

THE RHYTHM OF CHANGE: TRACING THE RELATEDNESS OF THE
SOLUTION-FOCUSED BRIEF THERAPY AND THE I CHING IN
THE PHENOMENOLOGICAL DIMENSION OF THERAPY

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BY
HUNG HSIU CHANG, B.A.

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DEDICATION

To Shyh Ching (Luke), my soul friend, lover, mentor,
and husband.

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My appreciation goes first to the clients who accepted my invitation to be a part of the journey of this study. Their experiences of therapy and perspectives of change encourage me to keep exploring the resource and wisdom of clients.

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ABSTRACT

THE RHYTHM OF CHANGE: TRACING THE RELATEDNESS OF SOLUTION- FOCUSED BRIEF THERAPY AND THE I CHING WITHIN THE PHENOMENOLOGICAL DIMENSION OF THERAPY

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The growing mental health need in Taiwan challenged the compatibility of cultural values and the practice of Western psychotherapy. The purpose of this study was to re-search the Western psychotherapy model--Solution-Focused Brief Therapy with the Chinese cultural lens of the I Ching. The problem in this study was to explore the related premises of the phenomenon of change in the context of this model and the I Ching--the Book of Changes. Next, the Solution-Focused Brief Therapy techniques, which were based on the related premises, could be identified.

The overall research procedure was built on the phenomenological framework. The hermeneutic phenomenological approach was utilized as a foundation to apply the phenomenological analysis in the I Ching and the literature of this model. The identified techniques were implied in a

two-session interventive interviews with a Chinese and an American female client. Then the 50 minute in-depth open-ended interview were employed to elicit the clients' view of the phenomenon of change during the course of therapy, and the experience of being the client. Both interviews were videotaped in order to introduce this model in Taiwan.

The similar premises of the phenomenon of change existing in the I Ching and the studied model were: change was constant and inevitable, change occurred in an interrelated system, and the difference or chance inherent in the phenomenon of change enabled people to befriend change. The three techniques were identified from the related premises of change, which was illuminated by the hexagrams. The Chinese and American interviewees (clients) sensed that the phenomenon of change occurred when they could think or feel about their problems differently, and then the solutions could be generated. The clients described their experience as positive and concrete.

The phenomenon of change existed with or without being acknowledged by human beings which was depicted by the I Ching, Solution-Focused Brief Therapy, and the experience of clients. Therefore, the human beings can open up to the evolving phenomenon of change, which is the basis of complying and dancing to the rhythm of change.

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CHAPTER I

INTRODUCTION

The Mental Health Need in Taiwan

According to Chu (1981), there are obvious changes in Taiwan in the last 40 years concerning social structure, family structure, industrialization, modernization, economy, occupational structures and values. Lin (1984), an officer of the Bureau of Public Health of the R.O.C. (Republic of China) stated the followings:

In the present system, there is no specific unit in full charge of the planning, promotion, supervision and evaluation of mental health programs, . . . The Department is planning a manpower development program to establish specialty training systems for all kinds of mental health professionals for the promotion of mental health programs. . . .There is a demand for higher quality care in both the clinical and community health care settings. Therefore well-educated health professionals are in demand. (p. 104)

In addition, based on the research "Effects of social change on mental disorders in Taiwan," a 15-year follow-up survey of 39024 Chinese (80.23% aged 0-39 years) in Taiwan,

the prevalence rate of mental disorders increased significantly. More important, the survey showed the fact that nonpsychotic disorders increased while psychotic disorders remained unchanged (Lin et al., 1989). These are circumstances which draw the attention of mental health professionals to the theory and practice of family therapy.

Mental-health professionals in Taiwan are mainly psychiatrists, psychiatric nurses, and school counselors. There are few social workers and counselors working in hospitals and agencies. Most of them are overwhelmed by the growing amount of mental health care need, and clients' procrastination in seeking therapy. The latter adds a crisis aura about the intervening process (L. Hu, personal communication, December 15, 1992). The growing amount of mental health needs reflects the transformation of the social context in Taiwan. The procrastination, however, is caused the cultural factors--value and belief.

First of all, many people in Taiwan are not familiar with the concept of counseling or psychotherapy. In fact, school counseling only started in the late 1970s. It provided students and their families with experience and knowledge of counseling service.

Second, because of the cultural value of self-control, some Chinese feel embarrassed to directly express feelings,

emotional problems, or inner conflicts. Furthermore, mental illness carries a heavy stigma. In these circumstances, Chinese are used to somatizing their mental health problems (Lin, 1981). This is an acceptable way to complain about psychological problems since they feel that it is easier to solve their mental-health problems through taking care of their bodies.

This originates from the cultural belief of body-mind connection which has a basis in Chinese medicine. In the theory of Chinese medicine, every organ has a psychological formulation, and physical factors may provoke psychic disturbances as well as psychological factors may cause physical symptoms (Ryan, 1985).

Third, a well-known Chinese proverb prescribes: "Family shame should not be spread to the outside." It expresses that family members should mutually support each other with the problems instead of disclosing to outsiders. The "family honor" is threatened by exploring problems (Berg & Jaya, 1993). The solidarity of the Chinese family provides a secure environment for family members, and yet it might overwhelm members with the responsibilities of protecting family name, interest, and the well-being of every member. Chinese tend to put themselves in the position of being

responsible for whatever happens to any family member (Hong, 1989).

To explore the causes and the symptoms of problems easily bring about feelings of guilt, shame, and embarrassment for the families of clients. As a result, most client families feel threatened by the disclosure of clients in sessions. Therefore families consider therapy as a last resort.

On the other hand, the cultural belief of containing problems within the family does not mean that all members feel comfortable discussing their problems with one another (Hong, 1989). For example, parents may not like children to know their problems for the sake of presenting oriental authority; children may feel it is easier to disclose problems with mothers. If the decision to seek therapy is made by the client alone, the client might feel threatened in the presence of other family members in sessions (Hong, 1989). Inviting other family members into therapy means that the client has disclosed to an outsider without his/her family's consent. This additional shame could cause the procrastination of clients.

Implication of Psychotherapy in the Chinese Cultural Context

The effectiveness and practicality inherent in Chinese personalities are essential cultural values, which are based on five-thousand-years of survival experiences. The expectations of Chinese clients in Taiwan are influenced by these values. Hence, practicing long-term and insight-oriented therapy might be challenged by "impatient" clients who search for means to survive in a stressful situation. It may feel awkward to them to focus mainly on disclosing the emotional issues or inner dynamic in order to solve their problems.

The Chinese clients expect the therapist to take the role of a resourceful person, an advisor, a professional person. More important, the therapist should take an active role in helping them resolve their problems (Lee, 1982). Some of the clients related their frustration because their therapist did not discuss the solutions with them.

Chinese clients expect therapy or counseling to be focused on searching for solutions, and expect therapy to be directly focused on concrete ways of resolving problems. They tend to terminate therapy once the initial problem is

resolved. In order to engage them, it is helpful to clarify and define goals at the beginning of therapy (Hong, 1989).

It is necessary to consider the social and cultural uniqueness while practicing Western psychotherapy in the Chinese cultural context (Mau, 1989). For example, Confucianism and Taoism, the mainstream philosophies in Chinese culture, provide Chinese with the modality of change and philosophy of life by which they deal with problems and conform to the changes in lives.

The Chinese tend to believe that what happens in the world is the product of Yin and Yang (Fang, 1984). Since human beings are part of nature, the relationship between humans and nature is obviously peaceful coexistence rather than competitiveness. Harmony is emphasized during the process of interaction, and, through harmony, the Chinese express their emotions, feelings, and thoughts in consideration of suitability, circumscription and circumspection regarding what and how to express (Tseng, 1981).

The concepts and interactions of Yin and Yang are seen as the important elements "related to the finding of the Tao, or way in life" (Reese, 1980, p. 637). The harmonization of Yin and Yang means that everything exists relatively in the world and through the peaceful coexistence of the opposing

poles, the whole performs smoothly and mildly (Abbott, 1976).

These philosophies or beliefs expressed in the teaching of Lao-tse and in those of Confucius were originated in the I Ching--the Book of Changes. Confucius and his students wrote the Ten Wings, the classical commentary of the I Ching. Both Lao-tzu and Chuang-tzu mention the yin-yang polarity, but there is no reference to the I Ching (Watts, 1977). Therefore, it is imperative to study the origin of these beliefs and values--the I Ching, which explores the foundation of how the phenomenon of change is viewed by the Chinese.

When practicing therapy in a harmonious oriented culture, instead of confronting the family or client with the problems, the therapist had better accept the view of family as well as respect their goals. The therapist should follow the pace of the clients in order to promote therapeutic change (Hong, 1989). In the communication, a common way of making remarks more subtle and palatable is to state them indirectly in "if" or "suppose" terms. A therapist who strongly promotes assertiveness, self-expression, and independence may likely lead a Chinese client away from peace of mind for this is contradictory to the values inherent in their cultural environment (Ryan, 1985).

Concerning the immediate need of mental health care and the Chinese cultural context in Taiwan, the Solution-Focused Brief Therapy (S.B.T.) model provides the mental health professional with a different path to face everyday challenges.

S.B.T. emphasizes searching for the exceptions to the problem and the strengths of clients, which decreases the client's feeling of guilt, shame, and the drop-out rate relating to the incompatibility of their value system. Besides eliciting exceptions and strength, the process of goal setting helps the client to see the therapist as effective. These aspects fit the value system of clients in Taiwan, and thus clinicians may find less resistance when using S.B.T. in the Chinese cultural context.

Since family therapy is a Western cultural product, it is crucial to address challenges of ethnic diversity and culturally diverse populations (Hodes, 1989). It also is significant to study the I Ching because it represents the belief system of people in Taiwan, and S.B.T. is itself an integration of Eastern and Western philosophies (A. Jaya, personal communication, March, 1992).

Purposes of the Study

It is imperative to consider and respect both social and cultural value and belief while practicing Western psychotherapy in the Chinese cultural context. This enables the therapist to employ the therapy effectively.

Following this principle, the first intrinsical theme of this study explores the related epistemology of the phenomenon of change existing in the context of Solution-Focused Brief Therapy (S.B.T.) and the I Ching--the Book of Changes. This explores a parallel belief in the phenomenon of change, which facilitates a cultural awareness for practicing therapy.

The second intrinsical theme of this study focuses on the Chinese and American client's view of the phenomenon of change relating to the presenting problem, and the client's experience of the S.B.T. model. This expands on the exploration of the phenomenon of change since the client's perspective is also involved in the study.

Based on the two themes, the purposes of this study are to: (a) explore for related premises of the phenomenon of change in S.B.T. and the I Ching, and identify the S.B.T. techniques based on the related premises of change; (b) search for the client's perspective of change relating to the

presenting problem and the experience of the S.B.T. model;
(c) introduce the S.B.T. model to the mental health professionals in Taiwan to provide them with a different approach to meet the increasing mental health need in Taiwan.

In order to utilize S.B.T., it is necessary to use video technology to demonstrate the practice of S.B.T. and provide clinicians in Taiwan with an audiovisual experience. The videotaping will help clinicians in Taiwan to understand and practice a new model which provides them with a different way to construct therapy. It also is useful to view the therapy vis-a-vis one's own language.

CHAPTER II

LITERATURE REVIEW

The I Ching--The Book of Changes

The Content of the I Ching

From the trigrams and hexagrams of the Book of Changes, it is apparent these images and their designation belong to a very old stratum of culture and are in part even older than the time of the compilation of the book. They belong to a phase of man's being when myths and symbols still gave form to his/her intuitions and experiences. The vitality of the myths and symbols are the primary and direct expression of religious intuition and contemplation (Wilhelm, 1960). Scholars agree that the root origins of the I Ching are lost in the preliterate past of China's antiquity.

The I Ching, the Book of Changes was first written by the emperor Fu Hsi (2852?-2738? B.C.). Folklore, custom and cultural practice established the groundwork. The original

principles were set by the mythical Emperor Fu Hsi. He created patterns of yin (— —) and yang (——) by arranging diagrams with three levels called kua or trigrams. These three levels represent different dimensions of phenomenon--the heaven, the earth, and the human being (Wilhelm, 1977, p. 266).

The images of the I Ching stem from the mythological period. In order to make the Book of Changes out of those images, King Wen had to formulate them and put them into an ordered system harmonizing with the rhythm of the cosmos (Legge, 1963). In order to express the natural phenomenon of the universe and the inter-relations among them, the eight trigrams were developed.

King Wen of the Chou dynasty (1150-249 B.C.) completed the development of 64 hexagrams, and added names to each of the 64 kuas (hexagrams). He recorded his wisdom and the meaning of each kua (hexagram), which were the primary text of the I Ching. His son, the Duke of Chou wrote the texts which defined the meaning of individual lines and codified the literature (Wilhelm, 1967). This gave the proper descriptions of the individual lines in each Kua (hexagram). The first commentaries are enlarged upon by Confucius around 460 B.C. Later, the I Ching fortunately escaped the great









book burning under the Emperor Ch'in Shih Huang Ti (213 B.C.) (Dhiegh, 1974).

There are four ways to approach the I Ching: to approach the understanding of the text through words; to approach the understanding of transformation through action; to approach the understanding of images through the construction of instruments; to approach the understanding of the oracle through divination (Shchutskii, 1979). In this study, the first approach is taken as the direction of understanding the Book of Changes.

The I Ching applies the Chinese concept of change to human phenomenon which includes individual lives, relationships, and social systems. The fundamental theme of the I Ching is the process of change, which is based on the two principles of the yin (— —), characterized as the receptive, and the yang(——), characterized as the creative (Dhiegh, 1974).

In sets of three, the broken and unbroken lines compose the basic eight trigrams or named pa (eight) kuas (triagrams) which are images of natural phenomenon and the different basic aspects of human experience. The structure of the trigrams consists of different patterns of the three-line-set.

The change in the configuration of yin and yang symbolized the phenomenon of change. According to the theory of the I Ching, the three lines of triagrams are symbolized as three cosmic potential acts in heaven, in human beings, and on earth (Shchutskii, 1979). They are delineated as Table 1.

Name	Symbol	Phenomenon	Primary Attribute
Ch'ien (the Creative)		Heaven	strong
K'un (the Receptive)		Earth	devoted, yielding
Chen (the Arousing)		Thunder	inciting movement
K'an (the Abysmal)		Water	dangerous
Ken (Keeping Still)		Mountain	resting
Sun (the Gentle)		Wind; Wood	penetrating
Li (the Clinging)		Fire	light-giving
Tui (the Joyous)		Lake	joyful

(Wilhelm, 1967, p. 50-51)

Triagrams and hexagrams are all called kua in the Chinese language. However, the hexagram is constructed as two trigrams placed one above the other. Thus, the 64 hexagrams (kuas) are different pairs of the eight trigrams. In a hexagram, the mutual relationship in the combination of the trigrams gives the character of that hexagram. The 64 hexagrams represent the different situations relating to events or affairs in human social life. In the Book of Changes, the concept of change itself is not usually systematically interpreted and discussed by using words, and instead, the phenomenon of change is illuminated by the 64 images (Wilhelm, 1977).

According to the I Ching, all processes of the world are the interchanges of situations. This means that, all situations emerge from the interaction, and all the forces struggle in light and darkness, rigidity and pliability. In the Books of Changes, each of these situations is expressed symbolically by one of these signs--hexagrams (Shchutskii, 1979).

The Ten Wings

The Book of Changes is divided into two parts. The first is the basic text which is called the ching (text) and the second is the traditional commentaries, the so-called shih-i (Ten Wings). Tradition does not make an internal differentiation of the basic text.

The study of the Book of Changes by Confucius (551-479 B.C.) and his students produced the so-called "Ten Wings," 7 parts of appended commentaries (text). They were a collection, and were not combined together toward the end of the Chou dynasty, and later added to the I Ching (Wilhelm, 1960). The whole group of additional texts, known collectively under the name "Wings," is ascribed by tradition to Confucius. This summary ascription, however, cannot be left unchallenged today (Wilhelm, 1960, p. 13).

The Ten Wings served to clarify the meaning of the images of the I Ching and applied the patterns to an understanding of human affairs. The Ten Wings was the oldest commentaries of the I Ching. It combined structural interpretation of the hexagrams with philosophical explanations (Legge, 1963).

The Ten Wings are a collection of glossary, commentaries, and treatises devoted to the basic text of the Book of Changes (Shchutskii, 1979). The traditions reflected in the Ten Wings served as a prototype for different commentaries (Shchutskii, 1979).

The value of the Ten Wings is that it preserved what Confucius himself spoke about the I Ching from the clarity of his mind and the depth of his intuition. Confucius was intellectually broad enough to understand the I Ching, and also revered the spirit of the I Ching which was created in the mind of the Chinese people.

In the process of understanding, interpreting, and teaching, he immersed himself in the I Ching until its meaning was revealed to him. He incessantly stressed the importance of studying the I Ching. The saying handed down from his school tells the way that the Book of Changes should be approached: first take up the words, and ponder their meaning; then the meaning will reveal itself. However, if you are not with good intention, the meaning will not manifest itself to you (Wilhelm, 1960).

The English translation of the Ten Wings is based on Wilhelm's (1967) German translation which was rendered into English by Baynes and was first published in 1950. Wilhelm's

elucidative translation was based on the careful reading of the Chinese scholarly literature, and his discussion with the contemporary experts of the I Ching, Lao and other Chinese experts he met in China. This basis helped Wilhelm translated and interpreted the Ten Wings within the understanding of the Chinese culture (Wilhelm, 1967).

The first part of the commentaries (the First and Second Wing) is the T'uan Chuan or (The Judgments, i.e., Decisions). The judgments pertaining to the individual hexagrams were called t'uan or decisions. The individual judgment is fully expatiated based on the structure and the other elements of the individual hexagram. The T'uan Chuan explains King Wen's interpretation of each of the 64 hexagrams in the I Ching.

This commentary has been preserved in complete form (Wilhelm, 1960). It is an extremely complete work and sheds light upon the inner organization of the hexagrams of the I Ching. The Chinese ascribe it to Confucius since the views expressed in this commentary nowhere conflicted with the views of Confucius (Wilhelm, 1967).

The second part of the Ten Wings (the Third and the Fourth Wing) is the Hsiang Chuan (The Images) which is the commentary on the images of the 64 hexagrams. It is a text that deduces the situation of the hexagram from the images

suggested by the primary trigrams of each of the hexagram, and also appends explanations to the individual lines.

This commentary is made up of two parts corresponding with the two divisions of the text. It consists of the Small Images and the Great Images. The Small Images belonging to the individual lines shows a philosophical speculative character. The powerful Great Images belonging to the hexagram shows each of the hexagram as a whole (Wilhelm, 1960).

The third part (the Fifth and Sixth Wing) is the Ta (Great) Chuan, Great Treatise or Hsi-Tz'u Chuan. It is permeated with fundamental ideas which are considered as the beginning of the study of the Book of Changes in China (Shchutskii, 1979). In addition to the commentaries of an introductory character, this treatise contains other important material. It offers some fundamental ideas on the value of the I Ching, and also gives readers the character formation derived from the Book of Changes.

The fourth part (the Seventh Wing). the Wen Yen Chuan (commentaries of characters and words), contains valuable material deriving from the Confucian school. This is a series of glosses on the words of the Judgment and line texts for the first two hexagrams, Ch'ien (The Creative) and K'un

(The Receptive). This is a very important section since it contains very valuable material deriving from the Confucian school. However, this is the remnant of a commentary on the Book of Changes, and it does not go beyond the second hexagram, K'un.

The fifth part (the Eighth Wing) is the Shou Kua Chuan (the discussion of the trigrams). It discusses the eight primary trigrams. Shou Kua introduces the system and the content of the Book of Changes as a whole. It also gives the derivation of the system of the changes from the concept of Tao. In addition, a detailed statement of what the symbol of the eight trigrams means is recorded. The thought in this part is clear and well founded. Probably it embodies many fragments antedating Confucius and treated by him or by his school (Wilhelm, 1960).

The sixth part (the Ninth Wing) is the Hsü Kua. This sequence of the hexagrams is the basis for the present sequence. It is interesting because the names of the hexagrams are sometimes given peculiar interpretations that are undoubtedly based on ancient tradition. The seventh part (the Tenth Wing), the Tsa Kua (various traditions on the hexagrams), provides miscellaneous notes which contain a brief definition of the names of each of the hexagrams

(Wilhelm, 1960). The Tsa Kua discusses the hexagrams one by one or in pairs which are contrasted to each other.

The Scholarship in the English Translation of the I Ching and the Ten Wings

In the 1700s a Jesuit missionary, Bouvet, introduced the I Ching to Western scholars. The first English translation appeared in Shang-hai in 1876; Legge's classic English translation was published in London in 1882. Wilhelm translated the I Ching in German first, and then Wilhelm/Baynes English translation was published in 1950 with a foreword by Jung. This work became widely respected, and also has been responsible for the popularization of the ancient book in the contemporary Western world (Banet, 1976).

James Legge and Richard Wilhelm made the most important contribution to the translation of the text--the Book of Changes and the Ten Wings. They represent an earlier stage of the I Ching scholarship in the West. They made the Book of Changes available to Westerners, and in this they were successful.

Wilhelm was influenced by his teacher, close friend, Chinese scholar Lao Nai-Hsuan (1843-1921). Their mutual

interest in the I Ching resulted in both a new Chinese edition of the Book of Changes by Lao and a German translation of Lao's work by Wilhelm in 1924. Wilhelm was also encouraged by his friendship with Jung who helped him to crystallized his understanding of certain concepts and perspectives. Additionally, through translations by Jung's student, Cary F. Baynes, it gave Wilhelm access to an English readership in 1950.

Legge's translation, the first version available in English, also was helped by the Chinese Wang T'ao; yet, their relationship was different from Lao and Wilhelm. Wang was paid to help Legge with his translation. He reminisced that when the translation of the I Ching was completed, he knew very little about the scope and method of the book (Shchutskii, 1979, p. 14). This translation is difficult to read. However the contribution of Legge's translation is that he presents the I Ching as a philosophical text.

Legge translated what the text said, while Wilhelm translated what the text meant, that is, Legge was primarily a translator while Wilhelm was more of an interpreter. He was interested in the overall significance of the text for Chinese intellectual life. Wilhelm meant to translate the

text as it came to be understood by the best Chinese intellectuals of his time.

Wilhelm was fascinated with the significance of the text for Chinese intellectual tradition, and he recognized its significance as an aspect of world literature. Watts (1975) stated "the Wilhelm translation gives us a true picture of the I Ching as used and understood in China in relative modern times" (p. 27).

The immense popularity of the Wilhelm translation accounts for the fact that his translation grasped the meaning of the I Ching for the Chinese: the I Ching was to help one find the intrinsic perspective of life--the constant occurring changes. Wilhelm thought that it might also have significance for the West. Therefore, in his translation and interpretation he kept the text as faithful to the Chinese understanding as possible. In this way Richard Wilhelm raised the I Ching to the status of world literature (Swanson, 1974).

The Phenomenon of Change in the I Ching

In the Great Treatise (Ta Chuan) of the Ten Wings, it said:

The Changes is a book;
 From which one cannot hold aloof.
 Its Tao is forever changing.
 Alteration, movement without rest;
 Flowing through the six empty places;
 Rising and sinking without fixed law;
 Firm and yielding transform each other.
 They cannot be confined within a rule;
 It is only change that is at work here. (Wilhelm,
 1967, p. 348)

There are three semantic connotation pertaining to the Chinese word "I." These are the easy, the changing, and the constant (Wilhelm, 1960). The Chinese character "I" was understood either as an image depicting a chameleon, which means "changeability," or as a synthetic character consisting of characteristics of "sun" and "moon" indicating the phenomenon of change occurring like the rotations of the sun and the moon (Shchutskii, 1979). The sun and the moon are the symbols of yang and yin, and the phenomenon of change is generated by the two fundamental forces--yang and yin.

The I Ching is a philosophical psychology that elucidates the nature of change, and the processes of transformation (Dhiegh, 1973). The fundamental theme of the I Ching is its theory of change. The phenomenon of change depicted in the I Ching is symbolized by the 8 trigrams which represent images of the state of change (Wilhelm, 1967).

The world image of the Book of Changes is not inclined toward permanence. The world of this book is a changing world. Every static expression and every frozen image is opposed to the phenomenon of life and change. In this changing world, conforming to the form of life or change challenges human beings. This is because "change" is a situation of excitement as well as danger; a crisis as well as a turning point. Thus, what needs to be done is in the realm of the extraordinary (Wilhelm, 1977).

There are three fundamental premises of change in the text of the I Ching which includes the original commentaries --the Ten Wings.

First of all, change was identified as the fundamental phenomenon of "non change," "cyclic change," and "sequent change" (Dhiegh, 1973).

"Cyclic change" was, for instance, the seasons of the year, night and day, the days of the week, the phase of moon, the tides of the seas and oceans, or waking and sleeping. "Sequence change" was the ongoing process, and it was a never-recurring kind of change (i.e., the growing process and the acquiring of knowledge). Following the Way of world development--Tao, we change according to time since the

change is the transformation. This means that all changes happened through time (Shchutskii, 1979).

The ultimate frame of reference for all that changes is the nonchangeing (Chan, 1963). The I Ching has been the source for viewing life as an unified phenomenon of "being" and "non-being" of change. Wilhelm explained this concept as an paradoxical definition: "Change: that is the unchangeable" (Wilhelm, 1960, p. 20). "Non change" is the background by which change is made possible.

For in regard to any change, there must be some fixed point--point of reference to which the change can be referred; otherwise there can be no definite order. The point of reference must be established, and yet this always requires a choice or a decision. For example, as at the beginning of thought, there is the decision, the fixing of the point of reference.

Second, in the Book of Changes, the concept of change is evoked by the introduction of polarity of yin and yang, and Ch'ien and K'un of the hexagrams. Yin and yang, the implicit unity of opposites, are the two basic forces which generate change (Shchutskii, 1979). Although yin and yang are opposites, they are relational, mutually interdependent, mutually stimulating, and fundamentally harmonious.

Yin and yang was not a traditional dualistic view of the nature of things, but an explicit duality expresses the implicit unity of all things (Knoblauch, 1985). The constant interplay of yin and yang is viewed as the phenomenon of change. Thus, change transforms itself continually and has no limit. The transformation was understood in the Tao in which all things are in the process of change. Tao means "how" or how things occur.

The Tao is originally manifested in the yang and the yin, which maintain the order of the world. In the I Ching, the permutations and combinations of the two forces are presented in terms of the 64 hexagrams of yin and yang lines (Watts, 1970). In addition, the concept of polarity is expressed abstractly in the paired concepts Ch'ien and K'un. "The Creative" and "The Receptive." In the Great Commentary:

The Creative and the Receptive are the real secret of the Changes. Inasmuch as the Creative and the Receptive present themselves as complete, the changes between them are also posited. If the Creative and the Receptive were destroyed, there would be nothing by which the changes could be perceived. If there were no more changes to be seen the effects of the creative and the Receptive would also gradually cease. (Wilhelm, 1960, pp. 322-323)

This means that Chen and K'un are shown intertwined, and out of this process, the whole phenomenal world is derived.

Third, change is a constant flow of strength and energy. Change as a movement returns to its starting point. In this phenomenon, one force overcomes another, and one force produces another. Thus, change happens mutually and in the presence of opposites.

Western thinkers tend to "freeze" phenomenon of change so that they can be subjected to scientific investigation. It is seen in a cause-and-effect, linear mode, a static progression from phase to phase. In contrast, the Eastern mode has acknowledged the flow of the phenomenon and has searched for the law of change--non change, that governs this flow (Banet, 1976).

More important, in the I Ching, the nature of creativity which is built on the phenomenon of change. In the Ta Chuan, it stated that "as begetter of all begetting, it is called change" (Wilhelm, 1967, p. 340). It is the flow of becoming and begetting (Dhiegh, 1973). Change is the overflowing abundance of the force, which perpetually renews itself, and there is never standstill nor cessation (Wilhelm, 1970).

The Book of Changes delineates the rhythmic operations of yin and yang in which the creativity is manifested by the process of change. Thus, the naturalness and spontaneous energy of the creativity generates the different forms of

production or lives, and this is "the evolution of creativity" (Fang, 1980, p. 80). Thus, the phenomenon of change is both an external principle and an inner tendency. According to this, creativity takes place naturally and spontaneously (Wilhelm, 1960).

The Book of Changes opens to the reader the richest treasure of Chinese thinking and experiencing of change; it offers the reader a comprehensive view of the varieties of human experiences.

The Solution Focused Brief Therapy Model

The Development of S.B.T.

The Solution-Focused Brief Therapy (S.B.T.) model discussed in this study was the model which is developed at the Brief Family Therapy Center (BFTC) in Milwaukee, Wisconsin. The published history of brief therapy as defined by BFTC people can be traced from Erickson's 1954 paper "Special Techniques of Brief Hypnotherapy" (de Shazer, 1985).

In the late 60s and 70s, a number of developments in brief therapy occurred. The Brief Therapy Center was established at the Mental Research Institute in Palo Alto, California, and "Brief Therapy: Focused Problem Resolution" was published in 1974 (Weakland, Fish, Bodin, 1974).

In 1969, de Shazer began to develop his own model of brief therapy, and "Brief Therapy: Two's Company" was published in 1975 (de Shazer, 1975). In 1978, drawing on de Shazer's earlier work in the Mental Research Institute, Berg, de Shazer, Derks, and Nunnally decided to establish a setting in which they could dedicate their time to research, theory building, and training. Later, Molnar, Gingerich, and

Weiner-Davis joined the group (de Shazer, Berg, Lipchik, Nunnally, Molnar, Gingerich, & Weiner-Davis, 1986).

In BFTC, Steve de Shazer had synthesized his earlier Eriksonian practice, the systemic epistemology, the future therapeutic orientation, and perspectives from sociology and from Eastern (i.e., Taoist and Buddhist philosophy) (Molnar & de Shazer, 1987). On the other hand, Berg continues to be involved in training therapists, in which she focuses on how therapists learn to do therapy (Nunnally, de Shazer, & Lipchik, & Berg, 1986).

The BFTC group is more interested in the perspectives of solutions to solve problems (Nunnally et al., 1986). Their basis is that the potential interventions are easier to identify while the therapist focuses on nonproblem behaviors. They also think that clients bring complaints as well as solutions to therapy since clients are not aware of their knowledge about their problems. Thus, a brief therapist should help clients to construct and utilize knowledge they already have (Molnar & de Shazer, 1987).

The paradoxical intervention was practiced in the BFTC before 1979. However, instead of dealing with resistance, the concept of cooperating with clients led the BFTC to a new stage. The change was developed from the systemic

epistemology in which the family, therapist, and team acted as a whole system, and every part of the system interacts with each other (Nunnally, de Shazer, & Lipchik et al., 1986).

Clinically, BFTC therapists placing the value on solution as interventions fits the patterns of thoughts, feelings and behaviors of the client. Thus, clients are not demanded to "think, feel or behave in ways that are foreign to them." This enhances therapist-client cooperation (Molnar & de Shazer, 1987).

The Premises of Change

The purpose of therapy is "change" since the client comes to therapy wanting to solve problems. A therapist's view of the nature of change and the processes of change directly influences what the therapist does clinically. It is clear to S.B.T. therapists that "the therapist's ability to see change and to help the clients to do so as well, constitutes a most potent clinical skill in Brief Family Therapy." (de Shazer & Molnar, 1984b)

The S.B.T. theory of change is based on four principles: (a) It fits within their observation and experience; (b) It

practically guides the clinical work in some way; (c) It directs research activities; and (d) It is constructed by clinical practice and research (Nunnally et al., 1986).

The first premise of change in S.B.T. is that change is constant and inevitable. This is originated in the Buddhist view of change, where changing is independent of human observation and is continuous (de Shazer & Molnar, 1984a, 1984b). Thus, for S.B.T. therapists, the contest between change and nonchange is an illusion (de Shazer & Molnar, 1984a).

In the research of BFTC, the team--Gingerich, Michelle Weiner-Davis, and de Shazer noticed that the therapist's questions about exceptions to the complaint were coming earlier and earlier in the first session, which was congruent with their philosophical belief of change (Nunnally et al., 1986). Weiner-Davis tested it clinically. In her agency, clients were investigated for changes that had occurred between the initial appointment phone call and the first session. The result supported their belief since 2 out of 3 clients confirmed the occurrence of change (Weiner-Davis, de Shazer, & Gingerich, 1985).

"Small changes lead to bigger changes" is the other premise of change BFTC holds (de Shazer & Molnar, 1984b).

Milton Erickson mentioned that the therapist only needed to promote a little change in the clients. Once the change occurred, clients would accept it. The change would develop in accordance with needs of clients. It was like rolling a snow ball down a mountain side. Thus, it is believed that only minimal changes are needed to initiate solving the problems (de Shazer & Berg, 1985). Once the therapist initiates change, further changes will be generated by the client-system. This is called as the "ripple effect" (de Shazer & Molnar, 1984b).

Applying this principle clinically, S.B.T. therapists approach a problem in the simplest manner. If it does not work, they will try the next most simple solution which is different from the first one (Berg & Miller, 1992). As a result, complicated problems are not always solved by complicated solutions.

One major way of initiating a small change is to look for the strengths and past successes of the client (de Shazer, Berg, & Lipchik et al., 1986). The past success and strength are the valuable resources which enable the therapist to promote small change effectively. In addition, therapists need to give compliments for what clients are already doing right (Berg & Miller, 1991).

The Essence of Change in S.B.T.

The concept of therapeutic cooperation is the essence of S.B.T., by which the client and the therapist are together for constructing solutions. It is crucial that, by means of cooperation, the other techniques of S.B.T. can be processed effectively, and, as a result, the change occurs with ease.

The legacy of Erickson is utilized in the concept of cooperation. Erickson sensed any response that the family presented to the therapist was the family's unique way of cooperating (de Shazer, 1982). In 1975, de Shazer's "Two's Company," the concept of cooperation was implied as "follow the clue of how the family presents problems as well as speak the language of the family" (de Shazer, 1975, p. 92).

Later, shifting the interactional patterns of the family in a different direction became the strategy for effectively employing therapy (de Shazer, 1977). The cooperation was focused on the therapist acknowledging and cooperating with the pattern presented by the clients in order to transform it, which brings change.

Within this frame, the function of the task is to transform symptomatic patterns into different options, and, more important, "the transformational essence enables family

to carry on the task congruent with experience" (de Shazer, 1980). This is what de Shazer called the "fit" between the family pattern and interventive pattern, and the "fit" is an agent of change (de Shazer, 1982).

Since change is formed in the process of cooperation, which is grounded on the premises of change and systemic epistemology, the S.B.T. therapists expect and promote change. They facilitate clients to clarify "when, where, or what type of change" they want. Clinically articulating the concept of cooperation, enabled de Shazer (1984) to declare "The Death of Resistance". Moreover, clients' descriptions of potential solutions can guide them to know when and how they will feel more satisfactory (de Shazer, Berg, Lipchik, Nunnally, Molnar, Gingerich, & Weiner-Davis, 1986).

In the practice, first, the therapist needs to set the stage for cooperation since the therapist assumes that "the client also is interested in cooperating" (de Shazer, 1982; de Shazer & Berg, 1985). Second, the therapist promotes client's expectation for change by asking the client to observe the change in his/her life. The therapist tells the client that "between now and next time we meet, I want you to observe, so that you can tell me next time, what happens in your (life, marriage, or family) that you want to continue to

have happened" (de Shazer & Molnar, 1984b). Third, the therapist should be able to change patterns and recognize opposites since the solution is constructed in the pattern of time and space (de Shazer, 1991).

The Gateways of Change in S.B.T.

Milton E. Erickson assumed that the same symptom presented by a different client cannot always be given the same intervention (de Shazer, 1979). Therefore, the occurrence of change is not dependent on a lineal relationship between symptom and intervention. It is believed that symptoms and causes are irrelevant in bringing about the change. De Shazer then focuses on setting goals to transform the problematic situation into clinically solvable form. In the S.B.T. model, the goal is depicted as "a small piece of solution" which leads to change (Lipchik & de Shazer, 1986).

The goal is the first therapeutic task since it gives the therapy a vision or a focus of change, and it enables the client to measure the progress (Molnar & de Shazer, 1987). However, the therapist needs to elicit the goal by imposing constructive questions in the interview such as: "How would

you know things are better?" "What would be different, when . . .? Who do you think will notice first that . . .?"

(Lipchik & de Shazer, 1986). It is most important to set the goal in concrete and behavioral terms. The evaluation of success is dependent on this.

In S.B.T., therapy unit is seen as "a self-contained linguistic system", and the new meaning of the presented problem is constructed through negotiation between therapist and client (de Shazer & Berg, 1992). The process of setting a goal is both therapeutic and linguistic--the language game (de Shazer, 1991). In order to set a workable goal, the therapist utilizes the linguistic differences, and modifies the original meaning of the problem in the therapeutic context. This is one way that therapists encourage clients to look at their problems from a different angle.

Moreover, the therapeutic goal prevents clients from staying in therapy all their life long (Weiner-Davis, de Shazer & Gingerich, 1987). In this situation, the first order solution--staying in therapy in order to solve problem, does not bring the second order solution--solving the problems and quitting therapy.

The paradigm of the system in S.B.T. is a family-therapist-team system. The circularity of the system evolves

more change since the behavior of subsystems effect and modify each other (de Shazer, 1982). Therefore, a change occurring in one subsystem, or in the relationships between subsystems, will affect the other ones (de Shazer & Molnar, 1984a). This is evidence that all parts of a system are inter-related and inter-connected.

Since systemic epistemology in S.B.T. posits that a change in one part of a system will affect the other parts of the system, one useful way to promote change is to introduce a random element into the system (de Shazer & Molnar, 1984a; de Shazer & Nunnally, 1986). According to Bateson (1979), a source of randomness is necessary for change within a system. In his "Mind and Nature," he defined random:

A sequence of events is said to be random if there is no way of predicting the next event of a given kind from the event or events that have preceded and ifp the system obeys the regularities of probability. (Bateson, 1979, p. 230)

Following this concept, de Shazer incorporates Bateson's concept of randomness to find ways of promoting therapeutic change within a system (1984a, de Shazer and Molnar). In BFTC, therapists think that the exceptions implicitly provide the client with "news of difference" (de Shazer et al., 1986). The exceptions to problems are incidents in which

those complaints look less severe or do not exist at all for the client.

The job of the therapist is to create ways of enabling clients to be more aware of those differences (randomness) which are named exceptions (Molar & de Shazer, 1987). In the clinical intervention, therapists ask clients to do something different, and this gives clients a wide range of possible new behaviors. It will be something that fits for them and not something specific suggested by the therapist that might seem foreign to them (de Shazer & Molnar, 1984a).

Change frequently occurs prior to the first session, and clients can often recall and describe it. The therapist acknowledges the reported change and helps clients to maintain and amplify the change, this is a "difference which makes a difference" (de Shazer, 1991) Moreover, the therapist's perception of differences enables him/her to uncover the difference and brings change (Wiener-Davis, de Shazer, & Gingerich, 1987) However, it was important for therapists to construct the hypothetical solution--potential exception, with clients if exceptions were not identified, (de Shazer, 1988).

CHAPTER III

METHODOLOGY

The Methodological Frameworks of the Study

Qualitative methodology allows researchers to understand people or their culture from their own frame of reference (Taylor & Bogdan, 1984). The essence of qualitative methodology is to inquire into the phenomenon inherent in the research topic (Marshall & Rosman, 1989), and thus the qualitative methodologist tries to see things from the perspectives of subjects.

Qualitative methodology is crucial for the process of this study and will investigate: (a) how phenomenon of change is delineated in the I Ching--the Books of Change and S.B.T. (Solution-Focused Brief Therapy); (b) what are the related premises of change existing in the I Ching and S.B.T.; and (c) how change occurs in the S.B.T. model from the view point of therapist and clients.

Phenomenology as a philosophical tradition was first developed by the German philosopher Husserl (1859-1938), and recently it has become an important influence in certain approaches to psychotherapy (Moustakas, 1988).

Phenomenology is not a school or doctrines, instead, it is a movement which has a common core--the phenomenological method (Misiak, 1973). The task of this method is to capture the processes of interpretation (Taylor & Bogdan, 1984), and to analyze the basic assumptions lying behind the phenomenon, which reflects the values and the world view of people (Stewart, 1974).

Hence, the term phenomenology is sometimes viewed as synonymous with qualitative methods (Patton, 1990). The phenomenologist focuses on how humans put together the phenomenon they experience in such a way as to make sense of the world, and develop a world view. The ultimate goal of this methodology is to reach the essence of things in consciousness, and systematically give a phenomenological description (Misiak, 1973), which is the focus of this study.

The Hermeneutic Phenomenological Orientation

Hermeneutics is a theoretical approach that can enhance qualitative inquiry and is also compatible with other theoretical orientations (Patton, 1990). Hermeneutics is defined as the theory of understanding in relationship to the interpretation of text (Ricoeur, 1981). Hans-George Gadamer's (1900-) hermeneutics phenomenology derives in part from the concepts of Edmund Husserl and Martin Heidegger, and is influential in 20th century philosophy, theology, and criticism (Wachterhauser, 1986).

Gadamerian hermeneutics reaches the reflexive dimensions of the process of understanding. He points out that the reader must follow the intentionality of the text. The interpreter who tries to follow the intentionality of the text has the function of incorporating his/her mediating discourse in the communication event (Gadamer, 1986).

This means that the process of understanding a text is always an interpretation since the reader has to know what the author wants to communicate (Gadamer, 1975). This is why Gadamer maintains that interpretation is not an additional act subsequent to understanding, but rather understanding is always interpretation (Weinsheimer, 1985).

In this study, it is inevitable to utilize the hermeneutic approach to understand the I Ching and the Ten Wings, and to elicit the related premises of change. First, the tradition of hermeneutics exists in the I Ching since the authors of the I Ching invented different symbols to express different human conditions, and for people to approach the I Ching as oracle, it is necessary to interpret symbols in their own situations.

Second, when Confucius wrote the Ten Wings, he immersed himself in the I Ching until its meaning was revealed to him (Wilhelm, 1960). Third, the English translation of the I Ching and the Ten Wings based on Wilhelm's German translation of the Chinese version is incorporated with hermeneutic process.

Fourth, the process of tracing the phenomenon of change in the context of the Ten Wings, and then synthesizing the premises, is also in the sphere of hermeneutics. More importantly, these four dimensions are based on the principles for hermeneutic inquiry: all interpretation occurs within a tradition, and the reader must interpret a text in the light of his/her situation (Patton, 1990, p. 85).

The Phenomenological Analysis

The phenomenological analysis is the most commonly used analytical framework among the different analytical frameworks (Patton, 1990), and it also is appropriate to the nature and the procedure of this study. It is a tool of analyzing and eliciting the description relating to the phenomenon of change depicted in the two context--the Ten Wings and S.B.T. Subsequently, the related premises of change in the two contexts can be disclosed. Finally, the techniques of S.B.T. as they relate to the premises of change in the two contexts can be presented in both written and audiovisual form.

The procedure of phenomenological analysis is based on Patton's (1990) "qualitative evaluation and research methods". The author incorporates the outline of phenomenological analysis, which was developed by Clark Moustakas and Bruce Douglas (Moustakas, 1990).

The first step of phenomenological analysis is called "Epoché." The purpose of this step was to remind the investigator of existing bias or personal judgment concerning to the research topics. By this step, the researcher was enabled to investigate the phenomenon from a fresh point of

view, or from other people's perspective. In this study, the author examined the possibility that the related premises of change either existed or did not exist in the two contexts.

The second step is called "phenomenological reduction in which the data was separated from the content of the literature. The procedures in this study were to:

- (a) Locate the descriptions relating to the phenomenon of change within the literature of S. B. T. and the Ten Wings,
- (b) Understand and then record these descriptions,
- (c) Summarize the concepts within these descriptions.

The third step was to organize the separated content of the literature relating to the research topic. As a result, the invariant themes or patterns within the data (descriptions) were identified.

In the last step, a "structure synthesis" which revealed the essence of the phenomenon was developed. In this step, the author of this study reflected the meanings of the phenomenon of change in the two contexts. Then, the author concluded which related premises of change existed in the two contexts.

The Qualitative Interviews

There are two types of qualitative interviews employed in this study: the interventive interview (Tomm, 1987), and the in-depth open-ended interview (Patton, 1990).

Purposes of the qualitative interview

In the interventive interview, the techniques of S.B.T. derived from the related premises of change are employed in each of two sessions. This serves two purposes of this study: first, in order to develop a teaching tool, it is essential to record the practice of S.B.T. techniques in the audiovisual tapes; second, it provides the clients (interviewees) with clinical experiences, and thus their perception of change can be elicited in the in-depth open-ended interview.

The in-depth, open-ended interview is a qualitative data collection method in which valid and reliable information can be gathered (Marshall, 1989). Thus, the in-depth, open-ended interviews were employed to track the clients' experiences and perception of therapeutic change in this study (Taylor &

Bogdan, 1984). The open-ended questions were employed by the author of this study in her previous clinical practice.

Sample and setting

The subjects (interviewees, clients) of this study were selected from the clinical population of the Texas Woman's University Family and Therapy Clinic (TWUFTC). The first Chinese client to seek therapy at the TWUFTC during the spring semester 1993 was invited to participate in this study. At that time, an American client was chosen from the TWUFTC waiting list and invited to participate in this study.

The American client was selected based on these principles: first, two clients had to be of the same gender and in the same life stage; second, the ethnicity of one client was English-speaking Chinese and the other was Anglo; third, the language used in the interview was the first language of the client, and the interviewer used the language of the client. The type of problems discussed in the interventive interviews was not pre-determined.

Protection of human subjects

The procedure for both types of interviews followed the guidelines provided by Human Subjects Review Committee of Texas Woman's University. Two participants (interviewees, clients) were informed of their rights, and the purpose, the procedure, and the expected duration of the interviews in both oral and written form (see Appendix A). Before the interviews were begun, the consent forms (see Appendix B) for participating and videotaping the interviews were signed by the clients.

Steps for maintaining confidentiality were taken by the interviewer, which followed the guidelines provided by Human Subjects Review Committee of Texas Woman's University and the policy 26 of TWUFTC (see Appendix C). For example, the videotapes were locked in a secure place. The usage of videotapes would be limited to training and educational purposes, and the clients would remain anonymous.

Procedure

The interviewer of both interventive and in-depth open-ended interview was the author of this study, a Mandarin-speaking Chinese reared in Taiwan.

In the interviewing procedure, the clients participated in two fifty-minute interventive interviews each week for two weeks--the initial and follow-up week. The S.B.T. techniques, identified from the related premises of change, were employed in the two sessions while clients discussed their problems with the therapist (interviewer).

The in-depth, open-ended interview was done in the week following of the second session interventive interviews. In the in-depth opened-ended interview, the clients were interviewed concerning their perception and experience of changes which had occurred in the therapy. Any questions or concerns clients had were handled as they arise, and therapy might continue after this interview if it was necessary.

Pilot study

Prior to employ the formal in-depth open-ended interviews, all the interview questions were established and employed in the Spring semester of 1992 and the Fall semester of 1993 when the interviewer of this study practiced in TWUFTC. Through the process of this pilot study, the result proved satisfactory.

Employment of videotapes

The educational videotape would be used in order to implement the findings of this study in Taiwan. It would provide the professional audience with three benefits.

First, audiovisual media can be incorporated into a lecture and demonstration in Taiwan and America. It also may be used as a focus of group discussion and peer feedback for cases in Taiwan (Feller, 1992). This will assist clinicians as they build on their own training and add to their skill level.

Second, Mandarin is the first language for Chinese in Taiwan. Thus, for the clinicians in Taiwan, who have never been exposed to S.B.T., using Mandarin in the interview will increase the effectiveness of the demonstration and discussion between the presenter and the audience.

Last, considering the aspect of career development, the videotape will provide the clinicians with the visual experience of S.B.T. which might be different from the written standard model (Roeske, 1978). More, the S.B.T. interview style also provides them with alternatives to plan treatment strategies.

CHAPTER IV

FINDINGS

The Relatedness in the Premises of Change in the I Ching and S.B.T.

Comparing the premises of change, based on two contexts --the I Ching and the Solution-Focused Brief Therapy model, the commonness inherent in the phenomenological nature of change can be depicted.

First of all, it is postulated in both contexts that the phenomenon of change exists as an ontological truth. In the S.B.T model, it is declared that change is constant and inevitable (de Shazer, & Molnar, 1984b). In the I Ching, the element of constancy or reliability in the phenomenon of change is fundamental, because "change is the unchangeable" (Wilhelm, 1960, p. 35). As a result, the existence of change enables life and the natural world to develop; otherwise all forms of life would be extinct (Wilhelm, 1967).

In S.B.T., this premise of change is rooted in the Buddhist thought that the phenomenon of change is independent of human observation and it also is continuous (de Shazer & Molnar, 1984). Thus, the contest between change and stability would be seen as an illusion (de Shazer, 1985). All sorts of changes are happening all the time (Nunnally, et al., 1986). Applying this clinically, change is so much a part of living that clients cannot prevent themselves from changing (de Shazer, 1982). Moreover, clients tend to make changes in the presenting problem prior to coming for therapy (Berg, 1992).

The concept of change which has given the I Ching its names, the Book of "Changes" since everything flows and changes within the dimension of time and the movement of change is the unchanging law. It is through this gateway that we can enter the province of the changes. Within the time frame, everything is indeed in a state of transformation.

Second, in the I Ching and the S.B.T. model, the system is viewed as an interactional and interrelated system. Change originates according to the premises that all parts of the system connect with each other. In the S.B.T. model, the subsystems, the parts of system, effect and modify each other

(de Shazer, 1982). The paradigm of system is the whole system in which the change is manifested by the interaction of subsystems.

In the I Ching, the two main elements existing in the system of change are represented by the rhythm of the negative-yin and the positive-yang (Dhiegh, 1973). The intertwining of the force of yin and yang is the origin of change. This is a symbolic expression for the process of change in which change cannot exist without the interaction and the transformation of yin and yang. This is the Tao of change.

In the Great Treatise of the Ten Wings, it is said that "the Creative (Ch'ien) and the Receptive (K'un) are indeed the gateway to the changes" (Wilhelm, 1967, p. 343). In addition, the phenomenon of change is given a metaphorical description for the Creative and the Receptive in the Ta Chuan in which "they called the closing of the gates the Receptive, and the opening of the gates the Creative. The alternation between closing and opening they called change" (Wilhelm, 1950, p. 318). Also, in the Ta Chuan, it is said that "change and transformation are images of progress and retrogression" (Wilhelm, 1950, p.289). Therefore, in the I Ching, the phenomenon of change is generated by the

interaction of the Creative and the Receptive which are the two elements of the system of change.

Third, one the principles of the I Ching is that the phenomenon of change and chance interact on countless levels of beingness (Dhiegt, 1973). This principle is cultivated in the Chinese mind. Wilhelm once comments that the Chinese perceive "more of a chance hit than a clearly defined result of concurring causal chain processes" (Wilhelm, 1950, p. xxiii). Since the human being lives in the environment of chance, the appreciation of this ides help people make an ally of "chance." Thus, to acknowledge the existence of chance promotes people to befriend "change" (Dhiegh, 1973). In addition to this, whatever happens in a given moment possesses inevitably the quality peculiar to that moment.

For the Chinese, "chance" exists in the phenomenon of change, and this understanding is the foundation of adapting to the occurrence of change in life. This is different from submitting "the fate" without taking actions. Instead, the Chinese people attempt to consciously grasp the moment--the chance, when things might be different, and utilize the given moment to create an access to survival. By means of chances, the Chinese people create change within the flow of change, and dance with the rhythm of change in harmony. The I Ching

is the work which presents these beliefs by the configuration of the hexagrams. The configuration of the hexagrams are formed by changing events in the moment of observation. This means what the hexagram displays out in a certain moment coincides with the event happening later. This is different from depending on causalistic procedures or hypothetical reasons (Dhiegh, 1973).

In the S.B.T. model, the process of change is seen to start with "the news of difference" (de Shazer, 1982). This is based on the central points of Bateson's epistemology--the difference that makes a difference. Therefore, it is assumed that the action of transforming the difference brings the change. Bateson also draws the distinction between "differences that make a difference and differences that do not make a difference. This means that the perception of difference seems to make the difference (de Shazer, 1991). In the clinical circumstance, the evolving change might only be the small difference which is reported by clients. However, this minor difference can start a snowball effect if this minor difference is acknowledged by the client and the therapist.

Both the I Ching and the S.B.T. model acknowledge that the phenomenon of change occurring in the human environment

cannot simply be viewed and understood in the cause-effect approach, for there are many variables involved in the process of change. Those "coincidences", "chances", or "differences" are the media of change if only they are noticed and utilized.


The Relatedness in the S.B.T. Technique and the I Ching

Following the related premises of change in two contexts--the I Ching and the S.B.T., which are discussed in the literature review, there are three S.B.T. techniques inherent in each that can be identified. They are: goal-setting, exception-eliciting, and coping skills. In addition, the I Ching hexagrams can be the illumination of the identified S.B.T. techniques.


The Therapeutic Goal

In the S.B.T. model, the therapeutic goal provides both the therapist and the client with a focus for therapeutic change, and subsequently the solution can be identified effectively. The goal enables the therapist to elicit information for exceptions while the client presents the complicated picture of the problem. Thus, clients are asked to clarify how they would know when their problem is solved and who will be doing what to whom, when, and where, after the problem is solved (de Shazer, 1985).

During this exploring process, clients may first feel challenged and confused by the question, and yet goals are distilled from vague to concrete, specific terms. In fact, it is easier for the therapist and the client to measure the success by setting goals (de Shazer, 1991). The workable goal is a reasonable goal in which a small change is required. For a small change, the few differences or the chances, can lead to other changes and further improvement.


In the I Ching, the 53rd hexagram () , Chien associated with "Development and Gradual Progress," illustrates the developmental and progressive aspect of change. If the phenomenon of change is constant, things cannot stop forever (Wilhelm, 1950). The function of the goal is to lead the client through the gradual process of change, step-by-step.

The attributes of the hexagrams also point to tranquillity, which guards against precipitate actions. Hasty action would not be wise. The progressive nature of the change makes it necessary for clients to have perseverance to find solutions or changes. The goal helps clients to maintain the state of perseverance which prevents them from dwindling to nothing.


The 30th hexagram () , Li--the Cling, associated with fire, can represent the function of the goal in this model. In Hsuo Kua of the Ten Wings, it said, "In a pit there is certain to be something cling within. The Clinging means resting on something" (Wilhelm, 1967, p. 535). This expresses that a luminous thing giving out light must have something within itself that preserves; otherwise it will in time burn itself out.

In the therapy context, both therapists and clients puzzle with the presenting problems, and thus the goal is similar to a fire which sheds light for the direction of change. The process of S.B.T. depends (rests) on the goal. In the beginning, the therapist negotiates the goal based on the client's unique view of the problem and solution (Berg, 1992).

The goal, then, is also the process of exploring the strength and resource of clients. Depending on the goal, the S.B.T. therapist does not see himself/herself as an expert of the client's problem. It is the goal bringing and leading change, which activates and preserves the chance for changing.

The goal also corresponds with the 15th hexagram () , Ch'ien--Modesty. It is said that "he who possesses something great must not make too full" (Wilhelm, 1967, p. 461). This explains what modesty is and how it functions; fullness makes empty and modest makes full. When a person holds a high position such as a therapist, it is essential to be modest. This attitude gives the therapist the light of wisdom which inspires the therapist to begin by disciplining one's own ego. And this works easily in both cultures.

This beginning empowers the S.B.T. therapist to set a goal with the client without professional pride, judgments, or preconception. In addition, this attitude enables the therapist to listen to the view of the client carefully, which opens the possibility that clients may already have solutions (Berg, 1992). In this collaborative model, it is believed that clients indirectly tell therapists how to cooperate with them all the time, and thus the therapist needs to modestly listen to clients in different ways.

Connecting with the 15th hexagram, Modesty, the 17th hexagram () , Sui--Following. It is the illumination for the effect of the goal-setting. In the Shū Kua of the Ten Wings, it is said that "Where there is enthusiasm, there is

certain to be following" (Wilhelm, 1967, p.471). In the T'uan Chuan of the Ten Wings, "Following has supreme success. Perseverance furthers. No blame" (Wilhelm, 1955, p.472). This means that if the leader (therapist) is enthusiastic, s/he knows how to adapt himself/herself to people (clients) he serves, and this is the essence of following. Thus, one must remain accessible and responsive to the views others without blaming.

In the therapeutic context, the more the therapist follows the view of the client the more s/he is able to work for the goal with the client. This is how a S.B.T. therapist cooperates with her/his clients--the therapist follows the goal of the client in order to bring about change.


Exceptions

Exceptions are "those behaviors, perceptions, thoughts, and feelings that contrast with the complaint (de Shazer, 1991). They are the difference. Exceptions have the potential of leading to a solution if amplified by the therapist and/or increased by the client" (de Shazer, 1991, p. 83; Lipchik, 1988, p. 4).

The possibility of exceptions is always inherent within the presenting problems, because problems vary in their severity. Hence, every complaint pattern includes some sort of exception, and this exception serves as a clue for solutions. Once the therapist finds out what works to improve the problem, then s/he encourages the clients to do more of it (Berg, 1992).

Since clients describe the problem as always happening, problems tend to maintain themselves. As a result, times when the complaint is absent remain unseen, hidden from the client's view (de Shazer, 1991). However, based on the premises of change, change (difference) happens constantly. The problem cannot be always the same.

Thus, the exception magnifies and enhances the success of the client through repeatedly emphasizing those few but important exceptions. The difference or exception, brings change. It is what we see that influences what we believe, and what we believe influences what we do (Mead, 1934). When the client can experience success in her problem, she is more confident that she knows how to solve problems. Therefore, the change keeps evolving.

In the I Ching, the 40th hexagram () Hsieh--Deliverance, is adequate to explain the exception--revelation

of change. This hexagram expounds that things cannot permanently stay in a state of obstruction. The Tsa Kua of the Ten Wings, it describes deliverance as "means of release from tension" (Wilhelm, 1967, p. 584).

In a state of deliverance, the obstacle has not been removed completely, and the difficulties are not being resolved either. Deliverance is not yet achieved; it is just the beginning of change. This refers to a time in which tensions and complications begin to be eased.

This is a period of sudden change with great importance, just as rain relieves atmospheric tension, making all the buds burst open (Wilhelm, 1967, p. 155). Change is the moving phenomenon. It is impossible to perceive the present phenomenon without the contrast of former phenomenon. Thus, exceptions exist while change evolves in the time frame in which the phenomenon of change exposes itself. This is the spirit of Deliverance.



The 64th hexagram (䷁), Wei Chi--Before Completion. This is the last hexagram of the 64 hexagram, which expresses the crucial concept of the process of change in the I Ching--the phenomenon of change as a cyclic process in which there is no starting or ending point. Following this concept, the 64th hexagram delineates that changes cannot exhaust

themselves. For this reason, the hexagram of "before completion" was placed as the final hexagram.

Searching for exceptions places clients in the transitional process of change. This indicates that before the stage of transition, when the transformation from disorder to order is not yet completed, people should cautiously grasp the chance and prepare for the change.

In the T'uan Chuan of the Ten Wings, it is said "Before Completion. Success" (Wilhelm, 1967, p. 249). In this situation, the conditions are difficult, and yet it is a task that promises success. It is believed that in times "Before Completion" deliberation and caution are the prerequisites of success. Although it is the time of struggle, the transition will be completed.

Change is a continual process; stability is the memory of one moment during the process of change. The client struggles with the problem while the therapist struggles to find different patterns of behaviors. The therapist has to be alert to the exceptions although the focus of the client might stay on the problem.

There are two types of exceptions defined in the S.B.T. model: deliberate exceptions and spontaneous exceptions. Deliberate exceptions are those solutions that clients

implement and are able to describe in detail. Paying attention to the details of this type of exception is essential to be able to identify and repeat them. By this means, a solution pattern can be created (de Shazer, 1985).

On the other hand, random exceptions are those instances when the client reports exceptions to her problems, but the client does not know the steps she took to bring about the exceptions. These events might occur spontaneously. Therefore, therapist needs to turn such chance occurrences into more deliberate ones.

Coping Skills


There are some clients with a pessimistic view of their present situations. Dealing with this type of client, the therapist uses coping questions to elicit the strength and resources which have not been recognized by the clients (Berg, 1992). The therapist must see the problem of the client with a different angle, and the therapist's view of the problem has to go beyond that of clients (de Shazer, 1982). These premises of change developed in the S.B.T. model are the foundation from which the therapist is able to

see what the client could not see in the most difficult situation.

Because of their hopeless view, the client needs to be reminded of their own coping skills. Recognition of coping skills would provide them with not only a sense of control but a small amount of success also. This can be seen as a first level solution which gives clients strength to manage the hardship and search for solutions in the dimension of time.

For the pessimistic clients, coping skills are the things which are able to be accomplished repeatedly and naturally. Instead of focusing on problematic pictures, focusing on coping skills enables clients to start seeing their situation differently. They are more aware of their own strength and workable solutions which they can depend on.


In addition, acknowledging the coping process will empower clients to start noticing exceptions or hypothetical solutions. Thus, the therapist keeps challenging the pessimistic view of clients with the coping skill questions such as: "How come things are not worse?", "What are you doing to keep things from getting worse?", "What are you doing to keep going?", and "What would tell you that things are getting a little better?" (Berg, 1991).

There are three hexagrams which can illuminate the principle of the coping skill. First, the 5th hexagram () Hsu--the Waiting and the Nourishment. In the Hsiang Chuan, the Image, "Clouds rise up to heaven: The Image of Waiting. Thus, the superior man eats and drinks. Is joyous and of good cheer" (Wilhelm, 1967, p. 25).

The action of waiting and the nourishment are the essential elements for people struggling to survive in a hard time. The waiting is not mere empty hoping. It has the inner certainty of attaining change. Such certainty leads to success, and coping skills promote the certainty which enables a person to endure to the end.


More important, the essence of this hexagram delineates that the path to success may be recognized when a person has the courage to face things exactly as they are. However, this recognition must be followed by resolute and persevering action. Nevertheless, people must maintain the regularity of life as much as possible.

As a result, those who stay calm will succeed in making things go well in the end. If people can recognize and own enough strength in the difficult situation, they are able to fortify themselves to remain in the struggle (Wilhelm, 1967).

The 33rd hexagram () Tun--the Retreat, illustrates the principle that things or situations cannot abide forever in the same place without changing. In the Judgment, which appended the Tua kua, it said that "Retreat [brings] success" (Wilhelm, 1967, p. 129). It is through retreat that success is achieved.

Retreat is a sign and resource of strength which helps people to keep still as a way of coping with a threatening situation, and wait for the change. This parallels coping skills. Thus people go through the coping process as if going through the provisional retreat, where they stay with their strength (coping skills), preventing themselves from being exhausted by the suffering, not trying to achieve the goals at once.

The coping process could be understood as the constructive retreat in which people can at least keep their sense of initiative and not fall helplessly under domination of their problem.

The 39th hexagram () Chien--Obstruction. This means people are surrounded by obstacles. Chien kua represents obstructions that appear in the course of time but that can

be overcome. However, people are confronted by obstacles that cannot be overcome directly.

The essence of Chien kua is as the T'uan Chuan said, "Perseverance brings good fortune", this is the hint for how people can extricate themselves. When people are in an obstructed situation, it is wise to pause in view of the problems and to "retreat" which is a preparation for overcoming the obstructions.

During the retreat from problems, the introspection of the external obstacle becomes an occasion for inner enrichment and education. As a result, people are able to reflect on how best to deal with the problems and await the right moment for actions.

These three hexagrams illustrate that the coping skill questions keep clients focused on their own strength, and also facilitate the time factor, which allows clients to stay with the transformation of problems from which change and solutions evolve. Instead of worrying and seeking to shape the future without workable solutions, the function of coping skill questions is to enable clients to be patient, to "wait" and be willing to "retreat" in order to dance with the rhythm of change in their lives.

The interventive Interviews

The purposes of employing these two types of interview in the study were to: (a) demonstrate the practice of the Solution-Focus Brief Therapy Model; and (b) understand the clients' view of change occurring in the therapy.

Demographics

The two female clients are in their mid-life stage. They discovered out the Marriage & Family Therapy Clinic of Texas Woman's University through the recommendation of their friends. The American client (Ms. A) was a 45-year-old divorced single parent who had a 8-year-old daughter living with her. She was an experienced hair dresser. The presenting problem of Ms. A is financial stress. She constantly struggled with money matters after she decided to work part time while enrolling as a full-time college student. She planned to build her career in the physical education in the near future.

The 36-year-old Chinese client (Ms. C) was born in China and had left China almost 10 years previously. Before going

to the Switzerland, she taught high school English in China. She married a Swiss who took the German class with her in the college. Ms. C's husband was seeking his master's degree in the U.S. Although, Ms. C has a cross-cultural marriage, she was able to manage a good relationship with the family of her husband, except for her sister-in-law. The presenting problem of Ms. C was that she was nervous about the upcoming visit of her sister-in-law which in July. These two clients were seen from the middle of May to the beginning of June in 1993.

Introduction

The therapist saw a desperate client in front of her, who never gave up struggling with the money matter. The client cried several times in the first session, but only cried one time in the second session. She learned about managing finances by taking lessons from her experiences. The therapist sensed that there were a lot of solutions in the client already, which needed to be acknowledged and appreciated.

The task of the therapist was to provide the client with a chance to see her situation differently and positively. In

the second session, the client reported good news and, thus, the strategies were focused on ways which could utilize the workable solutions identified in the first session. The therapist felt that it was important to keep the premises of change in mind in order to look at the situation of the client differently. This also enabled the therapist to impose questions relating to goals and exceptions.

The therapist respected the courage the client had and appreciated the creativity the client presented in her life. The therapist believes that compliments would encourage the client to give herself a moment to appreciate what she had accomplished to show herself that she was a responsible person.

The client, Ms. C, brought a lot of anger and frustration into therapy. She kept telling the story and complaining. It was hard for the therapist to interrupt her. It seemed that she had not been given a chance to talk about the issue in the past. Fortunately, following the goal-setting questions, the goal was clarified at the end of the first session.

During the first session, one exception was elicited while the client was telling her story. The therapist sensed that there were some positive aspects in the relationship,

and, yet, the client maintained a pessimistic attitude toward those positive experiences she had when she was in the Switzerland.

Although, the exception question enabled her to find solutions, she was not confident enough to deal with her sister-in-law during the upcoming visitation. Her confidence depended on her assurance of having a better relationship with her sister-in-law during the visitation. There existed different views of the situation other than that of client.

However, the therapist respected the view of client. Following the coping skills question, the client found ways to remain confident that she felt satisfied. The therapist felt that it was a challenge to work with this client who ignored the positive aspect existing in the problem, and focused on the anxiety over the unknown future.

The S.B.T. Techniques employed in the Interventive Interviews

Based on the purpose of this study, the S.B.T. techniques--goal-setting, exception-eliciting, and exploring of coping skills were employed in the interventive interview.

In the beginning of the first session, Ms. A said "I have an urgent matter today. I want to talk about the

financial stress I am having, and what I can do to help myself get out of it?" In order to help clients to set goals for therapy, the following questions were imposed in the two sessions with Ms. A:

What brings you here today?

What has to be different?

What do you need to do differently?

What else do you need to change?

What would let you know that the therapy is helpful and effective?

What would be the first step that you need to take?

What kind of action do you need to take?

In the first session, the therapeutic goals were identified by the client as "change the behavior (not write a check without money; make a budget), make more money to meet needs (find a better job), deal with the emotional stress, deal with the immediate crisis of a bouncing check. In the second session, the goal remained the same, and the client was invited to talk more about solution, and to explore those ways which kept her using solutions and coping skills.

In the beginning of the first session, Ms. C said, "I have something unpleasant in my mind, and I need to talk

about it. I hope I can get some sort of inspiration about the issue which is bothering me all the time." The following questions were used to construct the goal with this client:

What would you like to tell me?

What kind of friendship do you expect?

What is the minimal change you can accept?

On the scale 0 to 10, 0 stands for no confidence and 10 stands for having full confidence, where would you want to be while your sister-in-law visits you?

In the beginning of the first session, the client talked about some other goals for therapy, and thus the therapist asked the client to choose the immediate goal for that session. The client strongly expressed her wish that she be able to have a good relationship with her sister-in-law while she visited the client. In the following session, the goal remained the same.

In order to obtain exceptions to the problems, the following questions were raised in the sessions of Ms. A:

What else did you do that would be helpful?

What else?

How did that help?

What else can you think of which might help release you from financial stress?

What enables you to keep doing that?

Was there anything that you did which showed you that you were a responsible person?

What is better?

What else have you done that helped you manage the stress last week?

What made you aware that you needed self-talk?

In the first session of Ms. A, many exceptions were elicited, which included the client already trying to talk to the bank manager in order to help the bounced check, she had started learning budgeting and collecting receipts, she had thought about some possibilities for getting a better paying job. In the second session, the client reported that the crisis was handled, and she wanted to open a family hair styling shop or add working hours to make more money. In addition, she had thought of ways to keep doing what had been helpful.

In the sessions with Ms. C, those questions used to find the exceptions were adapted to the Chinese context. They were:

When did your relationship with her get a little bit better recently?

How did you notice that she already changed her attitude a little bit?

How were you able to do that?

Thinking about your life experience, how did you deal with this kind of situation with satisfaction in the past?

What did you do to make yourself feel better when friends of your husband (Swiss) made discriminatory comments about other Asians?

How did you come up with that (solution) last time?

What enabled you to share your feelings with her directly?

There were not many exceptions occurring in the first session, however, those few exceptions were crucial to view the problem differently. The client reported that she had the best conversation with her sister-in-law before she left Switzerland for the Christmas vacation. In the second session, the client identified things she had done which had helped to improve the relationship.

The coping skill questions were also employed in the sessions of Ms. A. They were:

How are you going to cope with this situation?

What have you been trying, which helps even a little bit?

How did you help yourself to believe that God was with you and there was still some hope in the future?

How could you still open your mind to God while you were suffering?

What did you do that helped calm yourself down and had positive self talk?

How did you help yourself keep going in this process?

These questions lead the therapist and Ms. A to acknowledge that the positive self-talk, meditation, prayer, household chores, and exercise were really helpful in managing the stress. In the second session, she disclosed that fantasizing about the future was another coping skill. Since the exceptions and solutions were effective for her problem, the therapist encouraged the client to talk about how those solutions worked for her and how she would keep doing them. The positive self talk was fundamental to bring her strength, and the client shared some examples: "I am not alone. God is my protection," "I will not given something I cannot take by myself," and "I cannot change things at one time."

In the sessions of Ms. C, the coping skill question gave the client a more optimistic picture of the problem. Those questions were:

How did you help yourself overcome the anxiety of meeting her in Switzerland?

How did you feel confident about that you would still treat her (sister-in-law) nice if her temper was out of control?

Suppose your sister-in-law says something without intention that offends you, how will you manage yourself in this situation?

By means of inquiring herself those questions, she became aware that she had some positive thoughts to manage her anxiety such as: she tried her best and left it to God; she treated her nicely first; she started to change her attitude; and she realized that she was only one part of the relationship. In the following session, many more coping skills evolved. She felt nervous about dealing with her sister-in-law's quick temper, and she felt angry about this in the past. She was afraid this might occur in her upcoming visitation. She defined her coping skills as seeing and dealing with it differently than in the past. She would not see her sister-in-law as a family member when her sister-in-law was out of control, which enabled client to manage her own temper, and also deal with the incident rationally. The coping skills questions imposed in the therapy also led her

to find a way of keeping her confidence for managing the visitation of her sister-in-law.

The Strengths of Clients and the Interventions

The S.B.T. therapist gives compliments for what the client has already done right, and also acknowledges the strength of client. In the first session of Ms. A, the therapist reflected to the client the fact that she had tried hard to be a financially responsible person. Actually, the client already had solutions for the problems before she came to the therapy. The creativity, and the strength of the client were identified as the resources which supported her through the process.

The intervention given for the first session related to the theme that the client wanted to be a financially responsible person. The client was asked to investigate and then list the ways of showing herself that she was a responsible person. These might have been done in the past or could be done in the future. In the second session, the only intervention was to ask the client to do more of what had been helpful.

It was obvious that the compliments given to Ms. C were important to her since she felt very frustrated about the problem. Therefore, the therapist complimented her being willing to work on the relationship although she felt angry and frustrated about the relationship most of the time. She tried hard not only for herself but also for her husband. Ms. C treated her sister-in-law nicer when Ms. C met her sister-in-law in the Switzerland. In the second session, as the result of the first session, the therapist told the client that she (the client) actually knew what to do about her problem.

The intervention for the first session of Ms. C was based on the fact that cultural differences might cause miscommunication which would influence the relationship. Thus, the client was asked to think of how culture differences caused the difficulties in the relationship.

In the following session, the client identified her ability to express her feelings and thoughts, which had improved the relationship, and also would help her to deal with distress occurring in the future. The therapist asked the client to start observing those times when she was able to express herself directly, and how she was able to do that.

The In-Depth Open-Ended Interviews

The purpose of the in-depth open-ended interviews in this study is to explore: (a) the clients' holistic world view of the phenomenon of change and therapy, and (b) the clients' perspective of how S.B.T. brings change to their presenting problems?

The questions and the summary of the response of clients of the in-depth open-ended interviews are:

1. How did you see therapy before you come here? How do you see it now? How would you describe therapy from your experience?"

Ms. A felt that therapy would help her to change because she had a positive experience with group therapy in the past. However, she said "it's different from what I had before. This is more of what I need to do to make the future better." She described her experience as positive and therapy as helpful toward making plans for the following week. It's concrete.

Ms. C had never been to therapy. She felt that therapy provided her more confidence for dealing with her problem. Based on this experience, she presented two metaphors, one of

polishing glass and the other of learning to drive. She thought that therapy enabled her see through the problem (glass), and the therapist helped her to find the right direction of seeing and thinking about her problem.

2. What part of therapy has been most helpful to your situation as discussed in therapy?

Ms. A found that she could "think of several concrete things to cope with stress."

Ms. C reported that she brought a lot of problems and information into the therapy, and she spilled them out in front of the therapist. For her, they were all problems and she could not tell which were major or minor, important or not important. In the conversation, the therapist helped her to "analyze it by herself." She also felt safe to allow her feelings and thoughts to be exposed in the conversation since the therapist would keep it in therapy.

3. How do you see therapy bringing about change in your situation?

Ms. A thought that therapy changed her "view" of the problem although the reality might keep the same for a while. However, this gave her a piece of "clear mind" to think of "solutions", instead of "being overwhelmed by the problem."

Ms. C said, "I feel more confident and hopeful. I do not hate my sister-in-law anymore. I am more objective toward seeing the problem now. I can see myself also involved in the problem. I am not sure if I have changed or she has changed."

4. Compared to how you were used to seeing the problem before, how do you consider the problem in your life now? What makes the difference?

Ms. A first could not think of any difference since she felt the problem (chronic financial stress) was not gone, but still there. Then, she said, "Oh, the difference is that I feel that I am not bad, and I do not think how bad I am. I am not the only cause of the problem. This means something to me."

Ms. C felt assured about how to deal with the visitation of her sister-in-law and this made her feel relieved. She reported that the first session helped her get out of her feelings and accumulated pressure, and that calmed her down. In the second session, she was more able to allow the therapist to help her toward finding a way of getting out of her situation. She thought that some more sessions would be more beneficial to her.

5. How did change occur in the course of therapy? How did this relate to what you have done?

Ms. A felt accepted by the therapist and this made it safe to discuss her problem. She said, "The different attitude makes me strong. This gave me the possibility to resolve the issue. I feel positive." Ms. A thought the change occurring in therapy was the result of efforts she made to remember that self-talk was useful.

Ms. C said "change occurred in the conversation. My problems were in front of you (the therapist). You knew how to lead me to think about my problem differently. My own solution came out through responding to your questions. Now I know how to react to those situations which might occur in the visitation." Ms. C said that she thought about the problem differently, which made her feel optimistic toward the situation.

6. How do you see yourself working with the therapist to solve the problem?

Ms. A said "you asked questions which helped me think about issue in a different way, from a different perspective. My problem seems clear from this new perspective." She added that the questions were sometimes hard, and she tried hard to answer, for she wanted badly to be relieved about the issue.

Ms. C said that she actively cooperated with the therapist, instead of passively waiting for instructions from the therapist.

7. How did you know that you obtained workable solutions? What would be your criteria for a solution?"

Ms. A said, "A process I can repeat. I feel good. I feel relieved emotionally. Sometimes I thought that the problem would never go away." She found that contact with people gave her ideas for solving problems.

Ms. C's response to this questions was that she was less bothered by the problem, and she felt less anxious, more confident due to the solution she obtaining in therapy.

8. What are some other factors which enable you to see this problem differently?

Ms. A reported factors such as prayer, self-talk, talking to friends, getting support. She also said, "I feel good about what you (the therapist) have been doing; listening to me; asking me questions; telling me how you see things; going out of the room for a few minutes and thinking about things you see in the session which helps me have a lot of hope. You picked up the positive things that I did not acknowledge, which really helped me get stronger. I need that a lot."

Ms. C thought that she had a chance to talk about her problem without keeping anything inside, and this first enabled her to feel more peaceful. It was very important to bring the information out in order to find the key for solving the problem.

9. Suppose that you did not have therapy, what would your problematic situation be like? How else would you try to solve your problem?"

Ms. A felt that the problem would be more chaotic, she would suffer more. She could not think of other different solutions. She might have tried some things but would have felt isolated.

Ms. C said " It takes time to let it be and go. The problem might be solved by accidentally running into the right solution. However, there is the possibility of worsening the problem." She still would try the same ways she had to solve the problem, and yet she would have spent much more time and energy.

10. What personal qualities of the therapist do you believe are important?"

Ms. A pointed out that "the ability to listen", "focusing on the issue," "a sense of humor," and "compassion" were important. She said, "I talked a lot, not all

important. You (the therapist) are good at focusing on important things."

Ms. C said that "the professional training," "patience," "objectivity" and "concerns for the client" were important.

11. How would the racial difference of the therapist made you feel differently about therapy? What would be the possible positive and negative sides of the racial difference?"

Ms. A said that she felt the therapist had different perspectives and she was not sure whether it related to the different culture or the professional training. She also reported that "first, I felt afraid of your accent. It is different. It just takes time to get used to. I do not see it negatively. You focused on solutions a lot. We are all human persons."

Ms. C felt that the culture did not make much difference, but the language made many differences. A lot of communication went on in the therapy, semantics influenced understandings between the therapist and the client. She felt more comfortable using her first language instead of English, French, or German because she could express exactly what she thought.

The Evolving Phenomenon of Change

Before the therapy, Ms. A used to think that her financial problems would never change, and never go away. She was overwhelmed by stress and hopelessness. However, a different "attitude" and "perspective" toward her problem enabled her to have "a clear mind." At that point, existing solutions could be employed, and new solution could be generated. The phenomenon of change--a different view of the problem occurred in Ms. A's mind when she was able to think and feel about her problem differently in the course of therapy.

Nevertheless, her different view of the problem was due to the existing phenomenon of change, the non-problem aspect, which was acknowledged in her life. Instead of becoming stuck in her problem, she grasped the chance, the difference, that is, the present change that would make an upcoming change for her future.

In the case of Ms. C, she kept worried for 5 months about the unknown future, the upcoming visitation of her sister-in-law. In the course of therapy, she changed her way of thinking about the problem when she responded to the interventive questions. Those questions facilitated her to

review all the perspectives of her problem, and moved her from the stagnant position toward the phenomenon of change in her problem.

She became more aware that the in-law relationship kept changing without ceasing in certain respects. Subsequently, Ms. C had a different picture of the problem in which the phenomenon of the problem had changed. This enabled her to acknowledge the positive change which had already occurred in her in-law relationship, which might be her chance of making change for herself.

On the other hand, the future-oriented discussion about all the possible changes evolving in the relationship gave her a sense of control. Since she knew how to cope with the negative change that might occur in the future, she less stuck to the problem. She was more able to open to the experience of the previously occurring positive change, by which she formulated her own solutions.

The therapeutic conversation and the interventive questions helped her to change the way she related to the problem, and she felt more optimistic toward the phenomenon of change occurring in the future.

The Phenomenon of the Therapy

The in-depth open-ended interviews allowed the therapist to explore the phenomenon of change which related to the S.B.T. model from the clients' perspective. Therapy became a process of dialogue, instead of staying in monologue. This enriched the nature of the therapy and the mind of the therapist.

The therapeutic relationship is an essential resource to promote the client along their journey in therapy. For example, Ms. A described that she felt accepted without judgment by the therapist, which encouraged her to look further into the issue. This was what Ms. A wanted from the therapy. She appreciated that the therapist reminded her of her strengths and accomplishments. This gave her a positive attitude.

Ms. C felt safe to openly discuss about her problem with the therapist, and thus she was not afraid of sharing her feelings and thoughts. She also had the faith in the patience of the therapist, and this meant a lot to her. These factors enabled her to spill her thoughts and feelings in the sessions, which she could not share with her family

members or friends. She felt much more peaceful after talking to the therapist.

In the process of therapy, the clients' strata of behavior, cognition, and emotion are all resourceful for the client in changing the way they perceive the phenomenon of change. The therapist acknowledged, honored, and utilized them.

For example, during the therapy, Ms. A experienced feelings of her problems and herself differently, which helped her to think about the problem differently, and then she could deal with the problem in a different way. Ms. C. stated that the more she thought about her problem differently, the more she was able to feel about the problem differently, and she became aware of existing solutions which enabled her to react to the problem differently.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Based on the findings of this study, there are several related premises of change existing in the I Ching and the Solution-Focused Brief Therapy Model: (a) the phenomenon of change is constant and inevitable, which means that change is unchangable; (b) the phenomenon of change occurs in an interrelated system in which all parts of the system interact with each other; the analogy of the intertwining yin and yang is used to delineate the origin of change; (c) the component of "difference" or "chance" exists in the phenomenon of change, which enables people to befriend change. The S.B.T. techniques--goal-setting, exception-eliciting, and coping skills are identified from the relatedness existing in the premises of change.

Subsequently, some of the I Ching hexagrams are presented as an illumination of the identified S.B.T. techniques. The 53rd kua (hexagram), Chien--Development, Gradual Progress, the 30th kua, Li--the Cling, the 15th kua,

Ch'ien--Modesty, and the 17th kua, Sui--Following are the illuminations of the goal-setting techniques. The 40th kua, Hsieh--Deliverance, and the 64th kua, Wei Chi--Before Completion are the illumination of the exception-eliciting techniques. The 5th kua, Hsu--the Waiting and the Nourishment, the 33rd kua, Tun--the Retreat, and the 39th kua, Chien--Obstruction are illumination of the coping skill techniques.

In the in-depth open-ended interview, both the Chinese and the American client reflected the change occurring in the course of therapy, which resulted from the two-session interventive interviews. It helped them to see or to think about their problems differently. The clients' ability to change their view of the problems brought them solutions as well as changes to their problems.

The American client mentioned that her different perspective toward the problem gave her a clear mind from which the solutions were generated. The Chinese client pointed out that the interventive questions imposed by the therapist led her to think about her problem differently, and the solutions were generated from her responses to those questions.

Instead of sticking to the phenomenon of the problem in mind, the therapy drew the attention of the clients to the exceptions to their problems, which were positive changes inherent in problems.

In both the I Ching--the Book of Changes and the Solution-Focused Brief Therapy Model, the rhythm of change persists forever. Human beings live within the phenomenon of change with or without acknowledgment of it. In the S.B.T. context and the Chinese belief system, the principle of adapting to the evolving change in life is to "sing" within the rhythm of change without ceasing.

The real challenge presented to human beings is not the phenomenon of change itself. Instead, it is human beings who have to consciously open to the present moment change and the upcoming change without becoming stuck in the flow of change. This is the constantly struggling process through which people learn to sing and dance to the rhythm of change.

This study provides an example of interdisciplinary and cross-cultural research in the field of the marriage family therapy. This could enhance the range of understanding and practice of therapy, and inspire the development of the intercultural integration of theory and philosophy into the field of marriage family therapy in the future.

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APPENDICES

Appendix A

Subject Consent to Participate Research

TEXAS WOMAN'S UNIVERSITY
SUBJECT CONSENT TO PARTICIPATE RESEARCH

TITLE OF STUDY: The rhythm of change: tracing the relatedness of I Ching and Solution Focused Brief Therapy within the phenomenological dimension of therapy

INVESTIGATORS:

OFFICE PHONE NUMBER

1. Hung Hsiu Chang

817-898-4013

The information about this research:

1. This study involves the interviewing process which includes two sessions of clinical interviews (therapy) and one session non-clinical interview (subjects' feedback about the therapy and change).

The purpose of this study is to:

(a) apply one of the psychotherapy models--*Solution Focused Brief Therapy* (S.F.T.)* to Mandarin-speaking Chinese and English-speaking Anglo American clients in order to find out the possible differences which are caused by the different languages used in therapy, and the relationship of this therapy model to Chinese philosophy of I Ching.

* The Solution-Focused Brief Therapy model, one of the psychotherapy models, focuses on setting achievable therapeutic goals, facilitating strength of clients, and formulating solutions which originate from the life experiences of clients.

(b) obtain clients' feedback about S.F.T., the formulation of solutions, and occurrence of change.

(c) develop a training tape to be used in Taiwan.

The duration of this research is three consecutive weeks with one fifty-minutes-interview each week.

The procedure of this research:

(a) clients will discuss their problems with the therapist in the first two sessions. The clients are allowed to discuss any type of problem with the therapist with their first languages--English or Mandarin;

(b) In the third session--clients will be asked to give feedback about how they have experienced the change of problems by being clients in the two sessions of S.F.T.;

(c) All three sessions will be videotaped.

2. The subjects' presenting problems may not be solved in two clinical interview, which is the potential risk involved in this research. Thus, the subjects will continue receiving therapy if this happens. The possible attendant discomforts are feeling of uneasiness in front of the camera when the sessions are videotaped, and the feeling of awkwardness which might be caused by telling the personal problems to a stranger--therapist.

3. The benefit to the clients in this research is:

(a) they will not be charged for the third session--non-clinical interview, and they will still be benefited by discussing the occurrence of change and solution relating to their problems;

(b) the clinical population in Taiwan and America will benefit by the result of this research.

4. In the alternative procedures (if it is necessary), the participants will be allowed to change the date of the same week for the interview (if it might be advantageous to the participants). More importantly, the refusal to participate in this research will not cause any kind of penalty or loss of the benefits of therapy. The participation in this study is completely voluntary.

5. The extent of confidentiality of videotapes will be provided as:

(a) The videotapes will be treated as a personal possession of the researcher, and kept in locked cabinets in the house of researcher.

(b) The videotapes will only be used for educational, training, and supervisory purposes in the U.S.A. and Taiwan.

(c) Confidentiality of subjects is the top priority in this research and no identification of subjects will be used. Thus, pseudonymes will be used in order to protect the subjects' anonymity. Besides the confidentiality of communications, the subjects will be protected except where disclosure of such information is allowed or required by law in the U.S.A. and Taiwan.

6. No commercial profit will be involved in presenting these training tapes. These educational training tapes will not be published as commercial products.

7. I understand that no medical service or compensation is provided to the subjects by the university as a result of injury from participation in research.

8. The pertinent questions about the research and your rights could be answered by Dr. Jaya (817-898-2680), or Hung Hsiu Chnag (817-898-4013).

9. An offer to answer all of my questions regarding the study has been made and I have been given a copy of the dated and signed consent form. If alternative procedures are more advantageous to me, they have been explained. I will be allowed to change the date of the same week for the interview, if it might be advantageous to me. A description of the possible attendant discomfort and risks reasonable to expect have been discussed with me. I understand that I may terminate my participation in the study at any time.

10. If you have any concerns about the way this research has been conducted, contact the Texas Woman's University Office of Research and Grants Administration (817-898-3375).

SIGNATURE OF PARTICIPANT

Date

Appendix B
Consent for Video Taping

Texas Woman's University
 P.O. Box 23975, Denton, Texas 76204 (817)3872921
 FCS MARRIAGE AND FAMILY THERAPY CLINIC

CONSENT FOR OBSERVATION, VIDEO, AND AUDIO TAPING

I hereby agree to allow live observations, video and/or audio taping of all therapy and/or consultation contracts at the clinic. I understand that this process is strictly confidential, and will be used for educational, training and supervisory purposes only.

Signed:_____ Date:_____

Witness:_____

REPORTING CHILD ABUSE AND CHILD SEXUAL ASSAULT

If an incident of child abuse or child sexual assault is learned during the course of counseling, our therapists will assist you by reporting the situation to the Denton Child Protective Services and by working in therapy with you to alleviate the difficulties that contribute to child abuse and sexual assault.

According to state law (Texas Family Code, Section 34.07), all known incidents of child abuse and child sexual assault must be reported.

Signed_____

Signed_____

Witness (Therapist):_____

Appendix C
TWUFTC Policy

TEXAS WOMAN'S UNIVERSITY

Issue: 3/23/92

FAMILY THERAPY CLINIC

POLICY 26 CLIENT'S RIGHTS AND CONFIDENTIALITY

PURPOSE:

To Preserve and enhance the dignity and self-respect of each client and each member of the client family, and to support and protect the fundamental human, civil, constitutional and statutory rights of each client.

A. Civil and Legal Rights

1. The right to sue and be sued.
2. All rights relating to the granting, use and revocation of licenses, permits, privileges and benefits under law.
3. The right to religious freedom.
4. Rights concerning domestic relation.

B. Rights with reference to Treatment

1. The right to receive appropriate treatment.
2. The right to receive care in a humane treatment environment that affords reasonable protection from harm and appropriate privacy to clients with regard to personal needs.
3. The right to refuse to participate in research program.
4. The right to receive treatment provided for in an individualized, written treatment plan developed with his or her participation and input.

C. Rights To Be Informed

All clients have the right to be informed orally in simple nontechnical terms of the rights listed above. In addition, the clients shall be informed in writing of these same rights in their primary language, if possible. These same rights shall be communicated to a hearing and/or visually impaired client through any means reasonably calculated to communicate these rights.

D. Rights of Confidentiality

Mental health facility records that may serve to identify a client, former client or proposed client shall be kept confidential except where disclosure is permitted by other state law.

II. Procedure:

A. A copy of client's rights shall be displayed at all times in the waiting room at the Family Therapy Clinic as well as at other locations as designated by the Clinic Coordinator of the FTC.

B. All employees and consulting staff shall be informed of these client rights during orientation sessions.

C. Each client shall have a right to do the following:

1. Inspect and obtain a copy of his/her clinical records with appropriate consent where indicated.

2. Enjoy privacy to the extent consistent with receiving adequate psychotherapeutic care.

3. Be assured that the confidentiality of his/her communications will be protected except where disclosure of such information is allowed or required by law.

Appendix D
Demographic Data Form

INTAKE FORM

Date: _____ Name: _____

Sex: M or F Age: _____ Birth Date: _____ Tel.No. _____

Address: _____

Place of Birth: _____ Religion: _____

Highest level of education completed 10 11 12 13 14 15 16 17

Occupation: _____ Employed by: _____

How did you find out about our service? _____

Have you, your spouse or members of your family had previous counseling? _____

Professional or nonprofessional? _____ Form whom: _____ How Long _____

Attitude toward previous counseling? _____

Medical Data:

Name of Family _____

Physician: _____ City: _____

Family member currently under care (list): _____

Nature of treatment(s): _____

Currently under medication? (name of person and drug) _____

Family Status Information:

Current Status: Single _____ Engaged _____ Married _____ Separated _____ Divorced _____

Date of current marriage: _____ Spouse living together? _____

Have spouses been separated? _____ If so, when & for how long: _____

Either spouse previously married? _____

Indicate which spouse and inclusive dates of previous marriage(s) _____

Children: Name Sex Age Living at home?

Appendix E

Human Subjects Review Committee Approval

TEXAS WOMAN'S UNIVERSITY

DENTON DALLAS HOUSTON

OFFICE OF RESEARCH AND GRANTS ADMINISTRATION

P.O. Box 22939, Denton, Texas 76204-0939 817/898-3375



HUMAN SUBJECTS REVIEW COMMITTEE

April 29, 1993

Hung Hsiu Chang
C/O Dr. Ajakai Jaya
Department of Family Sciences

Social Security #: 595-98-2693

Dear Hung Hsiu Chang:

Your study entitled "The Rhythm of Change: tracing the relatedness of I Ching and Solution Focused Brief Therapy within the phenomenological dimension of therapy" has been reviewed by a committee of the Human Subjects Review Committee and appears to meet our requirements in regard to protection of individuals' rights.

Be reminded that both the University and the Department of Health and Human Services (HHS) regulations typically require that agency approval letters and signatures indicating informed consent be obtained from all human subjects in your study. These are to be filed with the Human Subjects Review Committee. Any exception to this requirement is noted below. Furthermore, according to HHS regulations, another review by the Committee is required if your project changes.

Special provisions pertaining to your study are noted below:

- The filing of signatures of subjects with the Human Subjects Review Committee is not required.

Dissertation/Theses signature page is here.

To protect individuals we have covered their signatures.