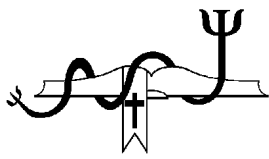


Women and Men in Counseling



Psychoheresy Awareness

Dear Friends,

As you read the following article, think about the following two questions: If you were a psychotherapist or “biblical” counselor who charges and knows that the first to want counseling and the last to leave it is the woman, would that influence what you say to the man and woman during counseling? And if you were a female counselor who generally makes less annual income than a male counselor and could be more likely financially hurt than a male counselor by losing a client, would there not be a temptation to hang on to the one who wants counseling to begin with and would also likely want to continue therapy? Read the following article and then decide what you would do in similar circumstances where a professional salary must be earned.

Women and Men in Counseling

by Martin and Deidre Bobgan

There are great similarities between men and women. However, there are some significant differences that affect counseling. It seems trivial and almost unnecessary to say, but men and women are different from one another, and these differences enter into the counseling setting. In addition to biblical differences between men and women, there are biological, behavioral, hormonal, and functional differences, which begin before birth and continue throughout life.

Women in Counseling

From the very beginning of the psychotherapy movement after World War II, the statistics always favored the preponderance of women over men as counselees. Women enter counseling as counselees because they are attracted to it as a means of solving problems. Thus, problem-centered conversations come naturally to them. Although the whole business of psychotherapy was started by men and the major forms of psychotherapy were devised by men, psychotherapists in America are now predominantly women. Members of the National Association of Marriage and Family Therapists are at least three-fourths women. The percentage of women clinical psychologists is catching up. The American Psychological Association (APA) discussed this issue in an article titled “Men: A growing minority?” The lead sentence says, “Women earning doctoral degrees in psychology outnumber men three to one.”

Psychology ads for training counselors and ads for needed counseling or recovery are aimed primarily at women. Women's pictures are in almost all the ads. So often it ends up being woman-to-woman counseling with reciprocal possibilities to expand the problem-centeredness with its sinful speaking about others.

We conclude from prior research that the typical counselee is a woman who comes in by herself and sees a woman counselor, except for biblical counseling where the counselors are still predominantly men.

Men in Counseling

Men are generally averse to receiving counseling. Counselors are typically answering questions men are not asking and corralling them into strange touchy-feely pastures not of their liking. The counselor is in charge and the one up/one down (“expert/dummy”) relationship exalts the counselor and diminishes the counselee.

The Psychotherapy Networker (PN), a journal for psychotherapists, devoted an entire issue to "The Secret World of Men: What Therapists Need to Know." One PN therapist confirmed that:

"Men usually get therapy only because someone else has insisted on it. When I ask men in an initial therapy session, 'What are you doing here?' the answer I hear is 'My wife told me I needed to be here.' Other times, it may be their boss, or their grandmother, or their doctor, or even a probation officer.

Another PN therapist affirmed the same fact by saying, "Men more often came into therapy under pressure from someone else, frequently an unhappy spouse." Also, the psychotherapist writers for PN would all no doubt agree with one of them who bluntly says that "even with men who know they need help is the very idea of sitting in a room, talking out loud about all this touchy-feely stuff; it creeps them out" (*italics in original*).

Men in counseling are often caught between the proverbial "rock and a hard place." They are yanked out of their reluctance to express the very feelings that women demand and are then criticized for expressing them. They often go into counseling wary and come out wimps. Men, on the whole, are either not that interested, or they are repelled by the whole idea of going to counseling. Psychology Today discussed this topic in an article titled "Man's Last Stand: What Does It Take to Get a Guy into Therapy?" Regarding men seeking counseling, the article says:

"More often than not, the impetus is a woman. A typical male patient has been sent—usually by his wife, girlfriend, or children, sometimes by his employer. Behind the command performance is a threat: 'You change, or it's all over.'"

One author-therapist, Terrence Real, refers to these as "wife-mandated referrals." He says, "The average man is as likely to ask for help with a psychological problem as he is to ask for directions." Real gives the reason: men do not consider counseling to be "manly." This is doubly true among Christian men who are biblically knowledgeable and, by common sense, know they should not be there. Of the total of those in counseling, the men who enter voluntarily are small in number. Gary Brooks, in his book *A New Psychotherapy for Traditional Men*, says, "Traditional men hate psychotherapy and will do most anything to avoid a therapist's office." He continues, "In fact, I believe that men's aversion to therapy is so powerful that it's wise to assume that most male clients, at some level, don't want to be there." The Psychology Today article adds another factor:

"Then there's the matter of stigma. More than one in five men in the Therapy in America survey said they didn't trust therapists and wouldn't want to be associated with the type of person who receives therapy."

Thus men are encouraged, intimidated, or brow-beaten into it by this culturally sanctioned phenomenon of counseling.

In PN one therapist reveals through humor the situation of men in counseling. He says:

"You've heard the jokes. Every couples therapist has skid marks at the front door from husbands being dragged into the office. Or this one: A man is convicted of tax evasion, claiming that he had to do it because his wife spent too much. The sentencing judge gives him a choice: 'Do you want to go to federal prison or marriage counseling?' The guy asks, 'Could I have a private cell?'"

This therapist further adds:

"The vast majority of the couples I see are therapy veterans, whose former therapists have thrown up their hands in defeat and referred them to me. When these couples come to my office, the women are exhausted, or bitter or both; the men cynically describe what they've learned in their previous therapy: 'To save my marriage, I have to become a woman.'"

Many cultural factors intimidate men into being open to sharing as a means of dealing with personal problems. These include feminism, the confusion of male roles, and the exaggerated claims by promoters of the counseling mentality and model. In a self-focused society, these cultural phenomena have eclipsed the biblical roles of men.

As much as men are not attracted to counseling, virtually all avenues in and out of the church force them into it. Again, counseling is a female-friendly activity, which obtains male clients mostly through intimidation, exaggerated claims, expectations of others, or coercion. Behind most men in psychotherapy is a woman, a court, an employer, a church denomination, or, as we have demonstrated elsewhere, a mission agency.

Men are being cajoled or cudged into the counselor's office in greater numbers than ever before, and in the process, they are being brainwashed to think womanly thoughts and to learn that, to save their marriages and salvage their other relationships, they have to become more feminine. If women were not in counseling as counselees, the men would not be there and the whole counseling mania would disintegrate.

The fact of a man often being coerced into counseling is not to suggest that a woman is the sole reason for it, but rather to say that she is a major reason. We conclude that, absent a woman behind getting a man into counseling, the counseling movement would be seriously damaged. Moreover, if the other personal, cultural, promotional, and legal incentives and mandates towards counseling were removed, men, on their own, would likely avoid it altogether.

-----end of article-----

May God fill you with His love and bless you with discernment in these days, which appear to be a fulfillment of the following words: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves..." (2 Tim. 3:1-2).

Contending for the Faith,

Martin & Deidre Bobgan

Please click the BLUE BUTTON below to enter our new website and bookmark it for future reference.

Endnotes

"AI Overview," https://www.google.com/search?q=female+psychotherapist+salaries+versus+male+psychotherapist+salaries&rlz=1C1VDKB_enUS1047US1047&oq=&gs_lcrp=EgZjaHJvbWUqCQgAEUEUYOxjCAzljCAAQRRg7GMIDMgkIARBFGDsYwgMyCQgCEEUYOxjCAzljCAMQRRg7GMIDMgkIBBBFGDsYwgMyCQgFEEUYOxjCAzljCAYQRRg7GMIDMgkIBxBFGDsYwgPSAQkxMDExajBqMTWoAgiwAgHxBY4ksZqkkl2v&sourceid=chrome&ie=UTF-8.

This article is excerpted from our book *Against Psychotherapy/For the Bible*. Santa Barbara, CA: EastGate Publishers, 2024, pp. 65-70.

[Family Therapy Magazine](#) (2022): Found that 77% of MFTs identified as women.

Cassandra Willyard, "Men: a growing minority?" https://www.google.com/search?q=female+psychotherapist+salaries+versus+male+psychotherapist+salaries&rlz=1C1VDKB_enUS1047US1047&oq=&gs_lcrp=EgZjaHJvbWUqCQgA8.

David Wexler, "Shame-O-Phobia," *Psychotherapy Networker*, Vol. 34, No. 3, p. 23.

Holly Sweet, "Women Treating Men," *Psychotherapy Networker*, Vol. 34, No. 3, p. 34

David Wexler, op. cit., p. 23.

Carl Sherman, "Man's Last Stand," *Psychology Today*, Vol. 37, No. 4, p. 71.

Terrence Real quoted by Sherman, *ibid*.

Gary R. Brooks. *A New Psychotherapy for Traditional Men*. San Francisco: Jossey-Bass Publishers, 1998, pp. 41, 42.

Sherman, op. cit., p. 71.

Steven Stosny, "Case Studies," *Psychotherapy Networker*, Vol. 33, No. 2, p. 65.

Ibid.

Martin and Deidre Bobgan. *Missions & PsychoHeresy*. Santa Barbara, CA: EastGate Publishers, 2000.