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# International Journal of Reality Therapy

**VOL. XVIII No. 1**

Fall 1998

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The International Journal of Reality Therapy is directed to publication of manuscripts concerning research, theory development, or special descriptions of the successful application of choice theory and reality therapy principles in field settings.

The International Journal of Reality Therapy is published semi-annually in Fall and Spring. ISSN: 1099-7717.

Material published in the Journal reflects the views of the authors, and does not necessarily represent the official position of, or endorsement by, the William Glasser Institute. The accuracy of material published in the Journal is the responsibility of the authors.

Subscriptions: $10.00 for one year or $18.00 for two years. (U.S. currency) Single copies, $5.00 per issue. Send payment order to the editor. Back issues Vol. 1-8, $3.00 per issue. Vol. 9-14, $4.00 per copy.

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1999 International Convention
Century City, California
July 7-10, 1999
Editor's Comments

Larry Litwack

As we mark the start of the eighteenth year of publication for the Journal, there are several areas worth notice. The first can be found on the inside cover. Previous journal issues had marked the existence of eight national groups in different countries in addition to the William Glasser Institute in Los Angeles. Each of these groups represents strong constituencies committed to the process and principles of RT/CT/QM first presented by William Glasser in 1965 in Reality Therapy: A New Approach to Psychiatry.

This issue marks the addition of three additional national groups. Two of these have been in existence previously - the organizations in Croatia and Slovenia - and represent large memberships in each country. Their omission from previous issues was an oversight that I am happy to remedy thanks to Leon Lojk. The third group - the Reality Therapy Association - Israel - is the newest national group, coming into existence this Fall. Its initial nucleus of 17 members represents a significant start for a new group, and represents one of the largest, if not the largest, groups in the Middle East.

A second event worth notice is found on Page 7. The National Conference on Internal Control Psychology promises to be a significant milestone in the exploration and dissemination of the basic concepts of internal control psychology. The ability to bring together Albert Ellis, William Glasser, Alfie Kohn, and William T. Powers will hopefully lay the groundwork for a series of subsequent conferences in future years dedicated to the ideas of ICP. We hope to have videotapes of the presentations available for individuals and organizations interested in having available additional teaching and research tools. In addition, if possible we hope to have at least some, if not all, of the presentations available in some form in a future issue of the Journal.

Finally, the question has been raised about the availability of the Journal to individuals and groups. The Journal has been and will continue to be available to any individual or group interested in subscribing and/or disseminating copies of the Journal to others. If our mission is to share with the world the ideas we believe in, then such dissemination can only promote dialogue and mutual growth. Only through continued interchange of ideas will the concepts we believe in flourish in the future. Nothing remains stagnant - if we cannot talk with each other, accept other perspectives as representing what others believe in rather than as an attack upon our beliefs, and welcome every possible opportunity to meet and talk with (instead of at) each other, then we violate some of the basic concepts we claim to believe in.
Israel: Conflict and the Quality World

Robert Renna

ABSTRACT: This summer graduate students from Israel completed their degree in school counseling at Northeastern University. This is an account of our experience and a relationship that emerged which initiated a fascinating process for including Choice Theory in their quest for mutual respect, security, and developing relationships between different cultures living in one land.

Like most people who have spent a fair amount of time in the education and counseling profession, I have from time to time experienced unique situations that help to create new quality world pictures. These experiences tend to have profound psychological benefits particularly when they involve a sharing of lives which are quite diverse. The result is not only a better understanding of others whose stories are different, but ultimately, a better understanding of ourselves. For three weeks in the summer of 1998, I had such an experience, which was not only crucial to my further understanding of the power of the Quality World, but also to my increasing belief that Choice Theory can be a realistic, pragmatic catalyst in the process of reconciliation, change and a new future for those committed to both their people and to peace. I decided to write this article while my perceptions of this group and my impressions of them all are still fresh in my mind.

Perceptions or “perceptual gaps” for all intents and purposes was the theme of our class. My perceptions of each of them and of Israel changed dramatically as they resisted new ideas and fueled the persistence of conflict. Israelis love to negotiate and they challenged what I was saying. However, as I got to know the group, they negotiated with me, but mostly, they did the other thing that they love to do: they argued among themselves! I quickly needed to reframe both my picture of them and of this experience, which was not only crucial to my further understanding of the power of the Quality World, but also to my increasing belief that Choice Theory can be a realistic, pragmatic catalyst in the process of reconciliation, change and a new future for those committed to both their people and to peace.

I was asked to teach a course entitled “Institute in Counseling” to two sections of graduate students. Each section had twenty-two students enrolled. There were forty-two women and two men ranging in age from 25-50. Each section met for three hours per day, four days per week for three weeks. All of the students were finishing their last course for their Master’s degree in School Counseling. They had all been going to school in Israel together for the past year and were enrolled in final courses at Northeastern since the beginning of July. Most of them were teachers back in Israel representing a broad range of subjects and grade levels including regular and special education. There were also some school counselors and school psychologists. Their experiences in the field of education were both varied and extensive. They were a very knowledgeable group, eager to share their experience in the Israeli school system and above all, as I would quickly learn, they all had definite opinions about any subject and were not at all shy about expressing them.

As I passed out the course syllabus, I began to hear much conversation around the room. As I spoke, they continued to talk to each other. Although the group all spoke English, they conversed to each other in Hebrew. I initially felt somewhat insulted as I thought that talking when I was talking was rude. However, I quickly learned that their use of Hebrew had two purposes. The first was legitimate educationally. Some of the students had trouble with English and their friends were translating what I was saying. However, as I got to know the groups, they confessed that they also used Hebrew to “talk about Bob”! Eventually, I got used to it. Actually, I kind of liked it! Very often I would say to the class: “You’re talking about me again, aren’t you”? They all laughed. We laughed a lot during our short time together.

Immediately after passing out the syllabus the negotiations began. Israelis love to negotiate and they proceeded to tackle the course requirements step by step. They negotiated with me, but mostly, they did the other thing that they love to do: they argued among themselves! I quickly needed to reframe both my picture of what the course requirements were and more importantly what the content of the course should be. I decided to classify the new syllabus. They had many fears regarding any educational process, but their biggest fear was the “exam” and any requirements for “grades”. Since I had yet to establish any trust with the group, as they...
said, "Sure, if that's what you want to do!" She seemed
dents were all very eager to do this and literally argued
with each other as to who would go next! Except for one
discussion can take up the whole class time. The stu-
tions have participated in a number of other interactive
explain the theory. I always do this exercise after I have
through" exercise for a class this size given all the
lessons on each of the components. The "walk
or play that they are familiar with. It is an opportunity
for students to integrate the main concepts and compon-
ts of the theory. I repeatedly
pointed out the difference between viewing situations
from the total knowledge filter and the valuing filter
and the stimulus-response idea of "making people" do,
think and feel the way we want them to. With each day,
the debates lessened and the laughter grew. I shared my-
self with them, mostly in a humorous way and they
slowly began to do the same with me. Each day I would
start out with what they perceived to be an absurd ques-
tion about their country such as: "Are there any Italian
restaurants in Tel Aviv?" Using humor, I would gain
more knowledge about their country and in doing so, I
slowly entered their Quality Worlds.

As we moved from day to day our discussions
around Choice Theory and Lead Management were
quite different than what I have experienced with other
groups. The sessions were marked with lively sometimes
heated debate among the students (both in English and
Hebrew). I attempted to use their behavior to teach the
perceived world component of the theory. I repeatedly
pointed out the difference between viewing situations
from the total knowledge filter and the valuing filter
and the stimulus-response idea of "making people" do,
think and feel the way we want them to. With each day,
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tion about their country such as: "Are there any Italian
restaurants in Tel Aviv?" Using humor, I would gain
more knowledge about their country and in doing so, I
slowly entered their Quality Worlds.

During the second week of class, something very
significant happened which shaped both my perceptions
of the group and in turn, theirs of each other. I routine-
ly do this exercise where I use the felt Choice Theory
Chart (designed by Kathy Curtiss) interactively with all of
the students. The exercise was agreed upon as a
"course requirement" early on by the group. Placing
the Chart on the floor, all students are asked to walk the
chart explaining the theme of a movie, book, TV show
or play that they are familiar with. It is an opportunity
for students to integrate the main concepts and compo-
te of the theory with a familiar topic. I ask each stu-
dent to do a "walk through" for about five minutes and
then I ask some questions which further clarify and
explain the theory. I always do this exercise after I have
thoroughly explained Choice Theory and the students
have participated in a number of other interactive
lessons on each of the components. The "walk
through" exercise for a class this size given all the
discussion can take up the whole class time. The stu-
dents were all very eager to do this and literally argued
with each other as to who would go next! Except for one
student. A young woman came to me at a break and
asked if she could use the chart to "walk out" the Arab-
Israeli conflict. Without asking her any questions, I
said, "Sure, if that's what you want to do!" She seemed
hesitant, but I attributed that to her shyness. In retro-
spect, I should have asked her more questions, gained
more information, because when she began, I immedi-
ately knew that her story was personal and controversial
and that I had made a major assumption that was not
true: All Israelis may speak Hebrew, however, all
Israelis are not Jews!

The young woman began her chart walk by saying
that she had a lot of friends in the room and that she
was afraid that they would no longer be her friends after
this. She bravely continued, "As you all know, I am an
Israeli citizen and I am Palestinian." When I heard this
I thought, "Oh God!" Stepping on the Quality World,
she described in detail her people and the struggle for
autonomy, recognition and a home land. Her Quality
World picture of herself and her people was quite clear
and was created by a belief system that the Arab popula-
tion originating in the area of the Palestine is distinct
from other Arab groups, with a right to its own nation-
state in that territory. To the Total Knowledge Filter, I
learned that there were 1.5 million Arabs, including
around 400,000 citizens in Israel in the West Bank, East
Jerusalem and the Gaza Strip. She stepped to the Sur-
vival Need and portrayed the struggle to survive and the
misery in the camps in Gaza and the West Bank. Mov-
ing to the Perceived World, she said that what her
people thought that they had ended up in was a world of
the exiled. The world of the stateless refugee. As she
spoke, she trembled and unlike other chart walks that
day, the room was dead silent. She went to the Compar-
ing Place and stated that the Palestinians have spent
years with "out of balanced scales" because what they
wanted they did not have. Putting one foot on the free-
dom need, she said that the dream of self-determination
is what drives their behavior. It was at this point in the
presentation that many in the group began to behave.

Stepping to the Behavioral System, she said that
many of her people chose new behaviors to "get what
they wanted". These behaviors were defined as the
"Intifada", the Palestinian uprising in the West Bank
and Gaza Strip. Moving to the Perceived World, she
said that the Jews now intensely viewed her people as
"terrorists" and "murderers". Many in the group were
now visibly shaken. One woman stood up and walked
out of the room. She finished her chart walk by saying:
"I can't continue, I must sit down!" Having now realiz-
ed that it was my turn to interact, I began by attempting
to convince her not to sit down, thanking her for her
presentation and suggesting that she answer just a few
of my questions. It is customary for me to ask the
students questions relating to their story in an effort to
help them broaden their perceptions of Choice Theory:
"Where are your people now on the chart?"
"In my Quality World.
"Where are the Israeli Jews?"
"In my Perceived World, most times as a negative.
Pointing to her classmates I asked: "Where are these
people?"
"In my Quality World.
"What then is the difference?"
Stepping to the Total Knowledge Filter she said: "I
know them." "I feel it."
To the group I then asked: "What then must occur in your home land from a Choice Theory perspective?"

"We must find a way to better understand each other. To better know each other. "To care for each other." "To feel it."

As I listened to her and observed the group, ironically, the first thought that entered my mind was: "Wow, she really knows this chart!" My next thoughts were of how important this was to her, and of how brave this woman was to take this enormous risk in telling this story through a theory that although she had never been exposed to, she obviously comprehended extremely well, and most importantly, believed in.

When her presentation and subsequent questions ended, it brought us to the end of the class time. Many of her classmates came up to her and hugged her. I must admit that I was relieved, needing the evening to process what had occurred. As I drove home, I knew that what I had just experienced was unique to these students. They had viewed this conflict for the first time in their lives in a completely different way. They had challenged each other's claim to identity, defined their long-standing "perceptual gaps", and in the end, moved their relationships to a deeper level. All with using Choice Therapy as another way to view their world. That to me was very powerful. The class was mutually beneficial as I too knew that I had experienced Choice Theory intensely and the experience was extraordinary.

For the remainder of the course, the group continued to gain knowledge about Choice Theory, Reality Therapy and themselves. I continued to be impressed with their knowledge of the abstract principles and their concrete skills using the techniques in role play. Their mutual respect and friendships also grew and I could feel that many of them had overcome difficult perceptual obstacles and now had a common commitment to something new.

During our last class, I asked each member to share with the group a symbol that describes who they are. As we went around the circle, the symbols had a common theme of survival and strength. A rock, a mountain, an ocean, a tree. One woman took out a small guitar and we went around the circle, the symbols had a common theme of survival and strength. A rock, a mountain, an ocean, a tree. One woman took out a small guitar and started singing in Hebrew. She was a music teacher and had a beautiful voice. As she sang her soft song, most in the room. As they were singing and dancing, I leaned to her and hugged her. I must admit that I was relieved, needing the evening to process what had occurred. As I drove home, I knew that what I had just experienced was unique to these students. They had viewed this conflict for the first time in their lives in a completely different way. They had challenged each other's claim to identity, defined their long-standing "perceptual gaps", and in the end, moved their relationships to a deeper level. All with using Choice Theory as another way to view their world. That to me was very powerful. The class was mutually beneficial as I too knew that I had experienced Choice Theory intensely and the experience was extraordinary.

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"So it is our duty to the next generation, to our children, to offer a life different from the one we had known. And everything must flow from a sense of equality. People are driven by motivation, not by orders."

As I sat on the beach at the Cape and finished their book, I realized so much more about them and what they valued most. I think that they wanted me to know that this was a story of people who were ready to develop new and surprising genuine relationships. They were just struggling with how. I put the book down and noticed a card in the sleeve of the back cover. It read:

Dear Bob,

"Two roads diverged in the wood and I,
I took the one less traveled by,
and that has made all the difference" ...

Thank you for showing us the difference.

The Israeli Group
Class of 1998
Summer Semester
Northeastern University

This morning I opened up my Boston Globe. The headlines read: Bomb blast in Tel Aviv. Israel immediately blamed Palestinian extremists who wanted to further destroy the Oslo Agreement. Like all of us in this country, I have read these headlines before. But now, instead of being distantly concerned about violence, I am concerned about friends who are there.

The country of Israel is turning fifty this year. So too am I. I wish to thank my Jewish and Arab friends for sharing their lives and experiences with me, and helping me to better understand the conflict that continues over their Holy Land. They have taught me much. I have taught them Choice Theory and Reality Therapy. They were bright, energetic and eager to learn. I know that they will continue to use what they have learned to develop further involvement with others. They still have many complex and deep-rooted religious and political problems to understand and overcome, but they leave us knowing that external control is not the answer to their vision. Mutual respect and individual relationships are the key. Choice Theory will help them do better. They are indeed all strong-willed people who are "pioneers" at the crossroads of a new beginning. I hope that I have taught them well and in some small way, have helped them step back and look at the broad picture.

I do not claim to be an expert on the Middle East, a historian or theologian. I am simply a teacher who has worked for three weeks interacting with a group of exceptional people who are living in the center of turbulence. I have come to understand their religious beliefs, political positions, and personal values and we have come to know each other. I now have a clearer picture. I know that eliminating fear in the classroom is not as difficult as eliminating fear in their real world. I am not that naive. However, I do know that both they and I
believe that there is hope and there is a better way. We will see each other again. "This much I know is true."
"I feel it."

On August 12th, our last evening together, I presented twenty of the Israeli students a Basic Intensive Week Certificate. They are the pioneers.
Shalom, Salaam, Peace.

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NOTICE

National Conference On Internal Control Psychology
May 13-14, 1999

Featured Speakers:

ALBERT ELLIS
WILLIAM GLASSER
ALFIE KOHN
WILLIAM T. POWERS

Co-sponsored by Northeastern University and the LABBB Collaborative

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Researchers and scholars have long considered the incidence of sexual abuse and the need for sexual abuse prevention efforts (Barker, 1990; Cole, 1995; Krivacska, 1990; Mordock, 1996). Typically, therapists are well trained in reporting responsibilities and treating clients who have been sexually victimized (Krivacska, 1990). More recently, however, the incidence of adolescents and children as being the perpetrators of such activity has gained recognition (Cashwell, Bloss, & McFarland, 1995; Cashwell & Caruso, 1997; Gil & Johnson, 1993; Martin, 1996; Micchio-Fonseca, 1996; Straus, 1994).

Scholars have asserted the success of using Reality Therapy (RT) in the treatment of adolescents with a range of problems (Bratter, 1974; Davidge & Forman, 1988; Glasser, 1998; Molstad, 1981; Williamson, 1992). Further, RT has been discussed in the treatment of adult sex offenders (Stanton, 1992). However, nowhere in scholarly literature is the application of RT for the treatment of adolescent sex offenders discussed. The purpose of this article, then, is to examine the application of RT to the treatment needs of adolescent sex offenders.

Scope of the Problem

Estimates of the actual number of adolescent sex offenders vary widely depending on the source of the data and research methods (Straus, 1994). The Federal Bureau of Investigation (1987) suggested that adolescents under the age of 18 account for 15 percent of the arrests for forcible rape and 16 percent of the arrests for other sexual offenses. Researchers have concluded that adolescents perpetrate between 34 and 60 percent of all sexual offenses (Davis and Leitenberg, 1987) and that 56 percent of the reported cases of sexual abuse of males involve adolescent perpetrators (Rogers & Tremaine, 1984). Current estimates suggest that more than 70,000 boys and 110,000 girls are victims of adolescent perpetrators each year (Ryan, 1991). French (1988) reported that 70% of adolescent perpetrators receive no services or incarceration for their offenses. This statistic is startling in light of findings that, without treatment or incarceration, a sex offender perpetrates an average of 581 acts against an average of 380 victims over the course of the perpetrator’s lifetime (Abel, Mittelman, & Becker, 1985; Becker & Abel, 1985). The majority of the perpetrators are male, and it has been postulated that sexual acting out of females occurs in the form of promiscuity with peers rather than with younger children (Gordon & Schroeder, 1995). However, the use of the masculine pronoun “he” throughout this work is not meant to suggest that all adolescent sex offenders are male.

Barriers to Effective Services

Mental health service providers should be aware of potential barriers in the provision of services for adolescent sex offenders. According to Friedrich (1990), there are three primary barriers. First, accepting children as sexual beings is often unsettling to therapists. This barrier may be eliminated by educating therapists about the sexual development of children.

Second, the adolescent offender’s parent(s) may react to the child in ways that interfere with the treatment process. Parents are apt to feel responsible for the child’s behavior and experience feelings of guilt and shame, which may lead them to undermine the treatment process. In such cases, family counseling or parenting counseling likely will increase the effectiveness of treatment for the offender.

Finally, there has traditionally been divergence between the treatment of offenders and victims. Typically, treatment for victims focuses on the therapeutic relationship and is supportive. Conversely, treatment for offenders has tended to focus less on the therapeutic relationship and more on confrontation. This presents a unique challenge, since many, if not most, offenders have been victimized themselves. However, these two approaches share the common focus of establishing clear responsibility and positive control. Adopting an RT framework with this population is particularly useful in this regard, as the therapist treats the client with respect while challenging excuses and denial that the client may be using, striving for a balance between challenge and support of the client.

Assessing the Appropriateness of Sexual Behavior

Often, adolescent sex offenders are manipulative and secretive and have problems in the area of sexuality. Consequently, they are among the most difficult clients to assess (Breer, 1987). However, in order to properly identify and treat sexual offenders, it is necessary for therapists to determine whether the sexual behaviors for which they were referred are age-appropriate or whether they require intervention (Gil & Johnson, 1993).

Johnson and Feldmeth (1993) codified sexual behaviors into four categories based on appropriateness. Children in Group I engage in childhood exploration considered normal since their interest in sexual behaviors is consistent with their curiosity about other parts of life. When the child is told to discontinue these behaviors,
the behaviors gradually decrease or stop. Typically, children in Group I do not need counseling services.

On the other hand, children in Group II often have been sexually abused or overexposed to sexual stimulation. Often, these children struggle to meaningfully integrate their sexual experiences. Their sexual behaviors often indicate confusion, anger, shame, or anxiety. The sexual behaviors of the children in Group II are often easy to stop with consistent, nonjudgmental, and proactive counseling because the behaviors do not represent a long pattern of secretive and manipulative behavior. Children in Group II may well be able to identify the primary needs that they are meeting through sexual behavior and, with the help of the therapist, identify alternative means to meeting these needs.

Children in Group III also are often victims of sexual abuse. These children exhibit more focused and extensive patterns of behavior and usually engage in age-inappropriate and typical adult sexual behaviors. When discussing their sexual behaviors, Group III children often hold a matter-of-fact attitude toward their sexual behavior with other children. Because of this, these children may be less apt to quickly identify current behaviors and needs that are being met through these behaviors. Further, such children may not accept the responsibility of the consequences of their sexual behavior. Such children may need the challenging of excuses and perseverance that are characteristic of an RT approach.

Finally, children in Group IV often have learned to associate sexually aggressive behaviors with feelings of anger, loneliness, or fear. Sexual behavior typically includes coercive and pervasive sexual behaviors beyond the realm of developmentally appropriate childhood exploration or sex play. Also, these behaviors tend to escalate in intensity and frequency over time. With patience, using an RT framework may help the client to identify the core needs (e.g., belonging) that are met through the sexual behavior.

**Group Counseling Issues**

Group counseling is generally the preferred modality for working with adolescent sex offenders (Breer, 1987). Group interventions are useful in developing interpersonal skills, self-concept, teaching sex education, and exploring sex-role issues (Rencken, 1989). Additionally, group counseling offers the adolescent support and may provide relief from the anxiety caused by feeling isolated (Breer, 1987). This is particularly important for those offenders who are offending to meet belonging needs. Nicholaichik (1991) reported that peer support within an adolescent sex offender treatment group is important because it instills confidence and encourages disclosure.

Additionally, group counseling provides a powerful form of confrontation from peers (Breer, 1987; Scavo & Buchanan, 1989). The RT model emphasizes that excuses made by the client not be accepted. Members of an offenders’ group often make dishonest comments in order to appear cooperative (Margolin, 1984) and group members may be more effective than the therapist in confronting these statements.

An additional benefit of group counseling for sexual offenders is the learning that may occur between group members. Specifically, hearing other group members discuss the details of their sexual offenses may influence the level of perspective-taking among group members. Heightened empathy toward victims has been found to be an important factor in reducing the risk of recidivism (Friedrich, 1990; Straus, 1994). Within an RT framework, such exposure to the “stories” of others will likely help clients in forming more accurate value judgments of their own behavior. Thus, the group process stimulates the involvement of members, allowing them to practice the skills involved in understanding another person.

**Individual Counseling Issues**

Although group counseling is typically considered the modality of choice, individual counseling provides an important supplement to group counseling (Breer, 1987). Individual counseling provides the offender with more time and more focus in resolving issues. At the core of the treatment process, the client’s denial must be reduced and acceptance of responsibility for the offense must be increased (Davis & Leitenberg, 1987; Kahn & Lafond, 1988). In fact, the offender’s denial must be confronted and the offense admitted before treatment can proceed. (Ryan, Lane, Davis & Isaac, 1987). This facilitation of acceptance of personal responsibility is a mainstay of an RT approach.

Additionally, education about human sexuality, sexual values, and sex roles should be provided (Becker, Kaplan, & Kavoussi, 1988; Davis & Leitenberg, 1987; Ryan et al., 1987). RT treatment for offenders should focus on the acceptance of responsibility for sexually assaultive behavior and learning socially appropriate behaviors to replace sexually deviant behaviors.

**An Effective Treatment**

The concepts of the RT approach have been documented to be a critical and effective means of treatment with adolescents generally and adult sex offenders. The mental health provider must become involved with the offender so that he can begin to face reality and see how his sexual behavior is unrealistic. Also, the clinician must reject the behavior while accepting the offender and maintaining involvement. Education is the final procedure in the process of Reality Therapy. The clinician must teach the offender better ways to meet personal needs without victimizing others.

**Treatment Goals**

Fulfilling essential needs. “The goal of treatment must be to not only help the offender to manage and control his behavior, but to change his behavior to something that better meets his needs” (Stanton, 1992, p. 5). Glasser (1998) emphasizes the basis of Reality Therapy as helping clients fulfill their essential needs. These essential needs are the need to love and be loved and the need to feel worthwhile to ourselves and to others. Sex offenders have made an “unsuccessful attempt to fulfill his needs and broken the law, thus denying the rules of society and the reality of the world around him” (Stanton, 1992, p. 9). When the offender
recognizes that reality exists, and that he must fulfill his essential needs within the framework of reality, treatment can begin.

**Confronting denial.** The offender's denial must be confronted and the offense admitted before treatment can proceed (Ryan et al., 1987). Ryan et al. (1987) suggest that the level of confrontation must bring the offender to a point of personal discomfort sufficient to facilitate a change in behavior. Breer (1987) suggests that an implication behind denial for the adolescent molester may include poor reality testing. It is believed that admission to the offense will lead to successful treatment for the sex offender because he can confront the realities and consequences of the offense (Knopp, 1985).

**Responsibility is a central premise in the application of RT.** Glasser (1998) defined responsibility as the ability to fulfill needs in a way that does not deprive others of the ability to fulfill their needs. For treatment to be effective, the adolescent sex offender must admit to his offense (Breer, 1987). Breer (1987) stated that responsibility becomes important and fundamental once the adolescent begins to understand what he is doing and why he is doing it. “Some of the adolescent’s choices may have been made unconsciously, but they were nonetheless choices” (Breer, 1987, p. 74).

**Involvement in therapy.** Therapist involvement with adolescent offenders is the most difficult component of RT and is also essential for the unfolding of the therapeutic process. Glasser (1998) asserted that a therapist must become so involved with the client that he can face reality and see how his behavior is unrealistic. One of the many traits that has been consistent in the population of adolescent sex offenders has been a lack of trust for others. The involvement in successful therapy will create trust in the relationship. The one essential characteristic of the therapist in the therapeutic relationship is that he or she must be in touch with reality and have the ability to meet her or his essential needs (Glasser, 1998).

**Emphasis on the present.** Another component essential in implementing RT is emphasizing the present in therapy to foster more responsible behavior. Although it may not be uncommon for family members of sex offenders to model inappropriate sexual behavior, providing an atmosphere contributing to the development of deviant behavior, it is not beneficial to address this as a focal construct for an adolescent's offending behaviors (Gil & Johnson, 1993). Again, the adoption of an RT framework is consistent with the treatment needs of the adolescent offender.

**Emphasis on morality.** Another component of Reality Therapy that is crucial in the treatment of sex offenders is addressing the issue of morality. Having the offender judge the quality of his actions allows him to acknowledge his standards. Glasser (1998) postulated that where standards and values are not stressed, the only accomplishments that result in therapy are helping patients become more comfortable in their irresponsibility.

**Conclusions**

Adolescent sex offenders perpetrate a substantial percentage of the sexual victimizations. Mental health counselors who want to work with this population should develop the requisite knowledge, skills, and self-awareness to effectively deal with this challenging population and clinical issue. Reality Therapy is an approach that stresses responsibility, involvement and morality. All of these components have proven effective in the treatment of adult sex offenders and adolescents. The growing and challenging population of adolescent sex offenders are attempting to meet their essential needs. Reality Therapy offers a responsible approach to meeting these essential needs.

**References**


The Americans with Disabilities Act: Meeting Basic Needs and Quality World Enhancement for People with Disabilities

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ABSTRACT: Fulfilling basic needs that enhance the Quality World for people with disabilities has been a major goal of the Americans with Disabilities Act (ADA). This article reviews the importance of the ADA and its direct relationship to meeting basic needs as conceptualized through Choice Theory. Its connection to increasing the potential for a more inclusive environment for people with disabilities and the enhancement of Quality World through social activism is presented.

The Americans with Disabilities Act (ADA) is a bold and comprehensive mandate intended to eliminate one of the key barriers to independent living in the mainstream of American life for persons with disabilities: discrimination. (West, 1991, p. xi)

Introduction

The ability to actively meet basic needs within our complex and at times conflictual social environment is a major part of moving towards our own vision of a Quality World. “Our quality world and basic needs are a dominant part of our life. They define our perception and our behaviors, and are not as easy to understand as they initially appear” (Rehak, 1996, p. 38). Understanding our five basic needs (survival, power, freedom, belonging, and fun), their multifaceted interactions within ourselves and our environment, and subsequently the active and responsible actions taken towards meeting these needs is a continuous process, one that is constantly renewing and modifying itself (Glasser, 1998; Glasser & Wubbolding, 1995).

The development of a critical consciousness wherein one is able to understand and situate both personal and broader social needs expands our individual roles and allows for the potential for becoming more committed and subsequently stronger change agents in our highly diverse society (Freire, 1996). We move from an orientation of a personal Quality World to an expanded and inclusive orientation that allows for not only the envisioning, but the active striving for (through committed social activism) the development of conditions where all people have the potentials and possibilities to develop their Quality World and in turn, commit themselves to helping others do the same (Sanchez, 1998). Expanding one’s Quality World, in our opinion, has a major responsibility connected to it: the creation of conditions where others, less privileged in our society, will be allowed to engage their environment, meet their needs and enhance their quality world. All of these efforts must ultimately be grounded in a concern for social justice: equality and inclusion for all must be part of the “pictures in our heads.”

A major example of the bringing together of complex social needs and personal Quality World enhancement for individuals has been the disability rights movement and the passing of the Americans with Disabilities Act (ADA; P.L. 101-336). People with disabilities, and their efforts to meet basic needs and thus enhance their Quality World, have taken great strides through the development of a disability consciousness: an empowered political stance that views the meeting of basic needs as taking place through the working with, and at points the active confrontation and contestation of, major social and structural features in this society that have remained exclusive of people with disabilities, thus blocking the ability to meet basic needs and the creating and re-creating of a Quality World for all people with disabilities (Sanchez & Van Gelder, 1997). As the epigraph at the beginning of this article notes, discrimination against people with disabilities has been a major social evil in this society, which unfortunately also continues today across major life arenas (Atkinson & Hackett, 1995, 1998; Hahn, 1996; West, 1991). Atkinson & Hackett (1995, p. 72) note how “Despite recent legislation on their behalf, discrimination against people with disabilities persists in social, economic, and environmental forms and abuses.” In their more recent work, Atkinson & Hackett (1998, p. 29) place this discrimination under the broader title of “Oppression of People with Disabilities: Past and Present.”

The Americans with Disabilities Act has, of course, been a major policy and political victory; one that seeks to change how individuals and complex social structures respond (or not respond) to people with disabilities (Jones 1991; Shapiro, 1994; Wehman, 1993; West, 1991; Wolfe, 1993). It has had a major policy impact with regards to how people with disabilities can contest inequalities in this society that are related to exclusionary practices, demonstrated in both actual physical, concrete barriers and more critically attitudinal barriers, that is, the perceptions held by the non-disabled in this society. It has also challenged the nature of the “relationship:” whereas previously being embedded within an ideology that implied people with disabilities being less than and needing paternalistic assistance (Hahn, 1996; Scotch, 1988; Wehman, 1993), a political sense of agency (the capacity to act or exert power) has developed, requiring the relationship between people with disabilities and the non-disabled be affirmed as one of co-equals involved in a collaborative relationship attempting to solve critical social issues. The Americans with Disabilities Act stands as a vital conceptual tool in understanding needs, quality world and the structural changes that still need to take place in this country if we are to be a truly inclusive and pluralistic society (Wehman, 1993).

The purpose of this article is to briefly review the major provisions - the five Titles - of the Americans with Disabilities Act and their direct relationship to meeting basic needs as conceptualized through Choice Theory.
with Disabilities Act that:

As a declaration of equality for persons with disabilities . . . sends a clear directive to society regarding what its attitudes towards persons with disabilities should be: respect, inclusion, and support. The ADA is the result of two decades of effort, mainly by the disability-rights movement and its allies, to change policies based on quite different attitudes: pity, patronization, and exclusion. In establishing equality of opportunity, full participation, independent living, and economic self-sufficiency as the nation’s proper goals for persons with disabilities, the ADA reflects a commitment to its own prescription. (West, 1991, p. 4)

Discrimination and the exclusion of people with disabilities (Atkinson & Hackett, 1995, 1998; Kemp & Mallinckrodt, 1996; Shapiro, 1994; West, 1991) has obviously blocked the ability to enhance Quality World on both an individual and group level. The relationship and critical importance of the Americans with Disabilities Act, with its mandate to actively deal with discrimination against people with disabilities, to meeting the five basic needs as conceptualized within Choice Theory will be presented. The challenge of enhancing the potentials for the creation of a Quality World through social activism and the issues related to attitudinal access - the transformation of people, particularly the non-disabled attitudes about disability - thus connecting personal ideological change to the complex social environment is also suggested.

People with Disabilities: The Largest Diverse Group in the Nation

Becoming sensitive to the needs of diverse groups and the influence of cultural issues on assessment, treatment and research has resulted in a major paradigm shift in our thinking as helping professionals (McGoldrick, Giordano, & Pearce, 1996; Sue, Ivey, & Pedersen, 1996). Challenging structural/systemic issues of oppression (e.g., economic inequality) has also been presented as an integral component of understanding cultural diversity within our society as well (Lykes, Banuazizi, Liem, & Morris, 1996; Nathanson, 1998; Ryan, 1981). Practitioners in Reality Therapy, grounded in Choice Theory, have also responded to this call for transformation in both our practice and theory building. This is evident in the most recent edition of the International Journal of Reality Therapy: CT/RT and Multiculturalism, which was dedicated to a dialogue on issues related to multiculturalism and diversity (Wubbolding et al., 1998).

Within the arena of multiculturalism and diversity, people with disabilities remain the largest diverse group in the nation (Atkinson & Hackett, 1995, 1998; Brodwin, Parker, & DeLaGarza, 1996; West, 1991). As West (1991, p. 4) notes: “Only in the last decade have we begun to consider persons with disabilities as a distinct minority group that can be described in terms of demographic characteristics and in relation to other minority groups.” (This has also meant people with disabilities being described as a political entity as well. See Cross, 1993; Hahn, 1996; Scotch, 1988; Shapiro, 1994). Although estimates of people with disabilities vary, depending upon the nature of how one “defines” a disability (Kirchner, 1993; LaPlante, 1991; Zola, 1993), there is no doubt that this is a massive group. The U.S. Bureau of the Census reports that in 1991 - 1992 the total population of people with disabilities 15 years of age and over was approximately 46,023,000 people in the United States, roughly 23.5% of the total population (U.S. Bureau of the Census, 1996, table 213). Online Census figure report 1994 - 1995 “Americans with Disabilities” (all persons) as roughly 53,907,000 people, making up about 20.6% of the U.S. total population (U.S. Census Bureau, hhes-info@census.gov). These figures also do not include all individuals with chronic illness and disabilities. Excluded for example are many individuals with certain mental and emotional disabilities, learning disorders, those who are HIV positive, and those who have either not identified themselves or have been counted through government data collection (Shapiro, 1994; West, 1991). Therefore, current figures are most probably underestimates of this complex population.

This is a complex and heterogeneous group (LaPlante, 1991), representing many, many cultures, races, classes and sexual orientations. It is also a group that represents complex political coordinates, with varying degrees of development in political consciousness (Brodwin, Parker, & DeLaGarza, 1996). Different from other diverse cultural groups, however, disability as cultural difference is an actuality that can have an impact on all of us. From the earlier developmental disabilities that can be part of our own personal experiences or those of significant family members like siblings or children; to the acquired disabilities, either through accidents, illness, or the aging process; this is a reality that challenges all of us and our ability to develop and enhance our Quality World. Disability contests the notion of “The Other,” when obviously at any moment in our histories we too can acquire the cultural difference of disability. It behooves the non-disabled to develop a critical consciousness around these issues and actively advocate for disability rights.¹

Meeting Basic Needs

The meeting of our basic needs is critical to the development of a Quality World (which within the disability context has also been variously termed Quality of Life concerns, see for example, Bradley, Ashbaugh, & Blaney, 1994; Parent, 1993; Rubenstein & Milstein, 1993). Choice theory has been critical in focusing our attention to the challenge of individuals meeting basic needs postulated as: survival, love and belonging, power, freedom and fun (Glasser, 1998, pp. 25 - 43).³

People with disabilities of course have all of these basic needs: to survive, belong, to have a sense of agency, to be free, and to have fun through stimulating activities and recreation. The disability rights movement has sought to enhance the potential for the development of a quality world, not just in employment, but in all critical aspects of living in the community for people with disabilities (Parent, 1993). Being included in communities as equals who are empowered to strive to meet their basic needs has historically been a challenge to people with disabilities, that is, the historical context of
exclusion and being treated as "objects" (whether benevolently, for example as people who need to be pitied, but who still do not have a sense of agency to decide how to enhance their quality world; or as objects in need of "change," with change being defined as the hiding and taking away of the cultural difference of "disability" and as threats to what is perceived by mainstream culture as an acceptable identity. (See Atkinson & Hackett, 1995, pp. 26 - 29, for their historical analysis of people with disabilities falling within the "Burden-some View," "Charitable View," and the "Egalitarian View"). The ADA is the current legal marker that denotes a long and complex struggle of people with disabilities transformation from objects who are acted upon and do not have voice, to subjects with a sense of agency that includes a clear political voice about equality, acceptance and the understanding that disability is part of the cultural diversity of this nation.

The Enhancement of Potentials Towards a Quality World

People with disabilities have engaged in the cultural, social and political struggles to be able to both define and enhance the potentials towards the development of their Quality World. The needs presented within Choice Theory are critical in that they express some of the basic struggles that people with disabilities have had with the non-disabled society, its institutions and helping structures. The Disability Rights movement and its revolution against the static, medical models of disability and its "defining" what the Quality World should be for people with disabilities, has challenged our mainstream paradigms in how differences and people with disabilities are perceived (Eichner & Gips, 1994; Hahn, 1996; Scotch, 1988). Although there has been much legislation surrounding the rights of people with disabilities, all aimed at both political empowerment and the enhancement of potentials for meeting basic needs and striving for a Quality World, a major piece of that legislation to be developed has been the Americans with Disabilities Act.

The Americans with Disabilities Act (ADA; P.L. 101 - 336)

The Americans with Disabilities Act has sought to ensure the civil rights protection of people with disabilities (Pardeck & Chung, 1992; Pimentel, Bissonnette, & Lotito, 1992) across five broad "Titles." Title I, which deals with the area of Employment, is where people with disabilities are protected against any form of discrimination within the employment arena as a result of their having the difference of disability (Danek et al., 1996; Feldblum, 1991; Jones, 1991). Employers are also required to create an employment environment that is accessible through reasonable accommodations that result in the removing of barriers that impede the ability of people with disabilities to do their jobs (Lunt & Thornton, 1994). It should be noted that this does not modify the need to hire qualified people; the hiring of qualified people is central to this issue; but eliminating any form of discrimination that may exist against hiring people with disabilities, and doing away with any structural, access issues that keep people with disabilities from exhibiting and developing their skills, is central to the ADA's goals of inclusion and the potential for creating a more inclusive and equal Quality World for people with disabilities in this society. In many ways, part of this speaks to issues of "attitudinal access" (biases, prejudices against people with disabilities) and "physical access" issues (structural building issues, elevators, ramps, office entries, etc.). Clearly, the ability to add a ramp to a building is critical to allowing access to the employment site; yet, in general, attitudinal access, that is, changing the non-disabled world's view regarding people with disabilities remains a major struggle (West, 1991) which will be described further below.

Under the provision of Title II, Public Services, of the Americans with Disabilities Act, access to services and activities in the public domain and transportation must be made available to people with disabilities. The major impact is within the area of transportation where modifications must be made that allow people with disabilities to be included in the major transportation systems along with eliminating any barriers that would limit access to government services (Danek et al., 1996; Jones, 1991; Katzmann, 1991). Emergency communication systems, public transit, school buses, streets and sidewalks are examples of areas that must be accessible to individuals with disabilities (Massachusetts Rehabilitation Commission Handout).

Title III of the ADA deals with Public Accommodations. Here, discrimination against people with disabilities in their ability to access and be served and obtain the needed goods to lead a quality life is prohibited. All services and activities that are open to the "general public" must be accessible to people with disabilities (Burdorf, 1991; Danek et al., 1996; Jones, 1991). Basic activities that the non-disabled world takes for granted: going to stores, movies, stopping to get a cup of coffee at a restaurant, must also be readily accessible to people with disabilities. This, for example, includes having access for people with disabilities who use a wheelchair.

Title IV of the ADA encompasses the area of Communication. No longer can people with disabilities be excluded on the grounds that communications systems are not available to them (Danek et al., 1996; Jones, 1991; Strauss, 1991). Major efforts have been initiated by all major systems to include communication telephone systems that provide people with disabilities access to appropriate communication devices. Examples of this are TDD and TTY systems for people with speech and hearing impairments.

Title V of the ADA, although labelled Miscellaneous, is critical in that it prohibits any type of negative or adverse reactions against people with disabilities who seek to address their needs through the ADA and its titles (Jones, 1991). In very many ways, this equalizes the power relationship between agencies, systems and employers and people with disabilities seeking to advocate for their rights. Hopefully, the use of systemic power (e.g., legal and economic) against people with disabilities is checked.
The Critical Connections

Some of the critical connections and relationships between the ADA and basic needs within Choice Theory are presented in summary form in Table I. This is a chart that should be considered as a dynamic representation of the relationship between basic needs and the empowerment strategies presented by the titles in the Americans with Disabilities Act. It should not be viewed as a “checklist” of the complex contextual issues facing all people with disabilities. We feel that the titles and needs as conceptualized through choice theory blend and interact across multiple internal and external social domains. One example to look at would be the biological need of survival. Although taken for granted by many of us, this need is not a “given” for people with disabilities. Being poor (people with disabilities are overrepresented within the economic ranges indicative of poverty, see, Szymanski, Ryan, Merz, Trevino, & Johnston-Rodriquez, 1996; West, 1991; Zea, Garcia, Belgrave, & Quezada, 1997) and subsequently having insufficient economic power which obviously limits one’s ability to physically survive (as being poor in general is associated with a shorter life span, see Miller, 1996). Being employed (Title I) clearly enhances survival, particularly if this employment is equitable in the sense that it provides a living salary and stable benefits, such as significant health care coverage. Access to services and getting there (Title II - Transportation); being able to communicate with providers and employers (Title III - Communication); and protection against negative reactions, job loss, and the use of systemic power against the person with disabilities (Title V - Miscellaneous); all combine to increase the potential for survival and just plain being able to live. Power, belonging, freedom, and fun are all enhanced and given a potential for actualization by the provisions of the Americans with Disabilities Act. The connections between basic needs as conceptualized within Choice Theory and the Title provisions under the ADA are not mutually exclusive and in actuality compartmentalized as presented in our table. They are to be conceptualized as interactive, interdependent, and enhancing. (To be able to be employed means to have more potential to have fun. Fun is critical to the development of physical and mental health. Belonging and being loved are just as critical and also interact with fun as well as the other basic needs expressed within choice theory.)

Choice Theory and Advocacy for People with Disabilities

Policy changes have been critical in bringing to public consciousness issues of inequity in this society. The disability rights movement was ideologically modeled after the civil rights movement of the 1960’s (Eichner & Gips, 1994; Scotch, 1988; Shapiro, 1994). As with the civil rights movement, however, although laws and policies have helped to structure some elements of society and provide the needed legal teeth to enforcing practices that foster equality and a more fair sharing of resources that lead to the potential to fulfill people’s vision of a quality world, changing embedded attitudes and ideologies about people with disabilities is a much more difficult and painful process. The beginning of this article described the complex dialectic between physical access - being let in the building - and attitudinal access - once in the building, being considered as a co-equal in this society. It is the last part that practitioners of reality therapy and all helping providers must be committed to enhancing. The connection between seeking our own quality world - through the meeting of our basic needs - has to be connected to a commitment to advocate for those who are excluded in this society (Pardeck & Chung, 1992; Rawls, 1971). Choice theory can be used as a theoretical grounding that speaks to the necessity of meeting basic needs in this society - for all people, but specifically for this challenge, people with disabilities - and the need for political advocacy that seeks to transform how needs are met in our country. Currently, they are viewed as a commodity, that is, something to be bought and sold to the highest bidder. If our commitment as intellectuals and helping providers is to have meaning, we must become allied to the disability rights movement that speaks to empowerment and the right of people with disabilities to develop their own quality world (as opposed to that prescribed by doctors, teachers, psychologists and others). True inclusion is not about having people just sit at the table. True inclusion is about equality of voice and a commitment to eliminate the complex attitudinal barriers that face people with disabilities in their daily lives. People with disabilities have come a long way in politically restructuring the social landscape. They have sought to move from the margins to the center, not just to be allowed to exist there, but to “transform” it. It is time that we all become a part of this transformation and continue to break down the barriers that exist between society and those who embody the cultural difference of disability.

Conclusion

We have attempted to briefly present the relationship between the Americans with Disabilities Act and basic needs as conceptualized through Choice Theory. The ADA is a critical piece of legislation that demands a paradigm shift in the way we think about and treat people with disabilities. The historical connections between the disability rights movement, disability consciousness and social activism is well established. This movement continues today with its goals being the elimination of actual physical barriers to people with disabilities, but more importantly, the changing of attitudes held by the non-disabled about people with disabilities. Disability as cultural difference is a critical component that needs to be integrated in our studies of diversity and multiculturalism. Choice theory presents us with the importance of meeting basic needs - survival, power, freedom, belonging and fun - which the ADA and disability rights movement has consistently struggled to enhance the potentials for people with disabilities to meet. Meeting basic needs and enhancing quality world, however, is situated within a political context that has required the active confrontation of discrimination and inequality for people with disabilities in this society. People with disabilities, the disability rights movement and the development of a powerful disability consciousness has provided us with a model for social activism and transformative change. Our responsibility
as change agents is to consistently advocate for changes in society that will allow access to the resources needed to meet basic needs and thus enhance the potential for the development of both a personal and collective quality world.

Notes

1. The authors situate this belief within the broader framework of social justice. A guiding theoretical orientation has been that of John Rawls' (1971), *A theory of justice*. Understanding the conceptual framework of "The Original Position" is an important way to "connect" to critical issues of social justice, not just for people with disabilities, but all people who are marginalized in this society.

2. Following what they describe as a "quasi-Maslovian hierarchy" (Nosek & Fuhrer, 1998, p. 146), present "a hierarchy of needs" that they postulate as critical to the development of independence for people with disabilities. The needs presented are: basic survival, material well-being, productivity, and self-actualization (pp. 146-151). Although this need structure too can be connected with the Americans with Disabilities Act, we felt that these are much harder to "define" and go well beyond the basic needs postulated by Choice Theory.

3. There is obviously a very long and complex history regarding this political struggle and the many important pieces of legislation that form the legal and policy grounding for the current ADA and the disability rights movement in general. A more detailed discussion of this is beyond the scope of this article. Some suggested reviews are: Atkinson & Hackett, 1995; Danek et al., 1996; Jones, 1991; Scorzelli & Reinke-Scorzelli, 1997; and Scotch, 1988.

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Table 1
The Americans with Disabilities Act and Choice Theory Basic Needs

<table>
<thead>
<tr>
<th>Titles</th>
<th>Basic Needs</th>
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<tbody>
<tr>
<td><strong>I Employment</strong></td>
<td><strong>Survival</strong></td>
</tr>
<tr>
<td>- Economic sources</td>
<td>- Can control own Quality World</td>
</tr>
<tr>
<td>- Material access</td>
<td>- Meeting people</td>
</tr>
<tr>
<td>- Mobility</td>
<td>- Movement in the community</td>
</tr>
<tr>
<td>- Access to medical &amp; social</td>
<td>- Control of mobility &amp; access to resources</td>
</tr>
<tr>
<td>- Access to stores, hospitals,</td>
<td>- Contact with others</td>
</tr>
<tr>
<td>- Communications with medical</td>
<td>- Negates isolation</td>
</tr>
<tr>
<td>- Job security</td>
<td>- Builds broader networks in the environment</td>
</tr>
<tr>
<td>- Financial possibilities</td>
<td>- Freedom to move in the world</td>
</tr>
<tr>
<td>- Miscellaneous- protection</td>
<td>- Economic resources to participate in</td>
</tr>
<tr>
<td>- Sensation &amp; enforcement of</td>
<td>- Concrete access to activities</td>
</tr>
<tr>
<td><strong>II Access to Public Services &amp; Transportation</strong></td>
<td><strong>Power</strong></td>
</tr>
<tr>
<td>- Expressing, opinions and</td>
<td>- Fostering</td>
</tr>
<tr>
<td>- Job security</td>
<td>- Working towards an inclusive society</td>
</tr>
<tr>
<td>- Financial possibilities</td>
<td>- Ability to pursue social change on a</td>
</tr>
<tr>
<td>- Miscellaneous- protection</td>
<td>- Changing attitudes about recreation &amp;</td>
</tr>
<tr>
<td>- Enforcement of ADA’s titles,</td>
<td>- Financial possibilities</td>
</tr>
<tr>
<td>- Policies, and mission</td>
<td>- Miscellaneous- protection</td>
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Creating Quality Schools by Promoting a Sense of Belongingness

Mitchell Beck, James Malley

ABSTRACT: A quality world is a place in which people feel that they belong, are affirmed and are accepted. In the past, the family was the primary source for meeting an individual’s belongingness needs. However, with the breakdown of the family, schools have become the next most important source for meeting the critical developmental need for belonging. Unfortunately, there is evidence that current pedagogical practices fail to engender a sense of belongingness for many students; an increasing number of them feel alienated and estranged from their schools and seek their quality worlds elsewhere. The authors make three recommendations for restoring a sense of belongingness in schools.

All humans seek a world in which they can experience the maximum amount of happiness and success and the minimum amount of pain, suffering, and failure. Glasser (1993) described this as a natural human tendency to create for ourselves “the quality world.” The quality world is made up of those people, places, and experiences that make us feel like we belong. People, places and experiences that do not engender a sense of belonging tend to be avoided. Unfortunately, educators have been under extraordinary pressure to push a pedagogy that emphasizes economy, efficiency, and technology over promoting a sense of belonging. The inexhaustible drive for technological advancement has overshadowed the primary element that makes for a sustainable human community, namely, positive and enduring human relationships. Toffler (1970) said that transience in human relationships is a symptom of future shock. The breakdown of the family and other traditional social supports have left children with a longing to belong. The price we have paid for the great technological achievements of the 20th century is a sense of alienation and apathy among our youth that is as unprecedented as any other time in human history.

Schools No Longer a Place of Belonging

There is disturbing evidence that schools no longer provide a sense of belonging for many young people in modern day society. According to Basic, Balaz, Uzelac, and Jugovac (1997), schools may be an important part of the student’s quality world during the first four grades, but the significance of the school gradually weakens in the students’ quality world as they reach the teen age years. Twenty-five per cent of American youth drop out of school before age 16 (Brodinsky, 1989). Many of those remaining do so reluctantly, and because they find school a negative experience, they often become disruptive to the academic goals of the institution. Some find their “quality worlds” in gangs that are rapidly becoming as common to schools as the junior prom. According to the U.S. Government (Associated Press, 1998) nearly twice as many teenagers reported gangs in the school in 1995 as they did in 1989, and the number of students victimized by violent crimes has increased by 25%. In the past several months, the horrific American nightmare of teachers and students being gunned down by their schoolmates has repeated itself in Springfield, Oregon; West Paducah, Kentucky; Jonesboro, Arkansas, and Edinboro, Pennsylvania. Community leaders and mental health professionals are seeking frantically to understand what possible conditions could prompt one youngster to kill another? Do some children feel so estranged from the school community that they are devoid of even a modicum of human empathy for their classmates? Do some disaffected students represent a danger to the entire school community? When students do not feel connected to the school community, it ceases to be part of their quality world. Instead, it becomes an alien world, a source of rejection, frustration and estrangement.

Adler (1939) said that all human failings, including problems in school, work and relationships, stemmed from an underdeveloped sense of belonging to the community. Outside of the family, Adler regarded the school as the dominant influence on human development and recommended that psychologists give away their skills to teachers. To Adler, education and therapy shared the common goal of increasing the individual’s sense of belonging to the community.

Maslow (1954) regarded the human need for belongingness as derivative of the deep animal tendency to herd. According to Maslow, the failure to gratify the basic human need for belongingness is the central cause of maladjustment and emotional illness in our society. If the student’s energies are exhausted attempting to meet the need for belonging, there is too little energy remaining for attention to higher level cognitive functions. In one study (Academic Innovations, 1997) designed to ascertain how well 30 at-risk students were meeting Maslow’s hierarchy of needs, all of the respondents reported that they were meeting their needs for safety and security. However, they consistently ranked themselves low when it came to meeting their need for belonging. They did not feel that they belonged anywhere.

Glasser (1986) observed that most pedagogy uses externally applied stimulus-response methods and techniques to ensure that the student absorbs the maximum amount of knowledge in the minimum amount of time. Critical of simplistic “work-them-harder-and-longer” critiques like Nation at Risk, he asserted that our dependence upon stimulus-response threats and punishments has been abysmally unsuccessful. If the student does not feel he or she belongs, the teacher’s pedagogical acumen matters little. The preeminent need for belonging overwhelms the student’s phenomenological world and cries out for fulfillment: “... hungry students
Three Recommendations for Promoting A Sense of Belonging in Schools

1. Create small schools with small classrooms.

Belonging and Gangs

Crandall (1981) found that when students did not feel they belonged, they felt helpless and had no sense of control over their environment. To gain some sense of control, and to avoid feelings of alienation and loneliness, they may gravitate to subcultures such as gangs or cults in an effort to ease the frustration of not belonging (Lee & Robbins, 1995). Failing students tend to seek their "own sense of belongingness" outside of the mainstream in a context that is more anti-social. In other words, it is better to belong to an anti-social group than to no group at all. Burnett & Walz (1994) examined the growing problem that gangs present in the nation’s public schools. They concluded that gangs catch hold when students don't have a sense of belonging or acceptance in their lives. At an age when males feel especially insecure about their sense of masculinity, the colors, insignia, and feeling of power that comes with joining a gang are significant attractors for someone with unmet needs for identity and belongingness.

Kagan (1990) cited evidence that there may be institutional factors within schools that contribute to a feeling of estrangement and failure among "at risk" students causing them to drop out. Indeed, the alienation, estrangement, and ultimate disengagement of at-risk students from school settings may be a symptom of institutional pathology rather than individual pathology. This seems to be especially true in schools that emphasize ability grouping and tracking that creates an "in-group out-group" mentality. Instead of promoting a sense of belonging, the policy of tracking labels and socially isolates at-risk students into a subculture that eventually becomes hostile to the academic goals of the school. A specific example of this is fixed vividly into the memory of co-author Jim Malley:

Several years ago, I had been invited to speak to my son's 7th grade class. I arrived a few minutes early, in between classes. When I arrived in the designated classroom, the students from the previous class were just gathering their books and papers awaiting the dismissal bell. While I was setting up for my talk, one of the students said, "You must know who we are, we're the LD kids, you know the slow ones." And another pupil chimed in to the laughter of his classmates, "Yeah, we're the dumb ones."

These self-effacing children were obviously being socialized into a world in which they did not feel they belonged. Hamilton (1983) suggested that the socialization function of schools also operates differently for students of different races and classes. Disadvantaged students tend to be socialized for subordination while advantaged students are socialized for responsibility. Hamilton suggested that schools "exacerbate rather than reduce racial and economic stratification in American society" (p. 332).

The Carnegie Council on Adolescent Development (1989) advocated the development of within-school "communities for learning, where stable, close, mutually respectful relationships with adults and peers are considered fundamental for intellectual development and personal growth" (p. 9). By definition, a community of close, mutually respectful relationships can only take place in a small school. A large school is an institution. It operates as a bureaucracy which is governed by rules and a hierarchy of power in which the students enjoy the least amount of status. The student is regarded in the Lockean sense as a blank slate that needs to be filled with much information in the shortest possible amount of time. Large schools are more concerned about the mass production of useful citizens than with the development of each individual. Control, compliance, and orderliness become the focus of daily activities in large schools.

In striking contrast, a small school is a community. In the small school, the person-to-person relationship becomes the sine qua non of the learning process. Through teacher-student and student-student relationships, young people develop a positive attitude about learning, confidence in themselves, and an intrinsic desire to rise to the expectations of their teachers and fellow students. Education is more focused around the development of the total individual. Emphasis is on "people-building", with mutual trust, respect, caring and cooperation serving as the cornerstones of the educational process. Small schools promote a shared sense of identity because everyone knows everyone else and there is ample opportunity for student-teacher contact (Cawelti, 1995; Meier, 1996).

Cotton (1996) reviewed the research on the impact that small schools have on the affective and social realms of student development. The research overwhelmingly affirmed the superiority of small schools when it came to a student sense of belonging, social bonding between teachers and students, and the personal and academic self-concepts of students. Hamilton (1983) found that there were higher levels of participation and a greater sense of satisfaction among students in smaller schools. The positive effects of a small school were strongest for marginal students who felt more isolated and alienated in a larger school environment. Kagan (1990) observed that one reason that some alternative schools have proven to be successful is because they have smaller classes and a more supportive student culture.

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Empowerment involves the sharing of responsibility for learning and teaching with the student. Students need to feel empowered to make decisions regarding their schoolwork, programs, rewards and rules. The more choices students have, the more they feel a sense of ownership for the activities of the group. For example, all students should participate in the development of classroom rules at the beginning of each class. This is accomplished through a group process in which
everyone’s recommendations are written down on a flip chart and the teacher facilitates a group process to achieve consensus. Each student then signs the pad acknowledging and consenting to the rules of the class.

Another way to foster a sense of empowerment is through the “learning-team” model developed by Glasser (1986). In the following illustration, co-author Mitch Beck employed the learning team model when he was principal of a school for troubled youth: Unfortunately the algebra teacher was having an extremely difficult time getting the students not only beginning their work, but to finish it without major blow-ups. I noticed that she had the students working at their desks by themselves. When she asked for my assistance, I brought a big round table into the classroom and announced that all who wanted to (choice) could do their Algebra assignment at the round table or they could work independently at their desk. We started out with four of the eight students working on Algebra at the round table. We worked together, we talked, discussed and laughed over some of the problems. Within two days, we had the total group at the round table. Within two weeks, some of the more advanced students were helping the other students who were having difficulties. It turned out to be a great time and I even learned some Algebra in the process. The learning-team empowered the students and provided them with a heightened sense of belonging.

A variation on the learning-team is the “open class meeting” in which students are empowered to express their thoughts and feelings and to develop skills for listening to the thoughts and feelings of others. Emmett et al (1996) used focus groups to determine what children liked or disliked about the open classroom meetings. They concluded that the meetings provided a means for students to trust each other, learn how to be safe, get to know the teachers, learn about each other, and feel better about themselves. One principal said that open classroom meetings had done more to improve the climate of the school and decrease referrals for behavior problems than any other single innovation in his entire career.

Enthusiasm vitalizes students and provides them with an increased sense of involvement in the goals and activities of the classroom. Young and vibrant, students have a “rock and roll” metabolism that yearns for expression through movement and activity and are captivated by ideas and concepts to which they can relate and can find exciting. In the example above, Beck demonstrated a sense of enthusiasm for Algebra (no easy undertaking) by becoming involved with the students, expressing a willingness to help, and by developing a meaningful teacher-student connection.

Respect, perhaps more than any other quality, brings about a sense of belonging for the student. It is the means by which teachers communicate an unconditional positive regard for students. To feel respected is to feel affirmed and accepted as a fellow human being. Respect represents a commitment to students and it diminishes the power differential that can serve as a barrier between teachers and their students. It is a way to communicate that “I accept you for where you are right now, however, I am still going to try to help you make better choices.” One way for the teacher to create a climate of respect is to share a sense of common humanity through appropriate self-disclosure. When teachers occasionally inform the students of some aspect of their lives, they become more “real” to the student. Students are naturally curious about the personal lives of their teachers, what their favorite TV shows are, whether they are married, or whether they have kids, pets, or hobbies. Kindness also conveys a message of respect. Nicholas Long (1997) said that kindness may be one of the most vital therapeutic tools in dealing with children who have a developmental history of adult neglect, abuse, and rejection. Abiding respect, self-disclosure and kindness dissolve the barriers of authoritarianism or pretentiousness that destroy teacher-student relationships and create an atmosphere in which the student chooses to belong. An attitude of respect is especially important when a child is in an emotional crisis and needs to be affirmed that you are there for them. Beck recalls the following scenario when he was working with severely emotionally disturbed youth.

I was summoned by one of the adolescent boys who frantically told me that there was a major disturbance in his cottage. When I arrived, David, a 15-year-old, was sitting in the day room, with the TV on full volume and his feet resting upon the screen, rocking the TV back and forth. The night staff person was yelling at David with a loud and threatening voice; other students were yelling and running in and out of the cottage, and David was screaming back at everyone. It was pandemonium and still in the process of escalating. To remove David’s audience and possible source of anger, I asked the staff to remove the other boys from the cottage and I asked the night person to disengage and return to complete her evening reports and logs. In the restored quiet, I pulled a chair next to David and asked him, “you really look upset this morning, what happened?" He immediately responded with a string of obscenities about the night person and other kids. As he spoke louder, I spoke softer: I moved my chair closer to David, “David, I would like to help you and solve this problem, but I can’t hear you over the TV, could you please turn it down a little so we can talk?" He looked at me and said “sure”, and not only did he turn it down, but he also removed his feet from it.

By treating David with calmness and respect, Beck averted a potentially disastrous situation.

3. Eliminate the Competitive Aspects of the School

As modern society undergoes rapid and extraordinary change, the rituals, traditions, and bureaucracy of schools have remained fixed and immutable. No aspect of modern day education is as intransigent and anachronistic as its grading system. A reflection of the pioneer spirit that once emphasized competition, independence, and rugged individualism, grading systems are no longer relevant to the marketplace facing a new millennium. The key competencies for tomorrow’s workplace will not be reflected in today’s school transcripts. Career experts tell us that while individual accomplishment and competition may have been the hallmarks of past career success, the successful workers of tomorrow will be able to think globally and work
interdependently with others. They will be self-sufficient, good team players, able to deal with ambiguity and change, and have a sense of personal agency (Fox, 1994; Hansen, 1997).

Indeed, grades may do more harm than good. Maslow (1971) noted that the current grade structure is a zero sum game in which there are always losers. Critical of educators that were preoccupied with the means of learning, e.g., grades, standardized tests, and degrees, Maslow asserted that it was more important to focus on the ends of learning - to produce wise and mature contributing members of our society. Erikson (1968) described adolescence as the period of significant psychosocial crises that leave the young person either with a sense of competence or inferiority. When grades are the measure of adequacy, school becomes a quality world for roughly 40-50% of the competent students. But, the remaining 50-60% of less competent students feel inferior and seek their quality worlds elsewhere.

Unfortunately, many students with alternative learning styles struggle with traditional academia. They do poorly on tests, get frustrated, and discouraged. By middle school, these students adopt an attitude of learned helplessness and do little more than just try to get by. The more unfortunate become overwhelmed by feelings of inferiority and learn to hate themselves and the source of their self-abnegation. For a significant number of students in every school, the grading system is the destroyer of their quality worlds.

Theodore Sizer (1984), former Dean of the School of Education at Harvard University, referred to the current Carnegie system as the “tyranny of age-grading.” He strongly urged that we focus on building competencies as opposed to amassing credits:

If a school awarded the diploma whenever a student reached the agreed-on level of mastery at the completion of a student’s study rather than after four years of attendance and the collection of credits, the effect on the student behavior would be dramatic” (p. 63).

Glasser (1993) is also an advocate of abolishing the current method of “teach, test, rank, and coerce the losers” (p. 94). As an alternative, Glasser proposes a method that he described as concurrent evaluation that involves students in the process of evaluating their own work. In the concurrent evaluation method, students show and explain to the teacher what they have accomplished. They learn how to evaluate their own work, how to improve it, and how to repeat the process until quality work has been achieved. The concurrent evaluation and improvement model empowers students to take responsibility for their own work. By working together in teams and helping each other to achieve quality work, they experience a strong sense of belonging.

Glasser pointed out that concurrent evaluation practice fits in nicely with modern evaluation practices in which students are encouraged to keep a portfolio of their quality work. Such a practice is an excellent means of reducing the competitiveness of the classroom and the overwhelming emphasis on grades. In the concurrent evaluation method, there doesn’t need to be any losers.

The authors wish to acknowledge the enormous complexities involved in transforming a century old grading system. But, it is a task that must be accomplished if we wish to restore schools to places of belonging and develop student competencies relevant to success in life and the rapidly changing marketplace of the 21st century. The integration of concurrent evaluation with current efforts at mastery testing might be a step in the right direction. However, a new system of evaluation must take into account the full range of individual differences that exist along a normal bell curve. It must also provide school officials with maximum flexibility to graduate students with special needs and deficiencies that perform at a level consonant with their individual capacities.

Conclusion

The need to belong and be accepted by one’s peers is arguably the most predominant and overpowering psychological drive in the adolescent’s quality world. By definition, schools that fail to accommodate the student’s need to belong cease to be part of that quality world. Unfortunately, for many students, conventional classroom practices not only fail to meet the students’ needs for belonging, but they may actually intensify feelings of rejection, inferiority, and alienation. We have made three recommendations that we believe can restore schools to the students’ quality world by promoting a sense of belongingness. In short, quality worlds are found in schools that provide small, nurturing environments, where relationships are valued, where students are empowered to participate in the life of the school community, where cooperation is emphasized over competition, and where mutual respect is the hallmark of the learning process.

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The Development of a Quality School; A Four Year Journey

Mitchell Beck, Denise Dolce-Maule

ABSTRACT: This article presents a critical look at the process of developing a quality school with severely emotionally disturbed youth.

For the past fifteen years, Dr. William Glasser has been advocating a systematic change in the way we educate our youth. He has presented the “Quality School” concept to explain his educational theories. His basic principles are based on E.W. Deming’s work in industry. Dr. Glasser, in his books “Quality Schools: Managing Students Without Coercion” and “The Quality School Teacher”, describes in general principles the process of developing a quality school. Unfortunately, however, there is very little qualitative research on the effectiveness of this model.

This paper describes, in detail, the process of staff training and program development in order to become a quality school. Even though Glasser describes his model for regular education, this is also an effective program for severely emotionally disturbed youth, as evidenced in this paper. This process was accomplished at Chaddock School from 1989-1993 and describes the program in place at that time.

Chaddock is a comprehensive treatment facility, located in Central Illinois, for severely behavior disordered youth between the ages of ten and eighteen. It is comprised of both residential and day treatment services. The educational component consists of an on grounds school that services approximately sixty residential, diagnostic and day school students. An integral part of the Chaddock School’s mission is to provide children with services and care that will help them acknowledge, work through, and move beyond many of their emotional and behavioral problems. Children are referred to Chaddock after many years of chronic, and often extreme, abuse and neglect. Coming to terms with their past requires intensive, consistent and specialized interventions and treatment.

One of the major problems teachers at Chaddock encounter was how to effectively deal with their students’ behavior in order to address their academic curriculum and progress toward students’ mastery of academic achievement. The students’ behavior frequently consists of severe physical aggression such as fighting, destruction of property, self-abusive behavior, and leaving school grounds (AWOL). (Appendix A demonstrates the major problems the students were experiencing prior to the implementation of the Quality School Model) Due to the continual atmosphere of chaos and potential violent behavior, staff needs were also not being addressed. Consequently, the school experienced a phenomenal 84% staff turnover during this time. (See Appendix B)

When I came to Chaddock as the school administrator prior to this program implementation, the instructional staff utilized the Positive Peer Culture Model as their operating philosophy. Briefly, this model emphasizes the group as primary, and individualization as the secondary focus. The total group was responsible for each of its members. The campus school during this time was using a modified Positive Peer Culture Model, or PPC. The school followed some of the basic tenets of PPC but continued to operate a traditional school model for severely disturbed youth. The managerial style of the school’s principal was that of a boss management philosophy. Her discipline procedures consisted of regular use of both in-school suspension and out-of-school suspension. When the students acted out, rather than dealing with the needs of the student, the school staff would then call the residential staff to remove that child from the school setting. The teachers taught in a very traditional school model. There was very little adaptation of materials and tests, and students regularly failed their classes at Chaddock School. The underlying mentality of the school program was that the staff was there to teach academics rather than primarily dealing with behavioral issues or unmet student needs.

Upon my arrival as building principal, I implemented some of the components of Reality Therapy (RT) and Life Space Crisis Intervention (LSCI) techniques, to address behavioral management issues. Since the early 1960’s, there has been a growing interest in applying psychoeducational approaches to the education of children with emotional disturbance. Redl’s Life Space Intervention and Glasser’s Reality Therapy were the best suited for implementation with severe behavior disordered youth. The Life Space Intervention was adopted as a result of “marginal interviewing” which Redl and his associates conducted at Pioneer House, a residential treatment center for seriously disturbed boys in Detroit in 1946. Redl later renamed the techniques, Life Space Interview, and outlined it as follows:

The Life Space Interview is closely built around the child’s direct life experience in connection with the issues which become the interview focus . . . it is held by a person who is perceived by the child to be part of his life . . . influence in his daily living . . . (Redl and Wineman 1957)

Glasser derived his Control Theory from William T. Powers’ Behavior: The Control of Perception. Glasser holds that: a) human behavior cannot be explained in terms of that of animals, b) humans are born genetically coded with powerful internal forces, c) behavior is an attempt to satisfy these forces and thus to control one’s life, d) vital functions, such as hunger and thirst, influ-
ence behavior but are not the dominant forces that drive behavior in day-to-day living, e) the more dominant forces are needs which arise in the conscious centers, i.e., love, power, freedom, and fun, f) humans can choose how externalities affect their behavior, g) fun is a primary reinforcer of learning, h) learning is satisfying needs in new ways, and i) intelligence is gained by engaging the struggle to satisfy conflicting internal forces (Glasser, 1981, 1984).

Glasser defines control as “the way we must function to fulfill our needs” (Glasser, 1984, p. 43). He describes behavior as a composite of doing, thinking, feeling, and physiology. He believes that of these four, the doing component is most easily changed. When this happens, changes in thoughts, feelings and physiology will follow.

Both LSCI and RT as developed by Glasser and Redl, are designed to effectively deal with students in crisis situations.

According to Morse (1996), crisis intervention is to counseling what first aid is to medicine; a temporary but immediate relief of an emergency procedure. Crisis intervention procedures are specific and clear cut, and the interviewing professional should have more than a passing acquaintance with the techniques.

In many respects, crisis intervention utilizes basic therapeutic strategies. However, in other respects it differs markedly. In a traditional counseling session, clients usually admit to having a degree of control in their life, even if they may be experiencing pain and confusion. To the contrary, clients in a true state of crisis have reached a stage where they are immobilized and seemingly unable to control themselves or their environment. Consequently, crisis intervention is often aimed at helping the client resolve the immediate problem at hand rather than dealing with intermediate or long-range goals.

Persons in crisis are in a situation where they face a problem they cannot readily solve by using coping mechanisms that have worked in the past. As tension and anxiety increase, they then become less able to find a solution, feel helpless, and are caught in a state of great emotional upset. This issue of inner tension and anxiety contributes to their inability to function in their normal routine (Morse, 1996).

Students in crisis are not new, nor is the concept of intervention within the educational setting. Schools have used a myriad of interventions with students with behavior disorders. The problem is that these are usually reflexive and random. From our analysis of acts and reactions in the school setting, it appears that many leave much to be desired. Since they usually lack an awareness of underlying conditions, they are reactions to symptoms, often with a curbing intention. For example, a boy who skipped a day of school is excluded for several days as a corrective intervention. The more he skips, the more he perceives escape as necessary. In another scenario, a teacher-pupil confrontation is born of a long gestation period of marginal aggravations. Suddenly, a minor incident appears catastrophic and there is a reaction. These confrontations are thus compounded by strong emotions and are usually quite one-sided with no attempt to explore the genesis of the situation nor the meaning to the particular pupil. This is true of many special classrooms designed for therapeutic purposes as well as the regular educational setting where, in fact, the vast number of emotionally disturbed students are. Why do these interventions tend to be so punitive, reactionary, coercive, stimulus-response motivated? We are still looking for instant changes. Effective change takes time. There is frequently strong emotional investment on the adult’s part which results in punitive intervention.

Schools are slowly coming to realize that their authoritarian power base has eroded. How, actually, can you “make” a pupil behave in a certain way? Is exclusion a threat to students who have removed school from their quality world? How can a school enforce its decisions? The whole society has moved away from divine rights of institutions to a base of persuasion without finding new techniques of intervention. The necessity for reexamining the nature of crisis intervention is crucial if we are to succeed in effectively working with emotionally disturbed youth in the educational setting. The present theories of CT/RT and LSCI see the crisis condition as the most significant opportunity for the modification of behavior. Rather than a matter to be avoided, a crisis becomes an opportunity to have maximum impact. The importance of all of this for contemporary mental health ideology is as follows: Studies of life histories of those making successful adjustments differ from those who make unsuccessful adjustments less in the amount of stress they have faced in their lives than in how well they learned to cope with the stress. (Fagen, 1996)

One of my most immediate concerns as the new administrator was to create a positive environment through direct involvement with the students. It was critical that I work actively with the teachers through modeling appropriate interaction skills with the students, conducting inservice training sessions on the understanding of behavioral disordered youth and the need to avoid power struggles with them. Unsuccessful discipline strategies that were previously used, such as in-school suspension and most school suspensions, were immediately eliminated.

Through meetings and training, the teachers became responsible for dealing with behavioral problems in the school. The educational staff became empowered to take responsibility for their academic and behavioral curriculum and creative programming was encouraged. The staff was taught to de-emphasize the power of the group and rather to focus on each student’s individual needs. If a particular student began to experience behavioral difficulty, that student would be dealt with individually and the rest of the students would continue to move on and be rewarded for their positive behavior. Simultaneously, all forms of punishment were eliminated and natural, logical consequences were instituted instead. However, even with these changes in the school, the campus continued to experience tremendous behavioral difficulties. There were still numerous instances of physical aggression against both staff and students.
At the end of this first school year, the educational staff decided that the Positive Peer Culture Model (PPC) was unsuccessful in meeting the basic needs of the students. In fact, it was contributing to the continuation of their negative behaviors. It was at this time that this school made the decision to move in a new direction. With administrative support, the decision was made to implement William Glasser's theories of Control Theory (CT) and Reality Therapy (RT).

During this transitional time period, a series of inservices, workshops, discussions, etc. on Control Therapy and Reality Therapy were implemented. We also brought in certified Reality Therapy staff from the Institute for Reality Therapy and started the long process of implementing RT strategies into the school and the residential setting. At this time, I also began the process of becoming RT certified and completed this certification. Along with this, I began staff in-service in Life Space Intervention. It was determined that using CT and RT as the program's basic philosophy and LSCI as the primary crisis interaction strategy, this school could effectively create an environment more conducive to behavioral change.

Every staff member was given Glasser's book on Quality Schools to read and discuss. At our weekly staff meeting, we studied one chapter at a time. Most of the discussion centered around implementation of Glasser's ideas. Especially important was the issue of establishing a positive environment where students have a sense of belonging. The chapter on lead management was of particular interest. We decided that, administratively, we were already doing this. Therefore, the majority of the discussion centered on empowering the students and eliminating all coercive strategies. One of the most difficult discussions centered on students doing quality work. The majority of our students enter our program with school not in their quality world. Therefore, doing any work, much less quality work, is almost impossible. We all agreed that the several other components of the Quality School Concept had to be in place before students would do quality work.

The most controversial chapter was in regard to discipline. Many of the staff members remained confused over the difference between discipline and punishment. The question was how we could maintain "order" without using coercive strategies, and that students "had" to follow all of our directives, etc. Some questions that were raised were, "Is physical restraint and time out punishment?" We talked extensively about giving students choices and allowing for natural consequences to take place if students made poor choices. Once we made the distinction between punishment and discipline, the staff felt a little more comfortable. Everyone agreed that what was occurring previously, was not working. Therefore, the total staff favored initiating a different approach to discipline.

Once we finished discussing Glasser's book, we all agreed to begin the journey to become a Quality School and participate in the Quality School Consortium. As we read and discussed the Quality School Contract, we reaffirmed our commitment to this process. In fact, even though 50% of the staff were required to sign the contract, everyone wanted to sign and did so. We had 100% staff participation in this system change process. At this time, I also distributed to all staff Glasser's book on Control Theory in the Classroom. Shortly thereafter, 70% of the staff read and discussed this book.

During this transition period, probably the most important task that was implemented was creating a positive environment while meeting the students' need to belong. This was the most difficult and time-consuming task in the total process. A few of the more significant modifications that were implemented during this time were:

1. The elimination of all forms of coercion and punishment.
2. We initiated the use of natural and logical consequences with the overriding theme of "We Can Work It Out".
3. Students were honored through a monthly Honors Assembly.
4. The educational staff actively became involved in the student's life by taking an interest in what the students were doing and individualizing their curriculum to meet their educational needs.
5. Because of the extensive amount of property destruction, (approximately $4,000.00 during the previous year), it was decided that respect for property had to be established.

We started by displaying photos of the students enjoying themselves in positive activities. (In fact, we spent $600.00 in Polaroid film that first year.) We also put up artwork, schoolwork, and other projects that the students completed. We knew that the students would not destroy their own work, especially when all of the components of RT/CT were being put into play.

We had empowered the students through classroom meetings and an active student council. Each classroom had daily classroom meetings and all students self-evaluated whether they had met their goal. The teachers started to establish the concept of quality school work. The students have the opportunity to redo their work until they feel that they have done the best that they can do. The overriding theme of the school is that every student can and will learn.

We also developed a progressive discipline manual for the total agency use. The basic principles of the manual are based on William Glasser's Reality Therapy Model. It specifically spells out procedures to follow when a student is experiencing some difficulty. This manual accomplished several objectives:

a) It took the principles of RT and transformed them into a practical sequence.

b) It eliminated all forms of punishment and replaced it with natural and logical consequences.

c) It enabled all staff to employ the same procedures across all settings.

d) It emphasized the idea that the student had choices and could control his behavior.

The staff have all been trained using these progressive discipline procedures. The manual has been modified several times and continuous staff training took
4. "We use the word why when we deal with students in conflict situations." Why is not a clarifier, but will act as a confrontation to acting out students and they will respond to the perceived challenge.

5. "We talk too much." When we confront students we have a tendency to preach, moralize, threaten, etc. to get the student to obey. If we find ourselves talking more than the student, we've already lost the battle.

How do we solve behavioral problems? We need to re-look at our interaction with students. We need to avoid power struggles with students. The staff needed to move from direct confrontation with students (as mentioned above) and move towards a more benign confrontation. This was accomplished by training the staff in Wubbolding's WDEP System. We have found that asking upset students questions, instead of making demands, has a tendency to de-escalate a situation and not escalate it. Students see questions as much less threatening and more of "How can we work this out?" I found Wubbolding's model perfectly suited for benignly confronting acting out students. I therefore trained all the staff in this approach. By the end of our second year of implementation, significant changes were occurring with our students and staff (Refer to Appendices A, B).

In our third year of implementation, we concentrated on the concept of students doing Quality School work. One has to remember that for most behavioral disordered students, quality work is the farthest thing from their mind. Most have accepted failure as being ok, that getting "D's" was perfectly acceptable. The first thing we did, and probably the most controversial, was institute a No-Fail Policy. Our philosophy was that these students have failed in every aspect of their life, school included, and we didn't need to add to their failure cycle. I stated to the staff that we are not a traditional school, that in fact, we are an alternative school and should be modifying our curriculum so our students can be successful. At first, some students still chose not to work. As we continued to co-evaluate with the students and encouraged them to improve one aspect of their work, their papers and grades gradually improved. This was a very slow process. To supplement successful experiences for our students, we also started doing more cooperative learning activities, (which is extremely difficult with behavioral disordered students) and demonstration projects. That old adage is correct, "nothing succeeds like success". After approximately six months, most of our students were doing at least "B" work. A positive side effect was that these Honor Roll students now set the example for the new students that would enter the program. The new students saw the pride in our students and the rewards that go with quality work and were much less resistive to improving their school work.

Another positive result that came from this truly surprised all of us. This was the issue of generalization. We knew that in our setting, with small class sizes (12 students), with a teacher and a teacher aide, that our students received a lot of individual attention. Would our students internalize the concept of quality work and continue it when placed back into the public school system? During the last year of implementation, we in-
cluded eighteen students, either part time or full time, back into the local public school system. The grade range was from Grade 5 to Grade 11. Not one of these eighteen students received a grade below a "C" for the remainder of the school year. They may not have all been on the Honor Roll, but they all did internalize the concept of doing the best work they were capable of doing. When they received their report cards, they were extremely proud of their accomplishments. A far cry from just a few months previously when they were all doing poorly.

In summary, this last year we have added more students to our program (we opened a new cottage) and have continued to decrease behavioral problems. In fact, even the students feel much better about school. Below consists of a list of quotes that I solicited from some of our students about their attitude toward school before they came to Chaddock, and after they have been here for a minimum of six months. As one can easily tell by reading these quotes, school is now part of our students' quality world.

Student Quotes Before Entering Chaddock

"I hated school!"

"Teachers were out to get me!"

"I had no freedom."

"At public school, they didn't care."

"I skipped a lot of school."

"I got a lot of detentions and ISS."

"I got frustrated a lot."

"I was kicked out of school."

"I was arrested at school."

Student Quotes After Six Months At Chaddock

"Teachers are to help; not hurt."

"Learned a lot; like WDEP."

"I now have power."

"I feel like I belong."

"Teachers are nice, helpful and respectful."

"I don't swear anymore."

"Here, they pay attention to you."

"I really enjoy school now."

"I'm actually smarter than I look."

The change has been dramatic. In fact, during my first eighteen months at Chaddock, if there was a behavioral problem, the educational staff's first response was "Quick, get Mitch! He'll handle it!" Today, when there is a problem situation, I'm the one asking the staff if they need assistance or support from me. One of my teachers who chose to stay throughout this long process stated at a staff meeting, "I'm teaching more academics now, with less discipline problems and having more fun!" The staff at Chaddock School is truly a quality staff and so is the school.

REFERENCES


APPENDIX C

DISCIPLINE PLAN SHEET

Student ____________________________
Date _______________________________

CLASSROOM RULES

1. Use time wisely and appropriately
2. Use language and communication skills appropriately
3. Use body parts and space appropriately
4. Maintain appropriate relationships with staff and peers

1. What rule did I break?
2. Is it helping me or hurting me?
3. Is it against the rules?
4. What is my positive plan to do better?
5. How long can I do this?

__________________________  __________________________
Student Signature            Staff Signature

6. Did you complete your plan successfully?

__________________________  __________________________
Student Signature            Staff Signature

The JRT Compendium

This volume is a selection of articles from the first twelve years of the *Journal of Reality Therapy*. Designed for practitioners, students, and faculty teaching in the helping professions and education, it presents an evolutionary overview of the development of the concepts and practice of control theory and reality therapy. Written by a diverse group of international contributors, the articles provide for the reader both the depth and breadth of the theory and application of CT/RT principles.

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ABSTRACT: This article represents social constructivism, choice theory, and spirituality as the independent theoretical underpinnings for African centered family therapy. It contributes to the continued development of the knowledge and skills required to be an effective, sensitive, need-fulfilling family therapist. This article joins choice theory, spirituality, and social constructivism in a holistic approach to family therapy.

Black Perspective

The historical/semenal work on the Black family (Billingsley, 1968, 1992; Boyd-Franklin, 1989; Frazier, 1939; Hill, 1972; Logan, Freeman & McRoy, 1990; and McAdoo, 1981) as well as the works of many other theorists provide the foundation for understanding Black families and their needs in an oppressive and alien environment. These works, along with others, have used variations of the traditional psycho/sociological (external control) theories to provide the foundation for working with Black families. One issue which needs further exploration is the development of successful approaches with Black families, using a nontraditional model (an alternate paradigm). The model being proposed is one in which spirituality, constructivism and choice theory are employed. This is Black family therapy from an African-centered perspective.

The authors present choice theory, social constructivism, and spirituality as a transformed approach to Black family therapy. Choice theory, spirituality, and social constructivism combine state-of-the-art approaches. It is important for family therapists, committed to continuous improvement, to add to their practice model. It is important for users of social constructivism that they be aware of a practice model that clarifies and concretizes their theoretical framework. This paper posits that spirituality, social constructivism, and choice theory is such a model. Separate, each of these variables has its own power. United, they transform our knowledge and practice of family therapy. Family therapy is in transition.

The behaviors which lead to the understanding of family therapy in transition are found in practice with individuals, groups, and communities. Family therapy is less than sixty years old (Nichols and Schwartz, 1995, 1998). Reality therapy is a little more than thirty years old (Glasser, 1965). Both are based upon principles as old as humanity (Ben-Jochannan, 1989; Mickel, 1991). Family therapy under the aegis of choice theory (Glasser, 1984, 1998) united with social constructivism, is a therapeutic model which uses the basic concepts of reality therapy for intervention. According to Hoffman (1990), "The behavior of the family is determined by its perceptions (p. 26)." In this model, therapy is transformed by the perceptual interactions of the therapist and family.

The role of the family therapist is to work with the family system which expresses a desire to alter conditions as they exist. This includes those families mandated for services as well as those who voluntarily seek the services of the family therapist. The family therapist who chooses the social constructivist approach, in concert with choice theory, intervenes from the strength perspective. According to Anderson and Goolishian (1988), "This model shifts the world of therapy from the world of pathological social structure to the world of meaning. Meaning and understanding are developed by individuals in conversation with each other in their common attempts to understand other persons and things, others' words and actions. Meaning and understanding are thus intersubjective (p. 30)." In an effort to explicate this model, an inquiry into the genesis of constructivism may be useful.

Social Constructivism

The beginning of the social constructivist approach is found in the belief of mentalism. Mentalism grew out of the philosophical approach to understanding the world that is over five thousand years old (Three Initiates, 1988). The construct of thought was manifest in the Ancient Egyptian metaphor of Thoth. According to Budge (1960), "Tehuti or Techehuti, i.e. Thoth, represented the heart and mind of the Creator of the world. By expressing in words the will of the Creator he made to come into being everything that exists. He was the scribe of the gods, and invented writing and mathematics and ordered times and seasons. His associate was the goddess of Maat, the personification of physical and moral law (154)."

The constructivism component explains how we deal with reality through mentalism. The social component addresses the communal nature of intervention. Hoffman (1990), posits, "Basically, social construction theory holds that our beliefs about the world are social interventions (p. 2)." If Hoffman is right, and we agree with the premises, then any attempt at intervention without the culturally conscious, consistent frame of reference is unrealistic. Social intervention, of necessity, occurs within a communal context. The position of "I am because I think" is unusable. We, the culturally conscious, must move to "I am because we are." According to Hoffman (1990), "In contrast, social construction theory posits an evolving set of meanings that emerge unendingly from the interactions between people. These meanings are not skill-bound and may not exist inside what we think of as an individual "mind." They are
part of a general flow of constantly changing narratives (p. 3)."

In an effort to further clarify how the family therapist utilizes social constructivism, Nichols and Schwartz (1995) stated, "Instead of focusing on patterns of family interaction, constructivists shifted focus to exploring and reevaluating people's assumptions about their problems. Meaning itself became the primary target (p. 127)." Nichols and Schwartz (1995) further assert (contend) "Constructivism asserts that reality doesn't exist "out there," but instead is a mental construction of the observer (p. 126)." According to Nichols and Schwartz (1998, p. 323), "From the social constructivist perspective, not only are we unable to perceive an objective reality, the realities we do construct are anchored in the language system in which we exist." This is a basic tenet of choice theory.

Perception and Constructivism

The glue which unites our understanding of social constructivism and choice theory is the perceptual system. Glasser (1984) describes the perceptual system in terms of pictures. He relates, "I like to think that all our senses combine into an extraordinary camera that can take visible pictures, auditory pictures, gustatory pictures, tactile pictures and so forth. In simple terms, this sensory camera can take a picture of anything we can perceive through any of our senses. I like to use the word pictures rather than the technically correct term, perceptions, because pictures are easier to understand. Since more than 80 percent of the perceptions we store in our albums are visual, picture is also a reasonably accurate term (p. 21)."

The perceptual system is also comprised of two additional processes. These processes are epistemology (knowledge) and axiology (values). Knowledge and values as well as the sensory system filter the "real" world. It is the perceptual system that interprets the energy (information) it receives from its real world.

Professionals must begin with the recognition that what we are doing in family therapy is not working for African American families. Therapeutic intervention must integrate constructs that exist in the communities we are attempting to serve. One such concept is communal knowledge. Another such concept is communal values. When one joins communal knowledge and values, one begins to restructure our understanding of the African American community's perceptual system. Utilizing a holistic approach includes what we are doing and thinking. Our thinking greatly influences our actions. It is therefore necessary that we change our thinking and then our actions (Powers, 1973). This is the most important step required in forming a new paradigm. This new paradigm posits a different way of thinking about African American families in order to become holistic in our approach. This paradigm has as its practice foundation African centered spirituality, social constructivism and choice theory.

Choice Theory

Choice theory (Glasser, 1965, 1984, 1990a, 1990b) posits that we have five basic needs: one physiological (survival) and four psychological. Most of us would concur on the need for survival. The four psychological needs are: (1) Love or belonging - all human beings have the need to love and be loved. We all need the image of at least one significant person in our lives. According to IRT (1988), love and belonging is "to gain and maintain the belief that others whom we care for are concerned enough about us so they will both give us and accept from us affection, care and friendship we desire (p. 3)." (2) Power is the perception of a sense of worth and worthiness. It includes feeling good and having others feel good about us. It is gaining and maintaining the belief that we are recognized as having something to do or say that others believe and we agree is important (IRT, 1988). (3) Fun is a need to do that which you wish to do or the sheer joy it brings. It includes enjoyment within responsible behaviors as well as learning. To believe that we are having fun, we must engage in some behavior that has (for its main purpose), enjoyment and in which there is laughter and good feeling on the part of all involved (IRT, 1988). (4) Freedom is essentially the ability to choose. It is the process of making choices. According to IRT (1988), "to gain and maintain the belief that we can act and think without restriction by others as long as we do not significantly interfere with their access to the same freedom we desire (p. 3)." The basic needs as posited by choice theory are the determinants of all behaviors. It is through the Black experience that one recognizes there is an essential African centered component missing - the need for spirituality (Mickel, 1991, 1994, 1995). According to Canda (1988), "Despite repeated calls for professionals to focus on spiritual issues in practice, researchers agree that this area has been neglected (p. 238)."

Spirituality

Spirituality has been defined as the energy giving force (Canda, 1988; and Cornett, 1992). In a discussion of the significance of spirituality in practice issues, Canda (1988), "Interviewers defined spirituality as concern with the human quest for personal meaning and mutually fulfilling relationships among people, the non-human environment, and for some, God (p. 243)." Canda further explained, "Given this holistic view of spirituality, interviewees were attuned to issues of meaning and relationship for clients, between clients and the professional helper, and between client and the environment. According to this view, social work practice in itself is a spiritual endeavor that involves the growth and fulfillment of client, professional helper, and the larger community (p. 243)."

According to Cornett (1992), "A definition of spirituality would need to broadly encompass the individual's understanding of and response to meaning in life; time and mortality; expectations regarding what if anything, follows death; and belief or non-belief in a "higher power (p. 101)." According to Ani (1994): In the African world-view the European dichotomy of opposition between the "individual" and the group collapses, and, instead, the person and the community are defined in terms of each other. They are interdependent, merging beings who together form the meaningful reality. The person is nothing (spiritually dead) outside of the context of the community because of the emotional, spiritual and physical necessity for
leaders of the slave revolts, undoubtedly because it was the most radical method by which their personal feelings were expressed. According to Lovell (1972), “In the African world-view it is the individual who attempts to function autonomously (“the individual”), causing harm to others, creating distrust (the sorcerer). The power of such anti-communal thought must be neutralized if the community is to be able to keep its members (persons) healthy. Thus, the African world-view leads to a very different concept of personal happiness. Just as the aim of the Hopi ceremonial “is the well-being of the universal whole (p. 352).”

Spirituality, from the Black perspective, includes divine image, physical and spiritual forces, correspondence, inspiration/faith (Asante, 1988; Asante and Asante, 1990; Azibo, 1989; Baldwin, 1986; Carruthers, 1980; Karenga, 1982, 1984, 1990; Mbili, 1970; Mickel, 1991; Phillips, 1990; Richards, 1990; Semmes, 1981, and Welsing, 1991), which require an understanding of the African centered collective consciousness. This is requisite for those who wish to engage in effective community practice within the Black community. According to Ani (1994), “In the African world-view it is the eternal cycle of life that offers the possibility of transcendence, of harmonious interrelationship, of wholeness, integration, and authentic organicity. The concept is spiritually satisfying (p. 68).” A significant representation of spirituality is the spiritual which resonates with the sound of non-oppression for the African American community. These songs have reflected the spirituality of Africa since time immemorial (Mbili, 1970). According to Lovell (1972), “Song enables man to explore his undiscovered world within and brings that world under his active command (p. 6).” Spirituals reflect community change (Blassingame, 1979; and Stuckey, 1987), as well as the development of this collective consciousness. The call to social action existed in the spirituals. This call is especially exemplified in their call to freedom.

Many songs were instrumental in the battle for autonomy from the oppressor. Whether the traditional folk songs, patriotic songs or the spiritual, there was a message in the music. The spiritual has been the way members of the oppressed Black Church community, and before that the slave and free African community, have been able to move to a collective consciousness. This consciousness, an empowering perspective, is rooted in the Black church and the concomitant organizations contained therein. Spirituals reflect community change (Blassingame, 1979; and Stuckey, 1987), as well as the development of this collective consciousness. The call to social action existed in the spirituals. This call is especially exemplified in their call to freedom.

Spirituality provides the energy, and the spiritual the system used to communicate and plan for change. Spirituals were a reflection of Christianity as well as a response to oppression. Black people used the vehicle of the Christian language because it was an acceptable way to encode their message. This message was then decoded into songs of freedom, work, and sorrow. According to Lovell (1972), “Religion was adopted by the greatest leaders of the slave revolts, undoubtedly because it was the most radical method by which their personal feelings, their criticism of slavery, and their need for a frame of secrecy could be expressed (p. 223).” The spirituality in song is contained in the spirituals and gospel, blues and jazz, soul music, and not in an insignificant measure rap music. Humans are more than just physical beings, they have a divine image.

The belief of divine image posits that one is born in the context of possibility. It relates that errors can be corrected through teaching and subsequent self-corrective practices. This belief is the essence of what one does as a therapist - persons can choose to change if they obtain enough information. It provides the foundation upon which intervention is built. In order to intervene, one must believe that it will result in a possibility of positive change.

This divine image also includes a position that one has a spiritual self. This spiritual self is the higher one and belongs to a different plane, whereas the physical self belongs to the earth. It is within this principle that one who wishes to work with the African community begins to understand the presentation of spiritual needs as distinct and as powerful as any other basic need.

The divine image is expressed through Imani (faith). It is through faith in ourselves and our humanity that we can move to a balanced harmonious natural order within the universe. We must have the faith, to have the consciousness to investigate, delineate and invigorate ourselves, our families, our communities, and those who are of a like mind. We must believe that there is a collective faith. This faith reaffirms our past glory and greatness in our future.

The divine image of humans is family-centered, suggesting if one is to be successful with intervention, one must begin with the family. It posits that one cannot work, holistically, without including the mind, body and spirit in the change process. Any analysis of this position also includes an understanding that irresponsibility is in direct conflict with the premise that one has a “divine image.” The concept of divine image takes a position that one has an obligation to oneself as well as to the family. A people who cannot save themselves is destined to remain enslaved forever.

Black Family Therapy

Black family therapy is a perspective which approaches human behavior as in interrelationship between the mind, body, and spirit. It is a holistic approach which acknowledges interdependence. The mission of those who practice Black family therapy is to liberate the family from the limits of the constraining traditional paradigm. The traditional paradigm has been defined by Schriver (1998, p. 59), “The dominant paradigm places primary values on and reflects masculine attributes and patriarchal perspectives. The dominant paradigm evaluates persons' worth and importance according to standards of whiteness. Relations with others are constructed with concern for maintaining high degrees of separateness and impersonality. Within the dominant paradigm concepts and people tend to be placed in oppositional or competitive positions in relation to each other.”

Black family therapy provides parameters within
which therapists are able to increase a family's perceptual choices, while at the same time maintaining a harmonious relationship with their perceptual world. Families move from the philosophical to the practical. In this move, the human personality must guide the practice. Family is an uplifting construct. It charges its members with making the family a better place in which to live.

Family members share responsibility not only for themselves but for each member. The movement toward actualization is essentially seen in our relations with others and how we perceive ourselves in this relationship. This concept reaffirms our humanness.

Conclusion

When one works with the African American family, (s)he must use a frame of reference that appreciates the struggles for empowerment. This is the vision inherent to Black family therapy. Using this perspective, one receives a sense that although there may be problems, solutions are near. Those who would promote hopelessness and failure are not in tune with the principles that uplift. All relationships work, and those which seem to be less than perfect contain perfection. The family has the wherewithal to move from a non-need fulfilling position to another stage of development. It is at this stage that one uses the principles which demonstrate a culturally competent perspective and thereby enhance the need fulfilling relationship. The principle must also support the traditional values of the African American family. These values are important to the African American Community, but may be at odds with those who perceive this community as valueless. It is therefore important that the practitioner deals with the reality of external and internal environments. In order to be the most effective, the practitioner must choose the appropriate time for intervention and prevention.

There are periods of readiness, and the practitioner must be in tune with the environment in order to assist the client population in identifying these periods and intervening at the appropriate time(s). When the system is ready to receive information and act on it, families can restructure. There is always a time and a way to make change. It is imperative that the practitioner move to bring about change when the family is ready. If the atmosphere within the family is not appropriate, change will be rejected. Families develop in time, and in concert with communities, where they are free to choose the time of change.

Timing is concerned with when and where change(s) occur. An assessment of the family, based on locating the strengths and reinforcing the areas of need, is conducive to change if that change is introduced in the right way at the right time. In any event, a change in one part of the system brings about concomitant changes in all parts of the system. The analysis can determine when and where maximal intervention occurs.

The method is to analyze the whole, and from this analysis we are able to utilize the union of opposites. The African-centered approach to work with the family seems to be the method of choice. The family and its members are in the final analysis, the only viable change agents. Thus, what is proposed here is a way to involve the family in an empowering change process which will responsibly meet its needs.

The building of effective relationships is more important than immediate results. This is the axiom for developing effective relationships. In order to build effective relationships, one must determine when significant events occur. Each significant event can lead to building or destruction of a relationship (a word, gesture, each behavior effects outcomes). To develop effective relationships requires involvement. Involvement is the establishment or re-establishment of a warm, intimate, emotional, need fulfilling environment.

Do you believe in and have you developed a commitment to empowerment? Pathology is an aberration, it is not expected, wellness is. Conservation of the past is essential to understanding our oneness. No matter how well a structure is built it must stand on something. A people's history is a people's memories, and memory is the bridge that carries families over troubled moments. Recommitment to our highest ideals, the human personality and the African-centered matrix provide the foundation for a self-fulfilling prophecy. The self-fulfilling prophesy posits that African-centered prevention and intervention under reality therapy/choice theory is a viable alternative for those who wish to consider a different way to work with families.

REFERENCES

A Road Map to Better Relationships in the Classroom

Thomas S. Parish

ABSTRACT: Many grade school and high school students today are considered to be unmotivated and/or underachievers. This paper explains why this is so, and what we (as teachers, counselors, administrators, and other ancillary personnel) can do about it. More specifically, seven criteria will be offered that should be used as a kind of checklist or road map that may guide us to better relations with our students.

As I make presentations to educators around the nation, I am continually asked, “Why are our students so poorly motivated and, consequently, perform so badly in schools?” For example, one survey revealed that 29% of our nation’s students drop out of high school (U.S. News & World Report, 1989). Notably, though, this figure is greatly elevated if we only examine large urban student populations (e.g., Chicago’s dropout rate was last reported to be 65%). Perhaps the reason that best accounts for these very high statistics is because students rarely do well where they are not appreciated. If this is so, then what needs to be done to ameliorate this national crisis in our schools? I would suggest that everyone (e.g., teachers, counselors, administrators, paraprofessionals, other ancillary personnel) associated with our nation’s schools needs to truthfully answer the following Reality Therapy-type (Glasser, 1965) questions:

1. What do you want?
2. What are you doing?
3. Is it working?
4. If it isn’t working, then what do you need to do differently in order to more likely get what you want?

Just for a moment, I will try to answer these questions, though I can’t say that all teachers would necessarily agree with my perceptions. For instance, the answer to question #1 is likely to be that teachers generally want highly motivated students, and not members of the “bored of education” who might actually be contemplating dropping-out in the not-too-distant future.

Next, the answer to question #2 is likely to be that “We are doing everything we can, and we are always striving to teach in accordance with the ‘Golden Rule’, at least to the best of our ability”.

The most troubling answer, though, is that despite teachers’ and others’ tireless efforts and desires to help their students, students are still dropping-out, or at least they are “leaning on their academic shovels” while they are taking up space — but doing very little — in our classrooms. Hence, the answer to question #4 is probably that our efforts have generally fallen short of the mark, and therefore what we are doing needs to be changed so that low student motivation and high rates of student drop-outs can be drastically changed. Of course, there are a number of articles that offers suggestions regarding some positive alternatives that are available to all of us (see Parish, 1991, 1992, 1995), but while these strategies may have worked for others, that does not necessarily mean that these same strategies will certainly work for everyone. So what is needed is a kind of checklist of criteria that will help to guide (like a road map) teachers and others to discern what actually helps to motivate students, versus what doesn’t work and therefore should be abandoned as soon as possible. The goal, of course, is to discard inefficient strategies or habits that don’t satisfy these criteria listed below, and then strive to replace them with those strategies that satisfy as many of the following seven criteria as possible.

Criterion #1

Does the use of this strategy foster personal commitment in students regarding the task(s) at hand, for in so doing, students should more likely become more internally committed to getting the task(s) done?

Criterion #2

Does the use of this strategy avoid the creation of external intrusions that could give rise to personal resistance within the students to completing the task(s)-at-hand? That this might occur has been documented by various individuals, e.g., Winston Churchill once said that, “He always loved to learn, but sometimes he hated being taught”. This statement suggests that Winston Churchill (like many students today) can actually be turned off by educators who simply push too hard, and in so doing, more likely create a form of personal resistance to the task(s) facing them.

Criterion #3

Does the use of this strategy more likely assure that the students’ “Core Needs” (e.g., Love, Power, Fun, Freedom, Survival) are being met, rather than simply attending almost exclusively to the students’ “Peripheral Needs” or “Secondary Needs” instead? (Parish, in press; see Table 1).

Criterion #4

Does the use of this strategy seem to be in compliance with the “Platinum Rule” (i.e., Do unto others as they want done unto them), as opposed to the “Golden Rule” (i.e., Do unto others as you would have done unto you) (Anderson, 1988)? In other words, do we focus on providing students what they want and need, or do we only concentrate on achieving our own goals and desires instead?

Criterion #5

Does the use of this strategy foster a significant overlap between the teachers’ “Five Worlds” and the students’ “Five Worlds”. Particularly important here is...
Table 1

Core Versus Secondary Needs/Problems Model

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<table>
<thead>
<tr>
<th>Core Needs/Problems</th>
<th>Secondary or Peripheral Needs/Problems (i.e., Symptoms)</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Drug/Substance abuser</td>
<td>e. Disabled</td>
</tr>
<tr>
<td>b. Sexually active</td>
<td>f. Minority</td>
</tr>
<tr>
<td>c. Financially stressed</td>
<td>g. Geographically mobile</td>
</tr>
<tr>
<td>d. Family in transition</td>
<td>h. Abused</td>
</tr>
</tbody>
</table>
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"At-Risk" Factors:

- Drug/Substance abuser
- Sexually active
- Financially stressed
- Family in transition
- Disabled
- Minority
- Geographically mobile
- Abused

the increase in overlap between the teachers’ and students’ “All-They-Want Worlds”, and their “All-They-Don’t-Want Worlds”. (Parish, 1992; see Table 2). Remember that students and teachers rarely see eye-to-eye when they are “worlds apart”.

Criterion #6

Does the use of this strategy foster a better understanding in students regarding “What quality is”, “Why we need quality”, “How to get quality”, and “How to evaluate quality”. There is no doubt about it, of course, that students will never know what “quality” really is, until we teach these above mentioned concepts to them (Glasser, 1990; 1993).

Criterion #7

Does the use of this strategy foster a better understanding in students regarding how they can control their feelings through their actions, i.e., high quality (or highly efficient) actions will more likely result in feelings of happiness and/or fulfillment, while low quality (or highly inefficient) actions will more likely result in feelings of unhappiness and/or nonfulfillment (Mandino, 1968).

Truly, teachers and others involved in our nation’s schools need to examine each of their behaviors that they direct toward students through this sieve of seven criteria in order to determine if they actually serve to meet the needs of the students in question, as well as also enhance their academic performance. Those behaviors that satisfy many — or all — of these criteria should be retained, while those that fail to do so should be abandoned and replaced by other more efficient behaviors that may be borrowed from others or personally devised, just so long as they satisfy these seven (7) criteria (or at least as many as possible) that help us to help our students as they strive to help themselves.

Table 2

THE FIVE WORLDS WE LIVE IN

"ALL THERE IS" WORLD

"ALL I KNOW" WORLD

"ALL I WANT" WORLD or "QUALITY" WORLD

"COMBINATION" WORLD

"ALL I DON'T WANT" WORLD

REFERENCES


“Making friends” has been the pivotal starting point of Reality Therapy since it was conceived by William Glasser in 1965. Since then, much has been said about why the development of friendship is so important. For instance, Parish (1988) reported that there were two basic reasons regarding why we need to “make friends” if we wished to counsel or teach others effectively. First, we develop friendships in order to avoid psychological reactance with our clients or our students. More specifically, we become friends so that we might avoid the idea that somehow we are externally intruding our values and beliefs upon someone else’s, for if we are perceived to be doing so, the client or student could very easily reject our advice and assume a position directly counter to it. Second, we develop friendships because we want to simply convey the idea that we wish to facilitate our clients and students in their efforts to obtain their own, personally-identified goals. It’s their goals, and their internal commitments to them, that will help them to “seize the day”. Our efforts, as friends, are simply intended to be “friendly” in nature, as we seek to facilitate and assist our clients and students in achieving their own desired ends.

Having said all of this about the need for friendship in counseling and classroom settings, as well as in other settings, too (e.g., in the home, on the golf course), the thing that really hasn’t been completely addressed is “What is a friend?” or “What do people actually do in order to become friends?” To answer these questions, the following “Friendly Alphabet” is offered so that greater understanding is more readily achieved regarding the need for “friendship” as one attempts to engage in Reality Therapy-type activities, regardless of where he or she might be.

**REFERENCES**


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**The Friendly Alphabet**

**F**riends

A - Accept you for who you really are, and who you want to be.

B - Believe in you, and see you the way you wish to be seen.

C - Count on you, because that's what friends should always do.

D - Demand nothing, but are always willing to give to you more than you could ever ask of them.

E - Encourage you when others shrug, because they know that all you really need is a very big hug.

F - Feel joy, from the beginning 'til the end, that's what makes them good ol' friends.

G - Go the extra mile, and then ten more after that.

H - Help you when you are down, and never look at you with a frown.

I - Ignore others' negative remarks, and insist that you are cool to everyone at work or in school.

J - Just hang in there for you, like no one else would do.

K - Keep you in mind, and make sure that you are doing just fine.

L - Love you like few others do, and always strive to do their very best for you.

M - Move mountains for you, and yet help you to smell the daisies too.
Never gives up; they just won't stop until they drop, or until you meet at the very top.

Openly tell others what good things you do, and never complain like silly ol' fools.

Please you by what they say and do, for the beneficiary of their efforts is none other than you.

Rise on any occasion to protect your name, and feel confident that you would do the same.

Save the biggest and the best for you, because they love you through and through.

Trust in you, which is a great strength. For this reason, they will go to any length.

Understand your wants, your needs and your fears, as they look at you through their own tears!

Value you and all that you do, and help you to like yourself, at least as a general rule.

Welcome you with a great big smile, and let you know that you have "real style".

Plain the facts about what you do, yet love you still, and always will.

You can't easily replace, that's for sure, since they strive to keep the faith and always endure.

Zealously endeavor to be our biggest fans (regardless of who we are), as though we're like some renowned movie star!

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**INTERNATIONAL RESOURCE LIBRARY**

An International Resource Library has been established at Northeastern University, the home of the International Journal for Reality Therapy. This library contains an annotated bibliography of all published articles and dissertations.

The 1998 resource library is available upon request at a production/mailing cost:

- **Hard Copy of Resource Guide** (approx. 200 pages)
  - U.S. and Canada ............... $12.00
  - International ................ $15.00

- **Disk Copy** (Microsoft Word format)
  - [Please specify PC or Macintosh compatible]
  - 3.5 X 5 ....................... $ 6.00

In addition, individuals are encouraged to send information, materials, etc. to the Library for listing.

The mailing address for the Library is:

Reality Therapy Resource Library
203 Lake Hall
Northeastern University
Boston, MA 02115
Telephone: 617-373-2470
FAX 617-373-8892
It can be said that trust is a two way street and is the foundation of any strong relationship. Strong relationships in the work place between managers and their supporting staff, although defined by more concrete boundaries, are no different. A supervisor is only as good as the people who support him or her. Staff members trust their supervisor will act with their best interests in mind, and lead managers trust their staff to evaluate their work and to strive for constant improvement. This article is just one example demonstrating the creativity that can be fostered if trust exists in the work place.

**Staff Meetings**

Regular staff meetings and supervision are a hallmark of the contemporary business world. Managers frequently meet with subordinate staff members to discuss changes in policy, implementations of new procedures meant to improve services, and evaluations of productivity. Some organizations utilize a formal agenda for staff meetings, creating an atmosphere that might hamper an open expression of concerns. The use of a formal agenda can promote a sense of dependency on the part of the staff. The agenda tells staff members what will be discussed in the staff meeting rather than encouraging them to ask themselves what they can add. Valuable insight and creativity, which could be offered by staff members, may therefore be thwarted by such exclusively formal procedures.

As Glasser (1994) has stated in his book, *The Control Theory Manager*, it is important that lead managers try to establish a work place where quality of products and services are frequently discussed. Glasser has noted that when managers talk to employees, they should encourage staff members to provide input on how the quality of services and products can be improved. Glasser stated that employees tend to be more creative when they feel a sense of control in offering suggestions for improving services and the working environment. He further remarked that a lead manager makes a point of telling employees that they should feel free to tell the manager about any ideas they may have for improving quality in the work place.

Glasser explained that employees want their supervisors to trust them to evaluate their own work and to be able to offer opinions on possible ways of improving the functioning of the organization. When staff members believe that they can trust their supervisor, and they believe that they can make a difference in the organization, they start to feel a sense of power and ownership that can encourage a creative venue for organizational improvement.

The addition of an open agenda into the formal staff meeting agenda is one way to initiate creativity among staff members and to provide a forum where direct service staff can offer their valuable insight into the planning of the organization. An open agenda is nothing more than an unstructured period scheduled into the agenda of a formal staff meeting. The power of the open agenda is that it is a time that has been scheduled for the purposes of consulting with the direct service staff, a chance for them to present their opinions and to gain their feedback concerning ways to improve the services of the organization. To demonstrate how the productivity of an office can be positively affected through the use of an open agenda, an example of the use of the open agenda forum in a private foster care agency is provided below:

**Introduction of the Open Agenda**

For four years, I served as the Program Coordinator (office supervisor) of the Harrisburg, PA office of The Children's Choice, a private foster care and adoption agency based in Philadelphia, PA. The Children's Choice, incidentally, was named with the philosophy that even children who have been removed from their families by the child welfare system have choices in their lives. As the Program Coordinator, I supervised four caseworkers and an office secretary. As a group, we were responsible for ensuring the safety of forty children placed in approximately twenty different foster homes. Prior to starting in this position, I had very little experience supervising subordinate employees. I had worked for two years as a caseworker, where I was able to interact with co-workers as a team player, but I had few real skills in being the team leader.

Shortly after I assumed my position as the Program Coordinator, I was also involved in the practicum process for Reality Therapy Certification. As I met with my practicum supervisor, William Whale, Sr., I discussed my desire to learn more skills as a lead manager. Mr. Whale remarked that a lead manager is not able to manage his employees, since each of us is internally motivated. What the lead manager does have the choice to influence is the environment where the work takes place. Mr. Whale suggested that the quality of the work will depend on the quality of the environment, and he proceeded to teach me more about the principles of lead management.
As part of my practicum experience, Mr. Whale and I agreed that I would initiate an open agenda into our formal agenda format to permit the staff members to offer input on ways that the office and our services could be improved. The first open agenda was utilized on January 5, 1996. The staff were told at this time that this was their opportunity during the staff meeting to discuss and share any work related topics they would like. An example of the formal agenda including the scheduled open agenda time is presented in Figure 1.

Suggestions Offered by Staff Members

The following summary of topics covered during the open agenda period has been extracted from the minutes of the office bi-weekly staff meetings. For the first several months, the topics presented by the staff during the open agenda included basic needs in the office such as the need for the fax machine to be repaired, the need for the office van to be cleaned or repaired, and the need for new filing cabinets and other furniture in the office. The staff initially seemed to view this time in the staff meeting as a forum for voicing what was wrong with the office. At the time, I thought that the open agenda had failed. The staff were not offering creative ideas. They were offering what seemed to me to be criticisms. In hindsight, I now see that the staff were not willing to offer creative ideas, because in order to be creative they needed to believe that the agency, and specifically their supervisor, would trust them. How could they believe that they are trusted when their basic needs to perform their duties were not being met?

By August of 1996, many of the basic office equipment problems had been rectified. At this time, the staff began to ask for suggestions from each other on how to perform their duties more efficiently. One worker asked the group how to efficiently move a foster child's file from a smaller binder to a larger one. The staff also suggested asking the landlord to put a locked door on one small room to make it into a file room instead of performing their duties more efficiently. One worker asked the group how to efficiently move a foster child's file from a smaller binder to a larger one. The staff also suggested asking the landlord to put a locked door on one small room to make it into a file room instead of continuing to purchase bulky metal filing cabinets.

Figure 1. Example of a formal staff meeting agenda including an open agenda period to permit staff members time to offer opinions for organizational improvement.

Harrishurg Staff Meeting
AGENDA
*DATE*

1. Devotional/Involvement Exercise

2. Open Agenda

3. Foster Child:
   - Placements
   - Discharges
   - Respite updates
   - Case updates
   - Internal transfers

4. Foster Parents:
   - Placement openings
   - Closings
   - Feedback from monthly Foster Parent meeting

5. Calendar - Trainings
   - Biweekly Duty Coverage
   - vacations

6. Administrative - Policy changes

7. Any other business
   - Schedule next Staff Meeting

When one of the caseworkers went out on maternity leave, the others discussed during the open agenda period how best to temporarily split her caseload.

In order to make the office seem more like a welcoming and home-like environment, the staff bought a used refrigerator so that they could pack their lunches and eat together in the conference room. The stand-up refrigerator also permitted the storage of larger food items when the office planned picnics or other events for the foster families. In September of 1996, the subject of where to hold the office Christmas party was raised. The Christmas party in 1995 had been held in the office as an open house, but limited space made it rather uncomfortable at times. The staff suggested contacting the local library, since there was a social room with kitchen facilities and plenty of space on the lower level. At this time, one of the foster parents also needed surgery, and was going to be on bed rest for a week. The staff suggested making a meal for the family for one night so that the family would not need to cook.

On October 30, 1996, the staff started to suggest some fund-raising ideas for the office. They decided to send a letter to local businesses asking for donations to be used for the foster children. The staff intended the funds to be used to assist some foster children to buy more appealing eye glasses than Medical Assistance usually paid for, to send a few foster children to summer camp, and to help pay for the annual office summer picnic. At this time, the staff also began an office newsletter which was sent out to the foster parents and other offices on a quarterly basis. They also helped to develop a more efficient case session form which had all of the information they thought needed to be presented in a written case session after making a visit to a foster home. The form was eventually adopted by the entire agency with their suggestions included.

In November, two caseworkers volunteered to set up an information booth at a local adoption fair on a Saturday to try to recruit new foster parents and to teach the community more about the agency. These workers also arranged for an advertisement to run for foster parent recruitment in the program of one of the local community theater bulletins. The staff then discussed the current recruitment poster used to encourage prospective families to be foster parents. The current poster was black and white, and it looked like a wanted ad for the newspaper. The staff noted that the ad made it sound like foster parenting was a relentless task with little recognition, long hours, and little hope. The posters were disposable, so a staff member could hang one somewhere in the community, and never return to see if the poster was still hanging. The office had an entire box of these posters and a much smaller box of tablets of labels with the office phone number printed on them.

On their own, the staff decided to develop a new, more colorful and appealing poster for the recruitment of prospective foster families. The staff created a poster with few words about the hard work involved in foster parenting, and instead decided to focus on the picture that people often have in their quality worlds of trying to help abused, neglected and abandoned children. They used a computer to print out their initial ad, then they
took the ad to a local copy store and had it enlarged to poster size. With the approval of the agency, the decision was made to print ten new posters and to have them laminated so that they would be reusable. The staff pasted the tablets of labels with the office phone number on each of the posters, and each staff member agreed to place at least one poster in the community and to monitor that poster. This was a cost-effective idea introduced by the agency direct service staff. Pictures of the posters are presented below in Figure 2.

By April of 1997, the staff had solicited scholarships from a summer camp so that eight of the foster children would be able to attend a week long camp. The staff also made plans to hold a baked goods and hot dog sale outside of a local department store where the department store would match funds up to $2000.00. The staff also decided to send out cost-effective Mother's Day cards to the foster mothers and many of the legal mothers of the foster children using supplies already available in the office. The office secretary visited two local office supply companies on her time off and found that she could save the office money if the office was given permission to get a charge card at one of the stores. The secretary brought this matter up during the open agenda and was later given permission to proceed.

It is interesting to note that not all of the ideas presented in the open agenda period were actually carried out. For instance, one staff member suggested an angel tree at local churches to collect Christmas presents for the foster children. Another suggestion was a male-mentoring program for male foster children who were placed with single parent foster families. Creativity does not always lead to action, and some ideas, after further consideration, do not gel in the same way that they were initially intended. Ideas are not discouraged during the open agenda, but occasionally those ideas are not feasible or cost-effective. Open discussion during the open agenda permits the staff and the supervisor to choose those activities which could potentially be more profitable and most needed to improve the quality of services. Creativity is encouraged without the threat of criticism.

The creative examples described in this article were entirely the suggestions made by staff members. I, as their supervisor, could not take credit for anything except trying to make the resources available. As stated earlier, when the staff believes that they have a voice and can improve their environment and the quality of their services, they will take ownership for their environment and provide valuable insight into ways that quality can be obtained. When supervisors trust in the creativity of their staff, their job becomes much less difficult. Instead of being the sole provider of ideas in the office, the supervisor can tap the resources of a team. Use of the open agenda is just a starting point for promoting creative thinking in the office, but it is also an effective forum for building trust and a sense of team work in the workplace. The use of an open agenda can also assist in the creation of a need-fulfilling work environment for all staff.

REFERENCES

Figure 2. Example of the creativity that can be fostered through the use of the open agenda. The office staff developed the reusable poster on the right as a more appealing recruitment tool.
Career Decision-Making
An Inside-out Approach to the Thinking
Marjorie VanVleet

The author is a school counselor in Corning West High School, Corning-Painted Post School District in Painted Post, New York.

ABSTRACT: A useful approach to career exploration and career decision-making specifically designed for high school students.

Background: Traditionally, students have been exposed to various careers through career speakers who generally deliver a litany of facts about a particular job. Then, there are career fairs, the observation of visible jobs, shadowing experiences and teachers who have integrated the usefulness of the subject they teach with life examples. These exposures to careers have met with some success in helping to move the student toward a career decision.

However, to more meaningfully develop the lifelong skill of career decision-making, teaching self-evaluation with regard to this factual information is critical. The method of speaker interviewing presented here is based on the concept of the Quality World which is a part of Choice Theory as developed by William Glasser. It is most effective as a part of a curriculum which teaches Choice Theory. The purpose is to more meaningfully help a student (or any individual) develop an understanding of the thinking needed to self-evaluate and make a logical career choice. A logical choice combines the facts with self-knowledge. Thus, with a prediction of six career changes in the life of tomorrow’s worker, the process can be repeated and is truly a life skill.

Description: Students who are beginning to consider the process of career decision-making are generally in the early years of high school. In order to create a model of the thinking necessary for the integration of career information with self, an approach to interviewing career speakers is presented here which focuses on the “core” of the speakers’ Quality World. Interestingly, speakers so interviewed are fascinated with the process and results.

Procedure: The group or class develops questions through which a clear picture of the Quality World of the speaker can be “picted” at about age 15. Similar questions are asked at the speaker’s current age. For example, the following is an interview model like those developed and followed by students in grade 9:

<table>
<thead>
<tr>
<th>Career Interview Questions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Then .... (at around 15)</td>
</tr>
<tr>
<td>1. What was important to you at 15? At school? At home? Around friends?</td>
</tr>
<tr>
<td>2. Who was important to you at 15?</td>
</tr>
<tr>
<td>3. What did you do for fun when you were 15?</td>
</tr>
<tr>
<td>4. What were you good at when you were 15?</td>
</tr>
<tr>
<td>5. How did you spend your free time?</td>
</tr>
<tr>
<td>6. When you felt free, what were you doing?</td>
</tr>
</tbody>
</table>

7. Can you think of a time when something or someone made an impact on you? (look for the value here).
8. What was your best subject in school?

(Students add questions as the interview goes on.)

Now ...
1. What is important to you now?
2. What do you like about your job?
3. Do you feel a sense of belonging on your job?
4. Who is important to you now?
5. Do you feel important at work?
6. What is fun for you?
7. How do you spend your free time?
8. What would be the perfect job?
9. Is there some freedom on your job? Would you like more?

(Students fill in a face (see sample included) as the speaker talks. Discussion for about ten minutes centers around what the constants are in both Quality Worlds (the “core”). This discussion identifies values, the relative importance of people, numbers of people, activities, etc. The question of how this core logically led to the interviewer’s current job is then asked. In all cases, the connection was obvious. The conclusion, then, is that if a student can detail his/her quality world at 15, this will suggest specific careers.

Note: Interestingly, all interviewed speakers (approximately 50) have been satisfied with their job. One man, however, was looking to change jobs and the process helped him to make a decision.

Expected Outcomes:
1. The student will learn a model for thinking about career decision-making which may be repeated throughout his/her life.
2. The student will evaluate what is important to him/her at present (what is in his/her Quality World) and choose a logical career to explore. This is most effective when one student interviews another following the questioning procedure used with the speakers.
3. The career speaker will better understand him/herself and how a job can meet needs.

Student Procedure:
1. Students will interview four or five career speakers using the questions and format provided.
2. Students will discuss the connection between the things which were important at fourteen or fifteen and the things important to the speaker now and analyze the connection (look for the "core" of the Quality World).

3. Students will self-evaluate what is important to them using the same process with a peer (what is in their "Quality World") and evaluate those things which seem to be at the "core".

4. Students will choose a career which is a natural outgrowth of those things found important.

5. Students will make a plan to explore that career.

References
Choice Theory and Ta’i Chi Ch’uan: Are There Any Similarities?

Julian Pierce

The author is a clinical social worker for the Department of Defense stationed in Japan.

ABSTRACT: This article is an attempt to compare two health systems, one from the east and one from the west. Each is different yet having similar methodologies and philosophies that guide us towards how we might live healthy lives in mind, body and spirit. A conclusion is drawn that all we have to do is understand and follow their teachings and take responsibility for our own behavior. As you might know, this concept is easy to state, however difficult to practice.

Centuries ago, Marco Polo brought to us here in the west many treasures from the Far East. Today, one of those treasures is having a profound effect on how we view health care. It is call Ta’i Chi Ch’uan or Tai Chi. To the millions who practice this martial art form in China, Japan, the USA, and many other countries, it is demonstrating its usefulness not only as an exercise, but helpful in the fields of medicine, mental health care, and performance enhancement.

Eastern health care systems were virtually unknown here in the USA until President Nixon visited China in 1972. Then, a man named James Reston, a prominent New York Times reporter who was covering the trip, wrote how Beijing physicians eased his post operative stomach pain with “Traditional Chinese Medicine” by manipulating what is called “Chi”, a mysterious energy force. After 30 years of research and study, we in the west are now paying attention to a system that shows “quality” in that it “works”. We still do not yet know why or how it works, however we know the results. The bottom line is it is cost effective and it brings pain and psychological relief without prescription medication.

It is curious that we in the US use the words “health care” to our disadvantage as we use it to describe “medical intervention”. There is a vast difference between pre-symptomatic, wellness-based health care and post-symptomatic, pathology-based medical intervention. This is a tragic mistake that has lured us into believing that we are not responsible or knowledgeable enough to take care of our own health needs.

In this article, I shall attempt to explain how two health systems, one from the east and one from the west, which are different yet have similar methodologies and philosophical ways, may assist us in taking personal responsibility for our health if we are to live long healthy productive lives.

I have been working in the Far East as a Clinical Social Worker with the Department of Defense for almost nine years. Six of those years were spent studying RT, CT, LM with the William Glasser Institute, and “Tai Chi” or “Tai Kyo Kyu Ken” in Japanese for the about the same amount of time with a Japanese instructor named Sato San. Choice Theory has provided me with considerable insight and skills for professional development, and Tai Chi for health maintenance. It didn’t occur to me how closely the two might be related until I read an article by Patrie Barbieri “Habitual Desires: The Destructive Nature of Expressing Anger”, where he briefly refers to two preventive methods that he strongly advocates in controlling anger, 1. “mindfulness” and 2. “Tai Chi”.

Glasser’s books Control Theory and his newest Choice Theory, and some of the Institute’s faculty, particularly Sumiye and Masaki Kakatani of the Japan Reality Therapy Association, continue to have a profound influence on me as I make “choices” in my life. At the end of one of Dr. Glasser’s books, he mentioned two important concepts to remember: “1. Your pictures are yours. 2. The behavior you choose is also yours. You have to breathe, but that is absolutely the only behavior you “must” do. What he didn’t say and what I have learned to be very important is “how you breathe” will also have a profound effect on the quality of your life and health. The way one “breathes” is one of the most important concepts in Tai Chi Chuan. What I intend to address in this article are: Why did I choose Tai Chi for Health maintenance? What is Tai Chi anyway? And are there any similarities between “Tai Chi Chuan” and “Choice Theory”?

Tai Chi Chuan is often described as “Meditation in Action”, a “Martial Art”, a “Philosophy of Life” directed at “Health Maintenance”. Literally translated, it means “The Ultimate Principle of Existence”. It originally was practiced solely for its usefulness in combat and self defense techniques. It has been refined for more than one thousand years of research, study, and experiment by many thousands of Taiji martial artists. Gradually, it also became a philosophical way of living and looking at life. The essential idea of Tai Chi Chuan as a martial art is to avoid the use of muscular force, and instead use “Chi” or intrinsic force or a form of psychic energy. To “win” in Tai Chi Chuan often means to not fight at all, rather to use one’s self and other awareness to avoid physical conflict. However, if confrontation is unavoidable, attacking is contained in yielding through the technique of borrowing the momentum of the opponent’s force and changing its direction. “Use four ounces to deflect a thousand pounds.” All of Tai Chi techniques require the retraction of the large outer muscles and the use of the smaller inner, or structural muscles. Also necessary is flexibility of the joints, straightening of the lumbar, calmness of the mind, sensitivity of feeling, the use of deep, smooth diaphragm breathing, and proper balance of the body in every movement. This takes years to develop and a great deal of study and practice. Unlike Karate, Akido, Judo, etc. which use linear, hard muscle force and dynamic physical contact, Tai Chi Chuan uses soft, round slow movements. Anyone at any age or physical condition
can use and benefit practicing Tai Chi for all of the life span. If you practice Tai Chi Chuan properly, using the right part of the mind to direct the proper joint and the right muscle for each movement, coordinating your breathing and cultivating your intrinsic energy “Chi”, the benefits purported will include self healing, rejuvenation, longevity, and spiritual growth. You will have naturally achieved a condition of health, fitness, stamina, and vitality. Nor do the benefits stop there. Executing these movements requires the whole person body, mind and spirit ultimately achieving a state of “harmony”.

In the USA, as more people move into HMO’s, and the “The New Consciousness Movement”, an interest in Alternative Preventive Medicine seems to be increasing. “Tai Chi Chuan”, Eastern philosophies, Herbal medicine, as well as “Choice Theory” are becoming part of this “New Consciousness”. People are becoming more aware of their own responsibility for their actions, not only for health reasons, but for unity of their bodies, their minds and their human relationships. I recently received in the mail from my health insurance company an announcement that they have approved payment for Acupuncture treatments. Evidently, a panel convened by the National Institute of Health (NIH) announced that there is clear scientific evidence that acupuncture treatment works and is cost effective. They don’t know exactly why it works, but according to the theory the needles themselves stimulate and correct patterns of energy flow throughout the body. This energy field, you guessed it, is called “Chi”.

The philosophy of Tai Chi brings into awareness Glasser’s western psychological scientific knowledge and the Far East’s ancient wisdom. Traditionally, these two areas of philosophical study have remained quite separate. In reality today, the two may actually be closely related. Both Tai Chi and Choice Theory are psychological, scientific and philosophical in nature. They provide us with two distinct yet “useful” ways of looking at “reality” or our perceptual “Blue World”. Let’s look at some of the key concepts that appear to link Choice Theory with Tai Chi Chuan as mutual “useful” mental health methodologies.

CT... Glasser is often quoted... “All any living creature can do is behave and all behaviors are total.” This relates to his axioms that all behaviors are not only total but made up of four components: acting, thinking, feeling, and physiology. Glasser also makes reference concerning the complex hormonal, brain activity, cellular changes and chemical transformations that are activated before and during total behavior. Importantly, our thoughts have a dramatic effect on the psychology and physiology of our bodies.

TCC... All Behaviors are also viewed as total as defined in the Eastern Philosophy of ‘Tai Chi’. The term Tai Chi first appeared in the “I Ching,” or “The Book of Change”. According to the Chinese, Tao is The Way, The Way of Nature, The Way of how things function in the universe. Yin and Yang, heaven and earth, matter and energy are all considered to be an integrated whole or “Total”. A Hindu saying... “I am that, you are that, this is that and that is that” sums up the unit of all that exists and our connection with all things and people. The modern theories of Quantum physics and its search for a “Unified Field Theory” at the microscopic level presently links even our thoughts. Experimentation at the sub atomic level is influenced by the act of observing. The observer’s thoughts effect and alter what is being observed in the experiment! Who knows, it just may be true that we are what we think and that we are all but dreaming, someday to soon awake!

CT... “All behaviors are “internally motivated”, purposeful, flexible and creative.” Glasser points out that at our present stage of evolution we have almost total control over our doing component as it relates to Total Behavior, some over the thinking and almost none over the feeling component with even less over the physiological component. This raises some psychological and philosophical questions. What is the underlying internal motivational force? Is it a form of energy?

TCC... The Far East philosophical doctrines believe that motivational force is “Chi”, described as a type of “vital energy”. According to Chinese Philosophy, “Chi” is in everything and everybody filling the universe. If our “Chi” is balanced and in harmony with other people’s “Chi”, we will be healthy and happy. They believe that everything in the universe is for the good of human beings, as long as we live in harmony with nature. If we understand these points of view, then we are able to understand and choose what is important in attuning the body, the mind and in maintaining health, flexibility and creativity. “Chi” as a concept resembles a cut diamond: each face reflecting a different light, yet all emanating from a central unity. The central unity represents the cosmic life force in all its variety, the ultimate essence of the universe, enveloping it and moving it within, permeating all that exists. It is at one and the same time the ultimate cause and the ultimate effect. It is a universal concept found in Western thought in the works of the Greek Taoist: Heraclitus, with his theory of external flux, and it is now appearing in the field of Quantum Physics. In the East, “Chi” is a uniquely Chinese concept in which man is not a separate distinct and uniquely powerful aspect of the cosmos, but is in reality an integral part of the total, a microcosm in a macrocosm. This concept is difficult for some of us westerners to understand or accept, but it is very much part of the everyday life of the Asian communities. It appears in their health practices, art, philosophy and science. “Chi” may be what represents the space between the S—R, it denotes self determination, our ability to choose, our creativity or often what we call “the witness.”

CT... Another quote of Glasser... “In our constant attempt to gain more effective control, we, as control (choice) systems, behave in the world to get the pictures that we want at the time. No matter how painful or self-destructive it appears, every total behavior is always our best attempt to get what we want.”

TCC... Eastern psychology, as it relates to human motivation and behavior, introduces the concept of “The avoidance of conflicting situations” the “Law of Harmony” as it is often called. It is a concept that sums up Chinese scientific mysticism. It is exemplified in the “I Ching” book, where the mystics have formulated certain laws that explain the universe as they see it. For
example, they see our "Choices" or behavioral system and all the universe in its manifest form as interconnected as a whole. It appears as in Indra's net, each object reflecting the nature of each other object, each phenomenon partaking of the nature of all other phenomena. This is not so different than the "Unified Field Theory" of us westerners, or of Glasser's "Need Fulfillment Theory".

The "Law of Harmony" according to Eastern Psychology explains that the universe is held together by the tensions between positive and negative forces, between "Yin" and "Yang". Without their constant interplay, the universe would collapse. Such interplay is at work in the earth and in man, the whole man and in his parts. In other words, our total behavior is our best effort in maintaining our internal homeostasis (harmony). Glasser's third axiom in his book "Choice Theory" may apply to this philosophical concept. He states... "All long lasting psychological problems are relationship problems. There is no sense wasting time looking at all aspects of our lives or why we are choosing misery. The cause of the misery is always our way of dealing with an important relationship that is not working out the way we want it to." This may correspond to the Far East's "Law of Harmony", as both philosophical outlooks believe it stands to reason maintaining "Harmony" in our relationships is a worthwhile pursuit.

CT... "People who are healthy, feel good and whose behavior is not destructive to themselves or to others are generally in effective control of their lives," Glasser's tenth axiom states... "All total behavior is chosen, but we have direct control over only the acting and thinking components." We can, however, control our feelings and physiology indirectly through how we choose to act and think. He goes on to say... "Whenever you feel as if you don't have the freedom you want in a relationship, it is because you, your partner, or both of you are unwilling to accept the choice theory axiom: You can only control your own life."

TCC... According to the Far East mind set "Everything in the universe is for the good of human beings, as long as we live in harmony with nature." Eventually it is said if you practice Tai Chi Chuan, one will gradually feel that every movement is a movement of the universe. The separation between mind, body and spirit begins to disappear, and one attains "oneness". You cease to feel apart from other people, things and the rest of creation. Finally, Tai Chi brings into awareness the threshold of the four-dimensional world by learning that our present understanding of time is limited not only by our cultural indoctrination but by our perceptions of this moment. Gradually, with a lot of practice, meditation and soul searching we become aware of the continuum of past, present, and future. Tai Chi Chuan shows us a new awareness of space and time and our place in that continuum.

In summary and in the language of Choice Theory, I would lastly like to quote one of Glasser's most fundamental teachings and understandings about human motivation, his sixth axiom... "We are driven by five genetic needs: survival, love and belonging, power, freedom, and fun which must be met. One of the most important human motivational factors in Eastern Psychology and Tai Chi Chuan reiterates that these needs are met to sustain "harmony" within our life and relationships. Recognizing these are just some basic principles and conjectures, they might link both Choice Theory and Tai Chi Chuan. However, there appears little room for argument that if both were adopted they could assist us to lead a healthy, well-balanced long life incorporating harmony with self, our relationships, nature and our "Blue World".

REFERENCES
NECTAR: Natural Eating, Control Theory, And Results

Judith McFadden

The author is a registered psychologist practicing in Sydney, Australia.

ABSTRACT: NECTAR is an educational program which helps people who have learned (mainly through dieting) unnatural attitudes and behaviors towards food. Clients begin to understand through control theory why they have problems with food, eating, and body image. They also learn strategies to transfer from dieting to natural eating. The results of a clinical study conducted by the University of Sydney (Australia) are briefly described.

NECTAR Australia was established in 1992 by Judith and Jenny McFadden by applying their understanding of control theory to dieting. Dieting is an unnatural behavior — both the physiological and psychological needs fight against being limited in the amount and content of food. The result is that 98% of people who begin a diet either do not achieve their goal or regain all the lost weight plus more within two years. Once individuals have dieted for any significant amount of time, they also develop behaviors which ensure that they regain the weight. They enter the diet paradigm, a set of beliefs and information about food which lead to behaviors which cause weight gain — focusing on food, bingeing, fearing hunger, finishing everything on the plate, ignoring the body’s signals of hunger and satisfaction, and constantly criticizing and guiltting themselves. The dieter’s paradigm feels like a prison, and is not a happy place.

The alternative paradigm is that of the natural eater, which is the one we were all born into originally. People who do not worry about their weight remain in this paradigm. The major difference in their behavior towards food is that they perceive it at a different level — through a filter at a much lower level of perception, the sensory filter.

People within the dieter’s paradigm attach moral values to their relationship with food. Food is “good” or “bad” and so are they depending on what they eat. No matter what they eat, they create negative feelings: if they eat something “bad” (meaning high in calories or fat, or “off the diet” they are following), they feel guilty; if they want to eat it and decide to “be strong and not have it,” they feel deprived. And “legal” food becomes “dull and boring.” So they constantly pay attention to information in the knowledge filter which creates conflicting perceptions through their valuing filter. They perceive food at too high a level of perception.

In the natural eater paradigm, the focus is on how well the food will please the senses — both the five senses of taste, sight, smell, touch and hearing, and also the sense of bodily comfort in the stomach, both now and for some time in the future. So the natural eater pays attention to different information in the knowledge filter — and that information allows the body’s comfort and pleasure to be the major focus of the eating behavior.

It seems simple to say to the dieter, “Just eat naturally, as much as you need, and let your body look after itself.” Medical practitioners have been saying this to patients forever. Even the researchers who are still looking for the gene that controls appetite have not recognized that a well-trained dieter will ignore any signals of hunger and satisfaction. People in the dieter paradigm no longer know how to eat naturally; their behaviors have become organized around predicting what effect every mouthful of food will do to their appearance. This is where control theory comes in as a really effective method of helping people move from one paradigm to the other.

NECTAR depends on William Glasser’s version of control theory as its psychological base. In the books Find Your Natural Weight the NECTAR Way in North America, and Diet No More! in Australia, eating problems are analyzed through control theory, and “The Thoughts that Lead to Freedom” are presented. The biggest conundrum facing the dieter who would be a natural eater is how to feel free while eating in moderation; this involves letting go of body image as the major reference perception and replacing it with internal signals of enjoyment of food, being able to perceive signals of hunger and satisfaction as positive, and being able to “think oneself free” in selecting, starting and stopping around food.

The NECTAR Program is a six session home study course with audio tapes and notes for each session. In 1995-6, NECTAR was the subject of a well-designed clinical trial by a team at the University of Sydney headed by Associate Professor Les Higgins and Wendy Gray, with Judith McFadden and Mary Steinhardt of the University of Texas. They recruited eighty-two women from the general community who described themselves as dieters, and administered the “Freedom From Dieting” program, designed for the purposes of the study and closely patterned on NECTAR strategies.

Data were gathered before and after the seven week program, then the same tests were administered six and twelve months after the program. Subjects were weighed, although weight loss was not the major goal of the study, and the following tests were administered:

- The Dutch Eating Behavior Questionnaire (Van Strein, Fritjers, Bergers, and DeFares, 1986) — a measure of restrained, emotional and external eating style;
- A version of The Feelings of Social Inadequacy Scale (Janis and Field, 1979) — a measure of self esteem;
- The Body Shape Questionnaire (Cooper, Taylor, Cooper and Fairburn, 1987) — a measure of concern about body shape.

At the twelve month testing, additional data were obtained — subjects were asked to indicate:
• whether they were on a diet;
• the extent (often, sometimes, seldom or never) to which they felt they were natural eaters, or felt out of control when they eat; and
• subjects were weighed.

The participation rate during the program was 92%, with no participant being absent for more than two sessions. Retention rates for further testing were 79% at six months and 78% at twelve months.

Results

1. A highly significant (p < .0001) treatment effect was demonstrated on all measures. The impact was particularly marked with respect to body image concern, with the scores of the experimental group decreasing by 31%. A 14% increase in self esteem was also substantial. Initial gains in all test areas were maintained at six months and improved again at the twelve month testing, even though there had been no further intervention.

2. At 12 months, 86% of subjects indicated they were not dieting; 73% described themselves as often or sometimes natural eaters.

3. There was a .47 positive correlation (p < .01) between the extent to which they saw themselves as natural eaters and weight loss or stabilization. The benchmark set was ± /-2kgs (4.4 pounds) as indicating weight gain or loss.

Conclusions

It is acknowledged that the study has limitations, mainly the non-representative nature of the sample. However, several outcomes and conclusions have emerged.

1. The study has added to the evidence that motivated women can respond favorably to interventions designed to help them normalize their eating and abandon “diet” thinking.

2. The study helps resolve important issues about the effectiveness of non-diet, natural eating programs. Specifically, it provides evidence that:
   • Women’s body concerns can be significantly reduced;
   • Changes in eating behavior and improvements in self perceptions fostered by a natural eating program including control theory can be durable over time;
   • Natural eating is compatible with, and may even promote, weight stability or weight loss. Indeed, the finding that over half the subjects for whom weight data were available had either lost or stabilized over the twelve-month period compares favorably with the high rates of weight gain (one to two thirds) usually observed immediately following diet-based weight loss programs (Perri, Nezu, and Viegener, 1992).

In securing evidence testifying to the effectiveness of the Freedom From Dieting Program, the study invites further scrutiny of control theory, the model of behavior upon which the program is based, and the empowering nature of its use.

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Choice Theory Balance and the Values-Based, Mean Approach to Living Well

James W. Skeen

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ABSTRACT: Central to the understanding and practice of Choice Theory/Reality Therapy are the concepts of balance and harmony. This article seeks to place these concepts within a much broader view of our world. By doing this, it is suggested that Choice Theory/Reality Therapy is a more profound theory than it first appears. This broader view is the Mean approach to living life and solving problems. The main thrust of this article is political-social in nature. It is hoped that when the Mean approach to life is studied on the social or macro level, we can better understand it as we try to apply it on the personal or micro level.

One of the main points of Choice Theory is that human happiness depends on a balanced, flexible approach to life. William Glasser’s choice theory of human behavior recognizes five basic, internally driven needs that are common to all humans — survival, belonging, power (achievement, self-worth, recognition, a sense of “impact” on the world), freedom, and fun. Without the fulfillment of these innate human needs, humans will not thrive. Glasser says that human history can be understood as humankind’s differing attempts to meet these needs. He distinguishes responsible and irresponsible methods of need fulfillment. Irresponsible methods result in negative symptom behaviors which include: acting-out behaviors, upsetting behaviors, irrational thinking behaviors, and physical symptom behaviors.

In order to live successfully in this world, barring unavoidable accidents or disease, one must live a relatively ‘balanced-needs’ existence. These needs often come into conflict with one another. To satisfy all of our needs requires a constant give-and-take. To pursue one need at the expense of others is to place oneself in a situation that involves internal conflict that, if left unresolved, stunts characterological growth and hinders responsible behavior, as well as external conflict that finds one in competition with others in many areas of life. For example, if we negatively pursue the need for ‘power,’ in choice theory terms, we come into conflict with other people which, then, is also in conflict with our need for belonging. The conflict between belonging and power is a great threat to any relationship; negotiating a balance is necessary for a healthy life.

What I want to do is to demonstrate the genuineness and practicality of this (balance) basic Choice Theory principle by placing it within a mode of thinking about the world. I speak of the mean approach to living life and solving problems. Mean refers to that range of character and behavior which is intermediate between excess and deficit and which is sufficient for realizing certain good ends. This notion of the mean serves to introduce us to the important ideas that virtues and responsible behaviors are not extremes, that there are extremes on both sides of a virtue or responsible behavior which we must avoid, and that virtues (character) govern appetites.

My goal is not to delineate a list of dos and don’ts for achieving happiness or solving problems, but to give enough and varied information to readers that they can grasp the central vision of the mean approach to life. It is my hope that when you are done reading this work, you will be better able to help yourself and others in the pursuit of a happiness that is worthy of human beings. You will have a better appreciation of the depth and intellectual possibilities that lie within the Choice Theory view of human behavior.

Violations of the mean, as correctly understood, lead to disarray on all levels of human existence—personal, social, governmental, global, and universal. Everything functions best when all the relevant parameters for a given subject area reside in their intermediate ranges — that is, between excess and deficiency. Ross records for us twenty-five parameters of the universe which values must reside between extremes or the order in the universe would cease to exist, and thirty-two parameters for our immediate galaxy and solar system which values must reside between extremes for life to exist on our planet (Moreland, 1994). Violations of the mean for any of these fifty-seven parameters would result in the cessation of life as we know it.

Interestingly, the mean principle also exists within the sphere of human affairs. Choice theory writers (Boffey, Good, Sullo) have already pointed out the importance of the concepts of balance and harmony in need fulfillment. Barnes Boffey in Reinventing Yourself says this: “Our intuition always leads us toward health, balance, and harmony. Working against this energy by abusing food leads to unsettling intuitive feelings. We can try to ignore our intuition, hoping that the problem will just go away, but the truth is that no amount of pleasure from food, sex, alcohol, or drugs will compensate for the unhappiness that we experience by ignoring our basic needs” (1993, p. 17). I wholeheartedly agree with Boffey, but I think the balance concept holds much more generally than even he saw. In the paper that follows, I will show some of the political-social applications of these ideas. My purpose for doing this is to help us grasp the central vision of the mean approach to life on the macro (social) level to aid us as we seek to understand it on the micro (personal) level. On the social level, violations of the mean will lead to social disarray.

Many in America believe in democracy simply because democracy is the best means of getting what they want (Huer, 1991). Those who call themselves libertarians are prone to this error of thinking (Adler, 1991). What they want is unrestrained autonomy. Everyone should be free to pursue his/her own interests.
Mortimer Adler confronts this inordinate love of liberty by pointing us to a more healthy attitude. He says that only the morally virtuous rightly desire freedom of action, for only they desire it as a limited freedom. Humans should have no more freedom than they can use justly in obedience to just laws and in relation to the good of other human beings (Adler, 1991). Vaclav Havel says it this way: “Democracy depends on the citizenry sharing such values as decency, reason, responsibility, sincerity, civility, and tolerance” (O’Toole, 1993, p. 112-113). Only a correct view of limited freedom values things like responsibility, civility, and tolerance. Inordinate love of liberty does not.

Extreme policies that make impossible the achievement of other legitimate objectives are immoral (O’Toole, 1993). This holds true for one’s view of liberty. Unlimited love of liberty is immoral. O’Toole explains why. Philosophers and politicians have argued and debated about how to have a good society. The themes of their arguments rest on four great ideas: liberty, equality, efficiency, and community. O’Toole constructs what he calls the “Compass Card” (O’Toole, 1993, p. 9) and plots these four polar positions.

The compass has no true north as if any one theme was the one that other positions had to orient themselves to. The compass is also three-dimensional (O’Toole, 1993). Each theme is not only related to the other major themes but has a continuum of its own. A continuum that ranges from excess to the “middle way” to defect (lacking proper strength). Extreme liberty, extreme equality, extreme efficiency, and extreme community are all destructive. Each one inevitably results in suffering and oppression for many in that social order.

Two examples illustrate the negative effects of the extreme positions of liberty and equality (O’Toole, 1993). Maoist China had an extremely egalitarian society. The ratio of the incomes of the highest paid to those of the lowest paid was as low as four to one. But their relative equality was achieved at the expense of several negatives — considerable loss of liberty, the confiscation of property, censorship, banishment, and death to dissenters. Victorian England was the most libertarian of societies. But this liberty was achieved at the cost of enormous economic inequality. The ratio of richest to poorest incomes was as high as one hundred thousand to one. Many men, women, and children suffered poverty and ill-health so that a few could inordinately benefit. As Mortimer Adler (Adler, 1981) points out, liberty and equality do not have to be incompatible. When both themes are limited by the restraints of justice they can coexist together. Limited liberty (“middle way” liberty) and limited equality (“middle way” equality) are not in irrevocable conflict. The actual conflict is between libertarianism and egalitarianism. Libertarianism is desire for unlimited liberty. Egalitarianism is desire for complete equality. The realization of one position makes the achievement of the other impossible.

O’Toole thinks that the good society cannot be one where extreme positions are pursued, but one in which all four good themes are valued and accommodated. He represents the good and lasting society this way (O’Toole, 1993, p. 107).

The good society revolves around a commitment to make decisions that represent the importance and range of the four great themes. One decision may consider one theme over another while another might do the reverse. But ultimately, all decisions avoid contributing to extreme positions and are located within the circle. A desire for limited freedom is necessary for a good society. Havens makes the same general point in his book, The Challenge of Democracy: Consensus and Extremism in American Politics: “The most dogmatic apologists for ‘free enterprise’ are mistaken in their view that liberty is possible only in an environment of complete laissez faire, minimal taxation, and the absence of government ownership of property and regulation of business activity. But of course, are the dogmatic Marxists, with their insistence that liberty can be meaningful only if all the means of production and distribution are in public hands or subject to direct and complete public control. Whether democracy can survive in either of these extreme situations is open to question, but it is absurd to argue that it can survive only with total government or with total absence of such control. The real answer is that political freedom can be accompanied by any of a wide variety of economic systems. Only the extremes are excluded — the extreme of total governmental control of all economic activity, and the extreme of utterly selfish and irresponsible private control, and the extreme of widespread poverty and privation” (Havens, 1965, p. 40-41).

O’Toole’s portrait of a good society contains the recognition that if something is truly an enduring value, then it ought to be considered worthy of possession. His is a values-based approach to problem solving. Values-based leadership is “the process of creating a moral symmetry among those of competing values” (O’Toole, 1995, p. 258). It is not viewed as a competition of values to see whose is the best or most valuable or most just or
most anything, with the “winner” taking all. By “all” I mean, the exclusive ordering effects on a personal life or community that pursuit of isolated values will have. For example, Aristotle used the Spartans as an example of a people who sought to build their city around a single “excellence.” The single excellence of the glories of war. They experienced short-term success and gained wealth as they accumulated the goods of fortune through force. Because of this solitary focus, virtues such as courage and self-control of physical pains and deprivations were exalted. These virtues are valuable during times of war but less needed during times of peace (Salkever, 1994). The Spartans were a stern people and Aristotle criticized them for their lack of joy and wholesome pleasures. Because of their commitment to this single excellence, they lost their empire because they were incapable of managing peace and enjoying life (Aristotle, 1988).

Walter B. Mead, in Extremism and Cognition: Styles of Irresponsibility in American Society, describes a common characteristic of those who pursue unrelentingly extremist positions: “There is a tendency among the socially irresponsible of any camp, to overlook the complex interrelatedness of such social values as freedom and order, liberty and justice, the private good and the public interest, individual autonomy and social integration. And, therefore, the result is either to assume that one side of a value-dichotomy can be attained without giving attention to the other side; or to assume that both values represented in a dichotomy can be simply maintained with no tensions, contradictions, or incompatibilities between the two” (Mead, 1971, p. 65). Niebuhr holds this challenge out for nations to ponder: “The controversy between those who would ‘plan’ justice and order and those who trust in freedom to establish both is . . . an irresolvable one. Every healthy society will live in the tension of that controversy until the end of history; and will prove its health by preventing either side from gaining complete victory” (Niebuhr, 1962, p. 108). An all-out commitment to one or a few values or ideals at the expense of others is both irresponsible and destructive.

When speaking of three different totalitarian philosophies, Reardon relates each to self-interest and extreme egoism. “Totalitarian philosophies of the class (Marxism), the nation (Fascism), and the race (Nazism) demand that the individual sacrifice himself absolutely and totally to pseudo ideals concerning the class, the nation, and the race” (Reardon, 1943, p. xi). By placing each “ideal” above all else in importance, these collective philosophies have formed new norms of morality, the class, the nation, or the race. These are forms of “corporate” selfishness (Reardon, 1943) that tend to dominate the lives of individual men and women. These philosophies do not attempt to balance different ambitions which serve to make physical cruelty difficult, (Shaklar, 1984) but will use cruelty to further their ideal causes. Witness the activities of Vladimir Lenin. A book by Russian historian Dimitry Volkogonov portrayed Lenin in an unfavorable light. Lenin is accused of initiating the terror that Stalin continued to kill millions of their own countrymen. Lenin’s main quality was his enormous, fanatic belief in the Communist utopia. To achieve this goal, Lenin was willing to do anything: terrorism, lies, hostage-taking. Lenin was recorded in discovered documents to have disdain for his countrymen and referred to them frequently as “fools” and “idiots.” Lenin ordered the destruction of 70,000 churches and, on one occasion, ordered a public hanging of 100 peasants to retaliate for a local revolt. “This needs to be accomplished in such a way that people will see, tremble, know and scream out,” Lenin wrote. The choice of one overarching value for his life cost Russia 13 million lives (Volkogonov, 1994).

Totalitarianism is basically political messianism. The entire plane of existence is seen as political (Mead, 1971). There is an extreme simplification of social values and the means whereby these values can be attained. Hannah Arendt says this about totalitarianism: “Totalitarianism strives not toward despotic rule over man, but toward a system in which men are superfluous . . . All totalitarian schemes aim at . . . the transformation of human nature itself . . . to be affected by terrorism, violence or less obvious coercions” (Arendt, 1979, p. 457, 458). Totalitarianism is extremist by being absolutely committed to exclusive ideals, doctrines or values to the point that oppression and violence are seen as acceptable means for the realization of goals.

The profit ethic is an all-encompassing generalization of life and thought. Monetary gain is seen as the overriding and ruling principle that governs decision-making, especially when there is a conflict of values. It begins and ends with the individual’s self-interest, free from obligations to be ‘human’ and to take one’s place in a human community. Profit ethic represents the individual. “The root of America’s profit ethic is founded in the premise of man as a solitary being, struggling to survive in a state of nature while surrounded by competitors, who are equally bent on their own survival” (Huer 1991, p. 8). Like inordinate love of liberty, the profit ethic has also infected America from the top down. First, selfish businessmen grabbed more than enough wealth for themselves, many by dishonest means. Over time, many middle-class Americans have adopted the same take-it-if-you-can philosophy. If people are committed to self-interest and the profit ethic, material gain is good, then of course they wouldn’t perceive their fraudulent acts as wrong. The profit ethic (greed) values things over people. But once those things are gained, they result in emptiness, anxiety, and mistrust. Greed becomes a vicious circle. First, it covets more than enough. And in the process destroys desire for the good, things like relationship, community, and real goods (Adler, 1991). Consequently, more “things” are coveted to fill the void that occurred when “community” left.

What are some implications of this “middle way” interpretation of human existence? Since the values balancing act requires the commitment to make distinctions, consider circumstances, and individual differences, a practical wisdom is needed by those who attempt to practice this way of life. Nature and human social life will reward widespread commitment to this type of lifestyle, and conversely punish the lack, for whatever reason, of such commitment. This way of life is difficult and takes great effort to maintain. It is this writer’s assumption that history is a record of the move-
ment between those committed individually or politically to various versions of the middle or balanced way of life and those who are not. Tensions exist between the pulls of nature, social forces, and individuals that represent the "middle way" of living and the pushes of those who seek to push past the limits of "middleness" into excess for their own personal benefit. It is also assumed that extremism or exclusivity of values will be characterized by more intense passions and emotions. A balanced or middle way view of life will tend to pull potentially strong desires toward a more stable grid of response. This point means that those who order their lives around narrow "excellences" will end up much like Sparta did — burnt out, immature, and a threat to others’ ability to fulfill their true needs. They will also tend more toward hedonistic responses that are more intense than middle way responses. And in our profit conscious culture, they will be the prime objects of advertisements and sales gimmicks. Why? Because they will more readily spend the money to satisfy their exclusive desire. These will also be more willing to oppress or commit violence against others, if necessary, to get what they want. Satisfying their strong desires become the telos (end) of their lives. Unfortunately, such lifestyles tend to work against society as a whole. Therefore, there will always be a clash between those who recognize the need for balance and responsibility and those who profit from allegiance to these exclusive values.

Next, I am going to do a study of a certain period of time in which a mean interpretation of the historical events is quite enlightening. The period of time associated with Robert Owen (1771-1858). Owen and several others bought a textile factory in New Lanark, Scotland (1800-1824). He was appalled at the working conditions he saw. Whereas others did nothing about such conditions, Owen set out to do something about them. He found children under ten working and often standing for 14 hours per day in unhealthy environments of dirty air and floating cotton fluff (O'Toole, 1995). In 1800, one-third of the New Lanark workforce were children (Harrison, 1969). He was the first capitalist to practice paternalism. He provided decent and clean housing for workers and families in small communities (1,500-2,000) free of controllable disease, crime, and gin shops. He was the first to introduce relatively short working hours, a grievance procedure, guaranteed employment during times of economic downturn, contributory health, disability, and retirement plans. He reduced the working hours of children over ten and invented preschool, day care, pleasurable learning education, and the first adult night school. He also formed old-age houses to be owned by pensioners and cooperatives for producers, consumers, and farmers. And despite all these innovative benefits for the working people, he still made a lot of profit from his business (O'Toole, 1995).

Owen believed that crime rates were directly related to social conditions. As a matter of fact, it was common belief that crime and immorality were closely associated with bad physical conditions. "It was difficult for anyone with practical experience working among the poor not to see the stunting effects of environment" (Harrison, 1969, p. 22-23). Owen definitely associated crime with social conditions and institutional arrangements (Johnson, 1970). During this time at New Lanark, he showed by experience that the prevailing economic views were wrong. His fellow capitalists subscribed to Ricardo's "iron law of wages" (O'Toole, 1995). "Can any point be more clearly established than that profits must fall with a rise in wages?" (Myers, 1983, p. 129). The more an employer pays for wages, the less that remains for profits. The employers and employees were then in an adversarial position. Ricardian economics rests on two premises: 1) a rapid and continuous growth in population, 2) a slowing growth in agricultural production. Therefore, economic growth must halt because the resources required to sustain it become more scarce (Myers, 1983). His economics was pure theory. Owen sought to prove him wrong. Owen sought to prove that Ricardo's theory was wrong by demonstrating that a company can make enormous profit and still treat employees well. Not only did New Lanark prove Ricardo wrong, but worker productions increased from previous levels (Butt, 1971). Interestingly, Owen's original partners disapproved of his methods and complained that profits were being lost and could be higher if Owen would quit mollycoddling the workforce. They did not think that one should mix philanthropy and business. He bought them out in 1815 (O'Toole, 1995). During the 24 years that Owen owned New Lanark, over 20,000 visitors came to witness his innovations (O'Toole, 1995). Owen proved that factory owners and employees could cooperate together and still produce profits.

Sadly, during Owen's lifetime none of his innovations, except for educational innovations, was ever accepted by his fellow capitalists. Every legislative effort to improve working conditions and lower child labor was defeated (O'Toole, 1995). Before his death, Waldo Emerson asked him whether he had any disciples. Owen had to answer, "‘No’" (O'Toole, 1995). Owen was a socialist at heart. And his influence on later socialist and marxist doctrine was great (Claeys, 1987). Among his fellow practicing capitalists, he left no converts, and none of his reforms were adapted by others. It was not until the early twentieth century and Henry Ford's paternalistic efforts for his employees, that Owen's employee centered reforms became reality (O'Toole, 1995).

Think of the effect on history if Owen's reformations were accepted first in Scotland, then England, Europe, and the United States. The great social miseries of Victorian England would have been averted and the misery brought by Marxism would never have happened. Why was Owen the capitalist rejected? In keeping with the central theme of this paper, he was rejected because of the commitment by himself and others to exclusive and narrow special interests or values. The problem belonged both to his rejecters and to Owen himself.

Owen was obviously rejected by his fellow capitalists because of their commitment to maximizing profits. As we saw earlier, the profit ethic, no matter where it is found, is based on narrow self-interest and is corruptive of responsible feelings for others, especially those employees who are in "competition" for the limited funds available. This is no mystery. What is amazing is their rejection of the evidence. Owen's experiment gave
tangible evidence that Ricardo's economics was wrong. Instead of receiving the evidence, which would have meant committing themselves to some of the same reformations, they explained the evidence away. They attributed employee productivity to New Lanark's unique air, the unusual work ethic of the Scots, and the unique configurations of the plant site (O'Toole, 1995).

But what about the others? Why did they reject Owen's attempts of industrial reformations? Owen's attacks came from the right and from the left. The left rejected the mere idea of a socially responsible capitalist and painted him as naive and utopian. Others rejected him for their own reasons. The Luddites rejected him because of their distrust and hatred of technology. The radicals rejected him because he owned private property and made profits. And the Tories rejected him because they opposed universal suffrage, while Owen supported it (O'Toole, 1995). Despite all the good he did at New Lanark, no one was willing to learn the simplest of lessons from him. If they had personal "beefs" with parts of Owen's overall doctrine, why reject all that Owen attempted to do? My answer is, that is precisely what we can expect by those exclusively committed to a single value or goal. Exclusivity in one area always results in defect or shortages in others. Owen's detractors came up short when they rejected his workplace reforms. And history proved Owen to be correct on these matters. His reforms are commonplace today.

The other half of the equation centers in Owen himself. Owen was also an extremist in his doctrine. Owen's work at New Lanark was actually not his true love. Owen had utopian, socialist views that turned many people against him. He often used biblical, millennial imagery to push his brand of socialism. In 1817, he wrote this: "What are the signs of the last days of misery on earth? — 'And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth, distress of nations, with perplexity; the seas, and the waves roaring ... for the power of heaven shall be shaken. And then shall they see the son of man (or truth) coming in a cloud with power and glory. And when these things begin to come to pass, then look up and lift up your heads, for your redemption (from crime and misery) draweth nigh'" (Harrison, 1969, p. 92). He preached his brand of socialism as the great deliverer of mankind. He blamed all the crime and social miseries on three things. Things he termed the "hydra of evils" (Johnson, 1970, p. 72). "I now declare, to you and to the world, that man, up to this hour, has been, in all parts of the earth, as slave to a Trinity of the most monstrous evils that could be combined to inflict mental and physical evil upon this whole race. I refer to private, or individual property, absurd and irrational systems of religion, and marriage founded on individual property combined with some of these irrational systems of religion ... [these things are solely responsible for all the crime and misery arising from crime, which can be found in human society]" (Johnson, 1970, p. 70, 72).

Owen alienated many of those who were most sympathetic to his philanthropic activities, Christians. His steadfast rejection of religious instruction at his school caused some supporters to part company with him (Harrison, 1969). Unlike his successful capitalistic experiment at New Lanark, all his communitarian experiments that included common property, no religion, and altered male-female relations failed — failure, despite intense effort and large financial commitment. These communities, usually based in agriculture, were never capable of being self-supporting. They often broke up because of internal dissension (Harrison, 1969). Communitarian efforts by Owen and others during that time never worked.

"The gap between ideals and reality is perhaps the most poignant impression left by the records of the lost communities. From the detailed plans drawn up by Owen, Thompson and Minter Morgan, Owenite communitarians had a clear idea of what they were trying to achieve. But in no case did they manage to create a community which conformed to the specifications laid down for optimum numbers, size of and holding, types of members and architectural design. No community had anywhere near the two thousand members regarded by Owen and Thompson as necessary for a viable experiment. The only community which was built on the famous parallelogram plan seems to have been Blue Spring, where the double log cabins were arranged to form a square. Admonitions about the need for careful selection of applicants were largely ignored and no community had a membership that was properly balanced in skills and backgrounds. The contrast between the vision of arcadian bliss portrayed in pictures of Owenite communities and the rough realities of Equality or Nashoba could hardly have been greater. When Thomas Steel first saw the site of Equality on the Wisconsin prairie he wrote home describing it as like English park land. Two months later, living with twenty-one people in a cabin 17 feet by 12 feet amidst the rigors of a Wisconsin winter, he decided that the community could not succeed. Owen was later able to argue that none of the communities had been a fair trial of his system, since nowhere had conditions been as he required. In fact Owenites had had to adapt their ideas as best they could to what was available, braced by that optimism which they had learned from their leader. 'Let the business be at once set about in good earnest,' wrote Owen, 'and the obstacles which now seem so formidable will speedily disappear.' Alas, the experience of community building in Britain and America proved otherwise" (Harrison, 1969, p. 192).

Unfortunately, Owen's capitalistic reforms were never instituted by others. Much of the reason for this lies in Owen's extreme socialist doctrines and his attacks on marriage and traditional family, the church, and private property. Conversely, the exclusivistic values of others prevented them from taking what was good from Owen and leaving the rest. History missed the opportunity to deprive the emerging Marxism of the social conditions necessary for mass rebellion. O'Toole points out that "it became common to block change when the 'lack of scientific evidence' was used against arguments based on morality, fairness, and common sense" (O'Toole, 1995, p. 208). Much the same exists with the big tobacco companies of today. The companies in the past said that available scientific evidence does not prove a causal relationship between smoking and cancer. There were too many other variables involved, they said. As it turned out, they too believed that
tobacco was harmful but suppressed the information. Their overvaluing of financial profits and their under-valu-ing of human well-being led to much harm. Like Lenin, their exclusive pursuit of one (or a few) value(s) (profits and continued health of the tobacco industry) at the expense of other worthy values (human health and reduced medical expenses) led to the illness and death of millions.

Balance in one form or another is necessary for living well. Violations of balance tend to produce destructive, unhealthy results. Whenever an exclusive ideal or limited few ideals are exalted above other legitimate values to where those values are basically unrecognized and ignored, destructive effects will follow. This is true of the individual, the group, the nation, and the entire world.

It is the premise of the values-based, mean approach to life that everything works best when all the relevant parameters for each subject area reside in their intermediate (mean) ranges, bounded by defect and excess. (There is no mean for that which falls in the excess and deficient ranges. In other words, no mean for unjust or self-indulgent type behavior. These behaviors and desires are already outside the mean [Aristotle, 1976].) Now, if this is indeed true for all of life, then surely humans will be benefited toward well-being as they embrace balance and harmony in all relevant parameters in their lives. To strive toward such balance and harmony requires a values-based, mean approach to life (character, health, personal decision-making, politics, etc.).

In my reading of Choice Theory materials, I find that balance is a central concept. Choice theory teaches that human happiness is achieved by meeting basic human needs in a balanced, responsible way. In my reading of other psychological theories I do not see such an emphasis on balance and harmony. This is one of the reasons I am drawn to Choice Theory. It is my contention that Choice Theory can benefit from a reading of the long and productive history of thinking within the mean approach to life.

Finally, it is my hope that this paper has served to give a hint of the value and wisdom that can be gained within the mean tradition and that your appreciation for balance will grow to the point that your personal choices and people helping practices will be much more concerned with achieving happiness through personally actualizing the mean in your life, and then helping others to actualize it in theirs.

REFERENCES


ADDITIONAL READINGS


DEGREES: Who Needs Them?  
The William Glasser Institute Does!!

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ABSTRACT: The William Glasser Institute now requires a master's degree in order to be an instructor of Advanced Weeks. The rationale for this academic credentialling is provided; instructors need to have a wide knowledge. William Glasser models respect for academic degrees, and if the ideas are to be accepted, instructors need to be able to “connect” with other high level professionals.

For at least five to eight years, there has been a wide discussion about whether the Institute should require academic credentials as a condition for officially representing it as an Instructor of Basic and Advanced Weeks. Many arguments for and against this requirement have been presented on professional days, faculty retreats, and advisory board meetings. The advisory board members have listened carefully to all sides of this discussion.

The groundswell of support for this requirement has outweighed opposition to it. Therefore, at the November 1997 meeting of the advisory board, a recommendation was presented to and accepted by Dr. Glasser.

Advisory Board Recommendation and Endorsement

In the Winter 1997 edition of The William Glasser Institute Newsletter, the professional development committee reported that the Institute would require a master's degree in order to function at the level of Advanced Week Instructor.

"As of January 1, 1999, faculty entering the preliminary process for becoming an Advanced Week Instructor are required to have a master's degree from an accredited university. Anyone not possessing such a degree can request an exception by applying to the Advisory Board of Directors." (p.6).

In spite of this statement, and its endorsement by Dr. Glasser, there has been some discussion about the wisdom of this policy. Because of this stand by the Institute, it seems appropriate to state unequivocally the rationale for this decision.

The Wider World of Ideas

In the 1950's and 1960's, and perhaps even during part of the 1970's, it was reasonable to teach reality therapy with a rote memorization of Dr. Glasser's teachings. But we now live in a new world with new rules. We cannot separate ourselves from the wider universe of ideas or from the broad professional world. Licenses and certificates are required for virtually every professional activity. To fail to recognize this in the policies of The William Glasser Institute would be to place the Institute at the trailing edge of the professional world, not at the cutting edge where we sometimes naively put ourselves. Without academic credentials as a require-
impossible to have a thorough working knowledge of all such areas, it is no longer sufficient to say: “All I know is choice theory/reality therapy and I can’t answer any questions about other fields.”

Modelling by Founder
William Glasser repeatedly identifies himself by his training and credentialing. All of his books proclaim boldly the letters “MD” in ¾ inch letters behind his name (1998). In his lectures, he states clearly that he is a psychiatrist, practiced as a psychiatrist, did an internship and residency under the psychiatrist Dr. G. L. Harrington, and had been a psychologist previously. This modelling is at least as important as words, and is now reflected in the policies of The William Glasser Institute.

Moreover, words are used to implement these exemplary actions. In the tape *Five Approaches to Linda* (1997), he says to Linda seven times that he is a psychiatrist. In other words, he clearly indicates that his ideas carry authority because of the credentials which he brings to her problems.

The William Glasser Institute as a Credentialing Organization
The William Glasser Institute is itself a credentialing and educational organization. Our very purpose is to teach and to confer recognition that a person is “RTC” - Reality Therapy Certified. In order to be a Practicum Supervisor and Instructor, additional credentialing is necessary. Again, to enshrine in our policies the need for academic achievement demonstrates our respect for education and precludes accusations of anti-intellectualism. The world has high regard for education and the achievement of diplomas, certificates, degrees, and titles, To ignore this opens the Institute to the criticism of being both naive and arrogant by people in the United States and throughout the world.

Respect for Education
Similarly, genuine respect for education is insufficiently demonstrated by informal statements or by a referral to a licensed person when a school or agency requests such a trainer. We raise our status in the world by clearly, unambiguously, and strongly standing for education - even to the point of requiring the Institute representatives to be credentialed.

Professional Identity
The William Glasser Institute has never attempted to provide a total professional identity for people who are certified or for its faculty. It has always been the position of the Institute that practitioners and teachers of choice theory/reality therapy develop and maintain their own professional identity and connections outside the Institute. Professional trainers identify themselves as counselors, social workers, therapists, teachers, administrators, etc. All of these require their own respective licenses, certificates as well as extensive training.

Consistent Message
Much of the work by the Institute focuses on schools. It would be difficult to imagine an instructor telling high school students that their diplomas are not important. Or that a high school diploma is just a piece of paper and that there are many geniuses who did not finish high school. But if master’s degrees or a college education is not required and thereby respected by the Institute, why not tell the students in quality schools that their credential is unimportant? At least the message would be consistent.

Reaching Movers and Shakers
With the publication of *Choice Theory* (1998) and other works, there is a renewed attempt to infuse choice theory/reality therapy into the highest levels of our society. If leaders in the fields of education, politics, government, therapy, medicine, criminal justice, or business are to “buy into” the principles of internal control psychology as represented by The William Glasser Institute, they need to see its representatives as not only knowledgeable about choice theory but as respected members of their own professions and disciplines.

There is a considerable amount of intense rivalry among the professions. We can expect acceptance only if we are seen as credentialed and therefore credible messengers. To pretend that there are not turf struggles among the various professions is to not only lose - but worse - to be excluded from the discussion.

In summary, The William Glasser Institute has taken a stand on higher education - a stand in favor of it. Such a stand enables instructors to be less dependent on the Institute for professional identity, to have a wide base of knowledge, and to speak with believability to the decision makers of our society.

REFERENCES


Guidelines for Contributors

a) Manuscripts should be submitted in triplicate to the Editor, Lawrence Litwack, Journal of Reality Therapy, at the editorial office address. In the case of a manuscript written by more than one author, the covering letter should indicate the name and address of the author with whom the editor should correspond — that is, the corresponding author.

b) Manuscripts must be typewritten double-spaced on 8½-11 white paper. The name and address of each author should appear on the manuscript's last page. In manuscripts written by more than one author, the corresponding author should indicate the order in which coauthors' names should appear in The Journal if the manuscript is accepted.

c) In accordance with the Copyright Revision Act of 1976, we are required to have the following statement in writing before we may proceed with a review:

“In consideration of The Journal of Reality Therapy taking action in reviewing and editing my submission, the author(s) undersigned hereby transfer, assign or otherwise convey all copyright ownership to The Journal of Reality Therapy in the event such work is published by The Journal.”

d) Authors should strive for brevity, readability, and grammatical accuracy. The title of a manuscript should be succinct and lend itself to indexing.

e) Manuscripts should be prepared in accordance with the Publication Manual of the American Psychological Association, Fourth Edition.

f) Each manuscript should be accompanied by an abstract that is a maximum of 960 characters and spaces (which is approximately 120 words). A good abstract concisely summarizes the content and directs present and future readers to the article.

g) Manuscripts are received with the understanding they are not under simultaneous consideration by any other publication. The Journal will not be responsible in the event a manuscript is lost; and once published, manuscripts may not be published elsewhere without written permission from the editor of The Journal.

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   1. Has the subject been covered adequately in The Journal so that publishing this manuscript would be redundant?
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   3. Is the content of the manuscript scientifically accurate and philosophically sound?
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