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A CLARIFICATION OF THE RELATIONSHIP BETWEEN THE ALL-WE-WANT WORLD AND THE BASIC NEEDS

William Glasser

The author is the creator of the concepts of reality therapy/control theory and the founder of the Institute for Reality Therapy.

A few weeks ago I received a letter from Ed Joyce in Mass. asking for some assistance with a Ph.D. thesis in which he is evaluating how cooperative learning helps students to satisfy their psychological needs more effectively than standard classroom instruction. What he asked me to do was to define the needs so that he could use this definition as a guideline for the research.

I thought that many of you would be interested in the following definitions of the four psychological needs that I included in my answer to his letter:

I. To gain power
To gain and maintain the belief that we are recognized by some others some of the time as having something to do or say that they believe and we agree is important. (How much power will satisfy this need, as well as how much love, freedom or fun will satisfy the other basic needs may vary in a normal distribution from person to person according to his or her genetic makeup.)

II. To belong and to love
To gain and maintain the belief that others whom we care for are concerned enough about us so that they will both give us and accept from us the affection and care and friendship we desire.

III. To be free
To gain and maintain the belief that we can act and think without restriction by others as long as we do not significantly interfere with their access to the same freedom we desire.

IV. To have fun
To gain and maintain the belief that we must engage in some behavior that has for its main purpose enjoyment and in which there is laughter and good feeling on the part of all involved. There need be no particular utility to the behavior but if something new, however small this may be, is learned it is usually more satisfying to this need than if nothing new is learned.

I would like to say that I determined that these were the needs by introspecting into my own life, by observing others and the world in general, and by working in depth with many people in therapy. If you examine my definitions you will notice that all of the needs are, in essence,
satisfied by belief. As far as we are concerned, the world is the way it is because this is what we believe.

But the belief (or faith) that this is how it is, is not in itself a need. It is a behavior that in control theory language would be called the believing (or the faithing) that we learn as we live. If we cannot learn to believe we cannot satisfy any need; it is an essential psychological behavior analogous to the essential physiologic behavior of breathing.

For example, most of us love someone we call mother, but how do we actually know that she is our mother. The answer is that we "know" because we believe. There is in actuality no certainty, no objectivity, no facts, no hard data. All of these things "exist" because we believe they exist. And we believe they exist because of at least two things we experience: (1) the belief works in some way to make us feel good, and (2) a lot of other people believe the same way we do and this makes us more certain that what we believe is correct.

Therefore, I believe that power, love, fun and freedom are the basic psychological needs. I base this belief on the fact that I have observed that people who struggle to satisfy these needs all use similar behaviors to do so. For example, all people whom I have ever seen, and I have seen a lot if you include TV, engage in fun behaviors, laugh. All people who engage in loving behaviors try to get close and stay close to the ones they love. All people who engage in power behaviors try to get at least someone, and usually as many others as possible, to recognize that what they say or stand for is correct or good or even the best that can be achieved. And all people who engage in freedom behaviors want to be allowed to do what they want at the time they want to do it.

There may be other complete consistancies among people as they try to satisfy their needs but, in this non-rigorous review, the above seem beyond question. While many people have faith in a wide variety of things, for example, the belief in a higher Power, I do not see all people as having faith in any specific thing that approaches the complete consistency of the examples drawn from the four basic psychological needs.

In line with this short review of the needs, one of our certified members, Brent Dennis S.D.W., of Bowling Green University has raised two questions in a provocative paper entitled, Faith, the Fifth Psychological Need?, that he delivered at our June conference in Phoenix. [Ed. note: See Dennis article, JRT, Vol. 8, no. 2, Spring 1989.] He makes the case for faith as a fifth psychological need and goes further and suggests that it is the overriding need that underlies the other four.

Based on what I have just stated, what I "believe" is that his paper is an excellent scientific (he uses a lot of brain biology like split brain research) argument for the idea that I have just advanced which is that we cannot satisfy any of our needs without the behavior of believing. But to say that all of us believe or have faith because we have a need to have faith is like saying that all of us breathe because we have a need to breathe and neither is true. We breathe because we have a need to survive; there is no need, per se, to breathe.

If we are put on a heart-lung machine, a frequent occurrence during bypass surgery, we can survive without breathing because the machine oxygenates our blood. But we cannot survive without oxygen in our blood anymore than we can satisfy a psychological need such as love without believing that someone loves us or for power unless we believe that someone will listen to us.

He does not go so far as to say that we have a basic need for specific beliefs, that is, to say that we have a basic need to believe in God or in any specific religion. He does say, however, that human beings must have a belief or faith of some kind and, to make this point, he goes on to say, "We may believe in ourselves, drugs, exploitive sexual relationships, gurus, positive thinking, negative thinking, Gaia, pyramid power or God." But a little later he says, "... nowhere in all my years of formal education and training, including being certified in reality therapy, was the concept of faith discussed." Please note that he does not capitalize "faith" because he has made the point many times in his paper that he is not supporting religious "Faith" as a specific kind of Faith that is separate or more important than non-religious faith.

I would like to take this opportunity to clarify for those who may believe that reality therapy has avoided the subject of faith or belief that this is hardly the case. It is true that reality therapy, like most systems of therapy, is secular but it is not secular in the sense that a reality therapist cannot have any religious beliefs. It is secular in the sense that we do not teach or support any specific belief be it religious or not except the belief in the principles of the method itself.

At the same time, this is at the core of the misunderstanding of Dr. Dennis, we encourage all those who practice these ideas to talk with clients about belief and faith in any area, religious or not, if we or the client believe that a certain belief or system of beliefs is involved in the client’s problem. Actually, all we talk about when we talk to another person, in or out of therapy, is belief, his belief, her belief and our belief. Unless we are lying, whenever we open our mouths it is to say what we believe.

What the client believes is always the core of his problem but, religious or secular, we do not teach the client what to believe. What we do is clearly stated in THE PRACTICE OF REALITY THERAPY that is written in bold print on the blue chart as follows, "Does your present behavior have a reasonable chance of getting you what you want now and will it take you in the direction you want to go?" Your present behavior always has, as its thinking component, what you believe and to talk about behavior without inquiring into belief is impossible.

If the clients have trouble satisfying their needs because of their system of belief or because (they believe) they lack a system of belief, religious or secular, we do not shy away from talking to them about this. To the contrary, if we can help them to clarify what they believe or to act more responsibly on what they believe we should do it. For example, a woman of the Catholic faith came to me because she was pregnant and she did not want to have the baby. She asked me what she should do. If I were a Catholic counselor who introduced my Catholic belief system into therapy,
I would have told her to have the baby.

But as a reality therapist, whatever my personal bias, I would not do this. What I did do was to engage in a deep discussion of her Catholicism and how her problem could be solved within that system of belief. But she wanted to go further and discuss the validity of Catholicism itself and was it valid in her case now.

This was an area that I would not discuss. I told her that I had no way to determine whether Catholicism was a valid religion for her and that if I got involved in this discussion I could only add to her confusion. I explained that my belief, no matter what I might claim, has no more or less validity than her belief or the belief of any other mortal being no matter what that being might also claim.

I told her that as long as it helped her I was willing to talk to her about her belief and faith because it was only from what she believed that she might figure out a total behavior to solve her problem. I did suggest that it might be wise to seek counseling from a priest who might have the expertise to help her with her Catholicism as it related to this problem as I was sure that many priests had experience in this area.

I appreciate Dr. Dennis's paper because it gave me a chance to clarify my thinking that, while belief or faith is a part of all total behaviors and well worth discussing, it is not a basic need. Whether we identify what we are doing or not, we always help people to deal with their beliefs as they struggle to satisfy their needs. We have no reason to avoid this important issue. What we do, however, is to try very hard not to insert our beliefs into the process of counseling. If, as sometimes is the case, clients push us so hard for our beliefs that we cannot resist, we may state them but at the same time we should make it clear that what we believe is our belief, it need not have any validity for them.

Additional Thoughts - June 1989

Since I published the previous comments in the Winter, 1988, Newsletter, I have been made aware that what I said has been misunderstood by a few of the people who belong to the Religious Caregivers Network, a group of reality therapists who counsel in a religious setting.

These few people appear to have misinterpreted these comments as meaning that there is no place in reality therapy or control theory for God or religion because I think faith is behavior, not a basic need. The problem, however, is not with my comments but with the fact that control theory is not easy to understand. Many people who are certified in reality therapy still do not understand control theory and this misinterpretation is a vivid example of that lack of understanding.

Control theory states that all we can do from birth to death is behave: there is no alternative. It is impossible for us to do anything more or less. All of our behaviors are total behaviors, they are almost all chosen and they are made up of four components: acting, thinking, feeling and the concurrent physiology. This means that every total behavior has an element of belief within it as part of its thinking component. Living a religious life and believing in God are total behaviors which have a large element of belief but which are also associated with actions like praying, feelings like ecstasy and often healing or healthy physiology when the religious person believes, or has faith, that he or she is close to God. For many, these are extremely important behaviors but because something is a behavior does not make it more or less important than if it were a need.

What then causes us to behave as we do? Here there seems to be more misunderstanding. What Bill Powers taught me, and what I wrote in the three books on control theory that I have written, is that all of our behavior is our best attempt at the time to feel good, now or later. What we learn from any total behavior that has a great deal of pleasure as a feeling component is that this good feeling is related to what we are doing or have done with specific people, places and things such as beliefs. It is this knowledge, or belief, about these people, places and things that we then store in our internal world and all of this knowledge combines to make up this ideal, all-we-want world.

For many people, religious faith is a strong motivator of much of their behavior because it is an important picture in their internal world. Further, there is nothing in reality therapy or control theory, as I teach it, to say that this religious picture is not important or that it should not be there.

In an effort to help those of us who practice reality therapy understand how we function so that we may counsel more effectively, I have postulated that these specific pictures are created from pleasurable, need-satisfying experiences. I also have postulated that, as members of the human species, we probably all have the same basic needs built into our DNA and I propose these to be: love, power, fun, freedom and survival. As I have said on many occasions, I do not claim that these are necessarily correct or that they are all there are but this is my current thinking on this subject.

I have also found out, as have many others who counsel, that when people have difficulty figuring out what they want, it helps them to focus if we introduce one or more of these five needs into the counseling dialogue. But we should keep in mind that it is not the needs, per se, that drive anyone's total behaviors. We are driven specifically by what we want that is pictured in our internal or all-we-want world. It is this that is factual and real; the needs are an assumption that may or may not be accurate, they are like circumstantial evidence in court. For those who believe in God, that belief, like all their other beliefs, is not an assumption. It is derived from a picture in their all-we-want world which for them is reality. They have no choice except to try to live their lives according to that belief.

It is of interest to postulate that there are, in addition to the five needs that most of us accept, other basic needs, for example, that the need for God or religious belief is built into our DNA as Brent Dennis argues. Some will believe this, some will not but there is no possible way to resolve an argument about belief. Even if there were a way to muster overwhelming evidence against Brent Dennis' argument, this would not prove him wrong or negate anyone's belief in God. We choose our total behaviors and what we believe, that is in our internal world, is fundamental to these choices no matter what anyone may say to the contrary. Whatever the needs may be
and whether we know what they are or not, this will in no way change what is real to each of us which always includes all the pictures that anyone chooses to place in his or her internal or all-we-want world.

As I have said repeatedly in both lecturing and writing, it is what is in our internal world that is the most important aspect of our lives. How it got there, whether from the pleasure of satisfying this need or that, is interesting, and often useful in counseling, but it is the fact that these pictures are there in that world that drives our lives. How they got to be there where they are does not change what we believe, how we choose to live our lives or how we counsel.

HOT TIPS: Call for Teaching Ideas/Techniques

At the International Reality Therapy Conference in Seattle, there was a workshop in which people presented their ideas of ways to teach RT/CT. These ideas ranged from involvement exercises to nonverbal communication to ways of presenting RT/CT concepts, etc. In order to continue this process of sharing, please send your HOT TIPS to Stella Lybrand Norman, 10194 Bessmer Lane, Fairfax, VA. 22032. Contributions will be reviewed and presented periodically in the Journal of Reality Therapy. The format should be as follows:

TITLE OF IDEA/TECHNIQUE

Goals
I List goals of this structured exercise
II Example: To introduce group members to each other
III Etc.

Group Size
Example: Three to five groups of four people
Limit 20 people

Time Required
Example: One hour

Materials
I Example: A pencil for each participant
II A copy of the worksheet
III Dry marker board/chalk board/newspaper pad
IV Etc.

Physical Setting
Examples: A room large enough for the group.
A room large enough to hold three to five groups of five people.

Process
I Step by step directions of how to use this exercise.
II Start with the first thing to do, i.e. Divide the group
III into groups of four people. Include things such
IV as giving out of any worksheets & pencils as well as
any time limits that the facilitator should observe

Variations
I List any variations
II

CONTROL THEORY AND THE PARADIGMATIC PERSPECTIVE OF THOMAS KUHN

Stanley E. Wigle

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Thomas Kuhn (1970) in his examination of scientific achievements in the physical sciences concluded that scientific progress historically has occurred through what he termed "scientific paradigms." According to Kuhn, a scientific paradigm is a theoretical framework, a way of looking at and understanding the world that groups of scientists adopt as their world view. Scientific paradigms are the cognitive tools which enable scientists to perceive and comprehend the problems in their field as well as the scientific answers to those problems.

Kuhn refers to groups of scientists who have adopted a common scientific paradigm as a scientific community. The term "scientific community" is not meant to imply a group of scientists working in the same location. Rather, it refers to scientists who share common values, assumptions, norms, beliefs, and paradigmatic views of the world.

Kuhn suggests that scientific communities in the physical sciences historically have progressed through the interdependent processes of what he terms normal and extraordinary science. Normal science refers to the research that a scientific community does in an attempt to interpret the world through its scientific paradigm. Kuhn described this process as an attempt by scientists to force nature into the conceptual boxes supplied by their paradigm. Kuhn compared normal science with putting together a jigsaw puzzle. Just as solvers of jigsaw puzzles use the picture on the box to guide them as they fit the pieces together, a scientific paradigm provides a scientific community with a picture of what the world should look like once all of the pieces of their research have been properly fit together. Progress in normal science is measured in terms of how many pieces of the puzzle have been put together or how much of the world a scientific community is able to understand. The more of the world a scientific community is able to explain by its paradigm, the more scientific progress is made.

Extraordinary science occurs when, during the course of normal science, a scientific community begins accumulating information that is inconsistent with its paradigmatic view of the world. As these inconsistencies, or anomalies, begin to accumulate, the scientific community begins questioning the adequacy of its paradigm and questions whether a new paradigmatic view of the world is needed.

When a scientific community begins to question the adequacy of its paradigm, it slips into what Kuhn calls a state of crisis. The community's attempt to resolve the crisis is the process of extraordinary science. Crises occur only after prolonged periods of normal science and are a necessary step in the process of scientific advancement. The question the members of a scientific community attempt to answer during the process of
extraordinary science is, "Which scientific paradigm will best allow us to engage in successful puzzle solving?"

If a scientific community resolves its state of crisis by reorganizing itself around a new paradigm, a scientific revolution occurs. Kuhn suggests that scientists who participate in such a revolution experience a gestalt-like switch in the way they perceive and understand the world. After a scientific community experiences a revolution and the accompanying gestalt-like switch, the puzzle-solving progress previously achieved during the period of normal science must be reevaluated. The process of putting the jigsaw puzzle together must begin anew because the final picture has changed. When a scientific community reorganizes itself around a new paradigmatic view, it adopts new values, norms, assumptions, language, and ways of perceiving and understanding the world.

**PSYCHOLOGICAL PARADIGMS AND COMMUNITIES**

Kuhn's analysis provides an interesting and useful context within which to place reality therapy and control theory. It also reveals an exciting possibility for control theory.

In terms of control theory, a scientific paradigm can be thought of as socially shared reference perceptions, or a set of mental pictures that represent the world outside of our own cerebral cortex. A scientific paradigm provides scientists with a way of collectively making sense of their observations of the world. In the same way, the shared reference perceptions that we as practitioners of reality therapy have regarding control theory provide us with a way of making sense of our observations of complex human behavior. When a scientist observes a phenomenon and interprets what that observation means, that scientist is using a particular scientific paradigm to attach that meaning. In the same way, our understanding of control theory functions as a paradigm when we observe and interpret human behavior.

Just as Kuhn identified scientific communities, it is possible to identify psychological communities. Members of various scientific communities in the physical sciences are joined together through commonly shared scientific paradigms. In the same way, members of various psychological communities in the behavioral sciences are joined together through commonly shared psychological paradigms. Members of the same scientific communities share common values, assumptions, norms, language, and beliefs. In the same way, members of various psychological communities share common values, assumptions, norms, language, and beliefs. Finally, progress in the physical sciences is made possible through prevailing scientific paradigms and the twin processes of normal and extraordinary science. In the same way, progress in the behavioral sciences is made possible through prevailing psychological paradigms and the twin processes of normal and extraordinary science. It is this last component of Kuhn's analysis that reveals an important possibility for control theory.

**PARADIGM SHIFT**

In the first half of the twentieth century an important psychological paradigm within the larger psychological community arose from the work of B. F. Skinner and the principles of behaviorism. The behaviorist paradigm focused on external causes of human behavior and used such concepts as reinforcement, punishment, and generalization to explain that behavior. A large behaviorist community (researchers, practitioners, and educators) was organized around the behaviorist paradigm and a long period of normal science ensued.

During this period of normal science the members of the behaviorist community attempted to solve relevant "paradigmatic puzzles." That is, in this case, they attempted to predict, explain, and change as much of human behavior as possible through the application of the behaviorist paradigm. However, as Kuhn's analysis of the physical sciences has shown, the progress that a community makes during normal science makes extraordinary science possible.

Despite the best research efforts, the behaviorist community found that not all human behavior could be predicted, explained, or changed in accordance with their paradigm. As a result, some members of the behaviorist community stopped the technical problem-solving of normal science, and began the philosophical and theoretical questioning that is characteristic of extraordinary science. As the technical failures continued, certain members of the behaviorist community, as well as certain members of the larger psychological community, began to seriously question the adequacy and the correctness of the behaviorist paradigm. The early work of William Glasser (1960, 1965, 1972) represents just such questioning. As a result of this, as well as the later work of Glasser (1981, 1984, 1986) and others (Carver & Scheier, 1981; Ford & Englund, 1979; Good, 1987; Karrass & Glasser, 1980; Langer, 1983; Powers, 1973; Wubbolting, 1988), a new psychological community was organized around the new psychological paradigm of control theory.

The emergence of the control theory paradigm brings with it the possibility of a true "Paradigm shift" and a scientific revolution in the behavioral sciences. If the behaviorist community would abandon its paradigm for the control theory paradigm, such a revolution would occur. Such a revolution would represent real scientific progress because the members of the behaviorist community would not discard their paradigm unless there was overwhelming evidence that a new paradigm was more effective than the behaviorist paradigm. With such a shift, control theory would become the dominant paradigm within the larger psychological community, to the great benefit of everyone who is any way affected by that community.

As exciting as this possibility is, such a revolution will not occur without an extended period of normal science on the part of the control theory community. During periods in which paradigm shifts become possible, members of the larger community must answer the question, which of the competing paradigms will allow us to engage in successful puzzle-solving? In the case of competing psychological paradigms, the
question may be restated as, which paradigm is most effective in predicting, explaining, and changing human behavior? The reason normal science is so crucial to this process is that the answer to this question can be determined only after a period during which the competing paradigmatic communities have demonstrated the extent to which their paradigms are able to predict, explain, and change human behavior. Without the accomplishments and failures of normal science to guide them, the members of the larger psychological community would have no basis on which to choose between the competing psychological paradigms.

It is for such reasons that we as practitioners of reality therapy and members of the control theory paradigmatic community must continue our efforts at normal science in the coming years. We must continue to conduct research on the effectiveness of reality therapy and control theory. We must continue to support our own professional journal and our own professional associations. We must also seek access to other journals and other professional associations in order to widen the forum for the resolution of paradigmatic disputes. As practitioners we must continue to provide the effective therapeutic interventions for our clients that we can. And finally, as educators we must continue to advocate coursework that teaches the principles of control theory such as that which is being offered at various colleges and universities in this country. It is only through such broad efforts that the control theory community will be able to realize the possibilities that are revealed by the work of Thomas Kuhn.

References

NEURO-LINGUISTIC PROGRAMMING COMPARED TO REALITY THERAPY
Linda Geronilla

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A theory is a tentative statement that attempts to explain or interpret "why" things relate as they do. Reality therapy is based on control theory which was derived from the cybernetics development. Control theory is a biological theory which explains the why and how of human behavior. It states that all behavior has a purpose, which is to fulfill one of the individual's five basic needs: survival, love/belonging, power/importance, fun/enjoyment, and/or freedom/choices. It states that we spend our day fulfilling our needs by choosing different behaviors. The final result is that our behavior is either more effective or less effective in meeting our needs. Reality therapy helps clients look at their behavior and decide upon better ways to meet their needs.

A model, however, does not answer the question "why." Rather it examines already existing phenomena and then seeks to imitate/copy them or recreate their pattern(s). A model is content free but relies heavily on the process of "how." The NLP process is to look at the representational systems through which people receive and represent their experience. NLP stresses knowing the precise knowledge of the verbal and nonverbal "grammar" of the client which can set and co-create very specific goals on their behalf. Part of the purpose of building a model of subjective experience is to enable the therapist to generate new behaviors that will predictably co-create desirable outcomes in the client. NLP teaches a person "how" to function and communicate effectively.

Input System

External Input (NLP) = Sensory System (RT)

Most clinical therapies do not emphasize the importance of the sensory data. RT recognizes that it is an important part of a person's input system, but does not place it's major change process on this system. NLP stresses that input can be directed, conditioned, shaped, and even switched by individuals and by others around them to change the internal processing.

Both RT & NLP agree that there is a sensory system which includes the eyes, ears, skin, nose and tongue. It is through these that we contact the physical reality (RT = Real World or All-There-Is World). Both recognize that sensory input channels have distinctions made within them and that people are only aware of a fraction of their visual, kinesthetic, auditory or olfactory modes of experience. Both also agree that this sensory representation of the world is not the "real world" as it really is. NLP states that the person's internal "map is not the territory".

The structure of scientific revolutions.
The psychology of control.
Behavior: The control of perception.
Using Reality Therapy.
Internal Processing

Representational Systems (NLP) = Perceptual System (RT):
Internal Representation = Perception
Deletion, generalization and distortion
Values, beliefs, attitudes

Having made contact with the world—what we see, hear, feel, taste, and smell, the person has a language system which is used to represent the experience. This is where RT and NLP differ in part of their approach. RT talks about the “perceptions” (also referred to as the internal world or the all-you-know world) as primarily being visual in form. NLP says this representation is not only visual, but also auditory, kinesthetic, gustatory, or olfactory. NLP stresses that the information comes in all channels, but that processing occurs in primarily a few favored channels and is finally fed back to the external world through behavior initiated in a particular sensory mode. The sensory processing channel for which a person is most conscious is called the primary representational system. The three most common are visual, auditory and kinesthetic. NLP believes that if you listen to the adverbs, adjectives and verbs (referred to as predicates) that clients use while speaking, a good therapist will determine the client’s primary mode and then do therapy in that mode (speak the client’s language.)

NLP believes that therapists can influence clients, verbally and non-verbally, in precise ways for desirable ends by paying close attention to the predicates, as well as through unconscious random means (deliberately or accidentally). Both agree that what we sense externally is stored as an internal representation which in turn mediates a person’s behavior.

NLP talks about “polarity” in which the mind compares sensory information to stored models or ideas of how reality has been previously experienced and organized. Upon receiving a sensory impression the mind matches the impression to the stored images. If the individual initially notices the aspect that matches the image, this is called a positive responder. If the person notices the mismatch initially, this is called a negative or polarity response. (There is also the possibility of a neutral response if the stimulus has no kinesthetic value to the person.) Polarity responders tend to be called reactive, argumentative or negative personalities if the predominant pattern is to initially notice what is wrong in comparison to their ideal images. These three patterns are learned and can be changed from any one of the three to another mode according to the desired effect (Yeager, 1985, p.205). RT has a similar concept of polarity.

Reality therapy states that having gone through the sensory system, information goes to the total knowledge filter (to identify the information) and then to the valuing filter. If what we perceive compares favorably with anything we want (pictures) it is assigned a positive value; if it is opposed to anything we want it becomes negative, and the rest comes out neutral. If persons are getting what they want, this is called a “match”. If persons are not getting what they want, this is called a “mismatch.” It is the pure pleasure or pain that is experienced at that moment that tells clients if they are in effective control. It is this process which motivates behavior.

Behavior

State (NLP): = Total Behavior (RT):
External State (NLP) = Doing
Internal States (NLP) = Thinking

Each sensory stimulation triggers an internal representation which, in turn, initiates some sort of externally noticeable behavior (Lankton, 1980, p. 21). Both NLP & RT agree that what is translated into internal representations does mediate behavior. It is not the real world itself that dictates a person’s happiness, but rather each person’s version of it. NLP defines communication as anything people do to influence another person’s experience. Usually people want others’ representation to approximate their own.

The meaning of a message is determined by the response it elicits, rather than the intention the sender had when conveying it. A response in NLP terms is considered anything from verbal output to skin color changes, eye movement, gestures, voice tone or breathing. This response must be “noticeable”. The NLP therapist is much more sensitive to these responses, and adjusts the communication and emphasis accordingly to this feedback.

RT therapists do not put the strong therapeutic emphasis on the “noticeable bodily responses”. RT therapists emphasize to the clients that their physiological reactions and feelings are important “signals” that the client is not meeting his/her needs met. The major part of reality therapy is usually spent talking about doing and thinking as the major components leading to change. RT therapies believe that they have more control over doing and thinking than feelings and physiology.

Both agree that the purpose of understanding the subjective experience is to enable therapists to generate new behaviors that will predictably co-create desirable outcomes in the clients as well as themselves. NLP talks about elegant, successful or adaptive outcomes while RT describes them as being more effective behaviors.

Both presuppose that there is a positive intent behind all behavior, thought, and feelings. The person is making the best choice possible under the circumstances and has all the resources he needs to change as well (Lankton, 1980, p.31). Both therapies stress behavioral flexibility which increases new and greater range of choices.

Getting to Know the Client

Rapport (NPL) = Establishing the Therapeutic Environment (RT)

To both therapists, rapport could be defined as the ability to enter the client’s world so the client feels a sense of understanding, appreciation and trust. In NLP, rapport is established by speaking the clients’ language and “matching” their predicates and nonverbal behavior. This matching
process is called “pacing.” Good therapists will automatically shift the
form of their speech to match or pace the representational system(s) of
the client. The therapist would initially match the client’s voice, tempo,
brathing, posture and expression. NLP emphasis is on counselors using
their sensory acuity (visual, auditory and tactile channels) to make subtle
and refined distinctions. In NLP, rapport is established when the therapist
is able to get a response in a systematic way. Rapport can be tested if the
therapist is able to “lead” the client into new experiences.

The reality therapist establishes rapport by “getting to know and
becoming a part of the client’s picture album.” The most important part of
getting to know clients is finding out what they want in their “picture
album.” NLP talks about “outcomes” and RT talks about “pictures” or
“wants” which will fulfill the needs. In both systems, ecology is an
important component. In RT, ecology compares to the definition of
responsibility. Responsibility is defined as the ability to meet ones’ needs
(now and in the future) and not interfere in the needs of others. Sometimes
what persons want might appear to meet their needs at the moment, but
might not take them in the direction that they ultimately want to go. For
example, a client may talk about dropping out of school or killing someone,
but ultimately these would probably be destructive to the client’s life. The
other part of responsibility is making sure clients have not infringed on
other people’s needs. This is similar for both.

Therapeutic Change

Techniques (NLP) = Procedures that Lead to Change (RT)

Outcomes - goals
What is the desired state?
Ecological
Sensory Acuity
Accessing cues
Internal thinking sequence
Awareness
What is your current state?

Behavioral flexibility
Specifying outcomes

Let’s examine the reality therapy procedures first and then look at the
NLP techniques.

Both the reality therapist and the neurolinguistic programmer would
ask clients “What is it that they want?” The RT therapist would expect a
response about some specific “want” or “picture” which is usually a
person, place, or situation, while the NLP therapist would expect a
physiological response.

They both would ask “What are you doing?” The NL programmer
would be looking for the specific sensory modality that clients are primarily
using, and looking for deficits. The RT therapist would ask persons what
actions they have taken and what thoughts they have been thinking which
are related to getting what they want. Both RT and NLP believe in helping
clients “chuck” information in an active form rather than passive. Neither
would say “You are depressed.” The RT therapist would say “What are
you doing to depress yourself?” and the NLP therapist would say “How
are you depressing yourself?”

To the reality therapist, the third question is extremely important - Is
what you are doing helping you? This question is not addressed in NLP.

Make a plan is the final step in reality therapy. In this step, most of the
energy is placed on actions and thoughts that the client can control. RT does
check to see if the person got what he/she wanted, would it fulfill the
person’s needs. NLP translates this into explicit outcomes that persons can
see, hear or feel with respect to their goals. The reality therapist looks upon
therapy as a process of helping clients make better decisions.

NLP states that the clinician’s job is to have the sensitivity necessary to
identify and be able to expand the client’s limited sensory input, representa-
ion, processing, behavioral output, role enactment and social network.
The therapist needs the flexibility and willingness to utilize whatever
behavior the client presents to that end.

NLP therapeutic techniques focus on achieving a state of excellence.
This is how one can establish a sense of well-being and confidence in order
to access whatever resources a person needs in any given situation. Clients
primarily use one sensory system to perceive and understand the world. The
therapist then teaches clients to increase and broaden their sensory aware-
ness for optimal balance of understanding of self as well as appropriate
behavior to overcome deficits. Deficits may include being unable to
visualize, insensitivity to spoken words, inappropriately strong emotional
reactions to stimuli or self-defeating messages to one’s inner self (Corsini,

The key question is NLP is “how”.
How do you know when to feel angry?
How do you solve this kind of problem?
How do you make right choices for yourself?

The NL programmer discovers the client’s preferred sensory system
and related learning strategy, then uses these as the primary tool for
effective therapeutic improvement, and then instructs the client in how to
use these modalities for effective functioning.

For NLP, the process of change in anchoring is three steps:
(1) accessing the present state
(2) adding the necessary resource(s)
(3) accessing the desired state (test it)

One difference between RT and NLP is that NLP “uses everything that
the client presents” in a session while the RT therapist deals only with the
present and future direction. NLP therapists utilize the clients’ responses to
engage their own resources as much as possible in the process of change.

The following are specific NLP techniques which are not found in RT:
Future-pacing is the mental rehearsal of a future situation that ensures the automatic triggering and the use of a behavior learned in another context.

Reframing is a class of techniques for changing the meaning of a stimulus from negative to positive in meaning. For example, reframing can look at behaviors and responses that were thought of as problematic and turn them to become part of the solution.

Perceptual positions is learning to see events from many different perspectives and offers greater understanding.

Dissociation is stepping out of the clients' experience to gain another perspective. This helps clients get out of a stuck state and find new ways to deal with their current situation.

Changing personal history is transforming the impact of past events.

Fast phobia/trauma cure which means incorporating the same pattern of generalization that went into creating the phobia by collapsing the anchors.

Metaphors is an alternative and directly parallel way of expressing one aspect of reality in the form of another aspect of reality. Examples are analogies and stories. The effect of using metaphors is to recognize cognitive processes to enhance behavioral potential.

Training of Reality Therapists to use NLP

For the NL Programmer, information gathering is the key to effective interventions. Learning what to listen and look for, and knowing what to ask makes you more capable of responding to the client's communication. The major factors in therapists' success are three fold: 1) How much they can begin to increase sensory acuity. That is, developing the ability to see and hear more subtle responses, to recognize how communication is sent and received. 2) How flexible therapists become in adapting their behavior to meet clients at their model of processing the world, and 3) The specific patterns that they utilize from NLP to facilitate therapeutic outcomes.

One nominalization in RT is its decision not to deal with the past. Because RT concentrates primarily on actions and thinking, and less on feelings and physiology, RT primarily deals with the present and future behaviors. NLP is a nice addition to a reality therapist because it acknowledges and allows the person to minimize negative past experiences and the feelings that often accompany them. RT and NLP have an array of therapeutic methods and systems which help their clients lead fuller lives through change. Although each has distinct differences, there are probably more similarities than differences between the two. Studies on the many different approaches make one observation quite clear — some therapeutic sytems are more helpful to particular presenting problems than are others (Ewing, 1977). The bottom line is — let the client state the presenting problem and then pick between the two, or use both and become an eclectic instead of a reality therapist or a neuro linguistic programmer. Both NLP and RT would agree on this point — do whatever works!

References

COUNSELING ADDICTION
A PARADOXICAL CONSISTENCY:
POWERLESSNESS & CONTROL THEORY

Andrew Honeyman

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Introduction

Everybody who functions as a therapist, in any capacity, will sooner or later become involved with addiction, even if this is only indirectly through dealing with those concerned with dependents or co-dependents (Cermak 1986). Powerlessness is widely considered an essential element of addiction and a condition to be both understood and accepted if recovery is to be complete (e.g. Alcoholic Anonymous, 1976; Johnson 1980; McAuliffe & McAuliffe, 1975). Its' understanding and consistence with control theory, therefore, is very important for all of us engaged in reality therapy. At first the idea of powerlessness may seem antithetical to control theory; yet, as we shall see in reality, it is very consistent with it. The acceptance of powerlessness when it essentially and existentially exists provides one with greater control over life. In other words, there is in fact power in powerlessness. By way of further introduction, let us see how this concept reveals itself in everyday lives.

Powerlessness

We can all recognize that there are certain events, circumstances and situations which by definition we are powerless over; in other words, we have no direct control over whether it rains or not, whether something happens to us by accident, or perhaps more seriously, the death of someone close to us. Indeed, it is clear that some things do in fact happen to us and are beyond our control or power, even though we do have the power to choose how we will behave in relation to them. In reality, the more we try to change, control, or have power over that which we don't actually have control or power over, the more our lives will go into error, frustration, and be out of control. Primarily this is the case because the demand to control that which we can't control is unrealistic and, therefore, can never be realized in reality. The denial of powerlessness in these instances inevitably leads to a spiral of continual frustration or error, as the picture we want does not match the perception of what we have.

Many people who come to counseling are discontented by virtue of this very fact. For example, clients who indicate a need for help really want their spouse, partner or someone else in their life to change. The “I would like you better if . . . . .” syndrome is particularly common to coupling/marital counseling (Applegate, 1980; Ford & Zorn, 1974). We can't change other people; indeed, we can't even have power over them, unless they give it to us in the first place. In such instances, we are deriving our power from them and it is therefore not something inherent to us. Yet, many choose to deny their powerlessness over other people as an attempt to escape self-responsibility and, therefore they continually fail to meet their needs. This situation will only be ameliorated when the person concerned comes to realize or, to use Bateson's (1972) terminology, makes an “epistemological shift” in context to the appropriateness of the idea that the only person one can really change is oneself. This is the only true domain where one's power really lies. When individuals can accept this premise, they are better able to master and control their own destiny, particularly as the energy that would have been put into trying to control that which is uncontrollable can now be more fruitfully and constructively directed into gaining control over their own lives.

So, understanding and accepting powerlessness, in this sense, is a way to freedom. It means that you don't waste energy through angering, resenting, fearing, headaches, depressing and other (long-term) unfulfilling behaviors (Glasser 1984) because you accept that which you can't change as an existential fact.

Chemically Dependent Powerlessness

What do we mean by saying an alcoholic is powerless over alcohol? Essentially, powerlessness is manifested by an alcoholic's inability (in and by him/herself) to exercise deliberate decision and free choice regarding the chemical relationship, and inability to exercise control over the chemical ingestion and its effects and consequences. There are many examples which suggest that the chemically dependent person does not have free-choice in the manner or matter of chemical usage. These include repeated unplanned incidents or episodes of alcohol abuse that may surprise or dismay the dependent; repeated episodes or patterns of chemical abuse in spite of expressed intentions, desires, efforts, and promises to control; continued ingestion in spite of serious even disastrous results to themselves or others; the denial of 'loss of control' by the dependent in spite of information to the contrary, and, most notably perhaps, the inability to quit, that is, to end their alcohol relationship freely and comfortably, and without intervention of a crisis or help from outside themselves. This is why when counseling addicts, we need to confront them or create a strong condition of error so that they sense something is wrong. If there is enough error, the individual may initiate correction.

It appears, however, that a certain threshold has to be reached before this correction is initiated. This seems to be the case because the action of the drug increases a sense of control that is actually being lost through reducing one's ability to sense the perceptual error. Therefore, the feedback (within the alcoholic's control system loop) is meaningless because alcohol knocks the comparing station out of balance and the error is not sensed. With the comparing station “disabled,” the control system lacks the ability to control properly. True control is therefore lost. In other words, real or true control requires deliberate decision making which is a product of unimpaired intellectual perception, reasoning and judgment. Under chemical influence, mental or intellectual powers are disabled or impaired to some extent. We are therefore either totally or partially powerless to use reason in this situation, and control is only marginal.
Alcoholics are driven by their own perceptions which are drug-induced and therefore not reality based. For alcoholics, drinking becomes the most successful perception and they control almost exclusively for alcohol. There is an induced illusion of control, and they get stuck in a self-defeating feedback loop over which they are powerless.

The alcoholic gets caught in an addictive control system with the physiological components seemingly driving the behavior as reason and thinking are impaired and the doing component is directed by what feels good. This means that alcoholics will choose to continue drinking as the best attempt to meet their needs and, in and by themselves, they seem powerless to see the falsity in this because it is perceived as pleasurable due to the reduction in the perceptual error signal. Most non-alcoholics see that continued drinking leads to greater losses (more error) than gains (false conflict resolution/reduction in perceptual error) and therefore stop. These people don’t get locked into the negative addictive pattern. With the alcoholic, however, it appears that the reduction in conflict error is much more important than the loss of behavioral control. So, the alcoholic doesn’t quit and is likely to progressively continue drinking because all pictures except alcohol have been taken out of the picture album.

Research as to why one person gets caught within this addictive feedback loop and another does not is still somewhat speculative. A.A. (1976) refers to the fact that “Dependent people have an X factor”. The individual is not seen as being responsible for the X factor. For some reason, some people’s bodies respond to alcohol and other mood-altering chemicals with a super-physical effect [What Dr. Glasser refers to as a Level II illness]. This is physical powerlessness. The X factor is so called because no one knows exactly what it is or why it exists. Recently, however, a number of biological studies into the causes of “obsessive” drinking have thrown some light on the situation. This began when Davis & Walsh (1970), who were conducting research into cancer, found a chemical, that they thought was heroin, in the brain tissue of recently deceased alcoholics. In fact, the substance was a highly addictive compound called Tetrahydroisoquinoline (THIQ). This THIQ was used as a substitute for morphine in World War II, but was abandoned because it is even more addictive than morphine. Over the last decade or so, research has centered on trying to establish how THIQ came to be found in the brain tissues of alcoholics (Myers 1978, Ohlms 1983).

When a normal, adult drinker takes in alcohol, the body first of all converts it into something called acetaldehyde, which is a very toxic substance; this is then broken down into acetic acid (vapor), and further changes into carbon dioxide and water, which is eliminated through the kidneys and lungs. This is what happens to normal drinkers. It also happens to alcoholic drinkers but with something extra. In the alcoholic, a very small amount of poisonous acetaldehyde is not eliminated. Instead, it goes to the brain where it interacts with a substance called dopamine and, through a biochemical process, forms THIQ. Seemingly, once the THIQ is formed it does not go away, even if the alcoholic stops drinking. As stated, it is highly addictive and is thus seen to form the basis of the physical compulsion to drink. Incidentally, THIQ is also formed when an addict shoots heroin into his or her body. Myers (1978) is among those who believe that an abnormal brain chemistry marks alcoholics off from other drinkers. This research certainly supports the A.A. philosophy, and lends credence to alcoholics being powerless over alcohol and over being internally motivated in the wrong direction, i.e. in the direction of continued usage.

Historically, the first recorded treatment for alcoholism, aimed at moderation rather than abstinence, was carried out by a group of medical researchers in the late ’50s and early ’60s at Kurume University, Japan. Perhaps the first report of resumed normal drinking proper may be credited to Harper & Hickson (1951), although it is very unlikely that the authors were aware of the significance of their findings at that time. It was Davies’ (1962) report, however, which sparked off the original controversy regarding normal drinking among former alcoholics. Since then we have had what has come to be called the “Sobell Affair” (Sobell and Sobell, 1978), the Rand Report (Polich, Armor, and Braiker, 1980), and a host of other less well reported studies. In fact, Pattison, Sobell and Sobell (1977) counted 74 publications describing the resumption of normal drinking in former alcoholics.

As we can gather from the above, there still remains a great deal of controversy around this issue. In counseling addiction, we are challenged to make some sense or coherent working hypothesis from the available evidence and to integrate this in an ethical way within our practice. It seems that for some problem drinkers, controlled drinking is a viable alternative; yet for others, whose loss of control is great, the only viable goal would seem to be abstinence. In other words, for those with serious levels of dependence and with a long history of heavy drinking, a harm-free pattern of use is extraordinarily difficult to achieve and this is why such persons should typically be advised to aim for abstinence. In this regard, there are a number of existing guidelines and discriminatory indices available to help the counselor/clinician decide what treatment approach may be most realistically suited to a given client, e.g. Miller & Caddy, 1977; Miller & Munoz, 1984; N.C.A., England, 1980; Sobell, 1978.

It is for those with seriously defined drinking problems (alcoholics), those for whom abstinence would be considered the only realistic goal, or indeed those who self-select for abstinence that the notion of powerlessness can be a powerful paradoxical intervention. The significance of this is embodied in doing the A.A. First Step. In this, alcoholics are asked to make a ‘value judgment’. They also become more fully aware of their previous doing behavior. Irrational thinking (picture of controlled chemical usage) is changed, and appropriate feelings are acknowledged, being no longer based on those that were falsely or chemically induced.

In conclusion, it is through this gradual process of ‘acceptance’ that clients come to terms with their addiction-centered life, and face reality, perhaps for the first time in many years.
The Life of Riley, written by Elaine Kniepfe and illustrated by Frank Burgess, is a poem about Riley Rodente. He is a Control Theory Mouse who lives at Ingels Elementary School House. The poem was written to use as a summary of Control Theory, Reality Therapy and Glasser’s approach to discipline for Educational Workshops. The book contains 38 cartoon illustrations allowing for increased learning through visual perceptions. Children will love Riley and the rhythmic poem can be used to teach control theory and the discipline process to children of all ages. The cost is $10.00. An additional charge of $2.00 for postage is added for people living outside the United States.

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MAKING METAPHORS IN THERAPEUTIC PROCESS
Suzy Hallock

The author is a senior faculty associate for the Institute. She was the initial instructor sent to Ireland and teaches intensive weeks in Ireland as well as in the U.S. Suzy has worked in schools and has a private practice in South Pomfret, Vermont.

Masters who craft great works often develop tools or patterns of behaviors and thinking styles which facilitate reaching their creative goals. So, too, with psychotherapy. Those of us who want to learn to be our very best know the value of observing masters at work. Observing his work over the years, I have become increasingly aware and respectful of Dr. William Glasser’s use of metaphor. During the summer of 1988, I was able to observe Bill at La Posada, Arizona in June and again in Detroit, Michigan in August. When he greeted me in Arizona, where the temperatures were in the hundreds, he said, “A breeze here hits you like a blow torch.” When he spoke with a group of us who were instructors for the certification week, Bill emphasized that it was the process rather than a specific outcome he wanted candidates to demonstrate: “Tell them to go fishing,” he encouraged us, “and not to worry if the fish don’t bite.” At the Convention address, he talked about genetic limitations or determinations, as well as how to help people change. He cautioned us on what we, as therapists, can sometimes accomplish with clients by saying, “You do what you can do. Like shining shoes: you can only get them as shiny as they’ll get and that’s it.” I knew what he meant.

Metaphors ease communication. By implicit comparison or analogy, the similarities of two apparently disparate objects or ideas, metaphors are efficient venues for assigning meaning — both to what the client tells us and what we tell clients. Bill’s use of metaphor is total. He uses them in his work with clients, as part of his instructional methodology with us as his staff, and in his own, personal life. They are part of the way he expresses himself in his world.

With clients, Bill often frames metaphors to fit the client’s internal world. To a depressing woman asking for medication, needing a job, and fearing criticism from her mother-in-law, Bill said, “If you’ll look on your back, you’ll see footprints all over it. You are choosing to be a doormat, you’re not a doormat by edict.” To a bickering couple he said, “You’re like two armies; you’re tired out, and I am coming in here with a white flag.” Asking each whether they were invested in the relationship, Bill said that if they didn’t believe it could work or want it to work, they should get up and leave the office. And then he said, “If you keep doing everything you have been doing, do you think your marriage will get better? In order to improve your marriage, do you agree that you’d have to do something different?” Bill’s white flag metaphor preceded some strong prescriptions for change.

When Bill observed a role play done by a staff instructor, in his critique he said that the client was “like a car both too new and driven too fast. We have to slow her up.” Later that week when working directly with
The designer of this metaphor, Ann Matukaitis, is a mediator and court social worker. She uses this metaphor extensively to help parents appreciate the developmental needs of their children. Like constantly changing designs, developmental needs of children may indicate that the parents need to return from time to time to modify parenting plans to meet those children's needs.

Ann also invented another metaphor which I borrow often: "This seems like a giant task, a giant jigsaw puzzle of about 2500 pieces. Where do we start to put a puzzle together? Maybe it is helpful to find the border, and together, you and I working as a team will find that more and more pieces will begin to fit together and the picture will become clear." This metaphor helps strengthen the counseling environment. Imbedded in the notion of putting the puzzle together is the implication that together therapist and client can find clarity. At the 1987 Dartmouth Conference on Moral Development, I heard keynote speaker Stephen Kegan use still another metaphor I have often borrowed: "Here is another butterfly for your collection." Undoubtedly, one of my most often borrowed metaphors was taken from Milton Erikson, and it speaks to counseling for change, risk taking and vulnerability:

Have you ever watched a hermit crab on the beach? Well, hermit crabs, as you know, don't have any skeleton to protect them, so they borrow a shell on the beach. They move in and live comfortably in the shell and it protects them from the elements and gives them the support they need. But eventually they outgrow that shell and they have to go out on the beach to find another. On the beach, they are alone and very vulnerable. It is scary looking for a new shell. Because, of course, it has to be bigger and better. It's a scary process, and risky, but you're headed for something that will house you well.

Erikson is often cited as being one of the honorary founders of the neuro linguistic programming movement in therapy. NLP author David Gordon\(^2\) defines the use of a story-source with the intention of instructing or advising the listener as a metaphor for that person. The metaphor is a novel representation of the problem or conflict confronting the person who must then use personal resources to cope or overcome that problem.

Gordon notes that some of the characters in great adventure stories, such as Alice and Odysseus, are really metaphors for all of us in that when the characters are confronted with problems, they must discover and use their personal resources to overcome those problems. Gordon even asks whether you have ever been attracted to a siren whom you knew would somehow lead to your destruction? And where is your Achilles heel? The relationship between fable and human experience somehow seems like the same story, and each informs the other. And, name a counselor who can't forget Narcissus and Echo! But when the stories are presented to the listener with the intent to inform and instruct, then for that person, the story becomes a metaphor.

As a way of talking about experience, Gordon also presents metaphors as being more effective if we can frame them in terms of our client's model...
of the world (an ability Glasser has). Gordon is respectful of the changes over which the client has control. To the extent that such a change is embodied in the metaphor, he describes the metaphor as well formed. One cannot make more time in a day or force someone to love a person. The NLP therapist, like the reality therapist, is concerned about options and potentialities and with personal changes the client, and the client alone, can make.

NLP metaphors are also isomorphic, which means that the characters and events in the metaphorical story are equivalent to the client’s perceived situation. Gordon gives examples of a boat crew (captain, first mate, cabin boy) and Camelot (Lancelot, Guenevere, Arthur). Reframing is an important part of Gordon’s model as well. He defines it as “taking a previously painful or unwanted experience and recast it as valuable and potentially useful.”

NLP therapists are also careful to match the well formed metaphor with the clients’ often used system(s) of perceiving their world; for example, a metaphor for an auditory person might be made in terms of music with vocabularies such as “harmony, discord, rhythm.” To such a client, the therapist might say, “I hear you,” but to a highly visual client, the therapist might say, “I see what you mean.” Similarly, metaphors formed for auditory and visual persons would be framed with attention to specificity in vocabulary.

Even though metaphors can enhance our effectiveness in communicating important ideas and beliefs in therapeutic process, we are cautioned not to make the assumption that metaphors hold the same meaning for all of us. Recently in working with a couple in transition, I began a session by asking each of them to frame a metaphor for how they were seeing their relationship now. One said that she perceived that she was hanging on the edge of a cliff by a slender rope and she wondered whether it would hold or not if she would fall. With careful questioning, the woman revealed that she had seen previously, but it did not represent a calm after a storm, nor a rainbow represented for him an array of colors (and possibilities) more than he had previously. The rainbow represented for him an array of colors (and possibilities) more than he had perceived, but it did not represent a calm after a storm, nor a peace or convenant made with God (although he was often quite religious).

Careful formation and use of metaphor at any stage of therapeutic process is likely to prove useful for the reality therapist. The more culturally literate clients are, the more metaphor making can be taken from the rich heritage that is our history. Therapists who want to expand their awareness of metaphor are urged to keep a Metaphor Journal in which metaphors encountered in daily life are recorded. News broadcasts, newspapers, the classics, song lyrics, film, and human relationships are all sources of metaphor making and meaning which enlighten and inform our important work with each other and with ourselves.

In sum, metaphors are used by masters in counseling theory and practice. We can heighten our awareness of them by listening for them — in our own use of the language, in our clients’ stories, and by observing mentors (such as Glasser and Erikson). We can borrow metaphors and creatively make our own. Metaphors can be simple but elegant. My experience is that they inform our work and enliven the counseling environment. Some spring spontaneously from the well of creativity; others look you in the eye. Metaphors are the face of a friend, whether old or new; with them, we can be more at home with the human struggle.

NOTE

Readers sensitive and well trained in language will note the difference between metaphors and similes. In technical usage, a metaphor transfers meaning from the subject or object it describes or designates to another by comparison or analogy (such as a “school in its infancy” or a person “in the autumn of her years”) whereas a simile makes a similar comparison by using the words like or as (Like a pine blight, a person can be striken by a devastating illness or trauma, but continue to grow”). For counseling purposes, the effect is the same and hence, both are seen as metaphorical work for the purposes of this article.

These metaphors are used by permission. Ann Matukaitis is a Court Social Worker for the Hartford County in Bel Air, Maryland and can be reached by writing her there or by calling 301-838-6000 and/or 301-893-1736. Ann’s Metaphors For Mediators contains metaphors for reframing relationships (such as the kaleidoscope), for partialization of tasks (the puzzle), for when you’re stuck, when you are bargaining with the legal system, and for rebuilding and healing. Ann’s puzzle metaphor may also be seen as one which enhances client confidence in the therapist and therapeutic process. Ann’s material is copyrighted and available only by writing to Ann herself.


CONTROL THEORY IN THE PRACTICE OF REALITY THERAPY

Case Studies
Edited by Naomi Glasser
Commentary by William Glasser, M.D.

Dr. William Glasser’s bestselling theories are put into action in a series of fascinating case studies.

Dr. William Glasser’s two main contributions to modern psychology have been Reality Therapy and Control Theory. In Control Theory in the Practice of Reality Therapy, edited by his wife and associate Naomi Glasser, therapists trained by Dr. Glasser present significant cases from their practices.

A woman wonders why life is worth living after she loses a son in a high school football accident. A 17-year-old girl whose brothers, mother, and father have all sexually abused her since she was four learns to trust her high school counselor. As disturbing as each case is, each shows successful resolutions and will help therapists learn more about how Control Theory and Reality Therapy complement each other.

This book includes commentary on each case by Dr. Glasser and is a sequel to Naomi Glasser’s previous volume of case studies, What Are You Doing?

Dr. William Glasser is the author of Reality Therapy, and Control Theory (more than ½ million copies sold combined); and Control Theory in the Classroom. The husband and wife team live in Los Angeles, CA.
DEALING WITH FEELINGS: THE PROCESS OF PSYCHOMATURATION

Stanley E. Wigle
Frank J. Gilbert

The first author is on the faculty of the Department of Education of Doane College, Crete, Nebraska. The second author is Director of Medifast Programs of Wellplan, Inc. of Salina, Kansas.

Glasser (1981) has pointed out that when people want to do something like walking or talking or writing, they access and execute behaviors which they have stored in their behavioral system. These consist of cumulative sequences which comprise the very complex total behaviors that are variously labeled as walking, talking, writing, and so forth. Once these programs are learned and entered into the behavioral system, they are then used constantly and automatically to accomplish complex tasks efficiently and without conscious mediation. This is an efficient arrangement, but there is a price to be paid for it. The price is that sometimes we utilize learned automatic programs that aren’t very helpful in meeting our needs (Glasser, 1980).

A reality therapist needs to be able to identify the component of a client’s behavior that is interfering with effective total behavior and help the client redirect or reorganize that component in as direct a way as possible. If it is a behavioral program that is interfering with effective total behavior, then the therapist needs to teach the client more effective doing programs. If it is a cognitive program that is interfering with effective total behavior, then the therapist needs to teach the client more effective thinking programs. If it is an affective program that is interfering with effective total behavior, then the therapist needs to teach the client more effective feeling programs. However, while it is relatively easy to reorganize affective programs, it is relatively difficult to reorganize affective programs.

The difficulty in reorganizing affective programs lies in the fact that even when such programs are ineffective and painful, the benefits an individual perceives as receiving from them seem to outweigh the possibility of freedom from pain that individuals would experience if they would change such programs. It is important to remember that programs recorded in the behavioral system are used to control for perceived error. Such programs may not be very effective and they may be painful, but until an individual learns different programs they are the best ones available. Painful or not, an individual will use such programs time and again when certain kinds of error are perceived. As a result, people often feel that they have a considerable investment in such programs. They often feel that they have gained so much from a particular program that they find it difficult to even consider parting with such a useful, if painful, friend. After all, a man who uses depressing to control for love, may actually be protecting himself from the error associated with the threat of rejection which is inherent in any attempt to establish and maintain a loving relationship. In this way, the programs that people create and use to protect themselves from error become stronger than their desire to feel better.

Because the painful feeling programs they use protect them from even more pain, people tend to go on feeling the way they do. They come to expect and assume that they “must” feel a certain way when they have certain experiences. They come to use certain affective programs automatically and without conscious mediation. Until they are enabled to redirect or reorganize their affective programs, such programs are capable of undermining and sabotaging any behavioral or cognitive programs that a reality therapist might try to teach.

In order to avoid the sabotaging effects of powerful affective programs, it is sometimes necessary to confront such programs directly. However, while feelings tend to be a right-brain phenomenon, reality therapy tends to be a left-brain, cognitively-oriented intervention. As such, it is difficult for a reality therapist to address feelings directly. The technique of psychomaturation is a tool that will allow the reality therapist to overcome this difficulty and help people to reorganize the affective programs which have become barriers in their lives.

PSYCHOMATURATION

Psychomaturation (Woolf, 1987) is a way to teach people to change the specific way they are feeling. It is a technique which allows people to change the powerful affective programs that they are using. Through such changes it enables them to choose more effective total behavior. Psychomaturation is accomplished through a process which consists of the eleven specific steps listed in Table 1. Each step is important, no step should be skipped, and they should occur in the order in which they are listed.

Table 1
Steps of Psychomaturation

1. Identify the feeling
2. Give the feeling shape
3. Give the feeling life
4. Make friends with the feeling
5. Find the positive intent
6. Ask the feeling if it is willing to be absorbed
7. Bring up a more effective image that gives you or represents the positive intention
8. Qualify the mature image
9. Have the mature image absorb the immature image into itself
10. Take the mature image to your round table in your place of peace
11. Give the mature image a specific assignment

The steps of psychomaturation are actualized by questions which the therapist asks of the client. Table 2 provides a sample set of questions that can be asked during each step of the process. It is important to note that this is not an exhaustive or an exclusive list of questions. Rather, it is meant to provide a model of the type of questions that may be asked in order to complete the process.
Table 2
Psychomaturation: Questions

Identify the feeling
What is the physical sensation?
How does that feel in your body?
Where do you experience that feeling?

Give the feeling shape
How does the feeling look?
If you could see the feeling, how would it look?
If the feeling looked the way it feels, how would it look?
If you could get the feeling out in front of you, how would it look?

Give the feeling life
Can you give this feeling enough life so you can communicate with it?
Can you give the feeling a mouth?
Can you give this feeling a way to communicate; a mouth, a screen, speakers?
Can you communicate with the feeling?

Make friends with the feeling
Make contact with the feeling.
Say, “Hello” to the feeling.
Listen to the response.
What does the ________ say?
If it “won’t talk”:
How do you feel about this ________? Tell it!
Ask it why it won’t talk to you.
Is it communicating with you in any other way, like turning away or telepathy?

Find the positive intent
Ask the __________, “Why are you here?”
What would happen if you were not here?
What would be wrong if you weren’t here?
What is your purpose?
What is the gift you are trying to give me?
Who is the feeling you want me to have?
Thank the feeling for the positive intention.
Thank the feeling for trying to . . .

Ask the feeling if it is willing to be absorbed
Ask the feeling if it would be willing to use its energy in a different way to get the same thing.

Bring up a more effective image that gives you or represents the positive intention
Bring up an image of someone or something which represents the feeling of the positive intention.
This image can be someone you know, or imagined, or from a book, or movie, or mythology, or religion.
Has there ever been a time when you had that feeling (positive intention)?
Who or what gave you that feeling?

Qualify the mature image
Ask this image if it is willing to help you.
Ask if it is willing to commit itself to your full potential.
Ask if it is willing to act in your behalf in a principled way.
Ask if the mature image will absorb the immature image
Have the mature image absorb the immature image into itself.
Ask the mature image to absorb the immature image into itself.
Tell me when it has been completely absorbed.
If there is something left over, ask it what more it needs to be absorbed.
When it is completely absorbed, thank the mature image for absorbing it.

Take the mature image to your round table in your place of peace
Ask the mature image if it is willing to be at your round table.
Ask if it is willing to help.
Ask if it will be there whenever you need it.
Thank it for its willingness to help you.

Give the mature image a specific assignment
Give the mature image a specific task complete with time, place, etc.

Psychomaturation enables the client to address his or her feelings directly by creating a holodigm. A holodigm is a vivid image, a picture, a visualization of the feeling program that has become a barrier to effective total behavior. For example, an anxiety program may be seen as a ball of spikes buried deeply in one’s abdomen. By creating such an image, and then giving that image facial features, the client is able to talk with the feeling program. Through such inner dialogue the client discovers the “positive intent” of a feeling program, or the purpose for which it is used. For example, while angering may seem to be a negative and less effective program, it may actually be serving to protect an individual from feeling helpless and out of control. Following this insight, the client is led to create an alternative holodigm (a mature holodigm) which will replace the initial feeling program (an immature holodigm). The mature holodigm is created both to allow the client to accomplish the positive intent of the initial feeling program and to allow the client to choose more effective total behavior. For example, by creating an image of a calm, reassuring, and powerful “protector,” clients can relinquish their reliance on anger to avoid feeling helpless. Instead of choosing anger, the client will be able to choose a more effective program which is symbolized by the “protector” holodigm. When the immature holodigm is absorbed by the mature holodigm, the process of psychomaturation is completed. At this point the less effective feeling program has been reorganized and a powerful barrier to more effective behavior has been removed.

Psychomaturation is a practical approach to working with clients for whom affective programs have become barriers in their lives. It should be stressed however, that it is not a substitute or a replacement for the larger process of reality therapy. Nor is psychomaturation a substitute or a replacement for hard work or appropriate thought and action. Rather, psychomaturation is simply another tool that we believe will be useful in our work as reality therapists. Similar to other tools/techniques, it would be helpful for reality therapists to practice/role-play the process of psychomaturation before using it with actual clients. Psychomaturation, by allowing us to address feelings directly, is a technique that will enable us to be much more effective in helping people to take control of their own lives.

References
WAYS TO TAKE EFFECTIVE CONTROL AND ENHANCE SELF-CONCEPTS

Thomas S. Parish

The author is on the faculty of Kansas State University, Manhattan, KS.

Self-concepts are generally described as the evaluative ratings of one's self. The opinions that we have of ourselves are important, according to Thoreau, since he believed that "... public opinion is a weak tyrant compared with our own private opinion." As Henry Ford saw it, how we think of ourselves and our abilities actually influences our thoughts and actions. Thus, his famous quote seems to apply that "... if you think you can or you think you can't, you're absolutely right."

Such ratings of ourselves start in early childhood as children become less egocentric and opportunities for comparisons with others increase. These ratings continue throughout life and seem to be largely a function of our perceived strengths versus our perceived weaknesses. According to William Glasser (1976), strength accrues from the establishment of priorities which, in turn, promotes the wise use of our resources and the maximization of our satisfaction since things that are perceived as important are achieved and/or attained. In contrast, weakness develops as we are unable to achieve the things we most highly value, and/or is a function of the number of things we say "the heck with."

If we wish to enhance our self-concepts, then, what must we do to find ways to enhance our strengths and avoid the development of weaknesses? We should probably examine our habits to determine if they are ineffective or effective. Ineffective habits or behaviors, according to William Glasser (1984), tend to satisfy some needs but simultaneously create increased urgency for fulfillment in other ones. To illustrate, complaining to someone may satisfy our needs for power and freedom but not for fun and love. In contrast, effective habits or behaviors tend to satisfy one or more needs without surfacing frustration in fulfilling other needs. Og Mandino (1968), in describing weaknesses in people, noted that failure results from one's inability to reach his/her goals in life, whatever they may be. He further stated that to reach one's goals one must form good habits (i.e., effective behaviors) and become their slaves. Mandino (1968) proposed ten such habits in order to help us accrue strength and avoid weakness. They are:

Habit #1. You should greet each day with love in your heart, for in so doing you will more likely succeed. This is so because you are willing to show care and concern for others, and such selflessness is readily appreciated.

Habit #2. You must persist until you succeed. What is the common quality of all successful people? According to Meyer (1972), many a ne'er-do-well has intelligence, talent and ability, but simply lacks persistence to withstand obstacles, criticism, discomfort and the willingness to overcome seemingly impossible odds. Such people haven't realized that we never fail until we quit, and Glasser, on numerous occasions, has urged that we should "never give up."

Habit #3. Keep telling yourself that you're God's greatest miracle. Focus on your power, what makes you special, and what works for you in fulfilling your various wants and needs, whatever they may be. Be sure to stress the positive and de-emphasize the negative.

Habit #4. Live each day as if it is your last. In so doing, imagine how much more successful you will be at pinpointing what you need to do, and how much more you can get done. Furthermore, consider how others will learn from your example and choose to act accordingly. In the words of Glasser (1980), "people don't learn what they don't want to learn, but teaching becomes effective as soon as people who hurt discover that they can learn a better way" (p. 52). Thus, through your example of effective behavior, others may adopt similar acts as they seek to find better ways to deal with problems in their lives.

Habit #5. Today you will master your emotions. It's been said that a friend helps you to like yourself, and/or stands beside you when you are beside yourself. Such people, however, first must be able to harness or effectively control their own emotions, primarily through mastering their actions, before they can so influence others. As suggested by Mandino (1968), weak is he/she who is controlled by his/her emotions. Strong is he/she who controls his/her emotions.

Habit #6. Today you will laugh at the world. In other words, don't take yourself too seriously. Instead, have fun and learn to laugh at yourself as well as with others.

Habit #7. Today you will multiply your value a hundredfold. As Meyer (1972) pointed out, you can't waste time: you can only waste yourself. Just ask yourself "What am I worth?" You see, each of us is like an ordinary piece of iron worth about $5.50, but the value of this iron increases as it is utilized in different ways. As horseshoes, its value increases to $10.50. As needles, its value rises to $4,285.00, and as steel balance wheels for watches, its value increases to $250,000.00 (Meyer, 1972). So it is with each of us, i.e., our value is a function of how well we utilize our various talents, skills, assets and opportunities. In other words, by employing more efficient ways of dealing with problems, we'll in turn be able to multiply our value to ourselves and others by doing so.

Habit #8. Your dreams are worthless, your plans are dust and your goals are impossible unless ... they're followed by action. According to Parish (1987), we may not be responsible for what happens to us, but we are responsible for the way we deal with what happens to us. As we keep this thought in mind it should help us to remember that we need to DO IT, we need to DO IT RIGHT, and we need to DO IT RIGHT NOW. Procrastination and hope are mental opiates. To overcome their addiction, action is essential. As Dr. Glasser has previously said, we are as we act.
Habit #9. Demonstrate for all concerned enthusiasm for what you are doing. Keep in mind that enthusiasm is a state of mind or a way of thinking that provides a magic spark which transforms being into living and makes all things possible (Meyer, 1972). In other words, what we think affects us emotionally, physiologically, and behaviorally. This being so, we need to continually ask ourselves “What are we thinking, and is it helping us to get what we want?”

Habit #10. You must have faith...in yourself, in your Creator. Of course, faith is something that isn’t easy to come by. But as we take effective control of our lives and act effectively we can learn (or maybe relearn) to believe in ourselves and allow others to believe in us too. Such faith, or feelings of worth and/or power, allows us to confront our problems more confidently, overcome them, and achieve real satisfaction in the process.

To achieve such great faith, however, some simple things need to be done. First, establish the fifth point on the compass, i.e., where you are right now (see Meyer, 1972). Second, determine where you want to be and/or what you want to achieve. Third, evaluate whether or not what you’re doing is getting you what you want, i.e., ask “Is it working?” Fourth, develop a plan to achieve your goals that comply with the following requirements:

1. Simple, not complicated.
2. Specific as to what, when, where, how, how many times.
3. A do plan, not a don’t plan; in other words, start something rather than simply stop something.
4. Repetitive or habitual.
5. Independent of others and dependent upon you.
6. Immediate, not to be postponed.

Fifth, lay out what must be done each day so that successes can be more readily achieved and their accomplishment noted. The Daily Work Plan, provided in Table 1, may be very helpful in achieving this end.

Sixth, if you can’t seem to get a handle on controlling your entire day, everyday, maybe an alternative plan would be to simply gain control of an hour a day...at least for now. Glasser (1976) has proposed six (6) criteria for achieving success via this alternative success pathway, which he describes as positive addiction. They are:

1. That the behavior or activity be noncompetitive that one chooses to do, and spends about an hour a day doing it, e.g., running, meditation, bike riding, shooting baskets.
2. It must be possible to do it easily and it shouldn’t take a great deal of mental effort to do it well.
3. One can do it alone or rarely with others, but one mustn’t depend upon others for one to do it.
4. One must believe that the activity has some value...physical, mental, and/or spiritual.

Table 1
Daily Work Plan

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Notes:
5. One must believe that if he or she persists at an activity that he or she will improve, but this is strictly a product of self-improvement.

6. The antithesis to positive addiction is to emphasize self-criticalness. As noted by Glasser (1976), self-criticalness destroys the strong, like bankruptcy destroys the rich. You see, self-criticalness serves to diminish faith and worth in self and doesn't allow individuals to concentrate on improving themselves. Rather, they get into wanting merely to avoid failure rather than striving for success. A quotable quote that seems to apply here is:

   Success comes in cans
   Failures come in can'ts

Whether one chooses to gain strength through the regular success pathways (e.g., love and belonging, or fun), or through the alternate success pathways (e.g., running or meditation), along with this increased strength in one area should be an enhanced self-confidence and self-esteem, plus many other benefits in terms of persistence, imagination, and the ability to gain insights into problems frequently encountered throughout life (Glasser, 1976). All we need to do is take control . . . through the implementation of effective behaviors or habits of our own choosing. That's what life is all about . . . and self-concepts, too.

References

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**PROFESSIONAL ISSUES:**

**FIVE SUGGESTIONS FOR ADVERTISING YOUR COUNSELING SERVICES**

Robert Wubbolding

The author is Director of the Center for Reality Therapy and is on the faculty at Xavier University in Cincinnati, Ohio.

According to a survey of vice presidents, distortions and lies make up 36% of the most common mistakes made on resumes (1988). Turkington (1986) describes a psychologist who promoted her newly opened practice in a full-page ad in the paper with "Psycho the Crazy Clown, free balloons, a door prize of 20 free sessions, and coupons for one free counseling session". The following hypothetical business card contains information about a person certified in reality therapy:

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**Lee Doe, CRT**

Specialist in marriage counseling, addictions, assertive training, parenting, management training, pastoral counseling, employee assistance, all of life's problems, consultation, workshops, lectures, etc.

789 Main Street
Middleburg, State 99900
Phone 101-933-0001

Endorsed by Institute for Reality Therapy

The above illustrations represent forms of advertising that are generally regarded as unethical or at least inappropriate. The codes of ethics of the various professional organizations assert that advertising should be completely free of deception. The National Board of Certified Counselors’ Code (1987) asserts "certified counselors must advertise in a manner that accurately informs the public of the professional services, expertise, and techniques of counseling available". Similarly, principle 4.b of the American Psychological Association (1987) states:

"In announcing or advertising the availability of psychological products, publications, or services, psychologists do not present their affiliation with any organization in a manner that falsely implies sponsorship . . . ."

"Public statements . . . do not contain (i) false, fraudulent, misleading, deceptive, or unfair statements; (ii) a misrepresentation of fact or a statement likely to mislead or deceive because in context it makes only a partial
3. Act only after consultation with colleagues when advertising.
Turkington (1986) suggests that such consultation helps “to get a sense of community standards”.

4. Learn the “standard of practice” of various professional organizations by joining them and by having a thorough knowledge of the codes of ethics.
It is important to not only know the codes of ethics, but also to understand how these are interpreted and applied. This can be done by consultation with other professionals in the community. This also serves as self-protection if there is any subsequent question raised by clients, licensing boards or other colleagues.

Woody (1988) emphasizes the need to be in touch with colleagues by stating that there is a “national standard of care” of which a professional person cannot reasonably claim ignorance. He states “the availability of professional journals and continuing education opportunities, as well as the mass media, air travel, and the influence of national professional organizations, have led to a decrease in reliance on what is done or not done by practitioners in the immediate geographical area. Rather, it is now recognized (with few exceptions) that a standard of care may well be defined at the national level”.

In the practice of reality therapy we need to recognize that there should be an international standard of care, for we have always had reality therapy specialists in the United States and Canada. Now we are beginning to have certified practitioners in Ireland, Japan, Sweden, Yugoslavia, and elsewhere. Thus, it is clear that learning the general practice of others in the field will help to avoid a naive misadventure into the field of promotion.

5. Practice “one-downsmanship”.
It is important not to appear as the savior of the world. Woody (1988) describes the modest approach to public statements as “one-downsmanship”. To appear to be the specialist in every aspect of human concern is to open yourself to accusations of unethical behavior or even legal action when you have failed to live up to what is seen as ridiculous prior claims.

Based on the above principles, the following guidelines are helpful in developing advertising materials:

1. Be sure the material is accurate and that it truly represents what you intend to offer.

It is undeniable that there has been misrepresentation of licenses in the field of mental health. The *North Carolina Psychologist Newsletter* (1986) described an investigation in Tennessee in which it was found that 10 of 396 listings in the phone books across the state were those of people not licensed or who were misrepresented in some way.

In order to insure accuracy, it is helpful to re-read the proposed advertisement a few days and weeks after you have written it. Do not automatically use the first draft even though you have made every effort to be accurate and complete.

2. Allow an impartial person to read the material so as to insure that the consumer is not misled by unwarranted implications.

To state that you “studied psychology” might allow some consumers to conclude that you are a psychologist.

3. Disclosure of relevant facts; (iii) a testimonial from a patient regarding the quality of a psychologist’s services or products”.

Authors generally agree that it is crucial for the professional person to be accurate in advertising. Biggs and Blocher (1987) state, “Promotional statements should not mislead or deceive by making only partial disclosures of facts. Such statements, of course, must not contain fraudulent claims”.

In discussing the ethical practice of marriage and family counselors, Corey (1988) remarks, “Ethical practice dictates that practitioners accurately represent their competence, education, training, and experience in marriage and family therapy”. Similarly, in discussing the accuracy of claims made by mental health specialists, Woody (1988) warns “messages to clients should be assessed for what is implicit, as well as what is explicit”.

In developing advertising materials, including business cards, resumes, fliers, public announcements, newspaper advertisements, practitioners of reality therapy should accurately represent their skills. It is also the responsibility of reality therapy counselors to present their credentials to the public in such manner that does not indicate or even imply that the counselors have a skill or specialty that they are lacking. For example, to imply that the counselor is offering a guarantee that a “cure” will result is inappropriate and, in fact, not in the best interest of the therapist. Subsequent failure to “cure” the client can open oneself to possible legal action.

In the practice of reality therapy we need to recognize that there should be an international standard of care, for we have always had reality therapy specialists in the United States and Canada. Now we are beginning to have certified practitioners in Ireland, Japan, Sweden, Yugoslavia, and elsewhere. Thus, it is clear that learning the general practice of others in the field will help to avoid a naive misadventure into the field of promotion.
would endorse such poor taste. Such advertising belittles clients and puts the mental health profession in an unnecessarily vulnerable and laughable position. In the third example, the practitioner of reality therapy has used “CRT” instead of “RTC”, the correct designation as approved by the Institute for Reality Therapy. Also, the person appears to present him/herself as the savior of the world by stating that “all of life’s problems” are handled. Finally, “Endorsed by the Institute for Reality Therapy” is inaccurate. The Institute recognizes through certification that the person has successfully completed a training program but does not endorse that individual. It does not approve or disapprove of the professional activities of persons who are “Reality Therapy Certified”.

In summary, it is necessary to be accurate and complete in advertising. Attention to detail and especially attempting to understand the inferences likely to be made by the client are important. Consultation with others helps to insure that claims made are modest and within the boundaries of ethics as described by various professional organizations.

Bibliography


CLASS MEETINGS: FULFILLING STUDENTS’ PATHWAY TO POWER
Edward W. Chance
Patti L. Chance

The first author is Assistant Professor in the Dept. of Educ, Leadership and Policy Studies, College of Education, University of Oklahoma. The second author is Academic Counselor in the University College, University of Oklahoma.

Involvement is and always has been the foundation of reality therapy, whether in counseling or in schools. When Dr. William Glasser wrote Schools Without Failure (1969), he introduced the idea of class meetings as a way for students to become involved in school. When we think of involvement, we often equate this with the pathways of love and belonging. However, involvement is also significantly linked to the pathway of power.

Glasser has examined the need for power in Control Theory in the Classroom (1986), where he proposed that activities such as class meetings, which actively involve students in the educational process, do more than meet students’ needs for love and belonging. He concluded that students who are involved with others in school are also satisfying their need for power. He contended that students who do not work in school and do not become involved in learning do so because they do not equate knowledge with power. Glasser suggested that the content in schools is so fact oriented, and often so superficial, that learning is not seen as a worthwhile investment for most students.

As adults, it is important to think about one’s own learning and what motivates it. Can you think of a time in your adult life when you learned something, if it did not give you power, status, or recognition? When adults are presented with something new to learn which seems irrelevant or unimportant, their response is: “So what?” If they can not answer that question, chances are great that they will not endeavor to learn any more about the subject.

Can we expect young people to be any different? If students are saying “So what?” to what is occurring in their classrooms and schools, they certainly will not become involved and motivated to learn more. Students will, and do, seek alternatives to fulfilling their needs for power, status, and recognition.

A recently aired Walt Disney movie, where a fourteen year old whiz kid develops a “growing machine”, illustrates students’ need for power and recognition. In the film, a fourteen-year-old inventor uses his machine to transform his friend, also fourteen, into a thirty year old man. In his new role as an adult, the young man poses as the new school principal. When the young inventor asks his friend what it was like to be an adult, he replies that it was wonderful because people really listened to what he had to say. Of course, he meant that others gave his ideas serious consideration and even acted upon many of them. While teachers often perceive that they are listening to students, students may not perceive they were really heard.
The following examples of the outcomes of actual classroom meetings conducted by the authors serve to illustrate the link between involvement and power. The first three examples describe class meetings conducted by one of the authors as a middle school classroom teacher. The last two descriptions are illustrations of classroom meetings conducted by the other author while serving as an administrator in a junior high school.

CLASSROOM USES

The first day of school

The first day of school is important in setting the tone, atmosphere, and learning climate in the classroom. Teachers orient new students through words and actions, communicating to students a message about what is important in their classroom.

Most educators would confess that motivating students to become independent learners excited about education is a prime directive of schools. As a classroom teacher who shared this objective, the first day or two of school were always used to conduct a class meeting where students established classroom rules and discussed both the teacher's and the students' expectations for the upcoming school year. Aside from the benefits of cooperatively establishing classroom rules, the class meeting communicated a message to the students that their active involvement in class was expected and valued.

Teaching middle level students, one often has six and sometimes seven different classes each day. Each class designed its own rules through class meeting discussions. To focus on the topic of rules, we began with the question of why we have rules and laws. Personalization was brought out through questions which led students to describe behaviors which were particularly offensive or disruptive. The class's challenge was to design a standard of conduct defined by no more than five rules, all of which must be worded positively. Each class's rules, although always similar to one another, were personalized and of their own creation. Some classes, not satisfied with simply having rules, designated their guidelines as a Bill of Rights. The final written rules, or rights, were posted and each student, as well as the instructor, signified agreement by signing the posted document.

It was obvious that students always left these first class meetings excited and stimulated, but one year during the annual open house it became apparent how important they really were to the students. On this night, in mid-November, about nine weeks into the school year, parents were invited to participate in the traditional visit to the school. Of course, teachers and students worked hard to make a good impression. Displayed for the parents were examples of class projects and exemplary work. Students guided their parents through the school, explaining to them the important things about their classes, such as: "This is my desk"; "This is my report I got an A on"; and so forth. These are the expected chatterings communicated during open house. What was heard that night was not expected. Instead, student after student who entered the classroom parents in hand, went first to the rules posted on the wall. "These are our class rules that we made," they would say. "See, here's my name." And so many parents indicated that the impact of that first class meeting was substantial. "Susie couldn't talk about anything else for the first two weeks of school." "Johnny came home and told us that his teacher let the students make their own rules." "Sammy kept telling us about their Bill of Rights. He was so excited that he signed his name."

Yes, rules had been established that first week, but more importantly the students had become involved and had experienced power. They delighted in it; the classroom was meeting their needs. School was one step closer for these students in becoming a picture which could fulfill their need for power and love and belonging.

Social Skill Building

Class meetings are an ideal way to involve students in problem solving and to guide students' learning in the area of social skills and human relations. Students often find themselves faced with opportunities to test their ability to effectively interact with others in a socially acceptable manner. Yet, seldom are students directly instructed in such skills; instead schools expect students to rely on the trial and error method to gain the needed proficiencies. The class meeting serves as an ideal vehicle to directly teach and discuss social skills and human relations.

A particular class meeting which was conducted with fifth and sixth grade students illustrates how social skill instruction can be integrated with content instruction. During a study in archaeology, a simulation game related to ancient Egypt and its archaeological artifacts was utilized. In order to play the game, students were grouped into teams where individual students role-played members of an archaeological expedition. As in real expeditions, much of a team's success depended upon their cooperation with one another. One team of students immediately began to encounter difficulties in the application of their social skills! Upon receiving the necessary materials to begin the simulation, an argument over where to place the game board — on the floor or the desk tops — ensued. The next few days of the game continued with similar occurrences, even though there was some necessary instructor intervention.

At the conclusion of the game, a class meeting was held as a debriefing activity. The meeting began with a discussion of the question: "What did you learn?" In addition to identifying facts about Egypt and concepts of archaeology, students related that they had learned how difficult it could be to get along with others and described their struggles in resolving conflicts. At this point the discussion was directed to the topic of human relations by asking students to verbalize the problems which they had encountered. The problem was defined through questions such as: What problems did your team experience? How did you try to resolve them? Who contributed to the problem? Which teams seemed to have the most difficulty in getting along and why? It was, of course, no secret that one team had experienced many problems, since their difficulties had often led to disruptions observed by the entire class.

The students offered great insight into the reasons for the disruptions. The topic was personalized through the question: What could you do in similar situations? The students responded marvelously. As this meeting
was conducted well into the school year, students were familiar with the rule that no criticism was allowed. One could not help but be both amazed and proud of the students' ability to contribute suggestions for improvement without personal attack. Suggestions were offered with words such as: "If I had been there, I would have..." and "When the same thing happened to our team, we..." The meeting concluded with a challenge - "What could we do in the future under similar circumstances?" Many ideas were exchanged, and the students left that day a little more involved with each other and with a feeling of power which comes from self-evaluation and leads to self-control and making better choices.

A Strategy for Academic Discussion

The class meeting serves well as a discussion model for academic content. It is especially appropriate with units which require students to be active participants in decision making and problem solving. Part of the curriculum for this author's middle level students involved the production of a school newspaper. This experience not only allowed students to develop writing and interviewing skills, but also provided an opportunity for students to learn leadership and organization.

Since it was desirous to simulate as closely as possible an actual newspaper production process, the school paper was operated as a business with specialized departments, including positions as reporters, typesetters, artists, sales personnel, and editors. Staff meetings were conducted by the general editor in order to coordinate the various assignments, brainstorm ideas, and to resolve any problems which might interfere with deadlines. This author, as the teacher-advisor, worked with the student who was general editor to help him/her plan staff meetings. Together, the topics and questions for discussion were determined. Meetings always ended with some plan of action which involved each student taking responsibility for at least one aspect of the task to be accomplished.

Were students involved in learning? Most assuredly! Involvement and commitment were demonstrated when bells no longer signaled the beginning and ending of class for these students. Students demonstrated no hurry to leave when the bell rang. Discussions continued in the hallways with plans made to work during lunch or after school. Why such involvement? Because students were experiencing a feeling of power. They were each an important part of producing something which they owned. They were in charge and in control, and they learned to accept the responsibility which goes with the power.

SCHOOL-WIDE MEETINGS

School-wide class meetings are also an effective and efficient way to meet students' basic needs as important members of the educational community. Just as class meetings successfully work in the individual teacher's classroom, so do they at the building level. Preferably, administrators should select the group of students who participate in a particular class meeting in order to ensure the group's heterogeneity. This way, a good cross section of the student population is guaranteed. The administrator might ask students to sign up for class meetings and then select fifteen to twenty of these volunteers to be involved in a specific meeting.

Meetings between the principal and students can focus on a variety of subjects and can be structured in the same manner as those with students within a teacher's classroom. A key aspect is that the principal must carefully plan these meetings and truly be willing to listen to the students. Perhaps the greatest asset of administrator-led meetings is that students believe they are an active and important component of the school. A second important element is that students of a diverse population begin to understand, and respect students who are different from themselves. This important social skill aspect can not be underestimated.

Interestingly, as more and more students attend such meetings, the whole student body benefits. The students begin to discuss how they are listened to and how their ideas matter. When this happens, the total school environment improves. Not only are the needs of students who have been in the class meetings being met, but all students' needs for power and belonging are being addressed.

Student Involvement in School Improvement

Ways to improve school was the topic of one of the first meetings conducted as an administrator in a junior high school. This rather nebulous challenge was posed to a group consisting of a cross section of the student population. Twenty students had been chosen from a list of volunteers who had signed up for an opportunity to meet with the school's administration. A diverse group of students who identified themselves as "hoods", "jocks", "brains", and "soshes" had been selected. The meeting was begun by setting the expectation that suggestions should be positive in nature and that this was not intended as a gripe session. Students were challenged to come up with a variety of ideas by which the school could be improved.

The results of this meeting were remarkable. Not only did the group respond with ideas such as peer tutoring, a boy and girl of the week program, and a peer counseling program, but they also indicated a desire to work together to implement their ideas. The immediate result of this particular class meeting was widespread. Many other students began asking to attend principal meetings when they found out that their ideas were appreciated and listened to by the administration. A second result was that these students began to picture one another differently and continued their dialogue into the regular school environment. A final outcome was the implementation of the student suggested programs and more students became actively involved in school. This extensive student involvement quickly equated to a decline in discipline problems and office referrals.

Breaking Down Social Barriers

A second example of the positive outcomes of principal meetings was alluded to in the above example and represents a social aspect that can dramatically impact schools. Students normally belong to cliques in school, and it is rare when members of different groups really communicate with one another or try to understand each other. One result of school-wide class meetings is that student-imposed social barriers can begin to crumble.
Students who have never spoken to each other not only begin to do so but also begin to see that everyone has something to offer. In one particular class meeting, two young girls, one with a reputation as the toughest fighter in the school and the other a cheerleader, discovered a common ground in their love for animals. Both later remarked separately that they would never have spoken to each other prior to the class meetings, but they now realized that they could talk to each other and maybe even become friends. Principal meetings established a vehicle through which students could communicate to administrators. They served as an example of how all students could be involved in their school. As it became clear to more and more students that it was important to communicate with one another, the general climate of the school dramatically improved. It was obvious that class meetings allowed students to experience a greater control over their lives and their education. It was also clear that students' need for belonging and power was being positively met through administrator facilitated meetings.

CONCLUSION

Do class meetings work? The answer is a resounding yes. Do they help meet students' basic needs, especially those of power and belonging? Again, the answer is in the affirmative. Class meetings get students actively involved in the educational process and allow students to feel that their ideas and suggestions are worthwhile. Class meetings help educators teach the values of democracy by allowing students to directly experience it. Class meetings are a way to involve students in school, and perhaps for some students may bring school into focus as a need-fulfilling picture.

References

1. OFF TO BE THE WIZARD ($8.00)
85 page booklet written in workbook format which teaches reality therapy and control theory to young people. Examples are easy to understand and apply to their daily lives.

2. OFF TO BE THE WIZARD - TEACHER'S EDITION ($4.50)
Additional questions and activities to be used with booklet. Also, a learning team activity is included which was used successfully with 120 sixth graders.

3. VIDEO: MIDDLE SCHOOLERS - WHO ARE THEY AND WHY DO THEY ACT LIKE THAT? ($35.00)
A 15 minute presentation using real students who are attempting to meet their needs on a daily basis. When needs conflict, problems arise. Tape includes Glasser's eight steps to problem solving and how they are used by a counselor and student. Can be used with faculty, parents, and students to help describe relationships and other age-related problems of middle schools.

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STARTING THE GREAT SCHOOLS NETWORK
AT KYRENE DE LA PALOMA
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BACKGROUND

Cooperative learning (Johnson & Johnson 1975; Slavin 1974) and the essential elements of instruction are programs that address the need to reform or improve our schools. Another program that can help educators organize their school improvement efforts is The Great Schools Network (GSN), developed by Doug Naylor, director of the Educator Training Center, in Long Beach, California. The GSN project helps school personnel structure and plan programs to enhance or improve professional skills, classroom and school environment, classroom and school discipline and learning.

Since the late 1960's, Dr. William Glasser has encouraged cooperation and caring in all school relationships. He recommended that teachers conduct classroom meetings to increase the students' skills in the areas of thinking, expression and tolerance of opinions. More recently, Johnson and Johnson (1975, 1984), Slavin (1974), and Glasser (1986), suggest that the use of cooperative learning teams accomplishes those goals. In addition, they believe that cooperation leads to developing higher thinking skills and more effective learning.

Johnson and Johnson (1984) emphasize professional support groups and collaborative peer groups as a part of a successful cooperative effort. The emphasis and application of cooperation in schools appears to be focused mostly on the students and ignored at the faculty level. Without structured time and direction, many teachers continue to design lessons, plan, and create new programs alone.

The GPAR format of the Great Schools Network addresses this important aspect of cooperative planning. GPAR is an acronym for Goal, Plan, Action, Results. Through cooperative planning, this format helps committees develop specific, attainable goals. By aligning the wants and perceptions of the members, all are working toward the same goal. In effect, the GPAR format encompasses the spirit of cooperation and the decision-making strength of the group members.

GPAR's incorporate the reality therapy process as well as the concepts of cooperative learning teams. A group must know what it wants in order to plan, but it also must be specific enough to develop a successful course of action. The GPAR format includes:

GOAL - What do we want?
PLAN - What do we need to do?
ACTION - How are we going to do it?
RESULTS - Did we get what we wanted?
APPLICATION

Kyrene de la Paloma is a kindergarten through sixth grade elementary school, with an enrollment of 725, located in Chandler, Arizona. Over the past four years, since the school first opened, the staff has been receiving extensive training in control theory, reality therapy and cooperative learning. Paloma formally joined the Great School Network in August, 1987, and received additional training in developing a GPAR.

The use of the GPAR format at Paloma began as a cooperative plan making process for teacher committees. The teachers worked in teams of two to six, using GPARs to document existing programs as well as planning the development of new school improvement projects. Some teams analyzed existing programs, such as the Student of the Week program and the school-wide discipline plan. For these programs, the goals, plans, actions and results were derived from the procedures already being used. Even though these programs were in place, the development of the GPAR was a valuable use of time because the teams were compelled to reconsider the value of each program in terms of the needs it met for students, staff or parents.

In planning new school improvement projects the teams used GPARs to focus discussion by answering the following questions: What do we really want to happen with the new project? How will we reach the goal? Specifically, what needs to be done, by whom, and when? How will we know if the project is successful?

The GPAR format was a useful planning and management document for existing as well as new projects. The main difficulty was in distinguishing the difference between the plan and action components. The problem was solved by using the Plan section to describe the tasks required to reach each goal in very broad strokes. The action section detailed a calendar of specific action steps and people responsible for completing each step. What follows is a discussion of three specific school-wide projects that were planned and implemented during the 1987-88 school year.

NEW STUDENT PROGRAM

A cooperative plan for the new student orientation was developed by the principal, school assistant and teachers. They designed procedures, which included the involvement of students, teachers, school staff, principal and the Family Teacher Organization, to welcome new students and their parents into the Paloma Family. Activities included: student guided tours of the school, introducing new students at Spirit Day assemblies, and a new parent breakfast and a new student lunch with the principal. Between September and June, 77 students and 20 parents were included in these activities. Parents consistently reported that their children were excited about having lunch with the principal and meeting the “other new kids”. The breakfast with the principal provided parents the opportunity to discuss the new school, their child's adjustment to a new educational setting, and develop a sense of belonging.

STAFF RECOGNITION

The Paloma Chums GPAR was developed by a team of teachers as a way to recognize fellow staff members' good deeds and professional accomplishments. It was patterned after a student recognition citation called a “Paloma Pal”. When a “chum” is given, one copy goes to the staff member and the other goes into a box in the teachers' lounge. Two “Chums” are drawn during each faculty meeting. The names and deeds are mentioned in the daily announcements and then posted on the wall opposite the faculty restrooms where they are sure to be seen. The teachers have expressed appreciation for having a system that recognizes and celebrates others' support.

COOPERATIVE LEARNING FAMILY NIGHT

Another very successful GPAR was a Cooperative Learning Family Night. This activity involved inviting parents and students to come back to school for an evening of cooperative learning activities. By having parents and their children participating as a family team in activities such as “Survival in the Desert”, a powerful teaching approach was modeled. The activities demonstrated that collaboration and fun were not mutually exclusive, while building a stronger parent-school alliance. Many parents had heard their children talk about working in cooperative learning teams and commented how the activities and principles were similar to the teamwork and communication training they received in their workplace.

All of the activities and programs that were developed using the GPAR format were sent to the Educator Training Center to become part of a master file that can be used by any school in the Great Schools Network. Educator Training Center also sent certificates of recognition for the planning, implementing and reporting of the school improvement programs. Since most of the activities and programs will be repeated each year, the GPARs serve as an invaluable record of the purpose, activities and results of new and existing school improvement projects.

References
Naylor, D. The Great Schools Network. Educator Training Center (undated)
THE JOHN DEWEY ACADEMY: A
PRAGMATIC, MORAL THINKING
CURRICULUM IN A DRUG-FREE
ENVIRONMENT

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The world needs moral, intellectual and spiritual educational reformation if it is to survive. Part of the solution would be to modify educational goals so that adolescents, when they mature, know what needs to be done to preserve the idealism of the Greek philosophers to save the world from extinction. The ultimate goal of education is for the individual to be morally accountable and responsible for all acts performed. The John Dewey Academy wants to produce a student of character who has the courage of personal convictions, has moral vision and integrity by retaining self-respect. The student, moreover, learns how to be assertive and, in so doing, contribute positively to the quality of life for future generations. In addition, the student needs the academic skills necessary not only to comprehend but also to succeed in a complex, changing, credentialed society currently grappling with profound technological-scientific advances which impact on life. The student needs to understand the relationship between critical thinking, reasoning, and moral virtue which has been defined by Paul (1988) as having six components:

MORAL HUMILITY: Awareness of the limits of one’s moral knowledge, including sensitivity to circumstances in which one’s native egocentrism is likely to function self-deceptively . . .

MORAL COURAGE: The willingness to face and assess fairly moral ideas, beliefs, or viewpoints to which we have not given serious hearing, regardless of our strong reaction to them . . .

MORAL EMPATHY: Having a consciousness of the need to imaginatively put oneself in the place of others in order to genuinely understand them . . .

MORAL INTEGRITY: Recognition of the need to be true to one’s own moral thinking, to be consistent in the moral standards one applies, to hold one’s self to the same rigorous standards of evidence and proof to which one holds one’s antagonists, to practice what one morally advocates for others, and to honestly admit discrepancies and moral inconsistencies in one’s own thought and action.

MORAL PERSEVERANCE: Willingness and consciousness of the need to pursue moral insights and truths despite difficulties, obstacles, and frustrations; firm adherence to moral principles despite irrational opposition of others; a sense of the need to struggle with confusion and unsettled questions over an extended period of time, to achieve deeper moral understanding or insight.

MORAL FAIR-MINDEDNESS: Willingness and conscious of the need to entertain all moral viewpoints sympathetically and to assess them with the same intellectual standards, without reference to one’s own feelings or vested interests, or the feelings or vested interests of one’s friends, community, nation (p. 15).

The John Dewey Academy, a residential college preparatory drug-free therapeutic high school, attempts to instill principles of moral conduct by educating the student to become responsible, who is trustworthy and can be held accountable for personal acts. Friedenberg (1965) idealizes the mission of the adolescent with the mandate of the school when he writes:

Adolescents are trying to realize and clarify their identity; the school acting as a mobility ladder, assumes instead the function of inducing them to change or alter it. They want to discover who they are; the school wants them to “make something out of themselves.” They want to know where they are; the school wants them to get somewhere. They want to learn how to live with themselves; the school wants to teach them how to get along with others. They want to learn how to tell what is right for them; the school wants to teach them the responsibility that will earn them rewards in the classroom and in social situations (p. 212).

The curriculum of The John Dewey Academy has been expanded to teach the student how to problem solve, how to reason, how to become a competent thinker, how to relate and how to respond. This answer, in part, is a return to the basics proposed by the Greek philosophers. This issue of education for responsibility has been discussed by Plato in “Protagogoras” and “Meno.” Plato examines how virtue can be acquired and whether it can be taught. Plato (407 B.C. & 1875A) proposes that discussion is the most effective way to attain the ideal of truth and wisdom. Jowett (1875), the first to translate Plato into English, contends Plato believes, “True rhetoric, which is based on dialectic, and is neither the art or persuasion founded on knowledge of the truth alone, but the art of character” (p. 84).

For Plato, the process to attain the truth is evolutionary. The student forms an opinion which can be scrutinized by other learners and the teacher who are committed to the pursuit of truth. Through questioning and offering divergent opinions the truth will emerge for the student. Irrelevant, contradictory, and specious ideas are discarded in the quest for truth. Modern cognitive theory embraces Platonic thought. Instruction is viewed as the learning catalyst which is thinking and meaning centered. The curriculum, thus, becomes both questioning and questing.

To his credit, Plato views education as more comprehension than the dissemination of information. Plato introduces the Paideia concept from which the modern day metacognition has evolved. Paideia stresses moral training with the ultimate educational goal to produce good citizens. While recognizing the importance of the rudiments of literacy, fundamentals of arithmetic and gymnastics, Plato subordinates the development of the intellect and the acquisition of knowledge to character-building. In “The Protagoras,” Plato writes:

From the moment that the Athenian child can understand what he is told, all the adults with whom he comes in contact are primarily concerned to make him as good as possible. At a later stage the school
In the conclusion of "The Protagoras," Plato (1875) hints at moral education:

For if the argument had a human voice, that voice would be heard laughing at us and saying: Protagoras and Socrates, you are strange beings; there you are, Socrates, who were saying that virtue cannot be taught, contradicting yourself now in your attempt to prove that all things are knowledge, including justice, and temperance, and courage — which tends to show that virtue can be taught (p. 178).

What can be taught is a sense of decency, of respect, of honor, of commitment, of obligation which can cultivate the formation of character. Aristotle suggests that "ethike" (moral virtue) originates from "ethos" (habit). Habits are produced, Aristotle (365 B.C., 1908) contends, by actions and are by nature: "The virtues we get by first exercising them, as also happens in the case of the arts as well. For the things we have to learn before we can do them, we learn by doing them, e.g., men become builders by building and lyre-players by playing the lyre; so, too, we become just by doing just acts, temperate by doing temperate acts, brave by doing brave acts." Responsibility never can become a habit since it is the product of three human processes — i.e., cognition, emotions and action. Responding responsibly is a conscious and deliberate process which involves knowledge and choice. The act of responsibility maintains the delicate balance between the needs of the individual with the demands of society. Responsibility is a method, not intuition. Ross (1973) rhetorically asks, "Do we wish to say a responsible person is one who does what he ought to do? ... Let us change [that] question from what we are to do, to how we are to determine what we ought to do." (pp 9-10).

The John Dewey Academy attempts to help the student find the connections between the value neutral functioning of intelligence and the moral and ethical obligations of conduct. This pragmatic education transforms the classical curriculum, demanded by colleges of quality, into an active experience which prepares the learner to acquire a unique, but proactive, set of values. Soltis (1981) provides the sociocentric perspective of knowledge which:

must be viewed as both individual and social, personal and public constructions designed to make sense of and provide for effective action in a reactive, malleable yet independently existing reality. Thus knowledge claims, epistemological inquiry, and theories of account the complex reciprocal relations between an individual and his or her biological, social, and cultural inheritance, between individuals and groups, between public knowledge systems and the structure of both natural and social worlds, and between any relevant mix of these in multiple combination. Central to the development of the sociocentric perspective in this century has been an increasing recognition that knowledge cannot be separated from knowers, that human beings construct different knowledge systems, and that all knowledge is imbedded in the fabric of social life.

We are forced to ask such questions as: Are we as educators the unwitting agents of the status quo, or worse, of some oppressive bureaucracy or invidious ideology? Do we deserve the implicit trust our students place in us not to dupe them/can we even honestly say 'We know' to our students? Can we ever claim to know what is good and right to know?

... I will argue that while such problems still remain, they do so in a less virulent form, and that the gain from consciously adopting this newer perspective on the concept of knowledge makes possible more reflective control over one of education's most fundamental social and cultural responsibilities, to transmit and assure continuity in the development of human knowledge (pp. 98-99).

The curriculum communicates expectations of intellectual, social, and moral integrity not only by what is accomplished in the classroom but also by the quality of relationships formed both in and outside the classroom.

Spike Lee's movie, "Do the Right Thing," poses the primary philosophical proposition — i.e., Can people of good will avoid violence to eradicate racism and in so doing effect significant social change? The movie goer leaves the theatre feeling uncomfortable and unresolved because a choice needs to be made between either the pacifism espoused by Martin Luther King Jr. or the violence proposed by Malcolm X. Another movie, "Dead Poet's Society," raises the moral dilemma of the educator who enthusiastically dares his students not only to think but also to be passionate by having the courage of their convictions. The movie goer leaves not knowing what the author's belief is. Both movies ought to be discussed and debated in classrooms this autumn.

The dominant societal view assumes that all individuals possess the ability to discern right from wrong; the problem, however, is that few have the character to do what is right and reject what is wrong. Compounding this problem, according to Bratter (1988), is few educators possess the integrity and personal courage to be decent and honorable so they simply neither can teach or inspire students to be moral.

Undeniably one of the most prominent aspects in the spectrum of the student is the individual's capacity for growth and development: to be alive, the learner must grow; when growth ceases, stagnation and decay are inevitable results. Helping the student become self-directed and take control of the present and future are an integral part of the thinking curriculum. Greene (1973) suggests real teaching occurs when the student:

begins learning (on his own) how to do certain things. It happens when that person freely chooses to extend himself in order to find answers to questions he poses for himself, when he acts to move beyond what he has learned by rote ... When a student begins to understand what he is doing, when he becomes capable of giving reasons and seeing connections within his own experience, when he recognizes the errors he or someone else is making and can propose what should be done to set things straight.
The optimal concern of education needs to involve the growth and development of the full range of a student’s capacities: cognitive, affective and moral. Barell, Liebmann & Sigel (1988) contend:

It is not sufficient to teach our students to solve problems by rote if, when they leave school they cannot identify daily problems in their lives and work toward solutions. The crucial task is to make it possible for them to learn how to set goals and identify strategies for themselves (p. 17).

The residential college preparatory drug-free therapeutic high school, tracing its philosophical antecedents to Plato, considers the moral-ethical-emotional-spiritual-psychological growth of the student to be its "Raison d’etre". The John Dewey Academy provides the catalytic and curative conditions to assist the student to formulate a personal philosophy of life based on the best available information about the individual and society. At best, the student can learn from the experience and ideas of others to formulate the ultimate decision. Each individual needs a set of guiding principles which govern personal existence. Dewey (1902) has identified three kinds of growth which comprise learning — i.e., intellectual, emotional and moral. Recognizing the correlation between psychological growth and education, Dewey (1938) rhetorically asks:

... From the standpoint of growth as education and education as growth the question is whether growth in this direction promotes or retards growth ... Does this form of growth create the conditions for further growth, or does it set up conditions that shut off the person who has grown in this particular direction from the occasions, stimuli, and opportunities for continuing growth in this direction (pp. 28-29).

There are three fundamental educational goals: (1) To teach the student how to learn; (2) To teach the pupil how to think constructively, critically, and creatively; and (3) To teach the individual how to retain self-respect and be moral. Rogers’ (1961) adds another dimension when he attempts to define significant learning:

which is more than an accumulation of facts. It is learning which makes a difference — in the individual’s behavior, in the course of action he chooses in the future, in his attitudes and in his personality. It is a pervasive learning which is not just accumulation of knowledge, but which interpenetrates with every portion of his existence (p. 280).

To achieve significant learning, there is an undeniable need to subject the student to some trivium and quadrivium. The actual learning of facts may be boring but is necessary before informed decisions can be made. Dewey protested against the sterile curriculum void of interest, value and passion. Dewey protested against knowledge and scientific discovery without seeking to show their relevance and relatedness to important personal, social and technological developments.

During the nineteenth century, individuals struggled to survive against the hostile environment and natural forces beyond their control. During the twenty-first century, while survival remains primary, the battle no longer will be against nature but instead desperately focuses on how to control potentially devastating weapons which can produce mass annihilation of staggering proportions. Walsh (1988) soberly concludes:

For the first time in history, all ... major global threats are human-caused and can be traced in large part to psychological origins. Therefore, if we are to respond appropriately to these, the most urgent issues of our time, then psychological contributions may be essential (p. 177).

Technology, which has liberated people from working eighteen hours a day, threatens to pollute the environment to produce a toxic wasteland. Dewey & Tuttsh (1932) recognize and appreciate the numerous contributions which science and technology have made to the betterment of life when they affirm, “When physics, chemistry, biology, medicine contribute to the detection of concrete human woes and to the development of plans for remedying them and relieving the human estate, they become moral; they become part of the apparatus of moral inquiry or science” (p. 312). Dewey, moreover, surely would endorse Bernstein’s (1982) plea to include science in the curriculum:

We live in a complex, dangerous and fascinating world. Science has played a role in creating the dangers, and one hopes that it will aid in creating ways of dealing with these dangers. But most of these problems cannot, and will not be dealt with by scientists alone. We need all the help we can get, and this help has got to come from a scientifically literate general public. Ignorance of science and technology is becoming the ultimate self-indulgent luxury (p. 12). Like it or not, the school needs to confront the imminent global threats of malnutrition, population explosion, natural resources depletion, nuclear annihilation, terrorist activities, and AIDS. Pollution of the environment, acid rain, ozone depletion, the greenhouse warning must be addressed. Chernobyl has proved how vulnerable the planet is. Radiation can be transmitted by capricious winds which can produce cancer and impotence years after being exposed. Acid rain threatens to poison lakes and rivers. Oil spills in Alaska and Rhode Island threaten the oceans and shores. The essential point is education can no longer ignore the present and future by focusing on the past. Education currently is crippled because there is confusion between “data” and “ideas” and between “information” and “knowledge”. Already occurring is a Promethean struggle between science and humanities. Science and technology obfuscate the boundaries between machine intelligence and human wisdom. Martin (1984) warns:

This is not an idle issue or a squabble over irrelevancies, but a profound struggle with important values at stake: whether American society will be dominated by science and technology without a sense of history, without social sensitivity, without a spiritual nature; or, on the other hand, dominated by the humanities and arts without the methods and tools of science and technology (p. 51).

The John Dewey Academy recognizes this alarming phenomenon and attempts to maintain a perspective by balancing both. The Social Sciences, Humanities and History, according to the Commission on Humanities (1980):

Offer clues but never a complete answer. They reveal how people have tried to make moral, spiritual, and intellectual sense of a world in which
irrationality, despair, loneliness, and death are as conspicuous as birth, friendship, hope, and reason. We learn how individuals or societies define the moral life and try to attain it, attempt to reconcile freedom and the responsibilities of citizenship, and express themselves artistically. The essence of the humanities is a spirit or an attitude toward humanity. They show how the individual is autonomous and at the same time bound, in the ligatures of language and history, to humankind across time and throughout the world (pp. 1-3).

There are no more important subjects than the Social Sciences, Humanities and History because they provide the basis for moral behavior which enables the student to form a unique identity by answering questions such as “Who am I?”, “What are my beliefs?”, “What should my beliefs be?”, “What are my responsibilities and obligations?”, “How do I justify my existence to myself?”

Drug free, similar to morals, is an absolute. There can be no compromise, no exceptions. There are three characteristics which describe the drug-free residential college preparatory school.

First: Before being admitted students agree to refrain from using all psychoactive substances including alcohol and nicotine. All mind/mood altering drugs either self-administered or prescribed by physicians interfere with learning and knowledge.

Second: Before being employed, the faculty agree to reject all pharmacological substances. Teachers need to remain abstinent because adolescents are adept to not only recognize inconsistencies but also to justify their self destructiveness behavior based on adult performances — i.e., “If it is okay for Mr. Jones, then it is fine for me.” Adolescents do not distinguish the frequency or the amount of drugs consumed. No ambivalence or hypocrisy is communicated when an abstinent authority figure states, “There is no redeeming virtue either to drinking or smoking.” The message, “Do as I do” becomes more potent and persuasive than “Disregard what I do, but do as I say.”

Third: There is a concerted effort by school personnel to persuade family and friends at the very minimum to resist smoking and drinking in the presence of the student. If, however, family members or friends refuse to abide by this agreement, The John Dewey Academy actively discourages further association until there is compliance. In public schools, this objective admittedly becomes virtually impossible to enforce since there is no way to monitor extramural associations.

Abstinence becomes the ideal. Abstinence is viewed as a realistic and attainable goal. Sobriety enables the student to be authentic and vulnerable. Feelings define humanness rather being dreaded or viewed as inappropriate. Pain and suffering are integral parts of the human condition which enable people to comprehend and appreciate joy and happiness. When a loved one dies, for example, it is much healthier actively to mourn the loss and feel depressed than to be medicated and be numbed.

The major thrust of The John Dewey Academy is to encourage a dependence on people for affirmation by creating a caring community rather than seeking a pharmacological solution. This orientation aggressively rejects the “Better living through medication approach” which many physicians preach. The student learns how to trust and be trusted, how to depend and be dependable, how to love and be loved, how to respect and be respected.

The curriculum emphasizes proactive and productive, creative and constructive alternatives to alienation and addiction. Leisure time activities become important. The student is encouraged to design an internship in the community which provides additional opportunities to learn, to invest, to contribute, to grow, to gain a relevant self-direction, and to justify existence to one’s self. The student volunteers personal service to help the aged, the retarded, the young, the community and in so doing learns how gratifying it can be to assist others.

By creating conditions for self-exploration, human renewal, relatedness, self-respect, The John Dewey Academy decreases the probability of future drug use and abuse. Tragically, The U.S. Department of Education’s (1986) book, SCHOOLS WITHOUT DRUGS, ignores these crucial points. When teachers care and are competent, are sensitive to the psychological and emotional needs of the student, appreciate the worth and dignity of the individual; then the need for self-medication decreases. Childs (1950) suggests, “Those educators who combined the psychological principles of growth with the moral principles of democracy and have developed the conception that the supreme aim of education should be the nurture of an individual who can take responsibility for his own continued growth have made an ethical contribution of lasting worth” (p. 15). Friedenberg (1965) echoes and extends Childs’ views when he writes:

Education, if it is to have any depth, must start with and be derived from the life-experience of the students, which is in some measure unique for every [adolescent]. It must cultivate this experience with a disciplined and demanding use of the best resources offered by the humanities and the sciences — to help the individual understand the meaning of his own experience. The consequence of such education, though it clearly leads the student to share in a universal cultural heritage, is more fundamentally to sharpen his individuality, to clarify and emphasize to him the ways he is unique (p. 212).

When there is passion and meaning in learning and respect for individual differences, then drug use and abuse becomes foreign and is viewed as antithetical not only to personal development but also to self-respect. By creating a moral climate where the teacher and the student become partners, characterized by caring and sharing, then there is incentive to become an active and abstinent learner. True pragmatic, idealized and individualized moral education inspires the student to invest in self and to trust others in an effort to achieve the greatness of which he or she is capable.
FROM ADOLESCENT FAILURE TO ACADEMY PRESIDENT: AN INTERVIEW WITH TOM BRATTER

Alexander Bassin

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Tom Bratter did not walk until he was 2 years old, talk until he was 3, did not learn how to add or subtract until he was 10, did not learn how to multiply or divide until he was 11, read or write until he was 18. Bratter was graduated in the bottom 10% of his high school class. His guidance counselor predicted that Tom would never last four years at college. He was correct. Bratter graduated in 3 years from Columbia College doing sufficiently well to be accepted by Harvard Law School. Instead of attending law school, Bratter earned a doctorate in counseling psychology at Teachers College, Columbia University.

I first met Tom in 1964 when I was teaching a graduate class on methods of group and individual psychotherapy in New York and introduced him to J. L. Moreno, O. Hobart Mowrer, Albert Ellis, Daniel Casriel and, of course, William Glasser.

Tom helped me to organize the first reality therapy workshop at New York University attended by more than 800 which established Glasser as one of the outstanding platform personalities of the last 25 years. Tom served on the staff of the first residential workshop for reality therapy in 1965 at the University of West Virginia. In 1976, we co-authored THE REALITY THERAPY READER with R. L. Rachin published by Harper & Row.

Today, Bratter has published more than 125 articles, co-authored four books, and has served on the editorial board of nine professional journals (including THE JOURNAL OF REALITY THERAPY). He is the president-founder-owner of The John Dewey Academy, a college preparatory residential therapeutic high school, in Great Barrington, MA. He is on the board of directors of the National Independent Private Schools Association. He is a director of the Gabelli Equity Trust, a $600,000,000 closed end mutual fund, which trades on the New York Stock Exchange (GAB).

Bratter looks more like a middle-aged linebacker of the Dallas Cowboys than an innovative spirit in the fields of adolescent treatment and education. He is 6'2", weighs 230 pounds, and walks with the springy step of a former world class decathlete. He is deadly serious and, even in casual conversations, speaks a polysyllabic prose similar to William Buckley punctuated by scatological language for emphasis. Bratter's true claim to fame may be his ability to write letters. At the very hint of difficulty or injustice to one of his students, Bratter has been known to write three to five pages of single spaced letters sending numerous xerox copies to significant others and family members. He has written generals in the military, chief
executive officers of Fortune 500 Corporations, College and University Presidents, Directors of Admissions, parents, et al.

Bratter had been promised by the Director of Admission of Williams College that pending final grades one of his students would be accepted. Chris received an "A -" and a "B +". He was rejected. Bratter rightfully so became furious. He wrote ten letters to the Director of Admission protesting his dishonesty, three letters to the Dean of Faculty and the College President, and two letters to the professors. Six weeks after Chris was rejected, Williams College admitted him. Sam Buccholtz, one of the most important and powerful attorneys in the State of New York, constantly verbalizes consternation about Bratter's tendency to be so explicit in writing — but to no avail. Bratter disdains the possibility of litigation and so far fortunately for him, he has been accurate.

Tom has been a smoldering (and, at times, erupting) volcano of dedication to the "pictures in his mind"; an intense perception of the importance of honesty, integrity, dedication, justice, truth and excellence in the treatment of adolescents. It is because of his character, his love of purity, that I have found Bratter to be one of the most intelligent, intense, and fascinating individuals I have encountered in a lifetime of rubbing elbows with interesting individuals. At times Bratter can be as tough as the toughest marine drill sergeant; but he also can be tender and empathic. Enough of the description; let me introduce you to the man himself.

BASSIN: Let us begin with the standard social work reporting style with the heading, "Birth and Early Development". Where do you wish to start?

BRATTER: Alex, I was born with the proverbial gold spoon. My family was one of the most respected and powerful in Scarsdale, New York. Stating it succinctly, my house was not the largest house on the block; it was the only one on 30 acres. At a young age, I learned it was impossible to compete against my father. My father attended Columbia College on a scholarship, but managed to put his younger brother and sister through Columbia University. He achieved one of the most outstanding records in Columbia College's illustrious history. He was Phi Beta Kappa, was the business manager of the college newspaper, editor of the yearbook, a member of the varsity swimming and water polo teams and president of the fraternity which he founded. My father graduated from Columbia Law School where he made Law Review. He then founded one of the most respected law firms in New York City whose clients were literally a list of "Who's Who" of the most powerful and prominent. When I was 13, there was a testimonial honoring my father. Dwight David Eisenhower, who at the time was president of the United States, introduced my father to the audience. Everyone told me how great he was, but he never did.

BASSIN: Amazing! How did you respond to this grandeur? Were you a happy child?

BRATTER: Hell no, I was miserable, I was crushed and overwhelmed by my father's accomplishments. My childhood and adolescence were the most pitiful and painful periods of my life. I felt inferior, worthless, unhappy. I was lonely and lost. I was labelled by others and, of course, internalized the agonizing sense of being a failure, a loser, a retard. My biggest fear was that I was emotionally sick and crazy and needed to be in some sort of asylum. These fears were magnified because everyone else seemed so happy, so carefree, so well adjusted. I felt different. I lacked the ability to articulate these feelings. Compounding this sad and sorry situation, the only time my father would pause from his work was to help me when I got into trouble.

BASSIN: What do you mean? What kind of trouble?

BRATTER: I got caught stealing candy. I was so stupid that I got caught cheating on examinations. I almost failed third and sixth grades. In order to gain attention, I was the class clown where I did and said the most stupid things which disrupted the routine. Since I had unlimited funds, I tried to buy friends by always lending them money with no expectation to be repaid. Had drugs or alcohol been available when I was growing up in Scarsdale during the 1950's, I know damn well I would have become a chemical casualty. I was too weak and dependent on peer approval to resist. I would have wanted to medicate myself so I could neutralize the agony of adolescence.

BASSIN: You certainly acquired a failure identity. I thought you were an athlete. Didn't that help?

BRATTER: No. I achieved considerable athletic fame and success in three sports. But these achievements in no way compensated for the overwhelming sense of personal inadequacy I felt. Teams were dependent on my performance. If I failed to produce, the team lost. I still can remember the disgrace of defeats which reinforced my negative self concept. Some of my records still remain more than 30 years after the fact, but that is not what I remember. I still awaken in a terrible sweat when I recall missing two foul shots which cost us the county championship. It made no difference I had scored 32 points in that game. All I remember are my mistakes which cost the team the victory. I wish to make a crucial point, Alex. I think it is imperative for the individual who works with adolescents to recall the horror, the terror, the failures, the rejections, the defeats suffered so they can help students know part of the human condition is to feel vulnerable and frightened. Revisiting my adolescence helps me understand the feelings and pressures which confront youth today though the times are much different. I believe this kind of judicious self-disclosure helps adolescents understand themselves better. I am opposed to sharing personal problems which have not been resolved because inadvertently this places the adolescent in the uncomfortable position of becoming the helping person's therapist.

BASSIN: How would you characterize your Columbia days?

BRATTER: Not much more pleasant, but fortunately better. I entered college literally not knowing how to read, write, and think. Consequently, I was forced to study at least twelve hours a day. My father died during my freshman year which devastated me because my rescuer and protector van-
ished abruptly. George Hibbitt, my advisor “adopted” me. He encouraged me to study. Much to my amazement when I studied, I no longer felt stupid and retarded. I studied to the exclusion of everything else and was accepted by law school. I left Columbia College to do a six month stint in the National Guard. I was recalled for the Berlin Conflict in 1961.

I am embarrassed to tell you, Alex, that I entered Teachers College with the intention of attending only one day and then dropping out so I could be released three months early from military service. Since no law school had a summer program, I enrolled in the psychology department at Columbia. My intent was to have the summer free. I encountered Gordon Klopf who fascinated me so I remained.

BASSIN: What do you think influenced you to become a psychologist?
BRACTER: I always have liked adolescents. When I was in high school, I coached younger kids in basketball and baseball. I did so because I felt so personally and socially inadequate with my peers so I enjoyed the adulation and respect I received.

I will be eternally grateful to Doc Blanford, my high school track coach, George Hibbitt, my advisor at Columbia College, Gordon Klopf, my advisor, at Teachers College and, of course, you, Alex, because each of you have at important times in my life been instrumental and an inspiration by assuming the father surrogate role. I feel an obligation to repay society because I was so lucky to find men who extended to me a helping hand at crucial times of my development.

I remember formerly having Holden Caulfield’s dream who viewed his mission in life to prevent youth from being corrupted by becoming adults who lose their capacity to feel passionately, spontaneously. He was the Catcher in the Rye who prevented youth from falling off that “crazy cliff” to adulthood. I can relate to Holden’s concerns. My mission now is much more scary and desperate than Caulfield’s. 25 years ago, I elected to work with alienated, angry, drug dependent adolescents who engaged in self-destructive and sometimes self-annihilative behavior. These adolescents were out of control and played by no one’s rules but their own which were to exist in the present, to have fun, to be free from any restraint, and never to grow old. I guess my “mission impossible” has been to intervene using any strategy, to define and set limits so these adolescents literally can survive their adolescence. Alex, I have endured the most excruciating, professionally painful experience because a few have died or been killed. Several have been institutionalized for the remainder of their lives. A few have been imprisoned for extended sentences. I would be deceitful, indeed, if I were to pretend that these failures perpetually do not haunt me. These poor lost souls visit me at night and often make it impossible for me to sleep.

BASSIN: Your psychoanalytic friends would accuse you of having “unresolved counter transferance material”.
BRACTER: Yes, I know! Those (expletive deleted) psychoanalysts simply are clueless. They do not understand the needs of these adolescents or the real world. Psychoanalysts try to remain therapeutically neutral so they can analyze. What psychoanalysts do not understand is that the benign observer, who feels nothing, is antithetical to helping adolescents help themselves. Acting-out adolescents who are in crisis want/need/demand REAL people who give a damn and who have courage of their convictions. These adolescents want adults who will define and set limits. They want adults who will get involved which is exactly what Glasser advocated in 1965. And I believe the only way to get involved is to care, to feel, and, yes, to be vulnerable and risk being hurt and devastated. Unless the helping person is prepared to establish a meaningful relationship, nothing will happen. Let me make a crucial point. Tom Bratter is not God, nor is he a genius or grandiose. But I do know that if I am prepared to extend myself, then I can increase the chances I can become a catalytic and curative agent who can demand constructive and creative change. By being a responsible role model and a mentor, I can insist that adolescents take control of their lives. But this means being accessible and available literally 24 hours a day, 7 days a week, 52 weeks a year. When I was in independent practice in Scarsdale, often I had adolescents live with my wife, Carole, and our children, Eddie and Barbara. Many years ago, Glasser termed psychotherapy the most creative profession. He was right. I learn how to become more effective by self-scrutiny and reviewing the agonizingly painful failures.

BASSIN: I now finally am beginning to understand you. I’ll be honest, Tom, I have been concerned by your constant mention of war which is reinforced by the way you sign your letters — i.e., IN THE STRUGGLE TOGETHER.
BRACTER: Yes. I sincerely believe initially psychotherapy is a war: Life or death... victory or defeat. The only goal in war is to survive, to win. It is Bratter who tries to contain, control and curtail the adolescent’s urge to destroy him or herself by engaging in exciting death defying behavior. This is why I use letter writing as a potent weapon. The written word has enormous power because it forces people to confront reality, not to play potentially deadly games of avoidance and denial. I find when I write to an adolescent, somehow the family always finds the letter which immediately alerts them to danger. In order to dramatize the message, I find it useful to send the letter certified mail return receipt and mail xerox copies to significant others and family members whom I can mobilize to form a quasi treatment team not only to report what is happening but also, if necessary, to restrain the adolescent from harming him or herself. This imposes an awesome burden on the helping person which is why there are so few who want to work with these kinds of adolescents. It can take an incredible human toil. I never have come close to “burning out”. For me, the payoffs more than compensate for the obvious occupational hazards. I do not think there can be a finer, more gratifying feeling to know I have helped an adolescent escape from the self-imposed cesspool where the only self-fulfilling prophecy is losing and failing which begets more losses and failures. I know I risk offending and alienating people when I use incendiary rhetoric but they simply do not understand my internal picture, my sense of obliga-
tion, and the pressures which confront me. This is why, when I am convinced an adolescent really has learned from failures, I am prepared to assume an aggressive advocate stance which seeks preferential treatment, even at the expense of others who may be more qualified and deserve it more, for my students. In this sense, it can be a cruel unjust world. I worry only about MINE and no one else which also is a lesson of war.

BASSIN: I understand, Tom, that you will do whatever you can to persuade a college of quality to admit one of your students. I hear what you are saying that without your zeal, the chances of failure with this at risk adolescent population are much greater than success.

BRATTER: Absolutely right! Glasser is correct. The keys are involvement and the commitment to action by the helping person. The Anne Sullivans always will help the Helen Kellers to achieve the greatness of which they are capable by having the courage to get involved, to have high expectations for improvement, to be unrelenting and uncompromising. Glasser is right to suggest that Anne Sullivan may have been the first reality therapist. I wish Glasser would discuss Anne Sullivan's gift to psychotherapy because it is so profound. If he won't, maybe one day I will! Look at Jamie Escalante who talks about "ganus" but really has become so involved with his students that he forces them to dare to dream they can pass the A.P. Calculus Examination. Escalante gets those results the hard way; as the advertisement says, he earns them. Escalante's students attend class on the weekends and during the summer. They help each other. Escalante pays his personal dues by his dedication and determination but no one can refute or quarrel with the bottom line — i.e., SUCCESS!

BASSIN: What caused you to start The John Dewey Academy?

BRATTER: When I maintained an independent practice of psychotherapy in Scarsdale, I encountered a new breed of adolescent who obviously needed the structure and support of a residential setting. There was no program which produced the environment to help these adolescents help themselves achieve the academic, artistic and social greatness of which they are capable. Rather than refer adolescents to programs in which I had little trust or faith, I decided to create The John Dewey Academy with the encouragement of Glasser. While I would love to discuss The John Dewey Academy now, Alex, I will refrain from doing so since there will be a more formal article in this issue which describes our educational philosophy in a drug-free environment.

My incentive for starting The John Dewey Academy was to prove to credentialed mental health professionals and teachers that adolescents can transcend their irresponsible and self-destructive acts to achieve the greatness of which they are capable. Based on more than a quarter of a decade of experience, I passionately believe that the adolescents who get into the most difficulty are the brightest because sadly they do not fulfill their academic, psycho-social needs so they protest by acting out; hence, jeopardizing their futures. It is this sense of mission that causes me to be so uncompromising and unrelenting.

BASSIN: How does The John Dewey Academy measure success?

BRATTER: The same way every bona fide educational institution does. By the relative reputations of the colleges which accept our graduates and by the performances of our graduates when they continue their learning. This is ambitious and idealistic because I know families would be delighted if their sons and daughters would become decent, honorable persons who have self-respect. Going to a college of quality seals permanently past painful performances. Knowing, for example, that I am a product of Columbia College and University, how many people do you think, Alex, would inquire about my childhood and adolescence?

BASSIN: Could you briefly describe the kind of student whom you want?

BRATTER: We gladly will take all the Holden Caulfields of the world who possess superior intellectual and creative potential. Our students have not produced academic work commensurate with their ability because they view the school as being antagonistic to their personal needs so they never have invested. In addition, their standardized test scores often neither reflect their aptitudes nor are predictive of future performance because these examinations never were taken seriously. Students do not prepare academically or psychologically. They may take these tests when they were inebriated. They may be thinking about something else which they consider to be more important.

We can tell within a few minutes whether beneath the anger, there is a scintillating soul, a charisma. It becomes our task to identify the potential diamond even though what we see may be a dirty rock. You remember the story of the "Ugly Duckling." Our initial task is complicated somewhat because our students fight all the wrong battles. Our students engage in magical, but convoluted, thinking. When they think they win, in reality they lose. They fight the wrong battles and consequently have come close to losing the war. They trust no one, including themselves. They feel abandoned, betrayed, misunderstood by adults who are perceived to be the enemy. They are hemorrhaging internally, but skillfully conceal their wounds from everyone. We prefer angry, acting-out students then depressed acting-in ones because we believe we can redirect active emotion into positive and productive activities.

BASSIN: Tom, is there anything else you would like to say?

BRATTER: Yes, I guess the kind of adolescent who appeals to me most suffers much pain and reminds me of my pathetic self. I was "lucky" because I got another chance, a final one, to prove to myself that I could become a decent, honorable human being who has self-respect. I would like to believe I am a more compassionate husband, father, person and professional because I have "survived", my agonizing adolescence. In many ways, I view The John Dewey Academy as giving our students one final chance to reclaim their adolescence from disaster.
FIVE CYCLE PROCESS OF PRACTICUM SUPERVISION

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Reality therapy is a process whereby a counselor attempts to assist a client to become more aware of the consequences of the chosen total behavior. The client can then make a value judgment regarding the potential to move the client in the direction the client chooses to go. Reality therapy is not the counselor doing something to the client. The reality therapy counselor and the client are involved in a helping process.

Practicum supervision should also be a helping-involvement process whereby the reality therapy practicum supervisor is attempting to assist the practicum student to choose behaviors that will enhance the student's skills in the practice of reality therapy. Supervision should not be dictatorial or something the supervisor does to the student. We know learning takes place best in a friendly climate with reciprocal and genuine involvement between supervisor and supervisee.

Several authors have written about supervision in the Journal of Reality Therapy over the years. Most have mentioned or alluded to involvement as a necessary component of the supervision process (Appel, 1985; Hoglund, 1987; Norman, 1982; Parr & Peterson, 1985; Smadi & Landreth, 1988).

The following five step supervision cycle has been utilized by the authors to promote involvement between the practicum supervisor and the practicum student during the supervision process.

SUPERVISION CYCLE

I. Preobservation

The first task in the pre-observation phase of the supervision cycle after getting acquainted and building a certain amount of rapport and trust is to establish a contract between the practicum supervisor and the practicum student. The contract should clarify the pictures that both supervisor and student have regarding expectations as to what will take place during the supervision process. The practicum student will be encouraged to verbalize wants and needs and the supervisor will share wants and needs. The specific skills that the student wants observed and wants feedback on will be discussed. The skills can relate to establishing a counseling environment and include such fundamentals as shaking hands, smiling at the client, having a certain amount of eye contact and listening skills. Skills that relate to procedures that lead to change may include appropriate focusing on total behavior. It may involve asking appropriate questions such as "Is what you're doing helping you? Is it moving you in the direction you want to go?" Norman (1982) suggested a reality therapy evaluation check list. Parr and Peterson (1985) offered a counseling skills checklist, and Hoglund (1987) offered a counselor evaluation form. All of these instruments identify specific skills that may be observed during the supervision process.

A strategy that helps establish a positive supervision environment is to review the perceptions of supervisees in regard to their perceived strengths as a counselor. It relieves tension and anxiety if practicum students are aware that your role as a supervisor will include helping them build on their strengths. This means that you also review their perceived notions about areas that they feel they need to improve. We think practicum students will improve their skills by utilizing their strengths and working on areas needing improvement.

Another area for discussion in the preobservation stage is to determine the exact assessment procedures. That is, are you going to use one of the available forms as a check list? Are you going to tape record for play-back purposes? Are you going to simply take notes on whatever happens that strikes you as being important regarding the counseling session. At this time you would also discuss any special items or problems on which the practicum student wants feedback. For instance, practicum students may want you to observe how well they use concreteness or how well they focus the behavior in the present. They may be concerned about pacing and timing. Are they in tune and do their interventions match the client's readiness? They may just want to have feedback on their professional poise. Does the counselor convey confidence and appropriate assertiveness? There are any number of special areas that a practicum student may want feedback on from the supervisor.

Another component is to establish the mechanics or ground rules for the observation. Will the practicum student be doing a role play or a live demonstration with the client? Will you be observing a video tape or listening to an audio tape? What are the logistics of the observation, i.e. time, place and length of the observation? If it is a live client, will the supervisor interview or interact with the client at all? These are logistical points that must be discussed and agreed upon. The final component of the pre-observation cycle is independent practice by the supervisor that includes planning for the observation. The supervisor determines the strategies that will be used based on the previous discussions, determines what forms or charts might be appropriate, and prepares any materials or supplies that will be necessary to conduct the observation.

II. Observation

During this phase the supervisor observes the counseling session. The supervisor collects the data and observes the skills that were agreed upon during the preobservation discussions. Again, the various evaluation forms and counseling skills checklists that were mentioned earlier are useful tools. These forms can be very helpful as the supervisor organizes the observations for analysis. It can assist the supervisor in arranging the data by category or by skill.
III. Analysis

This is the phase where the supervisor makes sense out of the observations. The supervisor counts tabulations if they were used and organizes the data for the feedback session. During the analysis stage the practicum supervisor must plan the strategy as to how to present the feedback to the practicum student. The authors suggest that the practicum supervisor consider first asking the practicum student to do a self critique of that particular session. After the student does the self critique, the supervisor can piggy-back on that critique and can share the data that were collected.

IV. Feedback Session

The feedback session is basically implementing the plan made for presenting the feedback. We suggest that the supervisor first focus on the positive aspects of the counseling session, providing feedback to supervisees in regard to what they did to create a positive counseling environment and comment on the use of procedures leading to change. The second component of the feedback session is to formulate a plan for continued growth and development. The practicum supervisor and practicum student should be able to agree on specific skills that the practicum student can practice. The study of reality therapy/control theory in more depth may be necessary. Together supervisor and supervisee can decide how to implement the suggestions that have been discussed to improve the art of counseling.

V. Critique of Supervision Process

This is one of the most critical phases for involvement in practicum supervision. This phase begins with the practicum student and supervisor sharing perceptions about the total supervisory session. Both try to evaluate the total process. They might brainstorm on creating new behaviors that will improve both counseling skills and supervisory skills. Also they discuss any concerns or reservations they have about the process. The second component of the critique of the supervision process is to make plans for the next supervision session. Plans should include follow-up action and the logistic details in regard to when, where, and location of the next practicum supervision session.

To conclude we recommend the five step supervision cycle to enhance involvement in the practicum supervision process. We think it provides a model that will lead to improved counseling skill for the practicum student and an improved, more professional norm for the practicum supervisor. We think that in addition to improving the art of reality therapy counseling it will also improve the quality of reality therapy supervision.

[Ed. Note: For information on how to become an IRT approved practicum supervisor, contact the Institute for Reality Therapy.]
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The State of Florida, Department of Health and Rehabilitative Services is encouraging individuals with experience in Control Theory to apply for positions in its residential delinquency programs throughout Florida. Positions range from program director to entry level counselor.

For additional information call or write Bill O'Connell, 904-488-1850, Bldg. 8 Room 223, 1317 Winewood Boulevard, Tallahassee, Florida 32301.

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b) Manuscripts must be typewritten double-spaced on 8 1/2 x 11 white paper. The name, highest earned degree and professional notation (e.g., R.N.), title or rank, organization, and address of each author should appear on the manuscript’s last page. Manuscripts written by more than one author, the corresponding author should indicate the order in which coauthors’ names should appear in the manuscript if the manuscript is accepted. Rejected manuscripts will not be returned unless a stamped, self-addressed envelope is enclosed.

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