

## EMERGING BREAKTHROUGHS IN PSYCHOTHERAPY INTEGRATION: THREE PREDICTIONS AND ONE FANTASY

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*Integration or eclecticism is the most common theoretical orientation among psychotherapists; however, its meaning is diffuse, its commitment typically philosophical rather than empirical, and its training idiosyncratic and unreliable. I foresee three key breakthroughs over the next decade in psychotherapy integration. The first will be to arrive at a consensual understanding of what psychotherapy integration stands for and against. The second breakthrough will be to conduct prospective outcome research that demonstrates the differential effectiveness of integrative therapies with diagnostically heterogeneous patients. The third will be to establish training programs that insure competence in integrative approaches to psychotherapy or in differential referral. At that point, psychotherapy integration will constitute a conceptually coherent, empirically validated, and educationally sound position for practice.*

Psychotherapy integration has come of age in the past 15 years. Eclecticism, or the increasingly

favored term "integration" (Norcross & Prochaska, 1988), is the modal theoretical orientation of English-speaking psychotherapists (see review by Norcross & Newman, 1992). Psychotherapists openly and increasingly acknowledge the inadequacies of any one school and the potential value of others. Practitioners are, in unprecedented numbers, looking across and beyond school boundaries to see what can be learned—and how patients can benefit—from alternative ways of practicing psychotherapy. Leading psychotherapy textbooks increasingly identify their theoretical persuasion as integrative (Bräbeck & Welfel, 1985), and an integrative or eclectic chapter is routinely included in compendia of various treatment approaches. Every third or fourth volume on psychotherapy now touts itself as integrative. The 1990s witnessed the publication of at least five handbooks on psychotherapy integration, including two in the USA (Norcross & Goldfried, 1992; Stricker & Gold, 1993). Reflecting and reinforcing the movement are interdisciplinary organizations devoted to integration, principally the Society for the Exploration of Psychotherapy Integration (SEPI), its journal (*Journal of Psychotherapy Integration*), and its 13 annual conferences.

Informed pluralism and psychotherapy integration are the Zeitgeist of the new millennium. So, what's the problem?

The problem, as I see it, is that psychotherapy integration has stalled. Yes, it has been a critical catalyst in the search for new ways of conceptualizing and conducting psychotherapy that go beyond the confines of single schools. At the same time, however, the meaning of psychotherapy integration remains diffuse, its commitment typically philosophical rather than empirical, and its training idiosyncratic and unreliable. As a result, the integration movement seems to be stuck. To turn a phrase, we might say that the integration movement has begotten an abundance of awareness but a dearth of action.

In the next few pages I will trace three key breakthroughs I foresee over the next decade in

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# Breakthroughs And Integration In Psychotherapy

**SJ Ball**



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