The William Glasser Institute
President & Founder
William Glasser, M.D.
Administrator
Linda Harshman
22024 Lassen Street, #118
Chatsworth, California 91311
1-818-700-8000
FAX 818-700-0555
1-800-899-0688

The William Glasser Institute Australia
Administrator
Lynne Pearce
P.O. Box 62
Toowoon Bay NSW
Australia 2261
(043)353525
FAX 011-612-4333-4382

The William Glasser Institute Ireland
Director
Brian Lennon
6 Red Island
Skerrys
Republic of Ireland
011-849-9106
FAX 011-353-1-849-2461

The Reality Therapy Association in Japan
Contact Person
Masaki Kakitani
2205-23
Oiso-Machi
Kanagawa 255
Japan
0463-33-8819
FAX 0463-61-2434

The William Glasser Institute New Zealand
Administrator
Penny Woollams
7 Cascade Avenue
Waiatarua
Auckland, New Zealand
64-9-814 9600
FAX 64-9-8149600

KART: Korea Association for Reality Therapy
Chairperson
Rose-Inza Kim
707-10, Hannam 2-dong
yongsan-gu 140-212
Seoul, Korea
011-82-2-790-9361/9362
FAX 011-82-2-790-9363
email: KCC 8608@chollin.net

Canadian Association for Reality Therapy
President
Jean Suffield
530 Des Chenes
Beloeil, Quebec
J3G 2H8
Canada
514-446-5671
FAX 514-446-5908

Association for Reality Therapy Singapore
President
Irene Lio
c/o Boys' Town
622 Upper Bukit Timah Rd.
Singapore 678117
769-1618
FAX 762-7846

Reality Therapy Association United Kingdom
Contact Person
John Brickell
Green House
43 George St.
Leighton Buzzard (BEDS)
England LU78JX

The Israeli Reality Therapy Association
Contact Person
Michal Harel-Hochfeld
29 Oley Ha-Gardom St.
Tel Aviv 69860
Israel
reality_therapy@hotmail.co.il

Croatian Association for Reality Therapy
President
Dubravka Stijacic
Kuslanova 59a
10.000 Zagreb
Croatia

Reality Therapy Association Slovenia
President
Bojana Gobbo
Morova 29
6310 Izola
Slovenia
386 666 2706
FAX 386 6674 7045
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Editor's Comments
Larry Litwack

Marking the start of the 23rd year of publication for the Journal, this issue contains the usual mixture of contributions. Once again, international contributors - this time from Croatia, Ireland, Canada and Australia - help to demonstrate the widespread interest in the theory and practice of internal control psychology.

The first article presents the results of a cross-cultural study in schools within Croatia and Connecticut; it helps to meet the growing need for research data tied to the theory and practice of choice theory and reality therapy. Other articles are drawn from individuals' certification week presentations, professional experience, and creative applications of ideas.

The article on ethics was designed to meet a particular need. Over the years, those readers who went through the certification week experience attended a presentation on professional ethics. Since the audience was always mixed between educators, mental health professionals, clergy, administrators and managers, among others, the presentation of necessity had to be general. With the significant number of educators going through certification, it was felt that an article specifically targeting that audience would be helpful.

For the Journal itself, I would like to issue two calls. The first is for anyone who wishes to propose an issue of the Journal with a specific focus - e.g. we have had a special issue in the past devoted to higher education. The second is for individuals who wish to serve on the editorial board of the Journal - such individuals may be asked to review articles, assist writers in preparing and editing articles, and help to solicit articles. Individuals interested in either are encouraged to contact the Journal editor.
Student Perceptions of Their Schools: An International Perspective

James Malley, Josipa Basic, Mitchell Beck, Valentina Krzanelic Tavra, Martina Feric and James Conway

Malley, Beck and Conway are in the Department of Counseling and Family Therapy at Central Connecticut State University in New Britain, Connecticut.

Basic, Tavra and Feric are on the faculty of Special Education and Rehabilitation at the University of Zagreb in Croatia.

ABSTRACT

Students in Croatia and the United States were administered the Beck/Basic Quality School Survey to determine how they perceived their schools. Results indicated that while most students perceived their schools in a positive light, there was a systematic decline in school satisfaction as students progressed through the higher grades.

Student Perceptions of Their Schools

While administrators, teachers, parents and community leaders often play a critical role in ongoing school reform, the student voice has been conspicuously absent (Dryden, 1998). Yet, understanding how students perceive their schools may provide valuable information for improving the educational process. The purpose of this study was to directly ask students how they were personally experiencing their schools through the use of the Beck/Basic Quality School Survey.

Although academic achievement is often regarded as the primary mission of the school, there is a growing body of literature that emphasizes certain social and psychological factors that can increase academic motivation and improve overall school performance. Goleman (1995) pointed out that paying attention to the emotional developmental needs of students was not just a matter of reducing negative student behaviors, but that it was essential to the educational mission if the goal is to produce successful and contributing members of society. Schaps (2003) said that when a school can meet the basic psychological needs of students such as physical and emotional safety, close and supportive relationships, and a sense of competency, students become increasingly committed to the academic mission of the school. Studies have shown that both achievement and student behaviors improve when students feel attached to the school community (Abbott et al., 1998; Solomon, Battistich, Watson, Schaps, & Lewis, 2000). A review of the research by Mulvey and Cauffman (2001) strongly suggested that promoting healthy relationships within a school system is the best way to reduce negative student behaviors that interfere with the academic mission of the school and threaten the safety of students and teachers.

Hawkins, Catalano, Kosterman, Abbot & Hill (1999) found that students in the Seattle Social Development Project, a project designed to establish a caring and supportive school community, not only increased academic motivation and achievement, but also lowered risk-taking behaviors among students including aggression, drinking and promiscuous sexual activity. Voelkl and Frone (2000) found that high school students who felt that they did not belong in their schools used illegal substances more than those who had stronger attachment to their schools.

An important step in ensuring that schools meet students’ needs is to measure students’ perceptions of their schools. The Beck-Basic Quality School Survey (BBQSS) was developed to empirically assess how well a school fits into the quality worlds of its students. Glasser (1990) described the concept of “quality world” as the optimal world that all people seek, a world in which all of human psychological needs are met. Glasser said that individuals who meet their basic needs for survival, belonging, fun, power and freedom are said to be living in a quality world.

Basic, Balaz, Uzelac & Jugovac(1997) conducted a research study in which they attempted to ascertain how well school fits into the quality worlds of its students. The investigators used cards, photographs and an evaluation scale to determine how students perceived that their schools were meeting their quality world needs. The researchers concluded that schools may be an important part of the students’ quality world during the first four grades, but the significance of the school gradually weakens in the student’s quality world as they reach the teen-age years. Beginning in grade five through eighth, teachers began to lose favor with their students, and academic activities like studying, homework, and examinations were increasingly disliked with each grade. Only the social activities of class trips, breaks, group work, and extra-curricular activities tended to persevere in the students’ quality world. Understanding the underlying causes of this declining school satisfaction may point the way to badly needed systemic changes in the educational process.

Glasser (1998) asserted that the most important systemic change that is needed is to remove coercion and external control from the classroom. When teachers use what Glasser referred to as “boss management” to control student behavior, the students never learn to become responsible for their own behavior. Glenn (1988) said that the more students are controlled through a process of rewards and punishments, the more they rely on the outside world to manage their behavior. In a Quality School classroom, teachers teach students Choice Theory to help students to meet their emotional needs by making responsible choices and owning the consequences of their behaviors.

The present study was conducted to replicate the findings of Basic et al. (1997) in Croatia by using the BBQSS and to compare the findings with a school system in the United States.
We were also interested in examining how student perceptions might change when Glasser Quality School methods were introduced into the schools.

The following hypotheses were formulated:

1. Consistent with the findings of Basic et al. (1997), students in the elementary grades would perceive school as falling into their quality world. Beginning with grade five onward, school would gradually deteriorate in the quality world of students.

2. There would be a relationship between academic grades and the way in which students perceived their schools, i.e., students with higher grades would perceive their school more favorably than students with lower grades.

3. Students in schools that practice Choice Theory would have more favorable perceptions of their schools than students in traditional schools.

Method

Initial Survey Development Procedures

The first step in developing the BBQSS was to identify ten variables that could be used to assess the degree to which a school could qualify as a “quality school.” Ten variables were developed; the five basic emotional needs, and five environmental conditions identified by Glasser (1993) as essential to having a quality school. The 10 quality school variables are shown in Table 1.

An initial pool of 115 items was generated by the investigators to reflect the content domain of each of the 10 variables. A panel of 19 teachers was selected as subject-matter experts to identify which of the ten variables each sentence most adequately reflected. Seventy-two (72) items that met or exceeded the established 75% concordance rate were selected for the BBQSS. The resulting BBQSS Survey is a Likert-type scale that asks students to express the extent to which they either agree or disagree with individual items, e.g., I feel included in my school.

The response scale for each statement ranged from “Strongly agree (scored a ‘1’)” to “Strongly disagree” (scored a ‘5’). We reverse-scored all negatively phrased items, so that lower scores represented more positive responses. The midpoint of the scale, “Not sure” (scored a ‘3’) is particularly important. Scores below 3 represent positive responses to school and scores above 3 are negative responses.

The average inter-item consistency for all scales using Cronbach coefficient alphas was .74. Lower alphas were found on the following scales: Concurrent Evaluation (.68); Emotional Safety (.60); Quality Work (.65); Respect for Environment (.62).

Procedure

The BBQSS was administered in Croatia, a small European country with a population of approximately 4.4 million. The country is making significant strides in building a post-war civil society with special efforts being invested in improving the school system.

The BBQSS was translated into the Croatian language and administered throughout the school system in Croatia to a sample of 6 primary schools and 6 secondary schools. To make the sample as representative as possible, students were surveyed in 3 rural villages, 3 suburban towns, and 3 cities including the capital city of Zagreb. A total of 1262 students from grade 4 to grade 10 completed the BBQSS. In consideration of reading levels, the instrument was not considered appropriate for students below grade 4.

For comparison purposes, the BBQSS was also administered to an entire school district located in working-class middle-income community in central Connecticut. The district consisted of 4 elementary schools, one middle school, and a high school. The total number of students in the Connecticut sample was 1526.

To test the first hypothesis, we simply computed mean ratings on the BBQSS for all grades. In Croatia, this included grades 4 through 10; in Connecticut, grades 4 though 12 were included.

Correlation coefficients were computed for the Connecticut sample to test the second hypothesis, i.e., whether there was a relationship between grades and any of the separate scales.

In Croatia, two of the schools were aspiring quality schools that had introduced methods of Choice Theory to promote a positive school environment. To determine whether these two schools differed from the other Croatian schools in any of the ten quality school scales, ANOVAs were used to determine a treatment effect when controlling for grade.

Results

The mean ratings for both the Croatia and Connecticut samples are shown in Table 2. Table 3 shows comparison by grade level. Although there was considerable variation between scales, there was evidence in both samples of diminishing student satisfaction with their schools as they progressed through the grades from elementary school to high school. In the Connecticut sample, that included grades 11 and 12, there was a slight reversal in the trend suggesting that students in the upper grades of high school have a more positive school experience than students in the earlier high school years.

Figure 1 depicts the systematic decline in school satisfaction among students in both countries. This is consistent with the findings of Basic et al. (1997) and suggests that the gradual deterioration of school in the quality world of students may be a fairly common and stable phenomenon.

Table 3 shows correlation coefficients between academic grades and the ten quality school variables when controlling for grade level. Results suggest that all the scales were significantly related to grades. The correlations between grades and
quality work scale and the power scale were particularly strong.

The results of the ANOVA in Table 4, that included only the Croatian sample, indicate that Quality School/Choice Theory had a positive effect beyond the .001 level of statistical significance for five of the ten quality school variables. An unexpected result was that the "physical safety" variable was statistically significant in the opposite direction than that predicted. We have no clear explanation for this, but cannot discount the possible effect of lingering war memories on the students’ perception of physical safety.

Discussion

Overall, most BBQSS ratings are below 3 indicating that the majority of students in both the Croatia and Connecticut schools were viewing their school experience in a positive manner. Nine of the ten quality school variables for Croatia received average ratings less than 3 indicating that the majority of students either strongly agreed or agreed that their quality world needs were being met. For the U.S. sample, 8 out of the ten quality school variables received average ratings less than 3 suggesting that, overall, students felt that their quality world needs were being met.

Both school systems shared some interesting commonalities. The highest ratings for both Croatia and the U.S. involved the same two variables: Quality Work and Power. The high quality work rating suggests that in both school systems there is a perception that high quality work is expected of all students. The high ratings in Power seem to be directly related to this expectation for high quality work. The large majority of students seem to be experiencing school as a place where they can achieve and be successful. As might be expected, correlation analysis (Table 3) indicated that this is especially true of students who are receiving the higher grades.

Another commonality shared by students in both countries was an average rating higher than 3 in the emotional safety variable. This suggests that in both school systems, students did not perceive their schools as particularly caring or supportive places where students were free of criticism or ridicule. As suggested by responses to survey item number 3, students were more critical of each other and tended to “put each other down.”

In the U.S. the variable respect for environment also received an average rating higher than 3.0 suggesting that students did not feel that there was an attitude of respect or concern for school property and the surrounding environment.

One can only speculate as to reasons for the systematic decline in the way school fits in the quality world of its students. Students in the earlier grades typically find themselves in more nurturing environments. As students get older, more is demanded of them, e.g., more homework, more examinations, and, in the U.S. under the No Child Left Behind Act, more standardized examinations. The pressure to achieve creates an atmosphere of more competition where the ability levels of students become more evident and the less competent students feel more stigmatized. Many teachers in the higher grades tend to be more interested in subject matter areas, but less supportive and less interested in student development. The older students experience the turbulence of adolescence, a time when they tend to question authority, test limits, experience hyper-self-consciousness, and deal with the complexities of social and sexual development and relationship issues. These are areas to which most teacher preparation programs pay scant attention. Eccles et al. (1993) asserted that many of the negative motivational and behavioral changes experienced by adolescents stem from a mismatch between their developmental needs and the opportunities afforded to them by their school environments. This is especially true in four areas of development: (1) adolescents have an increased developmental need for more autonomy and decision making regarding their own learning, but as the students get older, schools tend to tighten classroom controls and offer fewer opportunities for student decision making,

(2) adolescents need more positive teacher-student contact as they wean away from the support and care of their parents, but teachers in the higher grades tend to be less supportive, less available, and less friendly,

(3) adolescents have an increased developmental need to actively participate in their own learning process and to interact with their peers, but many schools emphasize whole-class, lecture-style instruction with few opportunities for small group participation, and (4) just when students are developmentally ready to work on cooperative learning and team-building skills, there is an increase in competition, grading and student comparisons. Eccles et al. point out that for low-achieving students, this causes diminished student confidence that may “signal the beginning of the downward spiral in school motivation that eventually leads to school dropout among so many low-achieving adolescents” (p. 94). This may be one reason why BBQSS ratings in the Connecticut sample show a slight improvement in the final two years of high school - the dissatisfied students have already dropped out.

Although there may be many underlying reasons for the decline in school satisfaction, the evidence appears to be irrefutable that students experience their schools in a less positive manner in the later grades than in the earlier grades. The challenge for educators is to determine ways to reverse the trend. The positive findings shown by the two schools in Croatia, who had only recently introduced Choice Theory into their classrooms, were especially encouraging. Less encouraging was the finding that the emotional safety variable seemed resistant to the same effect.

Glasser (1990) has been a long-time advocate for creating quality schools that eliminate external control and coercion from the classroom and meet students’ quality world needs. By teaching teachers and students choice theory, Glasser believes that students can learn to take responsibility for their own behavior and become happy and productive citizens.
Table 1.

<table>
<thead>
<tr>
<th>Category I: Basic Emotional Needs</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Emotional Safety</td>
<td>A sense of being in a caring and supportive environment that is free from ridicule of criticism from teachers or peers (In my school students do not put each other down).</td>
</tr>
<tr>
<td>2. Belonging</td>
<td>The psychological sense that one is a part of or attached to the school community (I feel included in my school).</td>
</tr>
<tr>
<td>3. Freedom</td>
<td>The feeling that one can make choices and influence outcomes (My opinion counts in my school).</td>
</tr>
<tr>
<td>4. Power</td>
<td>The feeling of being capable, successful; and satisfied with one's own work (I feel good about what I accomplish at school).</td>
</tr>
<tr>
<td>5. Fun</td>
<td>The feeling of enjoyment or pleasure (School is a fun place for me)</td>
</tr>
</tbody>
</table>

Category II: Quality School Conditions

<table>
<thead>
<tr>
<th>Variable</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Physical Safety</td>
<td>Freedom from bodily harm including physical assaults, drugs or alcohol (I feel safe at my school).</td>
</tr>
<tr>
<td>2. Useful Work</td>
<td>The student perception that their work has purpose and meaning (Teachers give us useful projects).</td>
</tr>
<tr>
<td>3. Quality Work</td>
<td>The perception that all students are expected to do their best work (Teachers always encourage me to do my best school work).</td>
</tr>
<tr>
<td>4. Concurrent Evaluation</td>
<td>The opportunity for students to evaluate and improve their own work (Teachers allow me to improve my school work).</td>
</tr>
<tr>
<td>5. Respect for Environment</td>
<td>The perceptions that the student body and teachers care about and take care of school property and the surrounding environment (My school is free of graffiti).</td>
</tr>
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Table 2

<table>
<thead>
<tr>
<th>Variable</th>
<th>Croatia Mean</th>
<th>SD</th>
<th>U.S. Mean</th>
<th>SD</th>
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<td>2.17</td>
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<td>.60</td>
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<td>.78</td>
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<td>.66</td>
<td>2.57</td>
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<td>.47</td>
<td>2.81</td>
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<tr>
<td>Fun</td>
<td>2.50</td>
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<td>2.70</td>
<td>.78</td>
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<tr>
<td>Freedom</td>
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<td>.50</td>
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<td>Useful Work</td>
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<td>.68</td>
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<td>Respect for Environ</td>
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<td>.71</td>
<td>3.19</td>
<td>.70</td>
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Table 3. A comparison of quality school variables by grade.

**Croatia**

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<th></th>
<th>GR4</th>
<th>GR5</th>
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**Connecticut**

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**Correlation of Grade With Quality Variables**

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*a* We present partial correlations for average grade only, with grade level partialled out. All correlations among the 10 BBQSS scales are zero-order correlations.

*b* Indicates a nonsignificant (p > .05) relationship; all other relationships are significant.

### Table 5

**Analysis of Variance for Quality Schools - Croatian Sample**

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Figure 1. Decline of school in the quality worlds of students in Croatia and Connecticut.

Croatia

Connecticut
REFERENCES

AUTHOR’S NOTES
This study was presented at the annual meeting of the William Glasser Quality Institute/Quality School Consortium Conference in Kansas City, Missouri in August 2003.
Comments on the article may be addressed to the first author at the following address:
Dr. James Malley
Department of Counseling and Family Therapy
Central Connecticut State University
1615 Stanley Street
New Britain, CT 06050
Tel: 860.832.2407
Email: malleyj@ccsu.edu
Dr. Mitchell Beck and Dr. James Conway may be reached at the same address.
Dr. Josipa Basic, Valentin Kranzelic Tavra, and Martina Feric may be reached at:
Faculty of Special Education and Rehabilitation
University of Zagreb
Kuslanova 59a
10000 Zagreb, Croatia
Tel: 385 1 23 38 022
Email: basic@antun.erk.hr
ABSTRACT

In this article, the author describes how aspects of Transactional Analysis and Psychoanalysis can be integrated with Choice Theory and Reality Therapy. More specifically, the Karpman Drama Triangle is used to explain why human relationships are the root of most long-term psychological problems. The author describes how Reality Therapy can be used to assist people in overcoming their dysfunctional life scripts.

INTRODUCTION

One of the biggest challenges I have experienced during my career as a therapist has been finding new and creative ways of doing family therapy. Dr. Stephen Karpman (1968) has developed an analogy known as "the Karpman Drama Triangle" to explain the dysfunctional patterns in families. This analogy is fairly easy to understand and apply in some senses. I have found it to be a useful tool in therapy. In this paper, I would like to provide a description of the Karpman Drama Triangle. Next, I will discuss how to use the triangle as a form of script analysis in family therapy with violent and dysfunctional families.

The Karpman Drama Triangle

Didactic procedures such as the Karpman Drama Triangle can be employed to help members identify dysfunctional patterns. The triangle has a "persecutor," a "rescuer," and a "victim." Family members might alternate among all three of these roles at different times in various situations. However, most family members have a favorite position in the family (Corey, 2000).

Persecutors demean others and invite others to assume the position of victims. In the guise of helping, rescuers work to keep others in dependent positions. They depend on "saving" others to feel good about themselves. Victims assume a passive and helpless stance. It seems that victims have a very external locus of control (Corey, 2000).

According to William Glasser(1998), human beings think and act in an attempt to satisfy internal needs, such as power, love/belonging, freedom, fun, and survival. The roles of family members are purposeful to satisfy needs. In highly dysfunctional families, family members may be switching roles so quickly that one may have difficulty identifying the roles of members.

Minor roles in script drama are "the Connection" and "the Patsy." The Connection is the person who supplies what is needed for a switch in roles, usually for a price, and is fully aware of his role: the man who sells liquor, drugs, influence, or guns. The Patsy is there to be conned into preventing the switch or speeding it up. The classical Patsies are juries (Berne, 1972).

Often alliances are formed within the family. Since the persecutor is usually seen as the person with the most power in the family, the victim may attempt to form an alliance with the rescuer in an attempt to gain more power.

As previously mentioned, family members may alternate roles but each member seems to have a preferred role. For example, victims may persecute someone so that this individual
The Karpman Drama Triangle and the cycle of violence

Persecutors of domestic violence usually play all three roles during the cycle of violence. In the initial phase, the persecutors see themselves as a victim, which can create a tremendous amount of tension between themselves and the external world. They may blame others and make excuses for their own irresponsibility. This leads to a switch in roles during the acute battering phase. Victims now feel justified in being critical or even abusive to their perceived persecutor. The result may be verbal, physical, emotional, or sexual abuse.

Although persecutors may feel an immediate sense of power, they quickly realize that they have paid tremendous prices in the need area of love/belonging. This leads to the last phase called the loving and contrite/calm phase. Often times, persecutors try to “make it up” to the victim by appealing to the victim’s need for love/belonging. During this time, gifts may be offered, apologies, and promises to “never do it again.” However, this phase tends to recur frequently and gets shorter over time, probably because the abuser now believes that less effort will be required to get the victim to return home again.

Violence is a chosen behavior

According to Mickel (1994), violence is a chosen behavior. It is chosen in the desire to solve problems. For many, violence begins with learning. They are taught that when one is confronted with a problem, violence is the best solution. Violence is a signal that irresponsibility as a way to deal with frustration is the best that the person can do at the time. They will continue to resort to violence as a “go to” behavior when experiencing frustration.

According to Holden (1995), violence is an addictive behavior. Addiction to violence, similar to addiction to drugs, can be communally defined. We become addicted to violence because we have learned to use violence to fulfill our needs. For addicts, violence is need-fulfilling and is placed in their mental picture album. For some, it may be a more vivid picture in their mental picture album and be related to more activities than others. Since our thoughts, feelings, actions, and even our physiology are inseparable components of our humanness, assessments must be wholistic. For example, physiological differences predispose women to being less likely to place violence, as an addictive behavior, in their mental picture album.

The role of the therapist as a mediator

According to Mickel (1995), the role of the therapist in dealing with the dysfunctional patterns of families is that of the mediator. The mediator is a trained third party who acts as a catalyst, a neutral third party who assists family members in resolving their issues. The counseling environment is a non-coercive need-fulfilling arena where each party is assisted to responsibly meet his or her needs. The second component is training. Training is based on information-giving, demonstrations, exercises, and role-playing (Mickel, 1995).

The third component is mentoring, which involves being a positive role model. One of the major techniques is to encourage all family members to evaluate their behavior by asking:

“Did your behavior do any good? What other choices are available? Did your behavior help or hurt your relationship? Is it possible to get what you want? What prices are you paying for your behavior? What are you willing to settle for next time?” These questions will be a good beginning point for further exploration. At the same time, the therapist avoids sermons and external evaluations due to the ineffectiveness in changing human behavior (Bassin, 1993).

Using the Karpman Drama Triangle as a form of script analysis

The Karpman Drama Triangle can be a useful device to help clients become aware of their life scripts. As clients and family members learn about their roles, they can become more aware of their dysfunctional behavior patterns. Thus, the family members can be more cognizant of unconscious psychological games, which contribute to the family pathology (Berne, 1972).

One of the most important goals in using this procedure is to assist family members in identifying the needs they are meeting from their dysfunctional roles and help them learn healthier ways of meeting these needs. Persecutors need training in learning non-aggressive ways of communicating and anger management. Rescuers may benefit from learning new ways of attaining self-worth so that they do not feel the desire to solve other people’s problems. Victims may benefit from recognizing the futility of blaming others and the past for the current inability to satisfy needs in a more responsible way.

Another benefit of understanding the Karpman Drama Triangle is that it helps one see the necessity of family therapy. If the entire family is motivated to stay out of the triangle, success is more likely to occur. If only one family member is working to change, it is very likely that this individual will rapidly decompensate once he/she returns to the dysfunctional environment. The family’s commitment to change is a necessity (Berne, 1972).
I have also found the Karpman Drama Triangle to be useful in group therapy. Often times, a group member's preferred life position can easily be seen. Some members may attempt to rescue peers by providing ready-made solutions to any peer who experiences sadness. Other members may assume a victim-like stance by attempting to have "gripe" sessions (Corey, 2000).

One of my favorite group therapy techniques, which can be used to explore lifescrpts, involves asking each group member to identify three negative and three positive traits of one of their parents. After they have listed these traits on paper, I inform them that the three negative traits are what they will have a tendency to be drawn to in looking for a relationship. Usually, group members initially disagree to that response until I ask them to take a look at whether their significant other possesses these traits. A large percentage of the group members reply with a "yes". It seems that we have an unconscious tendency to be attracted to people who possess many of the same traits as the significant people in our family of origin. Perhaps, this is because it is familiar to us. This comfort with the familiarity might account for why many of those whom have grown up in dysfunctional triangles tend to experience these same dynamics throughout their lives.

Next, I explain that the positive traits are the things which we may tend to try to get our significant others to do. While living with our family of origin, these traits became mental pictures of what we want our family to be like. Therefore, we become motivated to generate behaviors to mold our significant others to match these pictures. Of course, these attempts to control other people are often met with much resistance and become a catalyst for igniting dysfunctional triangles.

Although it may be difficult to stay out of the triangle, it is possible. One of the keys is for family members to develop strong ego boundaries by learning to effectively meet these needs outside the triangle. Just because one has been a victim in the past does not mean that one has to remain a victim in the future.

The integration of the Karpman Drama Triangle and Choice Theory helps one to see the commonalities between domestic violence and substance abuse. Both violence and substance abuse are addictive behaviors. With this theoretical framework, it is easy to see that both issues are really symptoms of the same problem: AN INEFFICIENCY IN THE ABILITY TO SATISFY NEEDS.

Although the Karpman Drama Triangle has limitations with the effectiveness in therapy because it may not apply to all families, it is beneficial to the therapist in many other ways besides therapy. Numerous times in my career as a therapist, I have been invited to "rescue" my clients and their families. Understanding the dynamics of dysfunctional families has helped reduced the chances of getting "caught up" in the "games that people play."

REFERENCES


The author may be contacted at 3731 Frederica St., Owensboro, KY 42301
ABSTRACT

This article reviews Dr. Glasser’s latest book “Warning: Psychiatry can be hazardous to your mental health”. It outlines his objections to psychiatric medication and the premises on which they are based. Glasser’s new emphasis on the promotion of mental health is explained as is his concept of “Choice Theory Study Groups”.

Introduction

Sometimes it’s hard to believe what you see with your own eyes! As I waited to collect a friend from a big city hospital, I got into a chat with the gentleman in the next bed. He spoke briefly about the physical problem that had brought him to the hospital, but then went on to say he was more troubled by the tremors he had been experiencing recently. The doctors in his home-town could find nothing wrong with him. Then, he made a chance remark about being on long-term medication and mentioned Seroxat (Paxil), Prozac, Melleril and others, all psychiatric drugs.

To my surprise, none of his doctors had investigated or even suggested that one of these might explain the tremors he had … or the shuffle with which he so obviously walked. In the year 2003, it is hard to believe that any doctor might not be aware of the possibility of serious parkinsonian-like symptoms arising from such medication.

I reminded this patient that I was not a doctor but thought that he should investigate this medication hypothesis with his doctors … and maybe even with a solicitor. Unfortunately, stories like his where the potential harmful effects of psychiatric medicines are ignored or covered up are all too common. The title of Dr. Glasser’s book is strong and direct, a short sharp reminder about the dangers of psychiatric drugs and the therapy that encourages their use.

In a foreword that Pulls no punches, Irish medical doctor Terry Lynch provides some initial answers that are astonishing. He states that psychiatry bases itself on a supposedly scientific and medical model that has very shaky foundations. “Decades of intensive psychiatric research have failed to establish a biological cause for any psychiatric condition. The lack of biological evidence is confirmed by the extraordinary fact that not a single psychiatric diagnosis can be confirmed by a biochemical, radiological or other laboratory test.”

The most alarming point Dr. Lynch makes about drug therapy concerns its potential for doing harm. Regarding medication used in “treating” schizophrenia, he writes, “These drugs are responsible for the greatest medically-induced epidemic of all time, an irreversible and very distressing neurological disorder known as tardive dyskinesia.”

Heather Ashton, Peter Breggin, Terry Lynch and William Glasser are among the growing body of experts who point to the dangers of psychiatric drugs in general. More recently, specific drugs such as Paxil (called “Seroxat” in Europe), Prozac and Ritalin have come under special attack. Many of those who object to the use of psychiatric drugs, like Glasser, challenge what he calls the “fiction of mental illness” that can lead to enforced therapy, loss of personal freedom, stigmatization, rejection, electric shock “treatment”, and extremely serious so-called “side-effects” that are far too predictable to be regarded as chance occurrences.

A surprising thing about this book is that it is not dominated by its title. In fact, only the foreword and appendix, as well as 3 of the 14 chapters, present the case for the dangers of psychiatry. Glasser writes that psychiatry tends not to be concerned with mental health, and limits itself to diagnosing an illness that has no proven pathology. Psychiatry then prescribes drugs, substances that can be seriously harmful and addictive, and conveys the message that the client cannot recover or help himself. Unlike other medical treatments, this one is sometimes forced on the clients and may even extend to enforced detention. This drug-based approach is heavily endorsed by the psychiatric drug companies.

An important message of the book is that so-called “mental illness” does not exist as such, that most people with such a diagnosis are essentially unhappy and that this is something they can do something about. Most of the book’s pages are devoted to explaining what the reader can do about his or her own unhappiness.

Glasser refers to the confusion that exists between real brain diseases such as Alzheimers or Parkinson’s and so-called “mental illness”. (In Europe many mental health professionals now prefer to use the term “mental distress” based on the notion that whereas the brain, a physical entity, can become ill, the mind, a logical entity, cannot.) He claims that people experiencing anxiety, depression or other such symptoms are basically unhappy, a state comparable to the physical state of being out of shape. It is not an illness! “Without pathology in your brain, by every standard of good medical practice, it is wrong to diagnose what you are complaining about or experiencing as an illness.” The important thing is that people can do
something for themselves in such conditions.

By far the biggest part of this book is given to explaining “Choice Theory Study Groups”. Glasser recommends these as a path to mental health, and he gives lots of examples taken from a real study group. Although some people may need the more detailed personal attention than is available in counseling, many, he believes, can help themselves through such groups. The author gives examples of how many of the ideas from Choice Theory can be discussed in small meetings after the participants have read chapters from this book.

What is new about this latest work of William Glasser? After all, he had already joined a very small band of people in the 1960's who claimed that mental illness was a behavior, not a brain defect. As such, even the most bizarre of behaviors were chosen, proposed by our creative system as a way of dealing with extreme situations in our lives. One modification in Glasser's ideas now is that he views the chemical approach as not simply an inferior therapy, but as something that is actually dangerous for the client. Physically, it can do serious harm or become an addiction, and psychologically it undermines the client's ability to help him or herself.

As well as outlining the basics of Choice Theory, Glasser adds some new ideas. For example, he explains how many people confuse “pleasure” with “happiness”, including those who prescribe pleasure-inducing drugs as a substitute for genuine human happiness based on good relationships. He also examines the importance of the picture one has of oneself in one's quality world.

As well as the foreword by Terry Lynch, Glasser includes extensive quotes from several authors, including Courtenay M. Harding, Anthony Black and Al Siebert's frightening story about his own treatment at the hands of fellow-professionals.

In another interesting departure from his normal style, Glasser shares some personal disclosures about his own earlier life, revealing just how much he owes to the warm relationships he experienced with some of those who taught him in his earlier years and in his professional formation.

Fortunately there are now many psychiatrists and doctors around the world who are having doubts about psychotherapy based on chemicals or electro-shock. As Glasser's appendix in this book shows, there is an impressive weight of evidence against the claims of the pharmaceutical companies. Nevertheless, many psychiatrists still face the problem of what alternative to use. It is Glasser's strength in this and other recent books that he offers a very clear and proven alternative, Reality Therapy backed up by Choice Theory. Although this book is directed mainly at a lay audience, it and all the texts listed in its pages should be part of the required reading on courses in psychiatry, psychotherapy and counseling.

IMPORTANT: Due to the possibility of serious withdrawal effects anyone taking psychiatric medications should not stop these suddenly and, if they wish to get free of such medication, should seek professional medical help to do so.
Using Lead Management in an Engineering Environment

Sal Elmo, Jr.

The author lives and works in Lexington, Kentucky

ABSTRACT

This article explains Glasser's five conditions for quality in a management employee relationship. The author uses a vignette to compare a Boss Management approach with a Lead Management approach when giving employee feedback and direction.

Business Performance Scenario

The following is a performance discussion with Tom, an engineering employee who is at risk for termination of employment based on his performance. His current manager last appraised Tom 2 weeks ago. At that time, the manager rated Tom unsatisfactory, putting him on an improvement plan. The improvement plan scheduled interim reviews every 3-4 weeks. The improvement plan stressed that Tom follow his business area's processes and demonstrate a more cooperative behavior with other team members. Tom is only meeting parts of this improvement plan, and this is the reason his manager wants to have this discussion with Tom.

Tom is bright and ambitious but not a team player. He gets his tasks done, but often goes around the established process to accomplish his tasks. At times, Tom is secretive with how he uses his work time, and his communications with his manager are poor. In this meeting, the manager intends to tell Tom that if he does not immediately comply with all parts of the improvement plan, Tom will be terminated from the business.

The manager uses the DESC (Xavier University, personal communication, 2003) approach to deliver feedback to Tom. DESC is an acronym that represents fundamental feedback skills. The DESC approach is often used when giving performance feedback in this engineering environment. The following are the components of this method:

- Describe the behavior in question
- Explain the impact
- Specify what you expect
- Contract with the listener

Boss Management "External Control" Feedback

Mgr.: Tom, I need to have a discussion with you. Would you please have a seat.

Tom: Sure thing.

Mgr.: Tom, as you know, we met about two weeks ago to discuss your performance and your need to improve that performance.

Tom: Yes, I remember.

Mgr.: Tom, you know how important it is to follow the business processes we have in place. We also discussed your attitude about teamwork. I can't stress enough how important your compliance and attitude are to our group. I am very disappointed in the effort you are making.

Tom: Well, I have been trying.

Mgr.: You know how hard everybody on the team works, and how they follow our established processes. Why do you continue to work outside the process? Yesterday, your coworkers told me that you turned in your report without checking with them first. Why did you do that?

Tom: I get the job done. My data are correct. It takes too long to wait on everyone else.

Mgr.: Tom, yes, the job gets done, but you have to work through our process with your team.

Tom: I don't think the team understands the task very well.

Mgr.: Tom, it's your responsibility to find a way to work with your team and get the task accomplished. I don't think I can be clearer on this point. Your job depends upon the fulfillment of these requirements. That's why we put you on this improvement plan.

Tom: Okay.

Mgr.: This is your last warning. Do you understand what I am saying?

Tom: Yes.

Mgr.: All right. I have a meeting to attend. Please get back in there and help your team out.

Tom: Okay, see you later.

Even though the manager processed the DESC feedback skills with Tom, it's clear that he is not in Tom's quality world. [This procedure to separate employees from the business isn't affecting Tom's decision to change because of Boss Management]. By pushing the performance objectives upon Tom, the manager is failing at Lead Management.

What would being in Tom's quality world look like and how
would the manager effectively implement Lead Management? According to Glasser's The Control Theory Manager (1994), five conditions for quality must be present in a Lead manager employee relationship:

- Choosing to create a warm supportive environment will enable the manager to build a trusting relationship with workers.
- A manager can help productivity by becoming part of the workers' quality world.
- Workers are asked to do the best they can do.
- A lead manager will encourage workers to improve the quality of what they do, by continually guiding them through the process of self-evaluation.
- Quality work is rewarding to the company, the individual and all relationships involved.

**Lead Management "Inner Control " Feedback**

By applying these conditions for quality to Tom's performance situation, the manager will be getting closer to Tom's quality world. Proceeding from the internal control feedback method, the manager could say the following:

**Mgr.:** Tom, you mentioned that you wanted to stay with the company, let's get together and see how things are going.

**Tom:** Sure.

**Mgr.:** Well, in relation to that discussion, allow me to ask you something. Tom, what do you want from our company?

**Tom:** What do you mean?

**Mgr.:** Tom, it's simple. What do you want from our company, both in a personal and a professional way?

**Tom:** Well, I know I want something better for myself. I want more pay and I want more responsibility. And, clearly, I don't want to continue having these discussions.

**Mgr.:** Tom what are you doing to get what you say you want?

**Tom:** I'm getting my job done. My results are correct.

**Mgr.:** Well Tom, since we were not scheduled to have this performance discussion for another two weeks, would it be fair to say that "just" getting the job done is not enough to get what you want at this company?

**Tom:** Well, I guess so. I mean apparently it is not.

**Mgr.:** Tom, is the way you get the job done in line with company practice?

**Tom:** Since I am not always complying with the business process, then I guess I am outside of company practice.

**Mgr.:** And Tom, how about your co-workers, is the way you do your job helpful to them?

**Tom:** Well we both know that they have just complained about me, so it would appear from their perspective I'm not helpful.

**Mgr.:** So Tom, let me ask you again, is the way you're getting the job done going to help you get something better for yourself? Let alone the possibility you could be separated from the company if you continue behaving this way?

**Tom:** Well, no. I'm pretty close to losing my job now.

**Mgr.:** Tom, what can you do right now to avoid this outcome?

**Tom:** Even though I believe going around the process is more efficient, it's not effective if it impacts the team negatively. The process is definitely where I could start to improve. I mean, I can choose to follow the business' procedures. I better get started right away. Is it too late for me to turn this thing around?

**Mgr.:** I'm here to help you choose to turn this thing around. It is your choice to turn the corner on this, and I do believe you are capable of it. And how about your co-workers, what can you start doing for them right away?

**Tom:** That's a little harder for me because it's clear that my emotional bank account is not very high with them. I don't know how they'll respond to a change in my behavior.

**Mgr.:** Tom, you may be surprised at how responsive the team would be to a change in your behavior. What can you do today, to let them know that there's a change a foot?

**Tom:** There's a quick 15-minute team meeting scheduled at 3:00 p.m. today. I usually skip these meetings, but I will attend today's.

**Mgr.:** Good, and what will you do tomorrow to follow-up with the team?

**Tom:** I will check in with each member of the team individually as a kind of follow-up to my attendance at the 3:00 p.m. meeting today.

**Mgr.:** Tom, that sounds good. How about if we get together tomorrow at 5:00 p.m. to see how it's going. Tom, you're choosing to change and I'm here to help. Please think about what you can do to continue with your change.

**Tom:** It's a go. Thank you.
The pivotal coaching and motivating points in the above feedback dialogue are components of a Lead Management delivery system called WDEP (Wubbolding, 1996). Wubbolding has organized Glasser’s five conditions for quality in a manager-employee relationship into a participatory system that seeks to involve the employee in the solution process. The WDEP components are the following:

- **W** Determine Wants
- **D** Describe what is being Done
- **E Evaluate** a Specific Behavior and/or wants
- **P** Make a Specific, Realistic Plan

Effective use of the WDEP system enables the employee to focus on his/her responsibility and participate in the solution process.

Tom exhibited a positive change in attitude. In helping Tom self-evaluate as opposed to pushing company objectives on him, the manager enabled Tom to reassess what he wanted and to initiate a plan to attain those wants. Tom’s plan was simple, attainable, measurable, immediate, consistent and within his control (Wubbolding, 1996). In following the company process, Tom will improve his relationship with his co-workers.

In summary, the manager is helping Tom identify solutions he can choose to implement. Also, the manager is shifting his passion from external control pushing (Boss Management), to inner control pulling by Tom (Lead Management). The manager is beginning to get inside Tom’s quality world. Tom is being encouraged to contribute to the usefulness of what his team is doing.

**REFERENCES**


The author may be reached at 724 Widener Court, Lexington, KY 40504 (SaElmoJr@aol.com)
Mindfulness Based Reality Therapy (MBRT)

Julian Pierce

The author is the family advocacy officer at the Little Rock Air Force Base in Arkansas

ABSTRACT

I wish to introduce an interesting Far East mind-body connection concept and practice called “Mindfulness”, compatible with the work of William Glasser. “Mindfulness” is a form of meditation, an exercise of contemplation going back at least 2,500 years of Buddhist history. I will explain how this ancient practice synthesizes with Reality Therapy becoming what I would like to call (MBRT) “Mindfulness Based Reality Therapy”. Also included is a suggested outline of an eight-week training program using (MBRT).

Mindfulness

The term “Mindfulness” was introduced to me by the work of Jon Kabat-Zinn, the founder and director of the Stress Reduction Clinic at the University of Massachusetts Medical Center and Associate Professor of Medicine in the Division of Preventive and Behavioral Medicine at the University of Massachusetts Medical School.

What I have found particularly challenging, and I imagine most counselors have, is in influencing our clients to take “responsibility” for their behavior. We often have to be very creative. I propose that this technique might just fit the bill. One would have to contract with the clients ahead of time that to gain the full effects of the program they agree to attend at least eight sessions and be willing to practice daily the assigned homework. I know that seems like a lot to ask of our clients! Consider it a test of their motivation. It is my contention that if we incorporate the techniques of Mindfulness with Reality Therapy it just might be a useful tool for facilitating change from “Situation A” to “Situation B” on the “Chart”. I believe it would be a creative way for clients to self evaluate and explore their own Behavioral System, Perceived and Quality Worlds along with the use of Reality Therapy and Lead Management techniques. The program works effectively with both individuals and groups. The ultimate goal is to provide a forum for clients to self evaluate their total behavioral system in a unique way. They will have an opportunity to “stop doing” and discover “being”, and tap into their inner wisdom that offers an opportunity for them to choose responsibility for their behavior. This is done in an RT, non-coercive, user-friendly environment going at the pace of the clients. Hopefully, they will then select more effective behaviors, which would be conducive to satisfying their needs as they strive for happiness.

Dr. Kabat-Zinn is internationally known for his Clinic and work using Mindfulness to help his patients with chronic pain and stress. Numerous health professionals have trained with him and several clinics have been established that are modeled on his program. One such individual is Zendel V. Segal, Ph.D. who holds the Morgan Firestone Chair in Psychotherapy at the University of Toronto. His program is called (MBCT) “Mindfulness Based Cognitive Therapy for Depression”: A New Approach in Preventing Relapse, and he published a book with that title. I recently received training from Dr. Segal, which influenced me in gaining insight into how “Mindfulness” interfaces with Reality Therapy.

Kabat-Zinn defines “Mindfulness” as “Paying attention in a particular way, on purpose, in the present moment, and non-judgmentally.” Buddhists, in their practice of meditation, originally introduced the concept. Kabat-Zinn has extrapolated the religious dogma and trappings and emphasizes the practical “doing” applications. An exception might be when he uses the ringing of “bells” to start the beginning and end of the mindfulness sessions. However, I find the “bells” soothing and pleasant and reminiscent of my time in Japan. He offers the clients’ sessions that are intense and requires some commitment of the people attending. The aim is to increase the clients’ awareness of the present moment-by-moment experience, and to help them become aware of the flow of “thoughts”, which are usually in the past or future with a lot of judgmental connotations. Participants receive extensive practice in learning to bring their attention back to the present moment using a focus on the breath as an “anchor.” Whenever the participants notice that their attention has been diverted to streams of thought, worries, or general lack of awareness, they are gently suggested to return to the breath. The facilitator uses Lead Management techniques to guide the process of “Mindfulness” to assist clients in accepting their “personal responsibility” in striving to overcome whatever it is they wish to change, i.e. body and or emotional pains and/or symptomology.

“Mindfulness” emphases are on self-responsibility, using one’s internal creativity, and tapping into internal resources. It offers a learning experience that is very unique, often life changing, and immensely profound for many in a short period of time.

The success of the “Mindfulness” approach can be compared and explained using RT/CT/LM concepts in that: first it is a “Cognitive Model” of mental health as is Reality Therapy. It is central to one of Glasser’s mental health tenets: “that a great deal of human unhappiness- much of which subsequently becomes labeled as relationship problems stress, unhappiness, and/or mental illness (DSM-IV labels) relates to personal choices we make. Glasser illustrates that by identifying and
owning the choices we make, we become responsible for ourselves, that is, in the positive sense of being able to respond and make healthier effective choices. It is a guide that can be used on how we might live healthy lives in mind, body and spirit.

Using Mindfulness Based Stress Reduction starting in the 1970's, Kabat-Zinn and his colleagues have helped thousands of people with varied conditions, including heart disease, cancer, AIDS, all sorts of pain, individuals who are very unhappy, and under a great deal of stress, etc. What is truly amazing is that he has had wonderful success in assisting clients, many of whom have been given up as "hopeless" by the general medical establishment!

Perhaps I have tweaked your interest in learning more about "Mindfulness"? If so, the best way to find out more is to practice it on your own. My own experience has confirmed the wisdom of the advice received by Dr. Segal that, "If you want to use mindfulness training with your clients, first, do it yourself." There are many excellent sources of information available to assist you; here are a few:

1. Bill Moyers' documentation video, "Healing from within" available from the website: www.ambrosevideo.com. It is an excellent introduction to "Meditation".

2. Jon Kabat-Zinn's book, "Full Catastrophe Living". A classic text on his "Mindfulness Stress Reduction Program", also explains the how of meditation and the power of paying attention and increasing awareness.

3. Sharon Salzberg and Joseph Goldstein, "Introduction to Insight Meditation" is an excellent "do-it-yourself" distant learning package. This 12-month course is available from Sounds True, PO, Box 8010, Department V6, Boulder Colorado 80306-8010.

The following is a brief explanation of the eight sessions and their format proposed by both Kabat-Zinn and Segal to learn "Mindfulness" as it might be presented in a clinical setting.

It should be noted that before these sessions are introduced, particularly for those individuals or groups who are not cognizant of Glasser's work, that the facilitator is encouraged to introduce Glasser's CT/RT/LM. I have found useful using Wubbolding's "An outline for brief RT/CT/LM presentations" as a model for the introduction. In my own practice, I also use Ta'I Chi Ch'uan experiential exercises for expanding body awareness, flexibility and mental focus along with "MBRT". "MBRT" could be an added or additional subject possibly introduced into one of the Basic or Advanced Practicums.

**Session One:**

Explores what is called our "Automatic Pilot" - Have you ever driven your car sometimes even for miles, "on automatic pilot," without really being aware of where you are or what you are doing or even how you got there? In the same way, we may not be really "present," moment-by-moment, for much of our lives. We can often be "miles away" without knowing it. Has your spouse ever accused you of this? We are usually thinking of the past or the future, often problem solving. On automatic pilot, we are more likely to have our "buttons pressed," and respond automatically. Our perception of events around us, and our thoughts, feelings and sensations in our "Total Behavioral Car" (of which we may be only dimly aware), may trigger old habits of responding that are often ineffective, unhelpful and may lead to worsening of feelings and of our relationships. By becoming more aware of our thoughts, feelings and physiology from moment to moment, we give ourselves the possibility of greater freedom and choice; we do not have to continue the same old Situation A, "white" arrows of the "Control System Loop" that has influenced our ineffective problem solving. The aim of this first session of the program is to increase awareness so that we can respond to situations with choice and positive creativity so as to shift to "Situation B, Gaining more effective control!

An interesting awareness exercise is called "The Raisin Exercise". It is an excellent, simple and surprising introduction to mindfulness. All it encompasses is to pass out raisins and ask the participants to eat them "Mindfully", and then later explore their experience. It provides an experiential rather than a verbal problem-solving base for learning. It sets a scene in which learning takes place through practice and feedback from the practice. It also emphasizes that "practice" is central and core to the program. This, and many other "experiential exercises that are introduced later in the program, emphasizes "Experiential" and "Lead Management" facilitation. The environment is set as friendly, open, and non-judgmental. A spirit of genuine curiosity of inquiry about the individuals in the group's experiences is developed and maintained. The hope is that, in time, a gradual turning of the client's experiences might take place, and with it, the realization that one can practice mindfulness by being present in all waking moments, no matter how ordinary or routine. For example: "Mindful Walking", "Mindful Bathing", "Mindful Eating", etc.

**Session Two:**

**Dealing With Barriers, "The Body Scan Exercise"**

Our aim is to be more aware more often. We can regain our freedom if, as a first step, we simply acknowledge the actuality of our situation, without immediately being hooked into automatic tendencies of choosing misery i.e.: to criticize, blame, nag, judge, fix or want things to be other than what they are. The "Body Scan" exercise provides an opportunity to practice simply bringing an interested and friendly awareness to the way things are in the body in each moment, without having to do anything to change things. It provides an opportunity for "self evaluation" without judging oneself or others.

**Session Three:**

**The Breath**

We often take breathing for granted. Hold your breath and see how long before you choose to give it your full attention!
Breath is life. We come into the world with our first breath and we leave it with our last breath. With practice, we become more aware of the significant importance of our breathing. We can use it to direct our awareness to different aspects of our lives for example; to relax tense muscles, or focus on a situation that requires attention. Breath can also be used to help deal with pain, anger, relationships or the stress of daily life. Breath is explored in great detail during this session using experiential exercises and feedback from assigned homework.

Session Four:
Staying Present

Difficult things, (conflicts, change, problem relationships, illness, impending death, suffering in general) are part and parcel of life itself. It is how we choose to handle the challenges of life, those things that satisfy our needs or don’t that make the difference between whether we allow them to rule (control) our lives or whether we assume responsibility and “control” them. Regularly practicing sitting meditation “mindfulness” gives us many opportunities to notice when we have drifted away from awareness of the moment. It allows us to note with a friendly awareness whatever it was that took our attention away, and to gently and firmly bring our attention back to our focus, reconnection with moment-by-moment awareness. This exercise provides an opportunity to begin to “choose” to respond rather than react in a “non effective manner”. It allows us to become aware that we are in the “driver’s seat” of our “Total Behavioral Car”.

Session Five:
Thoughts are not Facts

We know that our thoughts as part of our “Total Behavior” can have very profound effects on how we feel and what we do. Often those thoughts are triggered and conceptualize quite automatically. By becoming aware over and over again of our thoughts and images passing through the mind and letting go of them as we return our attention to the breath and the moment, it is possible to get some distance and perspective on them in our “Comparing Place”. This can allow us to see that there may be other ways to think about situations, freeing us from the tyranny of the old thought patterns that automatically “pop into mind”. Most importantly, we may eventually come to realize that all thoughts are only mental events (including the thoughts that say they are not), that thoughts are not facts, and that we are not our thoughts. It is particularly important to become aware of our “negative thinking”, the main factor that may stop us taking positive actions that would help us get what we really really want.

Session Seven:
How Can I Best Take Care of Myself

We will explore how we are operating our “Behavioral Cars”? What are we actually thinking, feeling, our physiology and doing with our time from moment to moment, from hour to hour, from one year to the next? Becoming aware and exploring the “doings” can be a very powerful influence affecting our general well-being and our ability to deal skillfully with our emotions. Practicing and being actually present in more of our moments, and making mindful decisions about what we really want and need and the way to get it, can be very powerful, therapeutic. We can use MBRT to become more aware and alert, and to assist in defining what we really want out of life as we pursue “happiness”. At this point, we will explore our life’s “Vision” and our “Values”. We explore why are we choosing to use MBRT now in our lives? Asking self-evaluative questions such as: What value does it have in my life? Why am I choosing this way and not another? In our Western Cultural mainstream, we probably would find little support for choosing such a personal path of discipline, particularly such an unusual one involving effort but non-doing, an expenditure of energy but no tangible “product”. Therefore, emphasis is placed on finding and developing one’s own “personal vision”, one close to our “core” of who we believe we really are and value and where we are going in our life. Only then will we be committed to the daily practice of MBRT.

Session Eight:

In the final session we will be using what has been learned by practicing “MBRT” as we and our clients search for “happiness”.

The practice of “MBRT” offers an advantage of awareness, acceptance and mindfully responding to situations rather than immediately running off preprogrammed “automatic” emotional reactions. I have found it particularly useful in the “Anger Management Classes” that I facilitate. This has been a recurring theme throughout this program.

“Acceptance”, another concept that is emphasized, is often the springboard to some form of skillful action directed at achieving change in our or a participant’s Perceived or Quality World. We should also be aware that there are some situations that may be very difficult, or actually impossible, to change, i.e. a medical diagnosis of “Malignant Pancreatic Cancer”, spreading throughout the body. In this situation, there is the danger that, by trying to solve a possible insoluble problem, one may not end up so to speak as “banging one’s head against a brick wall”, exhausting oneself, and actually increasing one’s sense of helplessness. In these situations, we, as counselors or facilitators, can still offer, “hope”, while at the same time providing clients an environment which promotes retaining some sense of dignity and control. This is done by making conscious, mindful, decisions not to attempt to exert control and to accept the situation as it is. If possible, to accept it with a kindly attitude towards the situation rather than being forced to give up attempts at control after repeated failures. Kabat-Zinn asks: “When and where do we find the grace, this courage, and this wisdom?” It is proposed that at some level we already possess the wisdom, all the necessary qualities to endure the inevitable
suffering we all sometimes must face as we travel the road of life. Our task is to then commit and allot the time to use our innate wisdom, to realize our choices, and to accept personal responsibility for our behavior. We then determine what we have control over and that which we do not, as the serenity prayer goes. I propose that one way our clients and we might accomplish this task is by using MBRT, being aware, and practicing “Mindfulness” daily, living in the present, the only thing we really have, living moment-by-moment.

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The author may be reached at julian.pierce@littlerock.af.mil
ABSTRACT

Using choice theory for school management purposes has allowed people to work together using an approach which assists them in understanding why certain decisions are made and how they can work together in a cooperative manner. At Campus Community School, we are currently working on a strategic plan, and by teaching and using choice theory with the participants, we have been able to maintain the focus on our philosophy and arrive at strategies to move towards becoming a Quality School. Campus Community School is a successful charter school that opened in 1998.

Choice Theory and Strategic Planning

Strategic planning is a method of establishing a plan that has a focus for using resources to achieve an organization’s objectives. The process involves deciding what the mission of the organization is; deciding who will be involved in implementing the plan; deciding what the objectives for the organization are (how will you know you are successful?); and devising tasks required to implement a program, the person responsible for each task, the time frame for completion of each task, and an analysis of the benefits and costs for a specific action plan. Without a plan an organization may go in many different directions, follow various philosophies, and not use resources efficiently.

Campus Community School has a focus defined in its charter. This is an advantage since the school has one philosophy. All resources in the strategic plan should be directed to following this philosophy (this philosophy is our quality world). The five main tenets of the CCS philosophy are:

Parental involvement

Parental participation is actively encouraged. A parental contract with the school encourages parents to be involved with their child’s learning as well as assisting in other ways. Parents are encouraged to visit the school at any time.

A Constructivist teaching approach.

Curriculum is integrated and large overall themes connect the various strands. Textbooks are not used, a wide variety of resources provide information. Curriculum is developed by teachers and individualized so the varied needs of students can be met while covering the same themes. A problem solving approach centers on the development of habits of mind, not just coverage of material.

Collaboration with Wesley College.

A partnership with an institute of higher learning allows for sharing of facilities, education professors providing curriculum training, consistent staff development, and use of college students to reduce adult to student ratios.

Site Based Management

Parents and teachers are partners in making decisions related to school. A School Based Decision Making Team has representatives from all groups (administrators, Wesley College, parents, teachers) that meet to make management decisions for the school.

A choice theory/lead management approach to working with people.

Concepts promoted by Dr. Glasser are followed. Training in the ideas is provided to all staff. Through use of these approaches, the school can be need fulfilling for students, staff, and parents.

The strategic plan should create a focus for using resources to achieving and maintaining this philosophy.

It is important that people directly involved in Campus Community School have valid input in creating a strategic plan. This includes teachers, administrators, parents, Wesley College staff, and school board members. While everyone has an interest in seeing Campus Community School be successful, not everyone will have the interest in creating a strategic plan. How do the basic needs of belonging, power, freedom, and fun influence a person’s participation? A person might be influenced by love for children (belonging), a belief that he/she can influence an organization (power), the idea that CCS is a choice for them (freedom), or a desire to make learning enjoyable (fun). It may be necessary to assist people in a critical group to understand why they should participate. For example, helping people to see how a successful school would create a better place for their children (belonging) would increase their commitment.

How do you successfully create a strategic plan for Campus Community School that meets the philosophy as set out in its charter? William Glasser’s chart describing how the brain works can help explain how people behave in relation to partic-
ipating in strategic planning. Since only one of the situations, "not now in effective control" or "gaining more effective control", is happening at any one time we want to assist in creating a situation that leads to a positive experience in devising a strategic plan. We want to move people to be in the situation of gaining more effective control.

If Campus Community School has a philosophy which is in the participants' quality world, they will work very hard for that philosophy. Not all people involved in CCS have had educational experiences that match CCS's philosophy. Often they do not have pictures in their quality world of successful school experiences. This is a situation where their perceived world of what is good education does not match the school's philosophy. Peoples' knowledge and values have created their view. We may have to assist participants to see how certain educational approaches can meet their basic needs and become part of their quality world picture. Since people act upon the information that is in their own perceived world, we have to help them learn that there is a different approach to education that is followed at CCS.

When the philosophy of CCS does not match people's quality world picture, they have a scale that is out of balance (in the comparing place on the chart). Since people who are involved with CCS want to correct this imbalance and take more effective control of a situation, they feel frustrated. The stronger the frustration, the bigger the disconnect. For example, a person might believe that reliance on textbooks is the key to learning. CCS does not regularly use textbooks. Frustration occurs in this case. We, educators at CCS, have to help put the scale in balance for this person. The person probably knows that something good is happening at CCS and is willing to trust. The person also knows that the charter specifies a constructivist approach and if his/her child remains at CCS, he/she will have to change his/her viewpoint. How do we use choice theory to convince participants in strategic planning that they can choose and support education strategies that are more effective than those traditionally used?

Since the car (from the chart) is always driven in what is considered to be the best direction to satisfy the needs in question, we have to educate the person to act and perhaps start to think in a certain way. Providing research, test results, and personal experiences can be valuable in affecting change. The rear wheels of the car (feeling and physiology) have to follow where the front wheels go. We (educators) have much more control over the front wheels, acting and thinking, than the rear wheels, feeling and physiology. So if we can convince a person to support a multi text approach and perhaps start or convince the person that learning occurs better without texts, he/she would not worry and have the symptoms that go with being nervous over this approach.

As with any plan in choice theory, a strategic plan should

1. not be complicated
2. be manageable, in time and scope
3. be definite and detailed
4. Make sense. You see the value in doing it.
5. Be what you are going to do.
6. Require a commitment, which develops responsibility.

In developing a strategic plan we ask the same questions that are asked in Reality Therapy. The diagram below shows the questioning used in discussing the philosophical areas.

The arrows go both ways since it is possible to approach a topic starting from more than one point. The arrows also point in varying directions since discussions may also not follow the circle. For example: if we are discussing site management, a person may start from the options available and could then go to any of the other questions.

- Participants discuss this chart prior to beginning the discussion so they learn the approach. Understanding the process allows everyone to see that we still have the same focus even though we may start from different points. Before starting the process the group also learns how using the seven caring habits: caring, listening, supporting, contributing, encouraging, trusting and befriending; will allow everyone to maintain good relationships and work together in a positive fashion.

Below is a draft of the section of the strategic plan regarding School Based Decision Making.

**Area of Emphasis**

**School Based Decision Making**

**Goal**

Maintain a School Based Decision Making Team (SBDMT) comprised of teachers, parents, and administrators that effectively makes decisions regarding school operations and programs.

**Strategies**

1. Communicate the activities of the SBDMT in a timely manner
2. Hold SBDMT meetings no less than once per month
3. Expedite the approval process of SBDMT minutes and provide staff with the minutes in a timely fashion
4. Provide teachers, parents, and staff with a form to communicate issues to the SBDMT
5. Provide the school administrator with a list of issues to be addressed by the SBDMT no less than two days prior to the meeting.
6. Communicate the decisions of the SBDMT in a timely manner.

7. Provide those who have brought issues to the SBDMT of the decision made or action taken within no more than one week after the meeting.

8. Regularly examine the role of the SBDMT.

9. The SBDMT will undertake an annual self evaluation of their role and report their findings, including changes being made, to teachers, parents and school administrators.

10. Annually survey staff and parents of effectiveness of SBDMT.

The author may be reached at Campus Community School, 21 North Bradford Street, Dover, Delaware, 19904.

International Resource Guide

An International Resource Guide has been established. This guide contains an annotated bibliography of all published articles and dissertations. The resource guide is available upon request at a production/mailing cost:

Vol. 1 Hard Copy of Resource Guide  
(approx. 200 pages) through 1995  
U.S. and Canada .................. $25.00  
International ..................... $30.00

Vol. 2 Hard Copy of Resource Guide  
(approx. 40 pages) 1996 to present  
U.S. and Canada .................. $10.00  
International ..................... $15.00

Both Vol. 1 & 2  
U.S. & Canada .................... $30.00  
International ..................... $40.00

The mailing address for the Guide is:

Reality Therapy Resource Guide  
650 Laurel Ave. #402  
Highland Park, IL 60035  
Telephone: 847-681-0290  
E-mail: llitwack@aol.com
Using the Rule of Six and Traditional American Indian Learning Stories to Teach Choice Theory

Ron Mottern

The author is on the staff of Central Texas Treatment Center, Granger, Texas

ABSTRACT

Learning systems in some traditional American Indian societies include the Rule of Six, a way of teaching personal responsibility and choice based on the assignment of six possible interpretations for any given event or situation. Incorporating this concept into treatment helps clients recognize that they are in control of how they perceive the world and their present situation. Clients may choose to view their situation and experiences from any number of perspectives. Traditional American Indian learning stories may be used as a form of bibliotherapy to help clients see alternative choices. The Rule of Six and the form of traditional American Indian learning stories may also be used to help teach Choice Theory and to develop relationships with clients, helping them to gain better control of their lives by viewing their situation from alternate perspectives.

Teaching substance abusing felons to make responsible personal choices is the goal of treatment at Central Texas Treatment Center in Granger, Texas. The residents are adult offenders who are in coerced treatment. That is to say, they are incarcerated and required by the courts to attend and successfully complete the treatment program. The residents at this facility often struggle with co-occurring characteristics of substance abuse and dependence, criminal thinking and conduct, and other mental disorders. Any one of these characteristics can be debilitating to a client. When the characteristics occur in conjunction with one another, they are especially difficult to both overcome and treat. Using the Rule of Six, traditional American Indian learning stories and basic tenets of Choice Theory help clients and clinicians find a common ground on which to develop a treatment based on recognizing personal choice as an intrinsic means of gaining effective control.

While the primary foci of treatment at the facility are substance abuse and criminal conduct, the co-occurrence of pronounced characteristics of mental disorders can jeopardize clients' stay in treatment by extending their stay to an unacceptable length of time. While diligent screening procedures usually catch most potentially complicated cases before they are admitted, some cases slip through the cracks or are court ordered into the facility. In cases where the characteristics of the mental disorders are especially pronounced, the personality issues must be dealt with before any substantial treatment can be done with the thinking related to substance abuse and criminal conduct. This isn't to say that thinking related to substance abuse, criminal conduct and mental disorders are entirely disparate. In most if not all cases, the underlying beliefs that drive the behaviors are the same, and effectively treating one aspect will have crossover benefits to other aspects. However, changes in clients' behaviors are expected to proceed at an acceptable pace.

As the last intervention on the continuum of care leading to incarceration at a prison or state jail facility, clients do not have an extended amount of time to make significant changes in their lives. A six to eight month length of stay is currently viewed as the maximum amount of time clients have to make such changes before they are discharged from the facility. Even with a successful discharge, i.e., one in which the clients complete their required course work and demonstrate minimum competence in new thinking and behaviors, clients have little time to live out the consequences of their changes before they are released. Choice Theory provides clients with the tools they need to identify what they want in their lives, develop a plan to achieve their goals, evaluate the success of their plan and its impact on themselves and others, and continue making good decisions in their lives. Choice Theory is a relatively brief therapy that can help clients make immediate changes in their lives by changing what they are doing or thinking. Helping clients hear what is being taught to them, however, can be the lengthiest part of the learning process.

The basis of Choice Theory is that all individuals seek to meet their needs for survival, belonging, recognition, fun and freedom by controlling their perception of events and situations, thus gaining the perception of control in their lives. This is implicit in the Valuing Filter used in the “Diagram of the Brain as a Control System.” The Valuing Filter represents strongly held beliefs, or paradigms, that control what we perceive to be real or, at the very least, what we perceive to be of real value. These paradigms can influence us to ignore information, manipulate information we receive to fit our perception of how things “should be” or, in some cases, be physiologically incapable of perceiving data that are contrary to our established beliefs. Long-term substance abuse and criminal conduct are the products of some very strongly held beliefs. Information that conflicts with those beliefs has little chance of being perceived unless the presenter of the information is in the learner’s Quality World. Only when one can successfully develop a relationship with clients does one have a chance of teaching them information that is contrary to their established belief system and lifestyle, a belief system and lifestyle composed of risk thinking and behaviors that have placed them in the criminal justice system.

The quicker that a relationship can be formed with the
clients, the quicker clients can progress in treatment. Clients that present co-occurring characteristics of mental disorders run the risk of being referred to other, more restrictive facilities based on the length of stay that is required to treat their problems. To minimize the risk of clients being unsuccessfully discharged or being discharged before it is optimal for them, the form of traditional American Indian learning stories may be used to make connections with clients and teach them the Rule of Six and how this relates to Choice Theory.

**The Rule of Six and Learning Stories**

The Rule of Six is a problem solving system used by American Indians of Eastern North America. The Rule of Six states that for any situation there are at least six possible ways of perceiving and responding to the event (Robert L. Slobod, personal communication, December 18, 2002). The Rule of Six seems to have anticipated Choice Theory, and acknowledges that individuals may choose to view situations in different ways based on their need to gain effective control of their lives. Their view of the situation will determine their behavior in the situation. Their behavior will be controlled by how they perceive themselves in the situation. The Rule of Six may be incorporated into Choice Theory through the form of a traditional American Indian learning story such as “Granny Wilson’s Tale.”

This intervention has been used with clients who presented with aspects of Total Behaviors characteristic of paranoid schizophrenia, as well as manic and depressive. Relationships have been formed with these clients in which they have appeared to be more open to information presented to them concerning Choice Theory and how they may immediately implement it into their lives. According to a former client, after reading and discussing “Granny Wilson’s Tale” and how the Rule of Six can be used to choose behaviors designed to meet our needs, she stated that she didn’t “feel like such a freakazoid.” Clients appear to appreciate the non-judgmental aspect of the Rule of Six, which probably helps fulfill the need for acceptance, as evidenced by the statement made by the client, above. The Rule of Six also helps to satisfy power needs by assisting clients in recognizing that they possess the freedom to choose any of the six options they come up with for their given situation. Creating six possible interpretations for a given event may, in itself, help fulfill clients’ learning needs. Incorporating the Procedures That Lead To Change at this point in the treatment can help clients evaluate the consequences of their choices and choose more effective behaviors.

The following short story was created by the author and was patterned on the form of traditional American Indian learning stories. It may be used as a form of bibliotherapy to help develop need-fulfilling relationships with clients through teaching the Rule of Six and how that indigenous learning system may be used in conjunction with basic tenets and practices of Choice Theory. Change occurs within the context of a relationship, and it is hoped that using this tool will help to more rapidly facilitate the formation of client and counselor relation-

ships by providing a common ground upon which to discourse, thereby decreasing clients’ lengths of stay and providing them with more intense and meaningful treatment during their residency at time restricted facilities. This tool may also be used in less restrictive programs and treatment regimens to help build relationships with clients and to teach them the concept of personal choice in Total Behaviors and the subsequent consequences of those choices, thereby helping them to evaluate their behaviors and gain more effective control of their lives.

**Granny Wilson’s Tale**

Suzy Parker was having problems. She had been diagnosed with Bipolar Disorder. Bipolar Disorder is the newer name for Manic-Depressive Disorder. Suzy’s doctor explained to her the theory that the body sometimes lacked a natural metallic salt—lithium, and that too little of this substance could cause people to act in harmful ways. They may have manic episodes, which means that sometimes they are very, very excited and feel almost invulnerable. Sometimes, they may have depressive episodes, which means that at times they are very, very sad and feel so bad they don’t want to get out of bed or even live. The time between these episodes usually becomes shorter as the person suffering from the symptoms gets older. Suzy was 24 years old. Her manic and depressive episodes were starting to cause her serious problems at her job where she worked as a physical therapist. Her employer suggested that she take advantage of the Employee Assistance Program, and Suzy had visited with a psychologist for several sessions. Her psychologist suggested that Suzy might be Bipolar.

Suzy was upset at the diagnosis. She called her mother, who lived in another town and talked about what was happening in her life and about the doctor’s opinion. Suzy told her mother that she was very scared about the whole situation.

Suzy’s mother asked her to come home for a few days and told her that she thought that Granny Wilson, Suzy’s grandmother, might be able to help her. Suzy didn’t know what Granny Wilson could do about Bipolar Disorder but she remembered her grandmother with much fondness. The thoughts of Granny Wilson brought back memories of cold sheets on soft feather beds, sour, green apples, sweet lemonade and baths in a big galvanized wash tub where more water ended up on the ground around the tub than in it. She remembered the sound of wind in the pines and creaking boughs that sounded like someone walking on the polished wooden floors of Granny’s house. Suzy thought about her grandmother, a straight-backed woman with a large, arched nose that recalled her Indian heritage. Granny Wilson had great, dark eyes that always seemed to be smiling because of the wrinkles around the edges of them. She had graying hair pulled back in a bun, and she always smelled of something good. She was soft spoken but strict in her ways, and she suffered no disrespect from anyone - man, woman or child. Suzy recalled a story of when Grandpa Wilson had come home one night “in high spirits”, and Granny Wilson beat him with a yardstick and made him sleep on the back porch. Grandpa Wilson never came home “in
Suzy sat with her Grandmother in the kitchen, stared at the gingham tablecloth and cradled a cup of hot, black coffee in her hands. Granny sat across the table, her veined and weathered hands resting on a large Bible. She was in the middle of canning tomatoes when Suzy had called to see if she could stop by and see her. Granny Wilson was delighted to get the opportunity to see her granddaughter. She said that it had been far too long since she had seen her little Suzy. They talked about how the canning was going and who all was sick and dead since Suzy’s last visit some years ago. Together, they sat around the kitchen table, the ever present and seemingly bottomless coffee pot within easy reach of them, and a jar of pickled watermelon rinds open on the table before them.

Granny Wilson asked Suzy about her job, and Suzy began to tell her about her problems at home and at work. She told her about her visit to the psychologist and about the doctor’s prescription for medication. Suzy told her grandmother about her fears about “going crazy,” and about how she did a lot of crazy things before she started the medications. She told her about her feelings of depression and her fears about that. She also told her that she had done some research about her disorder, and that some doctors believed that it had nothing to do with lithium deficiencies and such. Suzy told her Grandmother that she was scared and confused and didn’t know what to do. At the end of her story, Suzy was softly crying. A tear ran down her cheek and into her coffee cup.

Granny Wilson rose from her chair and stood beside her Granddaughter, softly stroking her long, black hair and humming an old melody that she had used to put Suzy to sleep when she was a child. When Suzy stopped weeping and wiped her eyes, Granny went back and sat down across from her. She said that things like Suzy was going through weren’t that uncommon. She recalled her Grandmother telling her a story about something that happened way back, in her Grandmother’s Grandmother’s time.

Suzy began to pay attention. She recognized the formula that Granny Wilson was using, the introduction to a learning story passed down to her from the Indian side of her family. Suzy had heard Granny Wilson use this rubric before, when people from around the town would come and ask her for her advice. Suzy knew that what Granny Wilson was doing was as old as the hills in which she lived. Like the hills around them that had bones of iron, there was strength in the words that Granny Wilson spoke.

This is what Suzy’s Grandmother, Granny Wilson, told her about the story passed from her Grandmother’s Grandmother. Granny Wilson said that long ago, when her Grandmother’s Grandmother was a skinny girl called Little Bird, there were some of the Yun’iwiya, The People in the Watauga Village, a Middle Town, who acted like Suzy. Sometimes they would seem to go into fits where they talked and talked and talked and seemed so excited that they were about to burst. At other times, they would be very sad and just sit and cry. When these fits came upon them, they would sometimes hurt others of The People and they would even hurt themselves. The People who lived in the village had to take turns watching them so that they wouldn’t do any harm to themselves or others. One such person was Rainbow Woman. The People in the village didn’t know what to do with her because she would be very, very excited for a while, laughing and talking, and then calm down. Then she would be very, very sad, just sitting in the dust and crying. The times between her fits were getting smaller and smaller, and she would go one way and then, shortly after, go the opposite way. In her excited way, she had tried to burn down her lodge and had chased her husband, Man Who Runs Fast, with a tree limb for no reason. Later, in her sad way, she had jumped into the deep green waters of the Watauga and would have drowned if some of the young men who had been hunting nearby had not seen her and pulled her from the river. The People were getting frustrated and discouraged with her and with themselves because they didn’t know how to help her. Man Who Runs Fast had been killed during a game of anetsa, stick ball, and Rainbow Woman had no one to care for her. No one had the time to watch Rainbow Woman. They were busy tending their corn and beans, making cornmeal, repairing moccasins, fighting with the other tribes and generally living their lives.

Shining Cloud was a Medicine Woman of the Watauga and gave herbs to Rainbow that seemed to help her calm down when she was excited and to help her not be too sad when she was unhappy. But still the spells came upon her and The People didn’t know what to do. So they held a council and decided to send messengers to run around the countryside to carry word about their problem and to ask if there was anyone of The People from other villages who could help them.

One day, an old, old man came into the village with a young boy accompanying him. No one seemed to know who he was or why he was there. He just walked into the village, stood in the center of the bark lodges, looking around. Young Boy who was with Old, Old Man said that the old one wanted to see the Village Elders. So the Elders came out to see the stranger, and when they did see him they became very happy. They said that the stranger was one of The People from a village to the North and that he was a great Medicine Man. He could talk to the spirits of the herbs and grasses and mosses and trees and learn the secrets of healing. So the Village Elders told Old, Old Man about the problem with Rainbow Woman and asked him for his help.

Rainbow Woman was brought to Old, Old Man. She was in her sad way and covered from head to toe in dirt. Her dress was torn and she had no moccasins on her feet. She was streaked with mud made by the tears running down the dust on her face. Old, Old Man spoke to Rainbow Woman and then to Shining Cloud. He asked Shining Cloud about the medicine she gave to Rainbow Woman and he seemed pleased. He then spoke to Young Boy and sent him into the forest to search for herbs. Shining Cloud sent Little Bird with Young Boy because Little Bird was Shining Cloud’s daughter and she knew where to find the herbs because she had been with her mother many times to gather the plants used to help Rainbow Woman.
That evening there was a big meal in honor of Old, Old Man, and Little Bird remembered the things that were done. Old, Old Man told The People to gather wood and bring it to a place in the center of the village meeting lodge where a great Council Fire could be lit. He asked The People if they knew the song of how Fire came to The People. No one could remember the song. So as he prepared the Council Fire, Old, Old Man sang a song about the world before Fire, how it was a dark and cold place. And he sang about how the little Water Spider had carried Fire from the Sycamore Tree to the world in the bowl on her back and the world was bright and warm thereafter, even in the coldest, darkest winter. Old, Old Man prepared the fire from the wood that The People brought.

The People dressed in their special clothes. They put on their headdresses made of turkey feathers and their jewelry made of colored shells. They brought their turtle shell rattles and the drums made of cedar. Old, Old Man asked them if they remembered why they made their drums with cedar wood. The People said that they didn’t remember. So as he built the Fire, he sang a song about when the world was in darkness and many of The People died and how Ouga, the Creator, had placed the spirits of The People who had passed on during the dark time in the cedar tree, and how the cedar contained the ancestral spirits of The People.

The women prepared Corn and Beans. As they did this, Old, Old Man asked them if they remembered the song of how they came to have Corn in their lives. The People said that they didn’t remember. So as they prepared Corn and Beans, Old, Old Man sang a song about how long, long ago Selu, the Corn Mother, had given the gift of Corn to The People and he sang about why Corn doesn’t grow everywhere.

The men went out to hunt Deer, Elk, Mountain Buffalo and Bear. Before they went off on the hunt, Old, Old Man asked them if they knew the prayer to pray to give thanks to the Deer they killed. They said that they didn’t. So Old, Old Man taught them the prayer to offer to the Chief of the Deer after killing one of his people. He also sang them a song about Kenati, the Hunter, and his two sons, and how The People came to hunt for their food. He asked them if they remembered the song taught to The People long, long ago by the Ani Tsaguhí to call Yonva, the Bear, to come forth from the forest. They said that they didn’t remember the song. So he sang of the Ani Tsaguhí and how they became Yonva, and taught The People the songs to sing to call them so that they may eat their flesh.

Little Bird, who was Granny Wilson’s Grandmother’s Grandmother as a skinny little girl, paid close attention to how things were being done so that she could remember them. Little Bird watched everything as carefully as she could and tried her hardest to remember, because she felt in her heart that this was an unusual thing and should be remembered.

After the meal, the Village Elders, Old, Old Man, Young Boy and the rest of the village sat in a circle around the great Council Fire. Little Bird was there with her mother, Shining Cloud the Medicine Woman, and her father, Man Who Sees Far. She could feel the warmth of the great Council Fire before her and hear the rushing waters of the Watauga River in the distance. She could smell the many rich scents of The People as they sat close together, and her eyes were filled with wonder at the Old, Old Man who sat across the fire from her.

Old, Old Man took out his Pipe of Red Stone and blew clouds of white smoke into the night air that swirled up into the sky and created a miniature Milky Way above the circle. Old, Old Man asked The People around the Fire if they remembered the song about Gili’ Utsun Stanun’ Yi, the Place Where The Dog Ran. The People said that they didn’t remember. So Old, Old Man taught them the song about how the stars came to be in the sky from corn meal spilled from the mouth of the spirit dog who tried to steal food from The People. And he sang about how The People banded together to chase the dog away and keep their village from harm.

After this, the Elders asked Old, Old Man about Rainbow Woman and those like her, why they did the things they did and how the village could help them. This is what Little Bird, who was Granny Wilson’s Grandmother’s Grandmother remembered Old, Old Man saying to The People of the Middle Town of the Watauga about those who suffered from the fits, and she passed it down to her children, all the way to Suzy.

Old, Old Man spoke.

"There have always been people like Rainbow Woman in the world. They are Special People. Ouga, the Creator, made these Special People, just as he made all the animals and birds and fish and reptiles and plants and trees and herbs and nations. Long, long ago, the Yun’wiya knew how to deal with these Special People but now, they do not know. This is not surprising since The People have forgotten the songs of their Ancestors and have strayed from the way.

Shining Cloud has done well in giving the herbs to Rainbow Woman. Shining Cloud is an asset to your village and you should be thankful that she is here. She remembers the song about how plants and herbs decided to help The People when the animals and fish and reptiles decided to harm us. Shining Cloud is pride to the Village. The herbs have helped Rainbow Woman in her trouble. But her trouble is not the fits. No. These fits are a part of her gift from Ouga, and Rainbow Woman is a gift to the Village and to The People. It is the Village, itself, that is Rainbow Woman’s trouble.

You have forgotten the importance of the Council Fire and the purpose that it serves among The People. You have forgotten the respect you owe to the other Living Things that share the world with you. You have forgotten how to behave towards one another. And in all of this, you have forgotten how to show reverence to the Great Spirit, for he created all these things to teach you the way to worship him.

You have busied yourself with tending the fires in your lodges and this is good, because fire is the gift of Ouga and keeps The People warm and safe. But you have forgotten the gift of Fire. And you have forgotten the great Council Fire and
that the Great Spirit has given you, The People will suffer the same sadness as Rainbow Woman. She tells you that such sadness will come to those who stray from the path and forget the gifts that are given to them. Already you have strayed so far that you seek to change what Ouga gave you because you think that being like you is the way things should be. You try to make Rainbow Woman fit your own mind rather than honoring her mind as the gift that Ouga gave her and to the Village in giving her to you. You have not learned the lessons she has to teach you.

Rainbow Woman suffers these things to bring wisdom to The People but you have rejected her gift and you seek to quiet her down. You have given her medicine to do this and this is good, because by rejecting her you hurt her and cause her to try harder to reach you. But you interfere with her communion with the Creator and the Creator's communion with you, and this is not good. Because you are sick but do not see it, you say that you are well and you try to make Rainbow Woman sick because she is different. But Ouga made her the way he has made her. The Great Spirit speaks though her, as he speaks through all of The People and through all Living Things, but his song to her is different and she is Special among The People. You must learn to treat her as one of the Special People. In tending to Rainbow Woman, you re-learn the gift of Tending to The People and you honor the different gifts given to The People.

Because of Rainbow Woman, you sent for me and I came and have taught you the songs of The People that you forgot so that you my not forget again who you are. You must tend to Rainbow Woman and the Special People and learn the stories that they have to tell you for the good of the Village and of the Clan and of the Nation. You must keep the great Council Fire and learn the meaning of the songs that the Special People sing. You must come together and talk about these things around the Fire. Talking about these things and learning from each other so that the Village and the Clan and the Nation may grow strong and learn again to keep the old ways and commune with the Great Spirit is important.”

Then Old, Old Man led the Elders in a dance around the Fire. The youngsters watched as the Old Ones danced, and they noticed that the Old Ones didn’t seem so old any more but filled with spirit and strength. And then the rest of the Village joined the dance. Their feet pounded the rich, black soil of Mother Earth. Their turtle shells rattled with the corn of Selu. Their cedar drums beat with the life of the Ancestors. Their voices rose up around the Fire that Grandmother Spider had brought them and they sang their songs and prayers in honor of Ouga, the Creator, and of his gift to The People of Tending to each other.

The next day, Old, Old Man and Young Boy left the Middle Town of the Watauga. The Village began taking turns caring for Rainbow Woman and whenever she would have a fit, they were there to see that she didn’t hurt herself. But they no longer tried to restrain her or to quiet her. They protected her and they tried to discover the meaning of her joy and her sorrow as they sat together around the Council Fire. In doing so, the Village began to look not only at Rainbow Woman and the others like
her but they began to look at the joy and sadness of each other and what that happiness and sorrow meant for the Village. Each person's life began to have meaning to each other person's life in the Village. The People began to see that every person was Special, each endowed with different gifts from the Great Spirit. They began to understand that each of The People had value to every other of The People and that together they were happier.

This is the story that was passed down from Little Bird to her granddaughter and to her granddaughter's granddaughter, who was Granny Wilson, and then to Suzy.

After finishing her story, Granny Wilson said that this way was not unique among The People. She opened the large, old Bible resting on the table in front of her and thumbed past the pages of family records of births, marriages and deaths, to the book of the prophet Hosea. There, among pressed clover and rose petals and faded newspaper clippings, she read to Suzy about how God commanded Hosea to marry an adulterous wife, and how Hosea was commanded to prophesy to the nation of Israel based on his experiences with his wife and family. Hosea's suffering and joy was to be a story interpreted to the people about how God would deal with the nation because they had forgotten their old ways and had drifted away from their communion with their God.

"You are one of the Special People," Granny Wilson said to Suzy as she closed the Bible. The faint smell of roses drifted up to Suzy as Granny Wilson took Suzy's hands in hers and looked into her eyes. "You are one of the Special People. Remember that. And remember the story that I have told you that it may be passed down to your granddaughter, just as it has been passed down from Little Bird to you.

The people will tell you that you are sick and that you need medicine to stop being the way you are. But it is not you that is sick. It is the people who tell you this that are sick. Because they don't understand you, they try to change you to something they do understand. You should think carefully about whether or not you will take medicine for this. It isn't what you do that causes you trouble so much as the time and place of what you do that causes you trouble. I have seen some people on the t.v. who were at sporting events, others who were at New Year's, Mardi Gras and Halloween festivals and even young people at rock concerts who act as you do in your; what do they call it, mania. These people were not told that they were sick and that they needed medicine to calm down and to be different. No one told them that they needed to feel differently. I remember the day that President Kennedy was shot in Dallas, many people wept openly in the streets. They acted as you do when you are in your, what do they call it, depression. No one suggested that they needed medicine to change the way they were feeling and acting.

I have seen people act both with happiness and with sorrow. Feelings are the gift of the Creator. Sometimes you don't act happy when others think you should feel and act happy. Sometimes you don't act sad when they think you should feel and act sad. Sometimes you act happy and sad when they don't think you should feel and act at all. But your emotions and the intensity of your emotions are the gift of the Creator. He made you as you are for a purpose. You must find that purpose.

The people who want you to be different from what you are believe that the Creator made a mistake, or they don't believe in the Creator at all. The motives of people who think this way should be searched out and examined. Such people's motives usually come from wanting everyone to be just like they are because they can't understand or accept differences in others. They deny the purpose of the Creator and the Creator himself because they can't understand him or comprehend his reason. Rather than try to understand it, they seek to deny it and to change it. They choose to try to change the world to fit their view rather than to change their view to accept the world as it is.

They think that society should be a bunch of individuals and that people shouldn't have to care for others. They believe that people should leave them alone so that they can go about their selfish pursuits. Because they believe this way, they want others to believe this way too. They have forgotten that all the things we have on Mother Earth were given to us by the Creator to assist each other and to serve each other so that we may care for the Earth and tend to all Living Things. Just as Grandmother Little Bird's village forgot the gift of Tending to each other, people today have forgotten the gift of Tending to the Earth and to the Living Things. The Living Things are all those things that are in the Earth. All things have a spirit because they are a part of the Great Spirit. Because they are part of the Great Spirit and have a spirit, they are Living Things. These things were given to us to tend and to help us by our tending to them.

Because you are different from the rest of the people you live and work around, and because those people aren’t interested in understanding you and what they can learn from you and about themselves through you, they seek to make you like them.

Because you have asked me today what I think about this, I will tell you. I think that you can still live and work with them, but you will need a place where you can be with people who seek to understand the other people in the world around them and to understand themselves through doing that. I think you all will need to light the great Council Fire, even if it is just in your minds, and talk about what you can learn from each other and how you can use what you’ve learned to help each other and to help and tend all Living Things. I understand that people call these meetings support groups. I think you should find a support group to help you. I think that you have been made the way you have been made by the Creator. I think you are a Special Person and you should use your gift for the benefit of your family and society.”

When she had finished saying this, Granny Wilson hugged Suzy and then walked to the old screen door going out to the back yard from the kitchen. The screen door banged as she went outside and picked up her hoe that was leaning against an old, Beech tree at the edge of the garden. Granny Wilson silent-
ly began hoeing the corn and the beans that wound around the corn stalks. She quietly tended the squash and the cucumber vines. She spoke softly to the late tomato plants. In the corner of the garden, the sunflowers dipped their heads in reverence to Nuh da, the sun.

Suzy placed her empty coffee cup in the sink and went to look out the screen door to where her Grandmother was working in her garden. Suzy watched the old woman hoe the ground and thought how peaceful and right she looked doing her work. Suzy wasn’t sure what her next step should be. She didn’t know if she would have her doctor start reducing her medication. She didn’t know if she could handle her mania and depression if she reduced her medications. She didn’t know if she could keep working and she didn’t know how she could quit working. She didn’t know much of anything, except that she needed to find the support of other people who struggled with the same problem she did. And she needed to light the Council Fire within her mind and see by the light that ancient flame which guided The People along the right path.

Conclusion

The Rule of Six states that for any given situation there are at least six possible ways in which to view that situation. “Granny Wilson’s Tale” presents at least six different ways in which Suzy can choose to interpret her situation:

1. She could interpret her condition as caused by a lack of lithium in her body.
2. She could believe that she has something physically wrong with her brain.
3. She could choose to see herself as a “Special Person,” made the way she was because she has a responsibility to help others through her suffering.
4. She could think that society’s views on her behaviors define her “problem.”
5. She could consider that she is choosing her behaviors because they meet a need for her.
6. She could choose to simply accept that she will suffer from her presenting symptoms and seek help from others when she thinks she needs support.

The Rule of Six does not assign pejorative connotations to any choice. It simply acknowledges that there are six different choices for any event or situation. With each different choice may come a different consequence. The problem solvers in the event will choose whichever point of view they think will get them closer to what they want, i.e., that scenario that they think will move them closer to the picture in their Quality World.

Using a learning story, such as “Granny Wilson’s Tale,” allows one to assist clients in “brainstorming” alternative ways to look at given situations and examine the consequences of choosing particular viewpoints through using the Rule of Six. This process facilitates getting to know what clients want and helps teach the concept of personal choice in determining eventual outcomes. Using a learning story and the Rule of Six may also be used to introduce basic tenets of Choice Theory, as possible ways to view a situation. The process helps to create a non-judgmental, interactive environment in which need fulfilling relationships can be developed between clients and clinicians. When clients place pictures of clinicians in their Quality World, they may more easily hear what is being suggested to them and they may increase their progress in treatment.

REFERENCES


The author may be contacted at 109 Wilderness Trail, Elgin, Texas 78621, or at rмотtern@adultprobation.net
ABSTRACT

Designed to provide an overview to basic principles underlying codes of ethics, a model for decision making by educators, and provisions for an educators' code.

Introduction

For approximately fifty years, William Glasser has been writing, practicing, and speaking about the basic theory and practice of reality therapy and choice theory. During that time, he has concentrated his efforts in several arenas. The principal ones have been in mental health practice, education, and human relationships. Fundamental to his ideas has been the belief in the concepts of internal control psychology, i.e. individuals have the ability and power to make choices regarding their behavior in their personal and professional lives.

Integral parts of making choices include several components. These are, first, an understanding of the rationale for laws, codes of ethics, and institutional rules and regulations. Second, a model for and process of making decisions regarding choices of behavior in one's life. Third, a brief overview of the basic principles underlying all codes of ethics. Fourth, an examination of the key principles found in codes of ethics for educators.

Why laws, codes of ethics, and institutional rules and regulations?

When one talks about internal control psychology, and the basic belief that individuals have the freedom to make choices in their lives, at times the message gets blurred or misinterpreted by listeners to mean that we believe that freedom equals license. In other words, if individuals are free to choose their behavior in all situations, then they are free to do whatever they wish whenever they wish. This is really tied to the concept of free will.

However, in the world we live in, we know that there are inevitably limits to freedom and free will. I obviously have the freedom to do whatever I want. Whether or not I have the right to do whatever I want is, however, a different question. For a start, we can draw from what we have learned from systems theory. That is, we must distinguish within any system between what is fixed and what is flexible. Whether we refer to counselees, students, colleagues, or ourselves, it becomes important to try to understand the belief system of the individual. If individuals believe that certain options are not feasible because they violate certain belief systems in their family, culture, etc., then that obviously limits possible choices of behavior. Our task as teachers, counselors, etc. is not to try to change the belief system of others. Instead, we try to concentrate on what is possible - it is not useful to deal with possible choices that the student, counselee, or family member rejects.

Second, we must recognize that, in the world in which we live, freedom is accompanied by responsibility, i.e. personal responsibility for the choices we make and the behavior we display. Freedom and responsibility generally are interpreted within limits set by the society in which we live. These are the limits most commonly referred to as laws, codes of ethics, and rules and regulations of our institution, educational system, etc.

When one discusses laws, it is important to distinguish between the laws set by the society in which we live, and what are considered to be higher or moral laws. Society passes laws that place limits on what the society deems to be unacceptable behavior and establishes consequences for violating those laws. In a democratic society, we have a choice of either accepting and obeying the laws (or accepting the consequences), or leaving the society (e.g. the draft resisters who left the country to avoid the draft). Of course, we can try to change the laws, but until they are changed, our choices may be limited.

Moral laws are based on a belief that human beings owe an allegiance to rules of conduct that may be different than (and are considered to be higher than) manmade laws. Individuals who choose to follow moral laws that they believe supercede societal laws are obviously free to make that choice. However, they must recognize that they will still be held accountable for the laws of society. It is not the purpose here to debate the relative values of moral vs societal laws. Suffice it to say that there are countless examples in recent history where the two have come into conflict (e.g. the laws in Germany during the second World War allowing forced sterilization, the running debate in this country regarding abortion, etc.).

Codes of ethics serve somewhat different purposes. First, they are designed to protect a profession against government interference. That is, professional codes are self-imposed by members of a profession as an alternative to having regulations imposed by external bodies, such as legislatures or governments. Second, they are designed to lessen or prevent internal disagreements within a profession. Third, they are designed to protect the practitioner in cases of malpractice, for individuals who conscientiously practice in accordance with accepted professional codes do have some measure of protection in case of litigation. Every major professional organization has a published code of ethics that serves as a guide to its members. This
that the process of decision making ideally is followed. The
may be that we have a variety of choices that we may take to
possible options (it may be helpful for the reader to also read the
resolve the situation or reach a decision. It is from this point on
be taken, again we may have information and requests flowing
from outside the school is asking for information or action to
etc. If an administrator, teacher, student, parent, or someone
first step in decision making is to examine and weigh the pos-
sible options from a variety of sources.

Within any organization, company, educational system,
etc., there is a set of institutional rules and regulations governing
employees of that system. These rules and regulations, ideally, are developed by the members of the organization. In
many cases, however, they may be imposed from above - typical in boss management systems. However, whether imposed
from above or collaboratively developed, members within that
system have the choice of following the rules and regulations of
the system, or accepting the consequences.

Thus, we can see that, since individuals always function
within some type of system, whether at home, work, etc., they
must constantly be aware of the sometimes conflicting roles of
the law, a code of ethics, and the rules and regulations of the
organization or system in which they are members. The balancing
act among these three clearly affects the process of decision
making in any given situation.

A model for decision-making

Regardless of the professional setting, individuals are fre-
frequently asked to make decisions regarding individuals with
whom they work. Some decisions can be carefully thought
through and options weighed before acting; other decisions
may be of a more critical nature, requiring immediate action.
Unless the situation mandates immediate intervention, such as
to protect the safety of an individual or others, the most impor-
tant foundation for decision making is time. Even though
others may ask and expect us to make immediate decisions and
take instantaneous action, it is critical that, as professionals, we
take the necessary time to reach a thoughtful decision as to the
best course of action in a given situation.

Whatever the nature of the problem may be, we are typically
presented with a variety of information from diverse sources.
For example, if something occurs within a school setting, we
may receive information about the incident from the individu-
als directly involved, from others who observed the event, from
teachers, administrators, parents, observers, the community,
etc. If an administrator, teacher, student, parent, or someone
from outside the school is asking for information or action to
be taken, again we may have information and requests flowing
in from a variety of sources.

As a result of the inflow of information, our initial reaction
may be that we have a variety of choices that we may take to
resolve the situation or reach a decision. It is from this point on
that the process of decision making ideally is followed. The
first step in decision making is to examine and weigh the pos-
sible options (it may be helpful for the reader to also read the
article by Ron Mottern in this issue). In order to do so, it is nec-

ecessary to pass all the options through three filters.

The first filter is that of the law, i.e. what does the law state,
if anything, regarding our choices. For example, if the decision
to be made is whether or not to report a possible case of child
abuse, the law may require reporting. The second filter is that of
the code of ethics. What does the code of ethics for educators
state is expected of us in our professional roles? The third filter
contains the rules and regulations of our employing institution,
the State Department of Education, and Federal guidelines for
educational institutions. Even though at times the three filters
may not always be in agreement with each other, a professional
must weigh the obligations and expectations of each.

Once this has been done, the professional may find that, as
an example, of an original five possible options for action to
be taken, that three of these options are not feasible because of
information presented by one or more of the filters. With the
remaining options, it then becomes necessary to move to the
next step, that of consultation. It is important for individuals
to have available to them a network of fellow professionals
within the organization and/or the community with whom to
consult regarding any given situation. What is also important is
for the individual to document the consultation, i.e. with
whom, when, what was recommended, etc.

At this point, the individual is ready to make a decision and
take action or make a recommendation. Again, the process of
decision making should be documented. If the decision differs
from a recommendation made by a consultant, or in a rare case
in which the decision may be contrary to expectations of the
law, the code of ethics, or the rules and regulations affecting the
professional, great care should be given to the documentation
explaining the rationale for taking a different action than that
mandated, expected, or recommended.

The final step in the process of decision making is that of
evaluation. It is important to evaluate the effectiveness or suc-
cess of the decision that has been reached or the recommendation that has been made. If the intervention or plan
was not successful, then it becomes necessary to reevaluate and
repeat the cycle of decision making.

Following a process such as the one described above will
not necessarily solve all problems. It will, however, clearly dis-
play the behavior of a professional who wishes to act in the
best interests of all concerned. At this point, it may be useful
to paraphrase the process of WDEP as stated by Wubbolding,
i.e. What did I want to happen? What did I choose to do? Did
it achieve the desired result? If not, what else might I do?

Principles underlying codes of ethics

If one carefully examines various codes of ethics, it is pos-
sible to find certain common threads running through all of
them. These threads serve as the foundation for the codes, and
provide a clear picture of the principles upon which the various
codes are based. These principles have been described in the lit-
erature as follows:
Autonomy

The provision of freedom of choice and action. This does not imply unlimited freedom, but rather freedom with responsibility. This is also tied to the concept of competence or rationality. Though there are no absolute criteria for determining competence (competence is a legal term, and is determined through a legal proceeding), as educators and counselors, we assume competence and free will in the absence of evidence to the contrary.

Nonmaleficence

Not causing harm to others. This concept can be traced back at least to the Hippocratic oath for physicians, i.e. do no harm.

Benificence

Doing good for others. To the best of our ability, to help others take more effective control of their lives.

Justice

The concept of fairness. Equal persons have the right to be treated equally, and nonequal persons have the right to be treated differently if the inequality is relevant to the issue at hand, e.g. learning disabilities. This ties in to the concept of non-discrimination against individuals with whom we work or whom we serve.

Fidelity

Involves obligations such as loyalty, truthfulness, and trust. This includes the concept of non-abandonment.

There have been other concepts added to the five basic principles outlined above. These have been described by Anderson and Kitchener (1998) as follows:

Prudence

To stop and think critically and carefully about one’s actions and the implications of those actions.

Integrity

Willingness to act in good faith, maintain core values, and a commitment to a moral position (this does not mean attempting to impose one’s moral values on others).

Respectfulness

Willingness to consider the perspectives of others with whom one interacts.

Trustworthiness

Acting in such a manner that others can rely on one’s judgment, strength, and truthfulness.

Compassion

A sincere and deep caring for others. Readers are asked to keep the above concepts in mind when reviewing the code of ethics for the profession in which they are members.

Code of ethics for educators

The code of ethics most commonly referred to for educators is the Code of Ethics for the Education profession promulgated by the National Education Association, and adopted by the NEA Representative Assembly in 1975. The complete code is available through the internet at http://www.nea.org/code.

The preamble to the code states the following:
The educator, believing in the worth and dignity of each human being, recognizes the supreme importance of the pursuit of truth, devotion to excellence, and the nurture of the democratic principles. Essential to these goals is the protection of freedom to learn and to teach and the guarantee of equal educational opportunity for all. The educator accepts the responsibility to adhere to the highest ethical standards.

The educator recognizes the magnitude of the responsibility inherent in the teaching process. The desire for the respect and confidence of one’s colleagues, of students, of parents, and of the members of the community provides the incentive to attain and maintain the highest possible degree of ethical conduct. The Code of Ethics of the Education Profession indicates the aspiration of all educators and provides standards by which to judge conduct.

There are two major principles identified in the Code.

Principle I - Commitment to the Student
The educator strives to help each student realize his or her potential as a worthy and effective member of society. The educator therefore works to stimulate the spirit of inquiry, the acquisition of knowledge and understanding, and the thoughtful formulation of worthy goals.

Principle II - Commitment to the Profession
The education profession is vested by the public with a trust and responsibility requiring the highest ideals of professional service.

In the belief that the quality of the services of the education profession directly influences the nation and its citizens, the educator shall exert every effort to raise professional standards, to promote a climate that encourages the exercise of professional judgment, to achieve conditions that attract persons worthy of the trust to careers in education, and to assist in preventing the practice of the profession by unqualified persons.

An interesting comparison of the above major points may be made by looking at the Ethic Code for Educators and Teachers in Israel promulgated by the Teachers Organization for Promoting Instruction and Education. The Israeli Code talks about two basic commitments. These are:
1. To do all that is in their ability in order to promote proper development and welfare of their students, prevent abuse of their bodies and souls, and provide appropriate development conditions for each of them, while considering and accepting the different, and caring for the promotion of students with difficulties.

2. Acting to promote the basic humane and democratic values and the implementation of heritage. To nurture education, striving for the truth, open thought and consideration, liberty, responsibility, equality, justice, human respect and manners, peace-tolerance and solidarity, as they are expressed in Israel's "scroll of independence", state laws and UN treaties regarding "human rights" and "child rights".

The code goes further by identifying commitments to the profession, to relationships with students, to relationships with parents or guardians, and to relationships with professional colleagues and within the profession.

With the above serving as a framework, there are a number of guidelines that are worth consideration for ethical practice. These are drawn from a variety of sources and codes. They are as follows:

1. The professional goals of educators are to provide knowledge, develop skills, and nurture the many aspects of students' personality in order to facilitate students' development, help them fulfill their potential, and to assist them in becoming both involved citizens and contributors to society and as humans expanding and forming their personality.

2. In order to fulfill these goals, educators will attempt to create a positive and warm educational climate and educational quality of thought and actions, social caring, nurturing the joy of cooperative learning, and facilitating the development of the continuous learner.

3. Educators constantly strive to use updated scientific knowledge, educational concepts and teaching methods, emphasizing the usefulness of what is being taught, with intellectual integrity, fairness, and in an atmosphere of openness.

4. Educators avoid concealing information or misrepresenting information related to professional qualifications and experience (e.g. individuals who have gone through the WGI certification experience are called Reality Therapy Certified [RTC] instead of Certified Reality Therapist [CRT] because of licensure requirements in many states which limit the use of the term therapist).

5. Educators treat students equally, avoiding any discrimination based on nationality, race, gender, sexual orientation, origin, political opinion, social status, disability, or any other reason, and maintain a relationship based on sensitivity and respect for students' needs, bodies, property and opinions.

6. Within the code of ethics, regulations of Departments of Education, relevant laws, and rules of the employing institution, educators work with students to facilitate the development of a system of norms that will foster appropriate behavior by all members of the employing institution.

7. Educators preserve confidentiality of information about students and their parents or families, and do not reveal information achieved through their work without the consent of students and their families except for cases in which information is mandated by law or regulation to be shared with appropriate professionals.

8. Whenever possible, educators work collaboratively and consult regularly with students, parents, colleagues, and cooperating internal and external professionals to facilitate dealing more effectively with problems affecting individual and/or group learning and development.

9. Educators encourage involvement and cooperation by parents or guardians in order to form partnerships to promote the development of students, acting to build a relationship based on mutual trust and respect.

10. Educators strive to facilitate the development of a work culture and environment based on cooperation, support, and mutual enrichment; assist colleagues in their work; share professional experience, knowledge and support; and work collaboratively to fulfill the educational goals of the institution.

11. Educators constantly strive as individuals and within groups to facilitate movement toward making the school environment a positive learning experience for all members of the school community.

Summary

It is hoped that discussion of the issues presented in this article will help the many readers of the Journal gain a deeper understanding of the philosophy and principles underlying codes of ethics. Readers are also encouraged to review the ethical code for their specific field of professional endeavor. As a final reminder, it is the responsibility of all professionals to remain current regarding changes in laws, codes of ethics, and the rules and regulations of their profession.

REFERENCES


The author may be reached at fitwack@aol.com
Attachment Disorder or The Unfit Mind?

J. Arthur Sheil

The author, a senior faculty member with WGI, works with ANAGO Resources, a multi-service agency in London, Ontario, Canada

ABSTRACT

An essay exploring differences between a DSM-IV diagnosis and relational difficulties

Some would have us believe that America is in the throes of a physical fitness revival. There is a fitness center opening up on a street corner near you! Private fitness coach is a new profession. We have heard the lament for years that we are becoming a generation of overweight, but malnourished people, just waiting for the big one. Educators have sounded the alarm at what they see every day in children who once exercised naturally and now can’t be pried away from a video screen. You know the story so I won’t belabor it any further. You are likely one of them just like I am without even really knowing it or wanting to admit it.

What I do want to sound off on, and some may write this off as nothing more, is a lament on how out of shape I constantly discover children to be at a level much more significant than their bodies. Maybe there are a few “exercises” that we can start doing with them that will begin to make a difference. I hope that people far more capable than I will take up the cry as a few are doing if you look hard enough.

Maybe the world should look forward with longing to the day when, on a street corner near you! Private fitness coach is a new profession. We have heard the lament for years that we are becoming a generation of overweight, but malnourished people, just waiting for the big one. Educators have sounded the alarm at what they see every day in children who once exercised naturally and now can’t be pried away from a video screen. You know the story so I won’t belabor it any further. You are likely one of them just like I am without even really knowing it or wanting to admit it.

Bill Glasser has sounded a clarion call with a statement many people do not want to believe. In various ways, he has said words to the effect that “all human misery has at its basis a relationship that is not what someone wants it to be”. That is a sweeping statement. It takes what he believes to be a basic genetically determined need for love and belonging to another level. Although he doesn’t talk about a hierarchy of needs, it sure ups the ante on that one. By the way, I just discovered that the next issue of the DSM is scheduled to appear in 2010. It will include a new category called “Relationship Disorder”. Why isn’t anyone surprised?

Two recent experiences started me down the road to this paper. First, I listened to Dr. Glasser’s presentation in Fredericton where we were given just a glimpse into where his thoughts are leading with the soon to be released book, “Psychiatry Can Be Dangerous To Your Mental Health”. Second, because we work with so many youth in this agency, Dr. Glasser. However, they often refer to it as the need to connect, to attach, or to bond. It was after reading some of the papers that came out of the Twelfth Annual International Conference on Attachment and Bonding sponsored by the Association for Treatment and Training in the Attachment of Children in 2000 that I started to feel some of that writing disorder that Bill chooses.

It seems that my ability to feel good, to soothe myself, depends on more than my ability to get what I want when I want it. It depends also on the ability of my mind to register that I now have what I want and that it feels right. A few years ago, Dr. Glasser clarified his thinking about the basic needs and stressed that the need was really “to gain and maintain the belief” that we can find need satisfaction in each of the four psychological need areas. It appears that I am not born with that mental ability any more than I am born with the physical ability to bench press 100 kg. (I’m Canadian ey)

I read that that capacity is the result of the growth and development of our brain, after we are born, as a direct response to the environment that we experience. Like the malnourished child who does not become physically able, the child who is not cared for emotionally does not become mentally able. They are both environmental issues, and ultimately must be dealt with as such. The environment is the real world, the source of my information and experience. If I receive good food and exercise, I develop muscle and bone and grow a healthy, fit and able body. I have known that for a long time. It depends also on the ability of my mind to register that I now have what I want and that it feels right. A few years ago, Dr. Glasser clarified his thinking about the basic needs and stressed that the need was really “to gain and maintain the belief” that we can find need satisfaction in each of the four psychological need areas. It appears that I am not born with that mental ability any more than I am born with the physical ability to bench press 100 kg. (I’m Canadian ey)

The two kinds of brain cells referred to, that I believe I developed quite well, are ones that suppress the production of stress hormones and ones that slow down neurotransmitters in that part of my brain associated with fear. Apparently I did that, because from an early age I discovered that the world was a safe place to be. When I had a need and expressed the most primitive of feelings, someone met that need appropriately, and I
learned that I could trust, that I could connect, that I belonged. I didn’t need big doses of the stress drug to survive, so I developed a brain that makes it superfluous. To this day, many people know me as a laid back character that they very often can’t even get a rise out of.

The fit brain has the ability to soothe itself. It can wait for gratification. That is not just a decision. It is an ability, just like the ability of a cardiovascular system to run a marathon. It is developed. Because I can’t run a mile, let alone a marathon, means that I am not physically fit enough, it does not mean that I am physically ill. Neither does it mean that I am mentally ill if I cannot offer myself to a relationship and benefit from a relationship with you. It means that I am not mentally fit.

I want to expand on a term that I have used a couple of times. What is this ability to soothe oneself? John Dicke presented one of the papers at the conference I referred to earlier. In it, he refers to research that documents the effect of the production of large amounts of cortisol over a prolonged period of time in children. Cortisol, in normal amounts, soothes the system. In large amounts over an extended period, it destroys cells in the brain thereby creating a neurological system that is incapable of processing fright. The research identifies a lessening of the size and activity of that part of the brain that is responsible for people organizing themselves and making intelligent decisions.

Dicke refers to a specific study done in Montreal, Canada that suggests that the experience of being nurtured resulted in the production of less cortisol, but the growth and development of more cortisol receptors in the brain. When that happens, we end up with a neurological system able to deal effectively and efficiently with fear and stress.

What I found most encouraging in Dicke’s presentation is his insistence on the point that like any muscle in the body, the brain can be developed. It can be made fit, just as it is never too late to rebuild the body as long as there is life. I can attest to the fact that it gets harder and takes longer as a senior citizen. There are some perks to getting older but that isn’t one of them.

But what kind of place might people go to in order to develop a fit brain? The current standard response to any child, or adult for that matter, who displays mental unfitness is in Dicke’s words to “cut them off from themselves”. I believe that we do this in a number of ways. The quickest is by giving them a label so that they become their disorder. I cannot count the number of youth that I have worked with who frankly state, “I am bipolar” or “I am ADHD”. The real message they are giving to us and to themselves is, “what do you expect from me, I can’t help myself”. Once labeled, we follow that up by prescribing a drug that ensures that they cannot get back in touch with themselves. Just today I listened to a 13 year-old young woman who demanded that her prime worker take her to see a psychiatrist immediately. I know we have encouraged her to listen to her self talk, to the thoughts that go through her mind. We have coached her into listening and evaluating what she is telling herself or thinking about. When asked what she thought a psychiatrist might do, her expectation was that he would take the thoughts out of her head. If someone did, or could, she would be even more out of touch with herself.

The predominant focus in therapy, in helping troubled people, is to suppress uncomfortable feelings, restructure cognition, modify behavior, or medicate it away. Yet we now know that emotion is an “old brain” function. It precedes cognition, which is a “new brain” function. Has the brain got it backwards, or have we? All restructured cognition, modified behavior, and chemical cocktails accomplish is to stunt real growth and adaptability, keep us out of touch with ourselves, and unfit to deal with the information and experiences of life.

Choice Theory has tried to teach us that for a long time. Pure pain and pure pleasure is the feeling message that our system, free of drugs, generates before cognition or behavior has a chance to mess it up. That is the feeling that drives behavior and the one that we must learn to listen to.

If the research is correct, and if the parallel between physical fitness and mental fitness is correct, then the brain developed the way it did because of the information it had to work with, the exercise it engaged in. In the case of the abused or neglected child, it continued coping in a world without ever developing a sense of belonging, of being safe anywhere. Under that stress, it never developed the ability to soothe itself. It continued producing high levels of cortisol. Because it was never soothed, it didn’t develop sufficient cortisol receptors to handle the stress or the panic. It was cut off and never came to believe that it belonged and the world was a safe place to be.

Those kinds of people aren’t going to go anywhere to try to change it. They will not reach out because they cannot reach out. Reaching out to another person is the behavior of a fit mind. We have to do all of the reaching. I believe that is what we mean when we say that a lead manager manages the relationship. For the mentally unfit that we encounter in group homes, psychiatric hospitals, prison systems, classrooms, or workplaces, unless someone does the reaching instead of the diagnosing and prescribing, they will never exercise and grow a neurological system that will enable them to really live.

Dicke identified a fundamental experience that children have that determines whether or not they develop this ability to soothe themselves. However, in his presentation, it can slip by. Maybe we don’t even want to hear it because it points a finger at a relationship style in which every one of us engage at one time or another. He talked about who is being “mirrored” in the relationship. Put simply, do we mirror other people so that they can develop a clear accurate picture of who they are and how they fit, how they belong in the world as unique, wanted and valued individuals? Or do we expect them to mirror us, fit into our role for them so that they make us look good and feel safe? Those questions have profound implications for parenting. They have just as much to say about managing any relationship that we have in the counseling room, the classroom, or the workplace.
It comes down to a question of whether we are listening or telling. People in panic cannot hear until they are heard often enough and long enough to be able to really hear themselves. I find it most encouraging to believe that no matter how long a neurological system has gone undeveloped and is unfit for the challenges of life, it can become able. Given the right input and opportunity to exercise, it can grow, become robust and resilient just like any other parts of this body that we inhabit.

I cannot count the number of times youth in our care have jumped into crisis mode because “someone was looking at them”, or “she touched me”. On the surface it sounds silly, and I, along with many other staff, have been impatient and insensitive to what the youth is really telling us. The ability to accept touch or to give and receive eye contact is the best, if not the only, indicator of how effectively someone can attach. Autistic children withdraw and will not look at you. They do not, because they cannot attach. Our first nation’s brothers and sisters do not look a stranger or casual acquaintance in the eye because to do so is to “steal their soul”. Within a meaningful relationship, you cannot steal one another’s soul because it is already given. There is no fear of loss.

Neither can I count the number of times I, and many well-meaning caregivers, have written behavior off as “attention seeking”. Once so identified, we can aggressively ignore it. We quickly categorize attention seeking as negative behavior. However, for individuals who have never really connected to the point where they begin to know themselves, attention seeking is really asking, “who am I”. It is not negative. It is a building block to becoming and affirming who we are. Without an answer, we are out of shape mentally and cannot accomplish relationships anymore than a sedentary sexagenarian can accomplish a marathon.

Mental fitness centers. How would they advertise themselves? Come and be heard. Come and be seen. Meet yourself here! When we are honest, do we not question who we are at many cross roads and turning points in our life? There just may be a waiting line to get into such a place.

(1) John Dicke, Psy.D., J.D., speaker at the Twelfth Annual International Conference on Attachment and Bonding sponsored by the Association for Treatment and Training in the Attachment of Children 2000. 

The author may be reached at jas@anago.on.ca
ABSTRACT

This article provides a brief guide and journey into taking control of one’s life. It focuses on a number of areas of life and some of the issues that surround them. The article attempts to give the readers some helpful tips in dealing with the issues outlined. The first part of the article examines relationships and their significance to our lives. In particular, it focuses on more intimate relationships, including those between a parent and child. It outlines the importance of maintaining healthy relationships and the positive effects this can have on our lives. The article then goes on to examine the area of Self Esteem and Self Acceptance. In doing so, the article outlines the effects of struggling with these issues in our lives and lists a number of suggestions for turning these problems around. The article then moves on to look at the Needs and argues for the importance of meeting them on a consistent basis throughout our lives. The concluding section of the article is titled “Getting Things Done - Steps to Achievement”, and, in acknowledging the struggles that are sometimes associated with achieving goals in our lives, the article offers a number of ideas to consider in assisting us to get what we want in life and to overcome some of the barriers we face.

We only get one opportunity at Life; at least that’s my outlook anyway. My motto as a teenager while growing up was “Enjoy Life, this aint no rehearsal”. It is interesting, however, that the years can suddenly zoom by us, and before we know it we’re in our late twenties, thirties or sailing into our sixties. Sometimes we find ourselves looking into the mirror and realizing we’re not where we want to be or have not become the person we envisioned we might. Life perhaps seems to have dictated terms to us, and we’ve become frustrated and lost sight of where we wanted to head. Maybe we don’t feel in control of life; unhappiness has crept in; relationships are problematic or our dreams for the future remain just that - dreams.

My hope for this piece of work is to provide some encouraging and practical ideas as to how to deal with some of the difficulties outlined above. Many of these come from personal experience and have been instrumental in assisting me to work through periods of difficulty and challenging situations. Maybe some of it will be inspirational - I can only hope!

“A journey of a thousand miles must begin with a single step.”
-Ancient Chinese Proverb (Burley, 2000:25)
2. Implement the seven caring habits of choice theory: listening, supporting, encouraging, trusting, respecting, accepting, and always negotiating disagreements. 
(Glasser, 2000:39)

3. Relationships require ongoing effort and energy to maintain their stability and happiness. Be different, creative, fun, try something new.

4. Be aware of each other's needs and respect them.

5. Refrain from using the seven deadly habits of relationships: criticizing, blaming, complaining, punishing, threatening, nagging, bribing (rewarding to control) 
(Glasser, 2000: 15)

6. Put the relationship first

7. Always think “what can I do to make this relationship better” rather than choosing to dwell on negative's or depressing about the situation

** It is important to realize that often people enter relationships with considerable baggage or problems from previous relationships and / or experiences. Sometimes it's necessary for individuals to seek professional help such as counseling for this. For example, experiences of abuse, having low self-esteem/not being self-accepting, are factors that can make relationships difficult work

"Once you say you 're going to settle for second - best, that's what happens to you in life, I find."

-John F Kennedy (Hanna, 1997b:19)

Parent - Child Relationships

Being a parent is one of the most responsible roles anyone can play in life. The impact we have on our children is far reaching. We can be positive role models for our children and greatly assist them in their development. However, there is also the potential to do considerable damage. For example, by consistently using the seven deadly habits of relationships I outlined earlier.

An important area of parenting involves allowing one's children to develop their own identity and sense of self. It is important that individuals are able to learn from their mistakes, that they are able to experiment to some degree. If parents become over-involved and “do everything” for their child, it can lead to problems later on. Children need their own space too. It is important we do not “over control” them. One of the problems this type of parenting can develop is a dependent and / or co-dependent relationship. This is where children can develop, and grow up feeling and believing they are unable to do many tasks on their own. They become dependent, (often emotionally) on others for many aspects of their lives. This is not healthy for the individual. It can lead to problems with decision-making, knowing what one wants, frustration with achieving goals, and relationship difficulties later in life. Co-dependence is where two or more people become dependent on each other for their various needs.

A few ideas that might be helpful

8. Allow children as much choice as possible in their everyday lives
9. Avoid using the seven deadly habits of relationships
10. Resist trying to control your children, instead offer information and as many choices as possible in the different aspects of daily life
11. Be creative in dealing with problems as they arise; negotiation is the key
12. Set reasonable boundaries when needing too; negotiate these if possible
13. Don't do anything that is going to create greater distance in your relationship
14. Remember that you can ultimately only control your own behavior (Glasser,1998)

It can be a frustrating journey if one reaches adulthood and has experienced some of the issues I outlined above (before the hints). What can be helpful in dealing with these issues will be briefly addressed later on. This includes working on one's esteem or sense of self, living a life where you are meeting your needs and dealing directly with a relationship that is central to the problem.

An example of this is where individuals have grown up with parent figures who have been over - involved in their development. That is, they have developed strong feelings of needing approval from the parent; they feel unable to stand up to them; are easily controlled or manipulated by them; their sense of self is tied up with the parental relationship. It is necessary for individuals involved to make changes to their relationship with their parent - if they want to be happier and free to live the life they want.

This may include ....

15. Visualizing that they are a separate person from their parent with their own identity
16. Practicing being assertive and standing up to their parent when required e.g. when attempts at emotional control or manipulation come into play
17. Working on their own self esteem / sense of self
18. Not buying into arguments or discussions where one’s emotions are being played with; realizing your parents are not going to die or come to any harm if you don’t do what they want every-time!

Sorting out personal relationships and resolving issues such as those mentioned above are crucial steps to take on the road to taking control of your life.
The Man in the Mirror

When you get what you want in your struggle for self
And the world makes you King for one day
Then go to the mirror and look at yourself
And see what the Man has to say

For it isn't a man's father, mother or wife
Whose judgment upon him must pass
The fellow whose verdict counts most in his life
Is the Man staring back from the glass

He's the fellow to please, never mind all the rest
For he's with you clear up to the end
And you've passed your most dangerous, difficult test
If the Man in the glass is your friend

You can fool the whole world down the pathway of years
And get past on the back as you pass
But your final reward will be heartache and tears
If you've cheated the Man in the glass

(Hanna, 1997a:23)

Self Esteem / Self Acceptance

The effects of this troubling condition can be far reaching. People with low self-esteem can find it difficult to get what they want out of life. It can contribute to feelings of frustration, unhappiness and boredom. People often turn to drugs, alcohol and escapism to deal with their pain. It is often recognized by that negative voice in one's head. Some signs might include..... beliefs that you are not good enough; that you will never amount to anything; feelings of hopelessness / worthlessness / uselessness; a tendency to easily give up on tasks; apathy; negative thoughts and comments.

The positive side of this however is that it doesn't have to stay this way. You can choose to change this situation around. It may not happen over night, but with some effort and commitment it will change. Paul Hanna (1997a) in his book You Can Do It!, talks about the concept of the Self Esteem Bank Account. He explains how if it is low we need to make regular deposits into it. The greater the positive and encouraging deposits we make, the greater our account or level of esteem can grow. There are various ideas and ways to address this issue, some include.....

19. Mixing regularly with positive people and friends
20. Minimize the time you have to spend with people who are negative and bring you down; the subtle effects of their negativity does rub off
21. Talk to your close friends / family / partner if there are negative comments they make which you do not like; it is important they understand the impact they make
22. Write down a list of positive affirmations about yourself and read it every morning and night. Alternatively some people like talking to themselves (perhaps in front of the mirror) each day and state their affirmations this way
23. Read self development books on a regular basis
24. Attend a course or group on this topic. Many community groups / services run them
25. Go easy on yourself and set realistic goals or plans; don't set yourself up for failure
26. Recognize those negative thoughts when they appear, and know they are just thoughts and have no control over you. Send them packing! And replace them with one of your affirmations
27. Remember we can change our state of mind in an instant; choose to do this on a daily basis. Take control over the negative thoughts and impact of others on you and choose to be how you want to

A Brief List of Characteristics of Self - Accepting Individuals

They are capable of acting on their own best judgment without feeling guilty or regretting their actions if others disapprove.

They do not see themselves as powerless.

They know their good feelings come from liking themselves and not from other people approving of them.

They believe strongly in certain values and principles and are willing to defend them even in the face of strong group opinion.

They are able to accept their feelings ranging from being angry to being loving and from being sad to being happy.

They are capable of satisfying their basic needs without interfering with the rights of others to do the same.

They regard problems as challenges and mistakes as opportunities to learn. They know that to succeed they must first of all believe that they can succeed.

They are genuinely able to enjoy themselves in a wide variety of activities involving work, play, creative self-expression, companionship and relaxation.

They strive for quality and leave the need for perfection behind.

Joan Hoogstad; input from Hamachek, Goode.

The Basic Needs

William Glasser (1998) believes that as humans we all share the same basic needs, which are genetic. He believes there are five main needs, namely survival, love and belonging, power, freedom and fun. These needs relate to......

Survival - food, shelter, water, sleep, safety, sexual reproduction
Love and Belonging - loving, cooperating, sharing, friends, family, clubs
Power - achievement, recognition, importance
Freedom - choices, making decisions, expressing oneself
Fun - playing, learning, enjoyment, relaxation

It is an interesting exercise to look at these needs in detail, and understand the strength of your needs. For example, do you have a high need for freedom in your life? Do you often want your own space and I or is decision making important to you. We can learn a lot about ourselves and others by looking at our need profiles. It can provide a sense of what is important to us in our lives.

I have found over recent years that the closer I come to meeting my needs on a consistent basis, the happier, more content and relaxed I am. I find I am at peace with the world and can minimize the stress that comes with the fast pace of today's society. Meeting our needs is a must. If we are not having the fun we desire or we are not receiving the love and attention we need, we will struggle to be happy and content in our lives.

It is necessary then to spend some time looking at the needs and understanding your profile. That is to know the strength of your needs, perhaps on a scale of one to five where one is low and five is a very high need strength. The information this provides can be extremely helpful. It gives us insight into the type of person we are and as to what areas in our life we may need to concentrate on to bring us happiness and comfort. For example, if we are feeling frustrated or angry, it could well be that we are not meeting a certain need in our life. This could relate to not feeling cherished or cared for by our partner (love and belonging) or sensing we haven't had any time recently to do the things we enjoy and have fun with, such as playing sport or getting away for a weekend (freedom and fun). (Glasser, 1998)

The strengths of needs vary from person to person. Some people will have very similar profiles and others quite different. It is interesting how different people have varying need strengths. For example, in regard to love and belonging some people are quite content to have minimal physical contact with their partner or little involvement with other people I groups, whereas others need to be in daily or weekly contact with family and friends and may want lots of physical contact with the people they love.

This notion is important to be aware of in regard to relationships, particularly intimate relationships. An understanding of where other people are coming from, i.e. sensing or having information about what their need profile is can be extremely helpful. Discussing your needs with a respective partner can be insightful and important for a relationship. With this information you are better able to negotiate and sort out situations and conflicts. (Glasser, 1998)

Some ideas to consider

28. Two people in a relationship with very strong power needs will most likely find difficulties. They will need to negotiate together and be creative in meeting their strong need without pushing the other away.

29. People with a very high need for freedom will most likely find all long-term close relationships a struggle, particularly marriage. More negotiation needed!

30. Marriage has the best chance of working when both partners have a low need for freedom and a low need for power.

31. Beware the sociopath who has almost a non-existent need for love and belonging, a high need for freedom and power, and a below average need for survival.

(Glasser, 1998)

32. Complete your own need profile and refer to it often, particularly if you sense you are not meeting your needs.

33. Be creative in your life and in your relationships to maintain a balance with meeting your needs and those of your partner.

34. Take action now, and make a change if required.

35. Keep a weekly / fortnightly diary and plan to meet all your needs within this period of time, on a consistent basis. e.g. Monday night, visit a friend after work (fun/freedom/love and belonging); Tuesday morning, get up early and meditate before work (power/fun); Wednesday, organize insurance quote you have been putting off (survival).

"Once begun, a task is easy: Half the work is done."

HORACE 20-6 BC (Burley, 2000:45)

Getting things done - Steps to achievement

Success, achievement, excellence... we are often striving for some degree of this in our lives. It may be in sports, hobbies, work-life, business, family or studies. These are some of the pictures we might have in our quality world. It is an area that can bring us a tremendous amount of fulfillment and happiness. We can find it in small things, and we can find it in monumental things. It is all relative, I guess. The feelings associated with reaching it in our lives can be great. Unfortunately, there are also the opposite feelings to contend with if we are not successful at what we're aiming for. It can also be a frustrating ride if we continue to struggle along the way, and feel like we are never getting anywhere.

There is considerable material available to read on this topic. One simple but powerful concept or habit that continually appears is that of persistence. It seems that those who persist in their endeavors or plans for success, and never give up, will ultimately be rewarded for their work. Success often seems to lurk just around the corner, from the point at which most people will have given up. It's like a game to test you to see if you have got what it takes. Many people find tremendous success...
just after reaching a point in which they feel they are lost and beaten. (Hill, 1960)

In his book Think and Grow Rich (1960), Napoleon Hill provides a formula to assist in the development of persistence. He sees it as something we can improve on and work at in our lives. The necessary steps are:

1. A definite purpose backed by a burning desire for its fulfillment.
2. A definite plan, expressed in continuous action.
3. A mind closed tightly against all negative and discouraging influences, including negative suggestions of relatives, friends and acquaintances.
4. A friendly alliance with one or more persons who will encourage one to follow through with both plan and purpose.

A lack of persistence is the one of the greatest reasons for failure.

"If you don't experience dark clouds, rain and storms
There is no way of measuring sunshine."

-Sir James Hardy (Burley, 2000:70)

There are numerous ideas and endless pieces of information that can assist people in their quest for achievement and success in their lives, and to help them take control. The following is a long but mind provoking list of intriguing and helpful ideas:

36. Desire is the starting point for all achievement; have faith in your plans.
37. Those who write down their life goals and read them on a daily basis, greatly enhance their prospect of reaching them. The power of autosuggestion is immense - that is self-suggestion of your plans and goals. The mind can start to act on the information at a conscious and a subconscious level. (Hill, 1960)
38. Taking action is a must. We cannot get anywhere until we take that first step.
39. There is tremendous power in the making of decisions. Unleash this force today and see what happens. Anthony Robbins states, "It is in your moments of decision that your destiny is shaped." (Robbins, 1991:40)
40. Remember to look after your body and treat it with respect; exercise regularly, get enough sleep, reduce stress, maintain a healthy diet.
41. Great dreams are generally realized by creative and well-refined plans. Planning is an essential element to reaching the goals you have set yourself. They are the directions for your journey. Be creative with your plans and try new one's if the current one is not having the desired affect.
42. Be definite about your goals and when you want to reach a particular one. Putting timeframes on them keeps you focused.
43. If you get stuck, think what do I want? What have I done so far that has worked and has not worked?, What could I do differently to get what I want?
44. We are in control of our own behavior and can make changes to this whenever we so choose.
45. Creativity is a wonderful thing. Our brains have an amazing capacity for information and the ability to produce new thoughts and ideas and to problem solve. We have the ability to use this in a positive way in our lives. Choose to do this and not to concentrate on negative thoughts. Meditation is an excellent vehicle to participate in doing this. Read a book about it; join a group. It can help in providing ideas, inspiration and solutions for dilemmas we may face. Meditation also helps to relax both the mind and body.
46. Providing structure to what we do can assist a lot of people in their desire for particular achievements. This can take the form of detailed plans, use of a diary to daily note what one may need to do, meeting with others for support and help. Many people develop small support groups and meet regularly to keep each other on track with plans and to add some fun to the process.
47. Fears often hold people back from their plans and dreams. Sometimes the best way to deal with our fears is to face them and confront them. If we do not, then we may never get anywhere. Take control of the situation and decide today to deal with whatever fear is holding you back. I recommend seeking advice or professional help with this if needed.
48. We have the ability to change our thinking patterns whenever we choose - we can control our state of mind. Take positive advantage of this now.

"To laugh often and much;
To win the respect of intelligent people and the affection of children;
To earn the appreciation of honest critics and endure the betrayal of false friends;
To appreciate beauty;
To find the best in others;
To leave the world a bit better, whether by a healthy child, a garden patch or a redeemed social condition;
To know even one life has breathed easier because you have lived;
This is to have succeeded."

-Ralph Waldo Emerson (Burley, 2000:xxiii)
Taking control of your life will involve different things for different people. As individuals we are unique, with our own personal characteristics, life experiences and relationships. It is my hope that some of the information I have provided will be of interest and assistance to those who read this. It is a guide to different areas of self-development that I believe will assist people to “get on top of things” so they are free to live the life they want. It is blended with many of the positive contributions of Choice Theory and Reality Therapy.

I strongly encourage people to take action today and Take Control of Your Life. A life in effective control can be lead to greater feelings of self-worth, happiness, contentment and freedom to be whom you want to.

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The author may be reached at paulym69@hotmail
A School Fable

Maureen Schlacter
Corinne Gleason

The first author is a library/information specialist and the second author is a reading specialist, both at St. Edward School in Nashville, Tennessee. Prepared and presented (in a tiara and with a bubble wand) and heartily accepted at St. Edward faculty in-service.

Once upon a time, not so long ago, there was a King who lived in a very special magical kingdom where children danced and played and learned. This kingdom was so enchanting and charming and all the children in the kingdom became such superior scholars that the kingdom could not hold all the children that wanted to be there, so a "waiting to come to the kingdom list" became necessary. The kingdom was filled with brilliant tutors and exceptional instructors and extraordinary professors of all kinds. But, day by day, the King became more and more busy with building projects and plumbing backups and air conditioning malfunctions, finding substitutes and cleaning crews to hire, and making big decisions about what kinds of shoes and what color socks the children of the kingdom should wear. And day by day, the King became sadder and sadder because he had little time to focus on his true passion: children learning.

One day, two wise women with great powers came to the King offering to be his assistant. He spoke to each of them in turn and chose Pegwina, for she shared his passion for children learning. Miserabella, the other wise woman, was angry that she had not been chosen as the King's assistant. So, in an effort to make Pegwina look bad, she sprinkled all the tutors and instructors and professors with skeptical dust. They soon were heard wondering: "What's going on here? Our Kingdom was so wonderful. All the children danced and played and learned. After all, children are waiting in line to come to our kingdom. But now we're hearing things like 'yearly plans' 'time on task' and 'research says'". But after a short time the effects of the skeptical dust wore off, all the new ideas were tried, and sure enough, children's learning began to improve!

Now, Miserabella was even angrier and more jealous of Pegwina's success! So when the King and Pegwina instituted phase II of their plan to improve children's learning ...SASI, Integrate Pro, and Class Web pages...Miserabella cast her most powerful and destructive spell...the dreaded CBC! All the tutors and instructors and professors began complaining, blaming and criticizing, and the kingdom started becoming a very unhappy place. When it was announced that the schedule was going to be changed, all "you know what" broke loose! "This is just too much! Why can't we just go back to the way things used to be? After all, this kingdom has a waiting list! Who needs all this newfangled stuff anyway, and why, why, why did they have to change the schedule."

Meanwhile, the King and Pegwina didn't know what to do. They didn't want their brilliant tutors, exceptional instructors and extraordinary professors to be unhappy, but the most important thing was Children Learning. While they were pondering what to do next, their Fairy Godparent appeared out of nowhere! "My dears" she said, "I am here to grant your fondest wish. Just ask and it shall be done." The King and Pegwina were flabbergasted! They had never had a visit from their Fairy Godparent before. In fact they didn't even know they HAD a Fairy Godparent, but figured "Why not give it a shot?" "Oh Fairy Godparent", the King said, "The evil Miserabella has cast her destructive CBC spell, and now our brilliant tutors, exceptional instructors and extraordinary professors are constantly COMPLAINING, BLAMING, AND CRITICIZING everything we do to improve Children's Learning. This evil spell has blinded them to the fact that these changes will improve Children's Learning and make our kingdom THE BEST for children in all the land." "I feel your pain," said the Fairy Godparent, "but I also feel the pain of your brilliant tutors, exceptional instructors and extraordinary professors. Miserabella's jealousy and evil spell will be hard to counteract, but I think I have the solution and can grant your wish. I will wave my magic wand over each of their heads and it will give them the information that they need...which is that they can control only their thinking and doing...not the changes you are implementing or Miserabella's evil spells. But by changing their thinking and doing from COMPLAINING, BLAMING AND CRITICIZING, to CARING, BELIEVING, AND COOPERATING, they can break Miserabella's evil spell and everyone will be happier. But most importantly, Children's Learning will improve! But there is one catch...each brilliant tutor, exceptional instructor and extraordinary professor must choose to participate, or my magic wand will be powerless."

So, the Fairy Godparent came to the next faculty meeting and waved her magic wand over the heads of all the brilliant tutors, exceptional instructors and extraordinary professors who chose to make a change. After that, things started to turn around. There were still difficulties and problems. Learning these new things was not easy, and THE SCHEDULE took some getting used to. But, the COMPLAINING, BLAMING AND CRITICIZING stopped (well, most of it) and everyone started CARING, BELIEVING AND COOPERATING (well, most of the time) Then a really magical thing happened...the students and parents stopped COMPLAINING, BLAMING AND CRITICIZING too! In March when the teachers all administered THE TEST, it was found that Children's Learning had improved dramatically!
And so, the kingdom school transformed into the greatest in the land, the King and Pegwina continued to come up with new ideas and plans to continue down the path of improving Children’s Learning, the teachers, students and parents continued to CARE, BELIEVE AND COOPERATE (well, most of the time) and everyone lived (and learned) happily ever after.

The authors may be contacted at the St Edward School in Nashville, Tennessee, 37211.

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