

INTEGRATIVE

*Play
Therapy*

Edited by

Athena A. Drewes

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Charles E. Schaefer

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Integrative Play Therapy

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JOHN WILEY & SONS, INC.

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Published by John Wiley & Sons, Inc., Hoboken, New Jersey.

Published simultaneously in Canada.

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Library of Congress Cataloging-in-Publication Data:

Integrative play therapy / edited by Athena A. Drewes, Sue C. Bratton, and Charles E. Schaefer.

p.; cm.

Includes bibliographical references and index.

ISBN 978-0-470-61792-2 (cloth : alk. paper)

ISBN 978-1-118-06425-2 (ebk)

ISBN 978-1-118-06426-9 (ebk)

ISBN 978-1-118-06424-5 (ebk)

ISBN 978-1-118-09479-2 (obk)

1. Play therapy. I. Drewes, Athena A., 1948- editor. II. Bratton, Sue C., editor. III. Schaefer, Charles E., 1933- editor.

[DNLN: 1. Play Therapy—methods. 2. Child. 3. Mental Disorders—therapy. WS 350.4] RJ505.P6I568 2011

618.92 0891653—dc22

2010051400

In memory of my parents, Charles and Mariko Atheneos Drewes, for their gift of gab and the love of and expertise with the written word.

—Athena A. Drewes

In memory of my grandmother, Georgia Morgan Bennett. From you, I experienced firsthand what it feels like to be unconditionally loved and prized—just for being me.

—Sue C. Bratton

In memory of William and Loretta Schaefer, for their unconditional love and support.

—Charles E. Schaefer

Preface

The necessity for *Integrative Play Therapy* has evolved out of each of our personal experiences and approaches in the field of play therapy. We have each found that the complex and difficult treatment cases we encountered often required a more comprehensive treatment approach involving the blending of theories and techniques. Many of our play therapy colleagues have also moved away from a one-size-fits-all treatment approach that uses a single theoretical approach for all or most treatment cases. Until recently, play therapists tended to remain wedded to the original theoretical framework they learned in their graduate training. Alternative conceptualizations and potentially superior evidence-informed interventions have now become available. In addition, there has been a growing movement within both the child and adult psychotherapy fields toward an integrative treatment approach. Indeed, the use of a multitheoretical framework as a foundation for practice has become the prevailing zeitgeist.

We believe that this book will help play therapists learn from the descriptions of how other therapists have integrated various theoretical approaches in resolving the common psychological disorders of childhood. The ultimate goal of this book is to heighten awareness of the necessity, efficacy, and wide applicability of a multitheoretical treatment approach. We hope that as play therapists become committed to integration, they will move away from identifying themselves with a particular school and toward an identification as an integrative play therapist.

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Section I

Introduction: Importance of an Integrative Approach to Child Therapy

Chapter 1

History of Psychotherapy Integration and Related Research

John W. Seymour

Introduction

Psychotherapy has been a formal discipline in Western cultures for more than 100 years, with roots stretching back to the beginning of human civilization (Ellenberger, 1970; Frank & Frank, 1993). Since the early models of Freud, Adler, and Jung, the field has expanded to more than 400 models (Norcross & Newman, 1992), with models ascending and descending in usage and importance, and with some disappearing altogether while others have continued in forms that would be both familiar and unfamiliar to the model founder(s). This proliferation of models has often confounded practitioners, researchers, and recipients of psychotherapy with the variety of assumptions, terminologies, and applications. In *The Structure of Scientific Revolutions*, Kuhn (1973), building on concepts developed by Polanyi (1964a/1946, 1964b) and others, outlined how scientific inquiry evolves in a kind of ebb-and-flow pattern in a professional scientific community. Kuhn's model can be applied to the history of psychotherapy integration to better understand the issues that have repeatedly arisen through years of dialogue, to better

inform current efforts in psychotherapy integration during the first part of the 21st century.

Kuhn (1973) suggested that professional scientific communities are based on accumulated facts and assumptions about the field of inquiry, and over time they create an explanatory model, or *paradigm*, founded on this set of *received beliefs*. For psychotherapy, this model has typically included philosophical assumptions about methods of knowing (epistemology), the psychological components of human nature (philosophy of the mind), identifying the dynamic processes that move humans toward and away from mental health (etiology of health and unhealth), and identifying and encouraging professional practice methods of enhancing mental health (applied ethics). Through reflection and research, new data and experiences (*anomalies*) challenge the older model in a kind of ebb-and-flow pattern, with periods characterized by creative discovery and advancing those claims as well as conserving existing traditions by defending those claims, punctuated by periods of quiescence.

Applied and theoretical responses to these differences have spawned many years of efforts to resolve the debate, through both research and rhetoric, to either prove a current method right or create a new blend of theory and practice to create a newer right way. Kuhn (1973) has emphasized that in this process, "The problems of paradigm articulation are simultaneously theoretical and experimental" (p. 33). Psychotherapists and psychotherapy researchers have used several major ways to develop these newer right ways: some have opted for an approach built more on challenging the differences and maintaining an existing paradigm, whereas others have opted for an approach built more on identifying and advancing the similarities, which has been the typical approach of psychotherapy integration.

Stricker and Gold (2008) point out that *psychotherapy integration* in some form is a part of every clinical and research process, as part of the learning process of psychotherapists working from a particular model and considering new ideas or techniques for possible incorporation into their existing model. Prochaska and Norcross (2010) describe the motivation of psychotherapy integration to be that of “a spirit of open inquiry and a zest for transtheoretical dialogue” (p. 455). The term *integrative psychotherapy* is more often reserved to refer “to a new and particular form of psychotherapy with a set of theories and clinical practices that synthesizes concepts and methods from two or more schools of psychotherapy” (Stricker & Gold, 2008, p. 390). Since the mid-1970s, integrative psychotherapy has grown into an important branch in the study of psychotherapy, with multiple articles and textbooks written on the topic, as well as a professional society. More recently, integrative psychotherapy has been applied to special populations, including multicultural psychotherapy (Fischer, Jome, & Atkinson, 1998a, 1998b), couples, family, and relational therapy (Feldman & Pinsof, 1982; Pinsof, 1983, 1994, 1995; Sparks & Duncan, 2009), and psychotherapy with children (Gold, 1992; Kelley, Bickman, & Norwood, 2009). A review of the history of psychotherapy integration identifies the issues of epistemology, philosophy of the mind, etiology of health, and professional applied ethics to inform the efforts of psychotherapy integration within the field of play therapy.

The Early Roots of Integrative Psychotherapy

Medical anthropologists (Dow, 1986; Kleinman, 1980, 1988) and historians of psychotherapy (Ellenberger, 1970; Frank and Frank, 1993; Torrey, 1986), begin the history of

psychotherapy with the efforts of the earliest humans to understand and heal various maladies of the human condition (Ellenberger, 1970). As Frank and Frank (1993) stated, “psychotherapeutic methods have existed since time immemorial” (p. 1). Studies of both ancient and contemporary folk medicine reveal some striking similarities in the healing traditions of psychotherapy and folk medicine. Kleinman (1988) pointed out that both traditions include an evolving conceptual system centered on the social and experiential dimensions of sickness and healing, with emphases on the efficacy of the treatments and the meanings given to each dimension. Both traditions are what Kleinman termed Explanatory Models, which provided the etiology, onset, pathophysiology, treatment, and prognosis for classifications of conditions. Both traditions involve symbolic healing, which bridges the personal experience of the suffering person with social support and cultural meanings.

Prochaska and Norcross (2010) point out that psychotherapy integration is likely as old as the earliest dialogues in what would become philosophy and psychology, motivated by the desire to look beyond the obvious and explore the unexplained. To the ancient and contemporary folk practitioners (as well as many contemporary psychotherapists in Eastern traditions), the concept of psychotherapy integration is incorporated into the Explanatory Models of those traditions. The mental and physical are intertwined in a nonlinear system of cause and effect mediated by the social cultural context. There is no either/or, psychological/physical divide, no question of “Is it psychological or physical?” as found in many discussions of Western psychotherapy (Kleinman 1980, 1988). Most Western traditions, under the historical influence of a dualistic view of mental and physical processes, have

struggled more with this tension, which has been addressed through intentional pursuits of psychotherapy integration.

It could be said that the three earliest models of Freud, Adler, and Jung were integrative in spirit. All were, to various degrees, building on, reacting to, or extending the theories and techniques from diverse resources in philosophy, psychology, and medicine, into a coherent approach that to the developers made the best explanatory sense of the causes and treatments of mental illness.

Freud built on earlier contributions such as those of Mesmer, Puységur, Charcot, and Janet, incorporating this with his own study and clinical experience in medicine and his interests in culture and evolution (Ellenberger, 1970). Through hosting regular meetings of professionals with similar interests (such as the Vienna Study Group of the early 1900s), he was not only shaped by the views of his contemporaries, such as Adler and Jung, but he also influenced the development of their theories. Along with stimulating a creative process that created an enormous shift in the study of human behavior, these differences and challenges also fueled intense debates that over time solidified psychotherapy models into warring camps of ideology and practice. Kuhn (1973) described the beginnings of scientific revolution and paradigm shift as “the tradition-shattering complements to the tradition-bound activity of normal science” (p. 6).

The emerging assumptions of Freud and his contemporaries challenged the understandings of human behavior in their day, leading to a backlash of paradigm-preserving responses from the established science. Over time, the differences even among the Vienna Group became so great that a series of rifts occurred, with Adler and then Jung parting ways with Freud, with all three advancing their models both through promoting their approaches and challenging the others (Ellenberger, 1970). This pattern of a