichtig z

bedingungslose Wertschätzu

- unbedingte Beachtung
- emotionale Wärme
- Würdigung der Person
- Nächstenliebe

Hier liegt ein Widerspruch z

Kongruenz

- Echtheit
- Transparenz
- Eigenständigkeit
- Selbstöffnung
- Authentizität

Kunst: Empathie und zuglei

Die Grundhaltungen in Anlehn

4. Im Hier und Jetzt Sein

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Studie

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„My declaration of self-esteem

I am me.

In all the world, there is no one else exactly like me.

Everything that comes out of me is authentically mine,
because I alone chose it – I own everything about me.

My body, my feelings, my mouth, my voice, all my actions,
whether they be to others or to myself – I own my fantasies,
my dreams, my hopes, my fears – I own all my triumphs and
successes, all my failures and mistakes.

Because I own all of me“

Virginia Satir



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