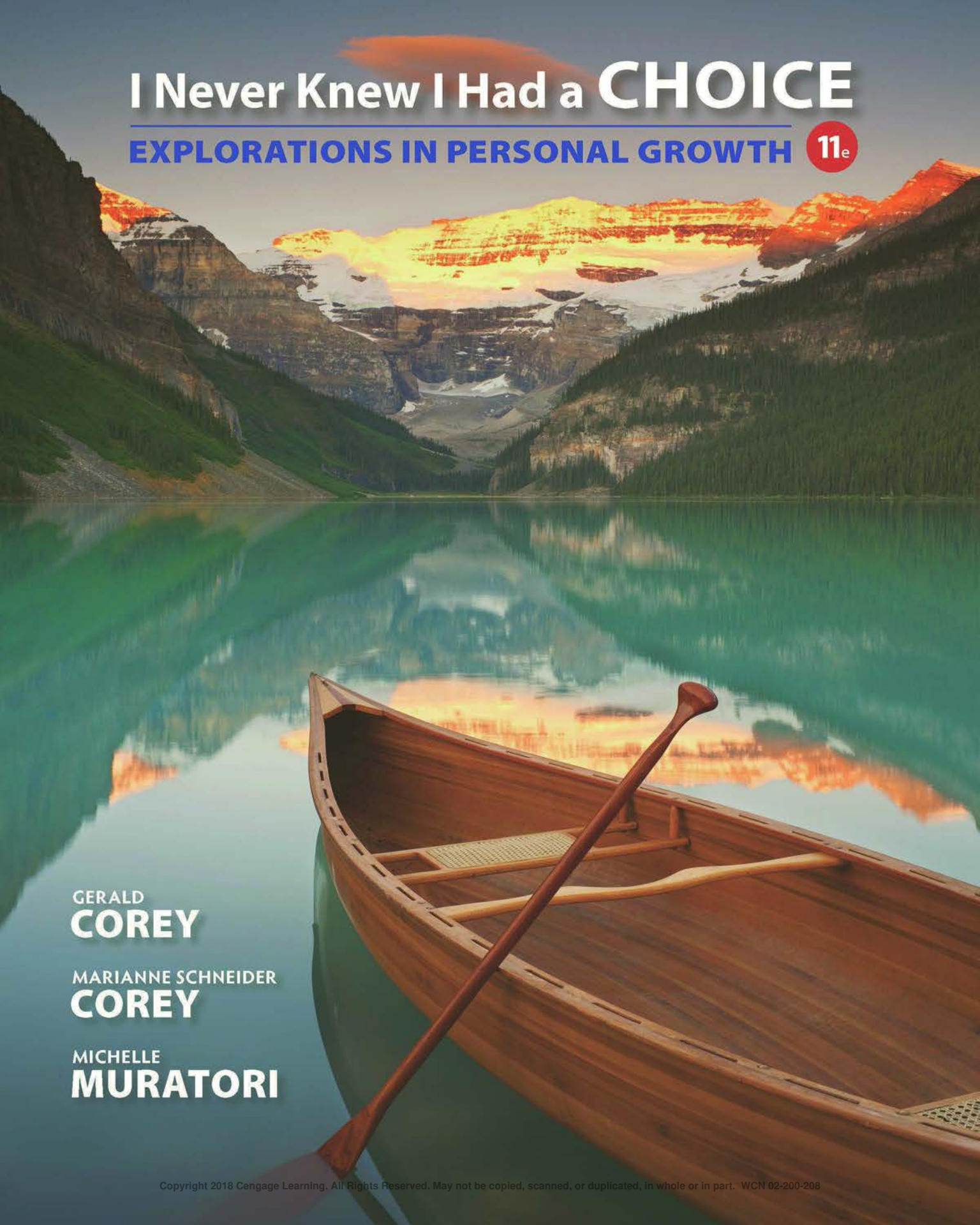
I Never Knew I Had a CHOICE

EXPLORATIONS IN PERSONAL GROWTH 11e



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***I Never Knew I Had a Choice: Explorations in Personal Growth*, 11th Edition**
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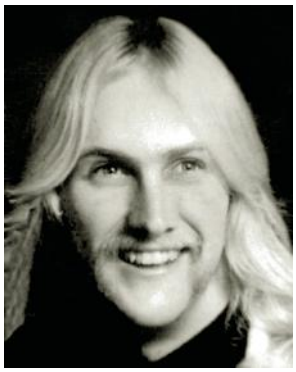
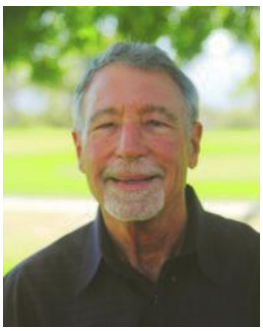


Courtesy of Betty Jane Morelock

In memory of our friend Jim Morelock

A searcher who lived and died with dignity and self-respect, who struggled and questioned, who made the choice to live his days fully until time ran out on him at age 25.

About the Authors



GERALD COREY is a Professor Emeritus of Human Services and Counseling at California State University at Fullerton. He received his doctorate in counseling from the University of Southern California. He is a Diplomate in Counseling Psychology, American Board of Professional Psychology; a licensed psychologist; a National Certified Counselor; a Fellow of the American Psychological Association (Division 17, Counseling Psychology; and Division 49, Group Psychotherapy); a Fellow of the American Counseling Association (ACA); and a Fellow of the Association for Specialists in Group Work (ASGW). Along with Marianne Schneider Corey, Jerry received the Lifetime Achievement Award from the American Mental Health Counselors Association in 2011 and the Eminent Career Award from ASGW in 2001. He was the recipient of the Outstanding Professor of the Year Award from California State University at Fullerton in 1991. He regularly teaches both undergraduate and graduate courses in group counseling and ethics in counseling. He is the author or coauthor of 15 textbooks in counseling currently in print, along with more than 60 journal articles and book chapters. His book, *Theory and Practice of Counseling and Psychotherapy*, has been translated into Arabic, Indonesian, Portuguese, Korean, Turkish, and Chinese. *Theory and Practice of Group Counseling* has been translated into Korean, Chinese, Spanish, and Russian.

In the past 40 years, Jerry and Marianne Schneider Corey have presented workshops in group counseling for mental health professionals at many universities in the United States as well as in Canada, Mexico, China, Hong Kong, Korea, Germany, Belgium, Scotland, England, and Ireland. In his leisure time, Jerry likes to travel, hike and bicycle in the mountains and the desert, and drive his 1931 Model A Ford. The Coreys have been married for more than 50 years. They have two adult daughters, Heidi and Cindy; two granddaughters, Kyla and Keegan; and one grandson, Corey.

In addition to *I Never Knew I Had a Choice*, which has been translated into Chinese, Jerry has authored or coauthored the following books, all with Cengage Learning:

- *Groups Process and Practice*, Tenth Edition (2018, with Marianne Schneider Corey and Cindy Corey)
- *Theory and Practice of Counseling and Psychotherapy*, Tenth Edition (and *Student Manual*) (2017)
- *Theory and Practice of Group Counseling*, Ninth Edition, (and *Student Manual*) (2016)
- *Becoming a Helper*, Seventh Edition (2016, with Marianne Schneider Corey)
- *Issues and Ethics in the Helping Professions*, Ninth Edition (2015, with Marianne Schneider Corey, Cindy Corey, and Patrick Callanan; translated into Korean, Japanese, and Chinese)
- *Group Techniques*, Fourth Edition (2015, with Marianne Schneider Corey, Patrick Callanan, and J. Michael Russell; translated into Portuguese, Korean, Japanese, and Czech)
- *Case Approach to Counseling and Psychotherapy*, Eighth Edition (2013)
- *The Art of Integrative Counseling,* Third Edition (2013)

Jerry Corey is coauthor (with Barbara Herlihy) of *Boundary Issues in Counseling: Multiple Roles and Responsibilities,* Third Edition (2015) and *ACA Ethical Standards Casebook*, Seventh Edition (2015); he is coauthor (with Robert Haynes, Patrice Moulton, and Michelle Muratori) of *Clinical Supervision in the*

Helping Professions: A Practical Guide, Second Edition (2010); he is the author of *Creating Your Professional Path: Lessons From My Journey* (2010). All four of these books are published by the American Counseling Association.

He has also made several educational DVD programs on various aspects of counseling practice: (1) *Ethics in Action*: *DVD and Workbook* (2015, with Marianne Schneider Corey and Robert Haynes); (2) *Groups in Action: Evolution and Challenges DVD and Workbook* (2014, with Marianne Schneider Corey and Robert Haynes); (3) *DVD for Theory and Practice of Counseling and Psychotherapy: The Case of Stan and Lecturettes* (2013); (4) *DVD for Integrative Counseling: The Case of Ruth and Lecturettes* (2013, with Robert Haynes); and (5) *DVD for Theory and Practice of Group Counseling* (2012). All of these programs are available through Cengage Learning.

MARIANNE SCHNEIDER COREY is a licensed marriage and family therapist in California and is a National Certified Counselor. She received her master's degree in marriage, family, and child counseling from Chapman College. She is a Fellow of the Association for Specialists in Group Work and was the recipient of this organization's Eminent Career Award in 2001. She received the Lifetime Achievement Award from the American Mental Health Counselors Association in 2011 and is a member of that organization. She also holds memberships in the American Counseling Association, the American Group Psychotherapy Association, the Association for Specialists in Group Work, the Association for Multicultural Counseling and Development, the Association for Counselor Education and Supervision, and the Western Association of Counselor Education and Supervision.

Marianne has been involved in leading groups for different populations, providing training and supervision workshops in group process, facilitating self-exploration groups for graduate students in counseling, and cofacilitating training groups for group counselors and weeklong residential workshops in personal growth. Marianne and Jerry Corey have given many presentations at professional conferences and have conducted training workshops, continuing education seminars, and personal-growth groups in the United States, Germany, Ireland, Belgium, Mexico, Hong Kong, China, and Korea.

In addition to *I Never Knew I Had a Choice*, which has been translated into Chinese, Marianne has coauthored the following books, all with Cengage Learning:

- *Groups Process and Practice*, Tenth Edition (2018, with Gerald Corey and Cindy Corey)
- *Becoming a Helper,* Seventh Edition (2016, with Gerald Corey)
- *Issues and Ethics in the Helping Professions,* Ninth Edition (2015, with Gerald Corey, Cindy Corey, and Patrick Callanan; translated into Korean, Japanese, and Chinese)
- *Group Techniques,* Fourth Edition (2015, with Gerald Corey, Patrick Callanan, and Michael Russell; translated into Portuguese, Korean, Japanese, and Czech)

Marianne has made educational video programs (with accompanying student workbooks) for Cengage Learning: *Ethics in Action*: *DVD and Workbook* (2015, with Gerald Corey and Robert Haynes); and *Groups in Action: Evolution and Challenges DVD and Workbook* (2014, with Gerald Corey and Robert Haynes).

Marianne and Jerry have been married for more than 50 years. They have two adult daughters, Heidi and Cindy; two granddaughters, Kyla and Keegan; and one grandson, Corey. Marianne grew up in Germany and has kept in close contact with her family and friends there. In her free time, she enjoys traveling, reading, visiting with friends, bike riding, and hiking.

MICHELLE MURATORI is a senior counselor and researcher at the Center for Talented Youth at Johns Hopkins University, in Baltimore, Maryland, where she works with highly gifted middle school and high school students who participate in the Study of Exceptional Talent and their families. She earned her MA in counseling psychology from Northwestern University in Evanston, Illinois, and her PhD in counselor education from the University of Iowa, where she developed her research and clinical interests in gifted education. Her graduate research on the academic, social, and emotional adjustment of young college entrants earned her recognition from the Iowa Talented and Gifted Association, the National Association for Gifted Children, and the Mensa Education and Research Foundation and Mensa International, Ltd. At the University of Iowa, Michelle also earned the Howard R. Jones Achievement Award, the Albert Hood Promising Scholar Award, and the First in the Nation in Education (FINE) Scholar Award.

Since 2005, Michelle has been a faculty associate in the Johns Hopkins School of Education (in the Counseling and Human Development area of emphasis) and teaches courses in theories of counseling, group counseling, couple and family therapy, and diversity and social justice in counseling. In 2014, she was honored with the Johns Hopkins University Alumni Association Excellence in Teaching Award. Michelle regularly presents at national conferences in counseling and gifted education and is a member of the American Counseling Association, the Association for Counselor Education and Supervision, the Maryland Association for Counseling and Development, and the National Association for Gifted Children. When not engaged in these professional activities, Michelle enjoys writing, attending concerts, and spending time with her family and friends.

Michelle has coauthored (with Gerald Corey, Robert Haynes, and Patrice Moulton) *Clinical Supervision in the Helping Professions* (Second Edition, 2010), published by the American Counseling Association. In 2007, Michelle developed *Early Entrance to College: A Guide to Success,* published by Prufrock Press, which is a practical guide for early college entrance that guides all of the stakeholders through the difficult decision-making process.

Brief Contents

Contents

Preface

I Never Knew I Had a Choice is intended for college students of any age and for all others who wish to expand their self-awareness and explore the choices available to them in significant areas of their lives. Some of the topics discussed include choosing a personal style of learning; reviewing childhood and adolescence and the effects of these experiences on current behavior and choices; meeting the challenges of adulthood and autonomy; maintaining a healthy body and wellness; managing stress; appreciating the significance of love, intimate relationships, gender roles, and sexuality; work and recreation; dealing creatively with loneliness and solitude; understanding and accepting death and loss; choosing one's values and meaning in life; embracing diversity; and pathways to personal growth.

This is a personal book in which we describe our own experiences and values with regard to many of the issues we raise. In addition, we encourage readers to examine the choices they have made and how these choices affect their present level of satisfaction. Each chapter begins with a self-inventory—Where Am I Now?—that gives readers the opportunity to focus on their present beliefs and attitudes. Within the chapters, Take Time to Reflect exercises encourage readers to pause and reflect on the issues raised. Additional activities and exercises (Where Can I Go From Here?) are suggested at the end of each chapter for use in the classroom or outside of class. We want to stress that this is an unfinished book; readers are encouraged to become coauthors by writing about their own reactions in their journals.

Throughout the book we have updated material to reflect current thinking, but the underlying themes we focus on are timeless. The introductory chapter addresses the importance of self-exploration and invites students to consider the value in learning about themselves, others, and personal growth. Social concerns must balance self-interests, however, and we maintain that self-fulfillment can occur only when individuals have a sense of social consciousness.

What's New in the Eleventh Edition?

A new coauthor, Michelle Muratori, has brought her own unique voice and perspective into this 11th edition. This edition provides the most up-to-date developments in the field, and we have added new topics, expanded and revised existing topics, abbreviated the discussion of some topics, and updated the References and Suggested Readings at the end of the book. General features that have been revised throughout include personal stories illustrating key themes, current research findings relevant to original and new topics for each chapter, updated Take Time to Reflect exercises, and new Where Can I Go From Here? activities at the end of each chapter. The chapter-by-chapter overview that follows highlights the changes in this 11th edition.

CHAPTER 1 (Invitation to Personal Learning and Growth) presents several models of personal growth. The chapter includes some revision of the choices leading to change and updated material on what constitutes happiness. Increased coverage is devoted to positive psychology and attaining a sense of well-being. Considerable new material illuminates factors

associated with happiness. The section on how we change and difficulties in making changes has been expanded. We present a new discussion on the topic of fixed versus growth mindsets, address the advantages of a growth mindset, and clarify how our mindsets are shaped by messages we receive about success and failure.

CHAPTER 2 (Reviewing Your Childhood and Adolescence) contains an expanded discussion of the role of early childhood experiences on later personality development. This chapter continues to feature Erikson's psychosocial model and the self-in-context theories as they deal with development throughout the life span. The discussion of attachment theory has been significantly expanded, demonstrating how human connection in early development is central to understanding later stages of life. More emphasis has been placed on how cultural factors influence attachments as well as on the impact of parenting style on a person's development, with special attention paid to the role of culture. We have expanded the treatment on social networking as a way of connecting with peers in adolescence, the impact of cyberbullying on adolescents, and the benefits and drawbacks of social networking.

CHAPTER 3 (Adulthood and Autonomy) continues the discussion of the life-span perspective, focusing on the psychosocial theory and the self-in-context perspective. This chapter has been streamlined to highlight choices we can make at each of the phases of life and the unique challenges facing the individual at each stage. Increased coverage on common cognitive distortions and learning how to critically evaluate our self-defeating thinking have been added to this chapter.

CHAPTER 4 (Your Body and Wellness) has a revised discussion of wellness and life choices. There is some updating and expansion of these topics: sleep, exercise, eating, and spirituality. Increased coverage is given to applying technology to health care, initiatives aimed at helping people to lead healthier lives, and the impact of social media on body image. We continue to invite readers to examine their lifestyle choices and how these decisions can enhance their health.

CHAPTER 5 (Managing Stress) examines the impact of stress on the body, causes of stress, ineffective and constructive reactions to stress, and stress and the healthy personality. Revisions have been made to the role of culture in our perception of stress, environmental sources of stress (including the destructive impact of oppression and discrimination), the power of resilience in coping with stress, and a range of constructive practices for managing stress. The sections on posttraumatic stress disorder and vicarious traumatization have been significantly updated and expanded. Recent research has been included on meditation, mindfulness, yoga, and massage, and several additional approaches to stress management—t'ai chi, Pilates, and acupuncture—are discussed.

CHAPTER 6 (Love) deals with the many facets of love, the meaning of love, our fears of loving and being loved, the link between attachment and love, and even the effects of social media on how people demonstrate their love for one another. A research-based perspective on love and intimate relationships and a new section on the power of love have been added.

CHAPTER 7 (Relationships) contains guidelines for meaningful interpersonal relationships, including friendships, couple relationships, and family relationships. Information on the importance of self- and other-forgiveness has been expanded in this edition. The section on gay and lesbian relationships has also been updated, and we have revised our discussion regarding hate crimes against LGBT youth and sexual orientation. Sections on intimate partner violence and abuse and on relationships in a changing world address how technological advances are affecting relationships. We discuss social networking, online dating, and infidelity in cyberspace and look at both the advantages and disadvantages of social networking with respect to relationships.

CHAPTER 8 (Becoming the Woman or Man You Want to Be) has been extensively revised to reflect recent literature on gender-role socialization. The chapter contains numerous new resources to update the discussion of male roles, female roles, gender-role conflict, gender-role socialization, women and work choices, and challenging traditional gender roles. In addition, the gender similarities hypothesis and recent research on third genders are introduced.

CHAPTER 9 (Sexuality) has been substantially revised to emphasize communication about sexual issues. This discussion addresses programs on college campuses that focus on sexual communication, a cross-cultural perspective on sexual communication, and how cyberculture is expanding the boundaries of communication about sexuality. New material addresses the impact of the hook-up culture. This chapter also highlights the positive, healthy aspects of sexuality and the development of sexual values. We look more in-depth at the messages we receive about sexuality from the media and from society. The topics of enjoying sexual intimacy in later life, the controversy over sexual addiction, and the importance of personal choices in preventing sexually transmitted illnesses have been updated in this edition.

CHAPTER 10 (Work and Recreation) contains a revised section on occupational fields associated with various personality types. New material has been added on the dynamics of discontent at work, workplace bullying, the relationship between self-esteem and work, and forced retirement. Reflecting the realities of today, we include a discussion of choices in the context of difficult economic times and employment cutbacks. We also include a new section on the changing workplace, in which we address the impact of technology on the way we work and interact with colleagues.

CHAPTER 11 (Loneliness and Solitude) discusses the creative dimensions of solitude, along with increased coverage on the different kinds of loneliness we face. Once again, we discuss the impact of technology on our lives in a new section on loneliness in the age of connectivity. We explore the following question: "Does Facebook make you lonely?" The section on creating loneliness through shyness has been updated and expanded considerably. We describe the social fitness model as a way to deal with shyness.

CHAPTER 12 (Death and Loss) contains a revised discussion of the models for understanding the process of death and dying. The section on suicide has been updated and expanded. Coverage on the importance of grieving our losses and cultural variations in the mourning process has also been revised.

CHAPTER 13 (Meaning and Values) addresses the meaning of life, and we have provided many more examples of people who live with passion and purpose in their quest for a meaningful existence. We highlight Professor Philip Zimbardo's research on why good people do bad things as well as what makes ordinary people perform exceptional heroic acts. We examine the link between spirituality/religion and meaning in life and address ways we can embrace diversity and make a difference beyond ourselves. We conclude by asking, "Do you like the person you are today?" Readers are reminded that their journey toward personal growth is only beginning. The importance of self-assessment as a key to personal growth is highlighted, and readers are guided in reviewing salient topics throughout the book. A variety of avenues for growth are suggested that readers may wish to pursue now and in the future in making changes in the way they are living.

Fundamentally, our approach in *I Never Knew I Had a Choice* is humanistic and personal; that is, we stress the healthy and effective personality and the common struggles most

of us experience in becoming mature adults. We especially emphasize accepting personal responsibility for the choices we make and consciously deciding whether and how we want to change our lives. There are multiple approaches to the study of personal adjustment and growth. We emphasize the existential and humanistic approach because to us it best sheds light on the role of choice and responsibility in creating a meaningful life for ourselves. We also include other theoretical perspectives in many of the chapters, a few of which are choice theory and reality therapy, transactional analysis, cognitive behavior therapy, feminist theory, self-in-relation theory, and the psychosocial approach to development.

Although our own approach can be broadly characterized as humanistic and existential, our aim has been to challenge readers to recognize and assess their own choices, beliefs, and values rather than to accept our particular point of view. Our basic premise is that a commitment to self-exploration creates new potentials for choice. Many of the college students and counseling clients with whom we work are relatively well-functioning people who desire more from life and who want to recognize and remove barriers to their personal creativity and freedom.

The experiences of those who have read and used earlier editions of *I Never Knew I Had a Choice* reveal that the themes explored have application for people of a diversity of ages and backgrounds. This book was developed for a variety of self-exploration courses, including Introduction to Counseling, Therapeutic Group, Psychology of Personal Growth, Personal Development, Personal Growth in Human Relationships, Personality and Adjustment, Interpersonal Relations, Human Potential Seminar, and Psychology of Personal Well-Being. *Choice* has also been adopted in courses ranging from the psychology of personal growth on the undergraduate level to graduate courses for training teachers and counselors. Courses that make use of an interactive approach will find *Choice* a useful tool for discussion.

We have written this book to facilitate interaction—between student and instructor, among the students within a class, between students and significant people in their lives, between the reader and us as authors—but most important of all, our aim is to provide the reader with an avenue for thoughtful reflection.

An updated *Instructor's Resource Manual* accompanies this textbook. It includes test items, both multiple-choice and essay, for each chapter; a student study guide covering all chapters; suggested reading; questions for thought and discussion; numerous activities and exercises for classroom participation; guidelines for using the book and teaching the course; examples of various formats of personal-growth classes; guidelines for maximizing personal learning and for reviewing and integrating the course; PowerPoint presentations; and a student evaluation instrument to assess the impact of the course on readers.

I Never Knew I Had a Choice comes with MindTap, an online learning solution created to harness the power of technology to drive student success. This cloud-based platform integrates a number of learning applications ("apps") into an easy to use and easy to access tool that supports a personalized learning experience. MindTap combines student learning tools—readings, multimedia, activities, and assessments—into a singular Learning Path that guides students through the course. This MindTap includes:

- Interactive versions of many of the self-assessments and reflection exercises from the text, including "Where Am I Now?" and "Take Time to Reflect"
- Video activities exploring many of the book's themes in greater depth
- Discussion questions and activities that allow students to collaborate with their peers to develop solutions and responses in an online environment
- Chapter quizzes at the end of each chapter
- A glossary and flashcards of key terms and concepts

Acknowledgments

We would like to express our appreciation for the insightful suggestions given to us by friends, associates, reviewers, students, and readers.

The reviewers of the entire manuscript of this 11th edition of Choice provided us with many useful ideas for the refinement of this book, and many of their suggestions have been incorporated in the present edition. They are:

Jude Austin II, *Old Dominion University*

Julius Austin, *Nicholls State University*

Tammy McClain, *West Liberty University*

Beverly Palmer, *California State University, Dominguez Hills*

Lauren Verlaque, *Georgia Regents University*

Jude Austin and Julius Austin also played a key role in creating videos and writing and revising assessment content and interactive activities for use in the MindTap online program for *Choice.*

We especially want to acknowledge Julie Pearce, psychology instructor at Irvine Valley College, California, who has used this book for 17 years in her classes. She served as an expert reviewer who provided an in-depth critique of each chapter and gave us extensive feedback based on student responses to the topics in this book.

Katherine Helm and Pat Love, both of whom have written books on sexuality and teach courses on sexuality, did an in-depth review of Chapter 9 (Sexuality) and added some new material to the chapter.

In addition to the general reviewers listed above, 36 faculty members completed a prerevision survey and provided feedback on ways the book is being used.

Finally, as is true of all our books, *I Never Knew I Had a Choice* continues to develop as a result of a team effort, which includes the combined efforts of the following people at Cengage Learning: Jon Goodspeed, Product Director; Julie Martinez, Product Manager, Counseling, Social Work, & Human Services; Alexander Hancock, Associate Content Developer, Sociology, Counseling, and Social Work; Vernon Boes, Art Director; Lisa Henry, for her work on the interior design and cover of this book; and Rita Jaramillo, Content Project Manager. Thanks to Ben Kolstad, of Cenveo Publisher Services, who coordinated the production of this book. Special recognition goes to Kay Mikel, the manuscript editor of this edition, whose exceptional editorial talents continue to keep this book reader friendly. We appreciate Susan Cunningham's work creating and revising test items to accompany this text, preparing the index, updating the *Instructor's Resource Manual,* and assisting in development of other supplements to this book. The efforts and dedication of all of these people have contributed to the high quality of this edition.

Gerald Corey
Marianne Schneider Corey
Michelle Muratori

I Never Knew I Had a CHOICE

EXPLORATIONS IN PERSONAL GROWTH

Philip & Karen Smith/Getty Images

Choice not chance determines your destiny.

—Aristotle

1 Invitation to Personal Learning and Growth

- Where Am I Now?
- Choice and Change
- Models for Personal Growth
- Are You an Active Learner?
- Multiple Intelligences and Multiple Learning Styles
- Fixed Versus Growth Mindsets
- Getting the Most From This Book: Suggestions for Personal Learning
- Summary
- Where Can I Go From Here?
- Online Resources

Where Am I Now?

Each chapter begins with a self-inventory designed to assess your attitudes and beliefs regarding a particular topic. Think about each question. By answering these questions as honestly as you can, you will increase your awareness and clarify your personal views on a range of subjects.

Use this scale to respond to these statements:

4 = I ***strongly agree*** with this statement.

3 = I ***agree*** with this statement.

2 = I ***disagree*** with this statement.

1 = I ***strongly disagree*** with this statement.

1. I believe I influence the course of my life through my choices.
2. I have a good sense of the areas in my life that I can change and those aspects that I cannot change.
3. Generally, I have been willing to pay the price for taking the personal risks involved in choosing for myself.
4. I believe it is within my power to change even if others around me do not change.
5. I think happiness and success are largely related to a sense of belonging and to social connectedness.
6. I try to strike a balance between meeting my own needs and meeting the needs of others.
7. At their deepest core, I think people are good and can be trusted to move forward in a positive way.
8. I am an active learner.
9. I feel ready to make changes in my life that will result in personal growth even if the process is painful at times.
10. I am willing to challenge myself to examine my life in an honest way.

Here are a few suggestions for using this self-inventory:

- Retake the inventory after reading the chapter and again at the end of the course. Compare your answers to see if your attitudes have changed.
- Have someone who knows you well take the inventory for you, giving the responses he or she thinks actually describe you. Discuss any discrepancies between your sets of responses.
- Compare your responses with those of other class members and discuss the similarities and differences between your attitudes and theirs.

Personal growth involves a commitment to change. Whether you change your beliefs, your attitudes, or your behaviors, the process through which change occurs can be intimidating, if not overwhelming. It is natural to wonder whether the changes involved in personal growth are worth the effort they require. Whether you choose it or not, change is an inevitable part of life, and it is just one of the many compelling reasons to embark on this journey of personal learning and growth.

When contemplating changes in your life, you first need to assess where you are now. Is your life satisfying? Are you getting what you want out of life? Do you sense a need to make changes in your daily life? Do you have an understanding of how your actions affect others? Perhaps even more fundamental is whether you believe you have the capacity to change. As you read this book, it is our hope that you will increase your awareness about who you are, how you relate to the world, and the choices open to you about ways to experience personal growth. We hope you will feel inspired to make the changes that are likely to result in a more fulfilling life.

Choice and Change

We Do Have Choices!

It is exciting for us when we see students and clients discover that they can be more in charge of their own lives than they ever dreamed possible. As one counseling client put it: "One thing I can see now that I didn't see before is that I can change my life if I want to. *I never knew I had a choice!*" This remark captures the central message of this book: we can make choices, and we do have the power to re-create ourselves through our choices. Although you may wonder whether doing what it takes to bring about change is worth the effort, we hope you do not stop at this point.

Reflect on the quality of your life and consider whether you want to change, and if so in which ways. Realize that the process of changing your attitudes and behaviors can be unsettling. Challenge your fears rather than being stopped by them. Socrates, in his wisdom, said, "The unexamined life is not worth living." Examine your values and your behavior. What crises have you faced? How did these crises affect your life? Did they represent a significant turning point for you? What are the most important situations and events in your life? As you

engage yourself in this book, consider ways to use any challenging life situations as opportunities for discovering choices and making changes.

A Student's Poem

At a recent reunion of graduates in the human services program at California State University, Fullerton, I (Jerry) met a former student of mine who shared this poem he had written when taking a self-exploration group course with me in the 1980s. In many ways, John Everett's poem captures the spirit of this book.

I Never Knew I Had A Choice

I never knew I had a choice.
I thought I had to be
what others saw in me.
I never knew I had a voice.
I felt I had to hide
the things I held inside.
Tears and years rolled slowly past.
Somehow I knew it wouldn't last.

Now freedom calls my name.
My life won't be the same.
I'm not afraid to change.
And as I leave the past behind,
it's good to realize
the choice is mine.

I never knew I had inside
the strength to carry on
no matter what went wrong.
I never knew I had the pride
to search for something new
to change my point of view.
But it appears that I was wrong.
I had it in me all along.

Now freedom calls my name.
My life won't be the same.
I'm not afraid to change.
And as I leave the past behind,
it's good to realize
the choice is mine.

What Brings Us Happiness?

Making choices for yourself and having self-control are important ingredients in happiness. However, Buddhists teach us that trying to control what cannot be controlled will not lead to fulfillment. Identify changes that are within your power to make and those that are not within your power. In considering what leads to happiness, remember that many of your decisions will be influenced by your relationships with significant people in your life; we are all social beings. Making a commitment to examine your life does not mean becoming wrapped up in yourself to the exclusion of everyone else. Knowing and caring about yourself can help you connect with others in a meaningful way. A relative of mine (Jerry) recently was diagnosed with the beginning stages of Alzheimer's disease, and the physician emphasized the importance of mental activity, physical exercise, and especially social connections. We never outgrow our need for connection to others it seems, no matter what lies ahead.

Philip Hwang (2000) asserts that happiness entails possessing a healthy balance of both self-esteem and other-esteem. Rather than searching for ways to enhance self-esteem, Hwang makes a strong case for promoting personal and social responsibility. **Other-esteem** involves respect, acceptance, caring, valuing, and promoting others, without reservation. We need to strive to understand others who may think, feel, and act differently from us. American culture stresses the self, independence, and self-sufficiency, but a meaningful life includes connections to others in love, work, and community. Hwang suggests that our challenge is to learn to see the world anew by reexamining our attitudes, values, and beliefs and developing a *balance* between caring for self and showing high esteem for others. It is not a matter of self-interests versus interest in others, for we can care for both ourselves and others. Caring for others can be rewarding in itself; in addition, others are likely to reciprocate in positive ways when we demonstrate concern for them. Schueller and Parks (2014) conveyed a similar sentiment, suggesting that a reliable way to feel happier is to be kind to others. They add that "increasing the amount of social contact a person has and improving the quality of one's interpersonal relationships are both strong pathways to promoting happiness" (p. 149). Passmore and Oades (2015) claim that psychological research overwhelmingly supports random acts of kindness as being beneficial to the individual giver both mentally and physically.

Weiten, Dunn, and Hammer (2018) examined empirical studies on what constitutes happiness and found that happiness is more a subjective matter than an objective state. How we feel about our experiences and how we perceive what we have in life are crucial in bringing us happiness. A number of factors contribute to determining our subjective well-being, or happiness. The following factors are *relatively unimportant* in determining our general happiness: money, age, gender, parenthood, intelligence, and physical attractiveness. Factors that are *somewhat important* in determining our subjective well-being include health, social relations, leisure activity, culture, and religion. These are moderately good predictors of happiness. Researchers indicate that a few factors are *very important* ingredients for overall happiness: love and relationship satisfaction, work, genetics, and personality.

Key factors associated with happiness vary in different cultures. For example, Joshanloo and Weijers (2014) state that interpersonal relationships bring about happiness in some Asian cultures. Ugwuanyi (2014) notes that in African philosophical thought attempting to promote the value of another's life and having an optimistic outlook toward life brings

about happiness. As Mohanty (2014) discovered in a study of longitudinal U.S. data, a positive attitude is more clearly related to happiness than any other factor, including income. Watson and Tharp (2014) believe happiness is the result of striving toward goals and devoting time to meaningful activities. They identify meaningful life work, spirituality, close relationships, and transcending self-interest as categories of behavior that lead to life satisfaction and happiness.

Kottler (2014) takes the position that happiness is as much a state of mind as it is life circumstances. Having a positive, optimistic attitude predisposes us to a range of benefits that accumulating possessions, striving for great wealth, and seeking status ado not provide. We fully agree with his contention that "once you have enough to live on comfortably, having more things or making more money does not significantly improve anything—except the levels of stress associated with holding onto what you've amassed" (p. 41). Research supports the notion that "the happiest people are those who are most willing to adjust their visions and change their objectives in light of experience and feedback regarding what is working and what is not" (p. 244). If you want to live a happy life, Kottler suggests that you do the following:

- Focus on positive aspects of life.
- Maintain an optimistic perspective.
- Live in the present.
- Spend quality time with those you love.
- Forgive those who hurt you.
- Figure out what you love, and then do this as often as possible.

Much of this book is devoted to addressing factors that relate to your general level of happiness and subjective well-being. You will be invited to explore your choices in key areas of life such as personality, health, managing stress, love, intimate relationships, gender, sexuality, work, recreation, solitude, spirituality/religion, and meaning in life. Happiness is not simply something that automatically comes our way; we believe happiness is largely a function of the choices we make in each of these areas of living. The Dalai Lama, the spiritual leader of the Tibetan people, has said that "the purpose of our lives is to be happy." The route to happiness involves making choices and taking action, which is captured by his words: "Happiness is not something ready made. It comes from your own actions."

Are You Ready to Change?

Deciding to change is not a simple matter. It is common to have doubts and fears about making changes. In fact, it is a mark of courage to acknowledge your ambivalence about changing and your anxiety over accepting greater responsibility for your life.

It is no easy matter to take an honest look at your life. Those who are close to you may not approve of or like your changes. They may put up barriers to your efforts. Your cultural background may be in conflict with the cultural values of the society in which you live. These factors can increase your anxiety as you contemplate making your own choices rather than allowing others to choose for you.

I (Michelle) embarked on my own personal growth journey while taking a personal growth course as an undergraduate. I was not prepared for the reactions of some of the

people in my life at that time. My significant other, who was wrestling with his own insecurities, seemed to resent my commitment to this work and perhaps feared that we would eventually grow apart. Looking back on this time, I suspect he felt threatened by the changes I was making. As I was becoming more assertive and emotionally healthy, our relationship was becoming increasingly rocky. The more I changed, the more difficult it was for us to stay together. We eventually parted ways, which was very painful, but it was in my best interests, and perhaps in his too, to move on rather than to remain in a relationship that made us both unhappy.

What is the best way to bring about change? The process of change begins when you are able to recognize and accept certain facets of yourself, even though you may not want to acknowledge some personal characteristic. Sometimes it is not possible to make a desired change, but even in these cases you have power over your attitude. You can choose how you perceive, interpret, and react to your situation. The Serenity Prayer* outlines the sphere of our responsibility:

> **God, grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference.**

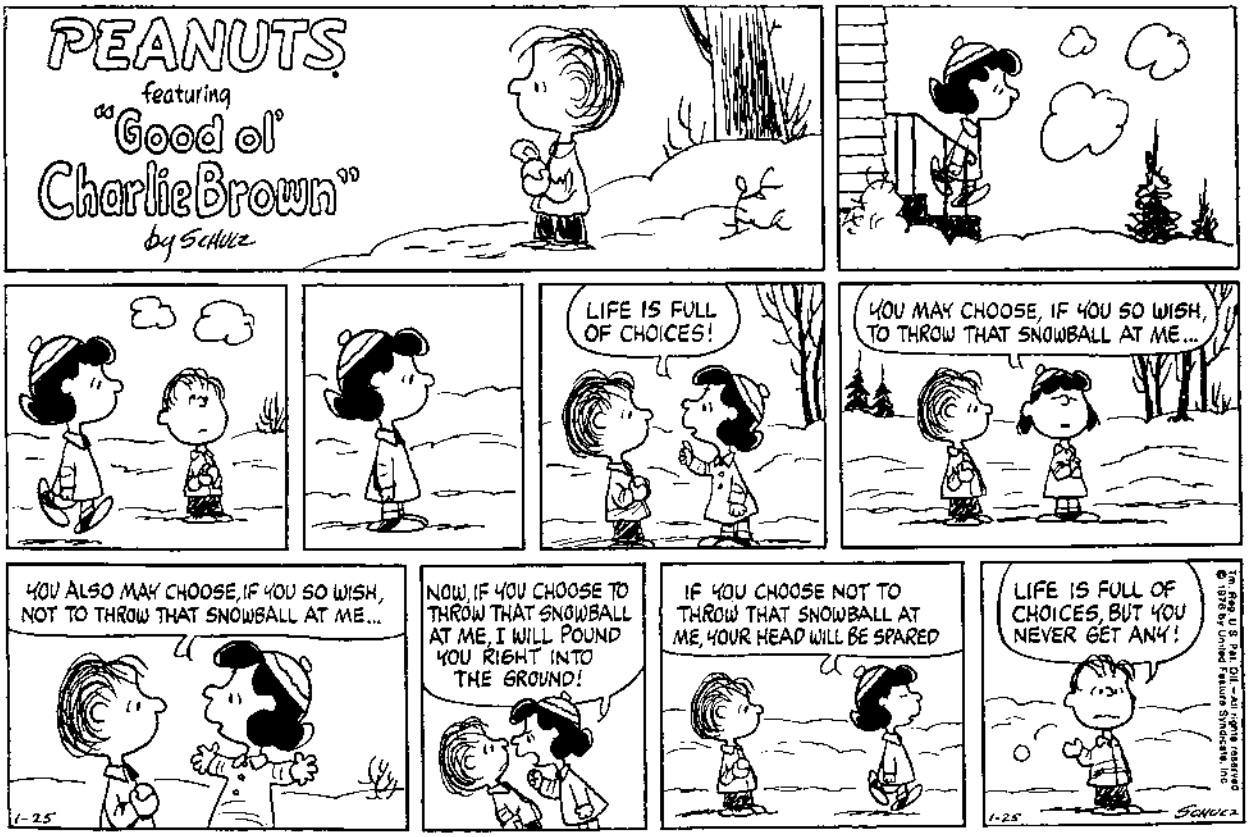
The **paradoxical theory of change** holds that personal change tends to occur when we become aware of *what we are* as opposed to trying to become *what we are not* (Beisser, 1970). The more we attempt to deny some aspect of our being, the more we remain the same. If you live in denial, it is difficult to make changes. Thus, if you desire change in some area of your life, you first need to accept who and what you are. You may wish you were different, but to move forward you must be willing to accept the person you are right now. Recognizing who you are at the present time is the starting point for making changes.

Change is not facilitated by being critical of yourself; treat yourself kindly and respectfully. Learning the art of self-compassion and being accepting of yourself is essential in making life changes. Once you are able to identify and acknowledge those aspects of yourself that you tend to deny, you increase your choices and open yourself to possibilities for changing. Start with small steps in the direction you want to move. It helps to remember that perfection is a direction, not a goal that you arrive at once and for all. Wanting to be different is a key first step. Your personal journey can be enriched by reflecting on these words of Aristotle: "Choice not chance determines your destiny."

The Stages of Change

Change is rarely easy, and most of the time we are ambivalent about making significant changes. Reluctance to change is a normal and expected part of the growth process. It is so common, in fact, that Prochaska and Norcross (2014) developed a framework for a change model that describes five identifiable stages. In the *precontemplation stage*, the individual has no intention of changing a behavior pattern in the near future. In the *contemplation stage*, the person is aware of a problem and is considering overcoming it, but the individual has not yet made a commitment to take action to bring about the change. In the *preparation stage*, the person intends to take action immediately and reports some small behavioral changes. In the *action stage*, the individual is taking steps to modify his or her behavior to solve a problem. During the *maintenance stage*, the individual works to consolidate the gains made and to prevent relapse.

*Attributed to Friedrich Oetinger (1702–1782) and Reinhold Niebuhr, "The Serenity Prayer" (1934).



It is worth noting that Prochaska and Norcross's (2014) stages of change endorse the Western idea of change, which is confirmed by making progress toward a particular goal. In some cultures, people believe there are no end goals of change. In other cultures, change may be seen as acceptance of one's circumstances or as being in greater harmony with one's environment. We encourage you to explore what change means to you from your cultural perspective.

People do not pass neatly through these five stages in a linear fashion, and an individual's readiness can fluctuate throughout the change process. If change is initially unsuccessful, individuals may return to an earlier stage. You may want to change certain patterns because they are no longer serving you, yet you cling to these familiar patterns either because you are afraid to leave what is known or because the costs of changing are too high. Although you may see advantages to making life changes, you may have many concerns and fears about changing. It is important to find an inner source of motivation that will enable you to challenge your fear and make life-affirming choices.

Self-exploration—being honest with yourself and others, thinking for yourself, deciding to acquire new ways of being, and making a commitment to live by your choices—requires concerted effort. Kottler (2014) reminds us that significant change takes place as a result of our chosen attitudes, beliefs, and perspectives. He claims that there are good reasons for people to avoid change. Every change we make involves surrendering something familiar and comfortable. Thus, a degree of discomfort and even fear may be associated with discovering more about yourself. When you are considering making life changes or acting in new ways,

ask yourself this question: "What is the cost, and is it worth the price?" Change is a proactive process, and only *you* can decide what you want to change and how much change is right for you.

Models for Personal Growth

Changing your life exposes you to new experiences. But just what does personal growth entail? In this section we contrast the idea of growth with that of adjustment and offer a humanistic model of what ideal growth can be.

Adjustment or Growth?

Although this book deals with topics in what is often called "the psychology of adjustment," we prefer the phrase "personal growth." The term **adjustment** is frequently taken to mean that some ideal norm exists by which people should be measured. This notion raises many questions:

- What is the desired norm of adjustment?
- Who determines the standards of "good" adjustment?
- Is it possible that the same person could be considered well adjusted in one culture and poorly adjusted in some other culture?
- Do we expect people who live in chaotic and destructive environments to adjust to their life situations?

This notion of adjustment suggests a single standard of measurement that identifies universal qualities of the well-adjusted or psychologically healthy person, and we do not believe such a standard exists.

Within the limits imposed by genetic and environmental factors, we see the possibilities for creating our own vision of who we want to become rather than conforming to a single standard. In forming this vision, cultural values and norms play a crucial role. For example, if you are in your 20s and live with your parents, some would view this as dependent behavior on your part and think you should be living apart from your family of origin. From another cultural perspective, this might well be an expected or desired living arrangement.

Instead of talking about adjustment, we talk about **personal growth**, in which the individual defines and assesses his or her own growth in a lifelong process while dealing with numerous crises at various stages of life. These crises can be seen as challenges to change, giving life new meaning. Growth also encompasses a relationship with significant others, the community, and the world. You do not grow in a vacuum but through your engagement with other people. To continue to grow, you have to be willing to let go of some old ways of thinking and acting so new dimensions can develop. When reading and studying, think about the ways you may have restricted your choices and the degree to which you are willing to exercise new choices and take action to bring about change. Ask yourself these questions:

- What do I want for myself, for others, and from others?
- What do I like about my life?

- What am I having difficulty with in my life?
- How would I like to be different?
- What are possible consequences if I do or do not change?
- How will my changes affect others in my life?
- What choices are open to me at this time in my life?
- How does my culture influence the choices I make?
- Do my cultural values enhance or inhibit my ability to make changes?

Our perspective on personal growth undoubtedly has been influenced by our clinical experiences over the years, but the topic of personal growth has captured the attention and interest of researchers as well (e.g., Robitschek et al., 2012; Weigold, Porfeli, & Weigold, 2013). Robitschek et al. (2012) describe the **personal growth initiative (PGI)** as an antecedent to optimal functioning and well-being. It is multidimensional and includes these cognitive and behavioral components: readiness for change, the ability to plan specific changes, using resources throughout the growth process, and engaging in intentional behavior that will assist in the process of personal growth.

Creating Your Vision: Allowing Yourself to Dream

At age 8, when I (Marianne) decided to come to America, I did not fully realize what an unrealistic dream this was. I was challenged many times to give up my dream, yet I did not let obstacles stop me. The choice I made when I was 8 has greatly influenced my life and the lives of many others as well.

Although I (Michelle) didn't formulate a vision for my life until I was in my 20s, the pursuit of my dream to become a counselor and counselor educator has required me to face my fears and to take some risks. Moving first to the Midwest for my graduate studies and later to the east coast for my career entailed leaving friends and family members behind. As difficult as that was to do, the path I have taken has enriched my life.

My (Jerry) fear of failing and feelings of inadequacy have been my best teachers. I believe that the greatest hindrance to growth may be allowing the fear of failing to stop you from doing what you most want to do. I have learned that failure isn't fatal and that much can be gained from reflecting on my mistakes. Having a personal vision is essential to growth and change. Allow yourself to formulate your vision so you can pursue your dreams. If you follow your dreams, a range of choices will unfold for you.

Many of our students have said that they did not envision the turns their life would take and that they continue to be surprised by what has come into their lives. At one time they would not have imagined such possibilities—even in their wildest dreams—but their dreams have become reality. Dare to dream what may seem like an impossible dream, believe in yourself despite self-doubts, have the courage to follow your passions, and then work hard to turn your dreams into your reality.

Overcoming Barriers, Opening Doors

Sometimes we limit our potential for personal growth by letting obstacles stop us from realizing our dreams and pursuing our goals. External and internal barriers may seem to block us from the choices that can lead to success. Joseph's story illustrates how our beliefs can guide us around the barriers and to the open doors that lead to life's richest rewards.

Joseph's Story

I have always been fond of the phrase "the sky is the limit" because life provides people with different opportunities for self-improvement. It is my belief that each individual has a purpose and a function to leave this world in a somewhat better state than he or she found it, even if that means making a difference in the life of only one person.

Eleven years ago I lost my sight. Needless to say, this event radically changed my life and inevitably changed my future and my plans. However, after much reflection and personal suffering, I came to the realization that I had to continue living. Although fulfilling my dreams would certainly be difficult, I assured myself that it would not be impossible. Now more than ever I believe I am capable of achieving anything I put my mind to. I am confident and constantly seek ways to improve myself and my situation. I am convinced that a disability is not an exemption from a person's tasks in life, and I refuse to use my blindness to excuse me from my responsibilities. It is still my duty and my desire to leave this world having added something positive to it.

Two years ago I decided to travel to Europe, and as my best friend drove me to the airport he asked me, "Do you really want to spend money to travel? You are unable to see and won't be able to appreciate the beautiful architecture or landscapes!" I answered immediately, "This is exciting for me; I see it as an adventure. I love trying new foods, touching new grounds, and using my other senses to experience something different. I want to learn about new places and engage in conversations with people. I believe I can do the same things a sighted person can do, just in different ways." Disabled or not, everyone is different and therefore unique. It depends on the lens through which you view your life.

I recognized that if I took appropriate steps in overcoming obstacles, the bumps on the road would eventually smooth out. I have chosen not to run in the opposite direction but to move forward one step at a time and at a pace that I can handle. Being a person with a disability has helped me to become strong, to achieve my goals, and to be comfortable fitting into this world. I am confident that my life experiences will enabled me to do great things. I am committed to taking full advantage of the opportunities presented to me and to working as hard as I possibly can to succeed. If the sky is my limit, then I am more than ready to fly.

A Humanistic Approach to Personal Growth

I Never Knew I Had a Choice is based on a humanistic view of people. A central concept of this approach to personal growth is **self-actualization**. Striving for self-actualization means working toward fulfilling our potential, toward becoming all that we are capable of becoming. **Humanistic psychology**, which emphasizes the constructive and positive side of human experience, is based on the premise that the striving for growth exists in each of us but is not an automatic process. Because growth often involves pain and turmoil, many of us experience a constant struggle between our desire for security, or dependence, and our desire to experience the delights of growth.

A related approach is known as **positive psychology**, the study of positive emotions and positive character traits (Seligman, Steen, Park, & Peterson, 2005). According to Wong (2011),

the positive psychology movement "has been spreading like a forest fire with no sign of abating: research articles, books, and academic conferences on [positive psychology] continue to multiply" (p. 69). Historically, psychologists have given more attention to negative emotions than to positive emotions, and there has been a focus on studying pathology, weaknesses, and suffering. The advocates of positive psychology call for increased study of hope, courage, contentment, authentic happiness, well-being, perseverance, resilience, grit, tolerance, and personal resources. Positive psychologists are motivated to help people *flourish*, that is, to experience high levels of well-being and low levels of mental illness (Weiten et al., 2018). Flourishing can be contrasted with *languishing*, which is a state of emptiness and stagnation denoted by markers of psychopathology and the absence of positive mental health (Lambert, Passmore, & Holder, 2015, p. 314). Martin Seligman (2011), the founder of positive psychology, is focusing his efforts on an initiative to increase global well-being. Positive psychology is following in the footsteps of and stands on the shoulders of humanistic psychology. The humanistic emphasis on optimism, growth, and health laid the foundation for the development of the positive psychology movement, which is increasingly influencing the field of contemporary psychology (Weiten et al., 2018).

Positive psychology is not synonymous with positive thinking. There are three important distinctions:

> **First, positive psychology is grounded in empirical and replicable scientific study. Second, positive thinking urges positivity on us for all times and places, whereas positive psychology does not. Positive psychology recognizes that in spite of the advantages of positive thinking, there are times when negative or realistic thinking is appropriate. . . .**
>
> **The third distinction . . . is that many scholars of positive psychology have spent decades working on the "negative" side of things—depression, anxiety, trauma, etc. [Positive psychologists] do not view positive psychology as a replacement for traditional psychology, but merely as a supplement to the hard-won gains of traditional psychology. (Positive Psychology Center, 2007).**

Positive psychology interventions have been found to enhance both psychological and subjective well-being and to aid in decreasing depressive symptoms (Bolier et al., 2013).

Both humanistic psychology and positive psychology are based on common principles. Humanistic psychology focuses on a set of philosophical assumptions about what makes life meaningful. Positive psychologists explore factors that make people happy and focuses on human strengths and how people can flourish and be successful in daily life. Seligman (2002) identified three distinct pathways considered necessary to living a full life: experiencing pleasure and positive emotions, pursuing engagement, and achieving meaning. Later, he and a colleague explored the relationship between the pursuit of these pathways and their effect on well-being (Schueller & Seligman, 2010). Seligman revised his authentic happiness model of well-being in 2011 and refers to the updated model as PERMA. "The PERMA model maintains the original authentic happiness pathways—pleasure (P), engagement (E), and meaning (M)—while adding two additional pathways: positive relationships (R) and accomplishments (A)" (Lambert et al., 2015, p. 314).

Subjective well-being involves the experience of positive emotions and a lack of negative emotions as well as a cognitive evaluation of one's life as good. **Objective well-being** involves educational and occupational success. In their study, participants with an orientation toward engagement and meaning reported higher levels of both types of well-being than did individuals with an orientation toward pleasure.

Key Figures in Development of the Humanistic Approach

Many people have made significant contributions to humanistic psychology, and in this section we introduce you to some of the pioneers in the evolution of the humanistic approach. We focus on seven key people who have devoted much of their professional careers to the promotion of psychological growth and the self-actualization process. As you read, note the close parallels between the struggles and life experiences of these individuals in early childhood and the focus of their adult investigations. Based on a set of life experiences, these individuals made choices that influenced the development of their theories and their treatment modalities. If you are interested in learning more about these theorists after this brief introduction, a useful resource is *Theories of Personality* (Schultz & Schultz, 2013).

Alfred Adler's Social Orientation

Alfred Adler (1958, 1964, 1969), a contemporary of Sigmund Freud, was a forerunner of the humanistic movement in psychology. In opposition to Freud's deterministic views of the person, Adler's theory stresses self-determination. Adler's early childhood was not a happy time; his experiences were characterized by a struggle to overcome weaknesses and feelings of inferiority, and the basic concepts of his theory grew out of his willingness to deal with his personal problems. His brother died while a very young boy, in the bed next to Alfred's. Indeed, Adler was sickly and very much aware of illness and death, and at the age of 4 he almost died of pneumonia. He heard the doctor tell his father, "Alfred is lost." Adler associated this particular time with his decision to become a physician. He felt inferior to his older brother, who was vigorous and healthy, and also felt inferior to other neighborhood children, who were healthier and could engage in athletics. He saw feelings of inferiority as the wellsprings of creativity, and he challenged his fears and doubts throughout his life. Adler coined the phrase "inferiority complex" and viewed this as a motivational force in overcoming our limitations. In fact, many of our strengths grow out of ways in which we believe we are inferior. Through the process of compensation, we strive to conquer our liabilities by making them our assets. Adler is a good example of a person who shaped his own life as opposed to having it determined by fate.

Adlerian psychologists contend that we are not the victims of fate but are creative, active, choice-making beings whose every action has purpose and meaning. Adlerians talk of people being discouraged rather than being "psychologically sick." Adlerian therapists view their work as providing encouragement so people can grow to become what they were meant to be. They teach people better ways to meet the challenges of life tasks, provide direction, help people change unrealistic assumptions and beliefs, and offer encouragement to those who are discouraged.

Adler's basic concepts include community feeling and social interest. Adler equates **community feeling** with belonging to the ongoing development of humankind; **social interest** is being at least as interested in the well-being of others as we are with ourselves. Happiness comes from being of use to others and establishing meaningful relationships in a community. Adler asserted that only when we feel united with others can we act with courage in facing and dealing with life's problems. Because we are embedded in a society, we cannot be understood in isolation from our social context. Self-actualization is thus not an individual matter; it is only within the group that we can actualize our potential. Adler maintained that the degree to which we successfully share with others and are concerned with their welfare is a measure of our maturity. Social interest becomes the standard by which to judge psychological health.

Adler had a passionate concern for the common person and was outspoken about child-rearing practices and school reforms. He spoke and wrote in simple, nontechnical

language so everyone could understand and apply the principles of his approach in a practical way to meet the challenges of daily life. Although Adler had an overly crowded work schedule most of his professional life, he still took some time to sing, enjoy music, and be with friends.

Carl Jung's Depth Psychology Perspective

Carl Jung (1961), a contemporary of Adler, made a monumental contribution to the depth of understanding of the human personality. His pioneering work sheds light on human development, particularly during middle age. Jung's personal life paved the way for the expansion of his theoretical notions. His loneliness as a child is reflected in his personality theory, which focuses on the inner world of the individual. Jung's emotional distance from his parents contributed to his feeling of being cut off from the external world of conscious reality. Jung had a difficult and unhappy childhood marked by deaths, funerals, neurotic parents in a failing marriage, religious doubts and conflicts, and bizarre dreams and visions. Largely as a way of escaping the difficulties of his childhood and the marital tensions between his parents, Jung turned inward and became preoccupied with pursuing his unconscious experiences as reflected in his dreams, visions, and fantasies. This preoccupation with his inner subjective world guided Jung throughout his life and influenced the development of his theory of personality (Schultz & Schultz, 2013). At age 81 he wrote about his recollections in his autobiography, *Memories, Dreams, Reflections* (Jung, 1961).

Carl Jung believed people are not shaped solely by past events; we strive for growth as well as we move toward individuation.

Yellow Dog Productions/Getty Images

According to Jung, humans are not merely shaped by past events but strive for growth as well. Our present personality is determined both by who and what we have been and by the person we hope to become. The process of growth and self-determination is oriented toward the future. Jung's theory is based on the assumption that humans tend to move toward the fulfillment or realization of all their capabilities. Achieving **individuation**—a fully harmonious and integrated personality—is a primary goal. To reach this goal, we must become aware of and accept the full range of

our being. The public self we present is only a small part of who and what we are. For Jung, both constructive and destructive forces coexist in the human psyche, and to become integrated we must accept the **shadow side** of our nature with our primitive impulses such as selfishness and greed. If we deny the shadow aspects of our personality, they are more likely to control us and have a negative influence on our behavior. For example, if we chronically deny any feelings of anger, these feelings are likely to be expressed in some way through bodily symptoms and depression. Acceptance does not mean being dominated by this shadow dimension of our being, but simply recognizing that this is a *part* of our nature.

Carl Rogers's Person-Centered Approach

Carl Rogers (1980), a major figure in the development of humanistic psychology, founded what is known as the person-centered approach. He was perhaps one of the most influential figures in revolutionizing the direction of counseling theory and practice. He focused on the importance of nonjudgmental listening and acceptance as a condition for people to feel free enough to change. Rogers's emphasis on the value of autonomy seems to have grown, in part, out of his own struggles to become independent from his parents. Rogers grew up fearing his mother's critical judgment. In an interview, Rogers mentioned that he could not imagine talking to his mother about anything of significance because he was sure she would have some negative judgment. He also grew up in a home where strict religious standards governed behavior. In his early years, while at a seminary studying to be a minister, Rogers made a critical choice that influenced his personal life and the focus of his theory. Realizing that he could no longer go along with the religious thinking of his parents, Rogers questioned the religious dogma he was being taught, which led to his emancipation and his psychological independence. As a college student, he took the risk of writing a letter to his parents telling them that his views were changing from fundamentalist to liberal and that he was developing his own philosophy of life. Even though he knew that his departure from the values of his parents would be difficult for them, he felt that such a move was necessary for his own intellectual and psychological freedom. He showed a questioning stance toward life, a genuine openness to change, and demonstrated the courage to pursue unknown paths in both his personal and professional life.

Rogers built his entire theory and practice of psychotherapy on the concept of the **fully functioning person**. Fully functioning people tend to reflect and ask basic questions: "Who am I?" "How can I discover my real self?" "How can I become what I deeply wish to become?" "How can I get out from behind my facade and become myself?" Rogers maintained that when people give up their facade and accept themselves they move in the direction of being open to experience (that is, they begin to see reality without distorting it). They trust themselves and look to themselves for the answers to their problems, and they no longer attempt to become fixed entities or products, realizing instead that growth is a continual process. Such fully functioning people, Rogers wrote, are in a fluid process of challenging and revisiting their perceptions and beliefs as they open themselves to new experiences.

In contrast to those who assume that we are by nature irrational and destructive unless we are socialized, Rogers exhibited a deep faith in human beings. In his view people are naturally social and forward-moving, strive to function fully, and have at their deepest core a positive goodness. In short, people are to be trusted, and because they are basically cooperative and constructive, there is no need to control their aggressive impulses.

During the last 15 years of his life, Rogers applied the person-centered approach to world peace by training policymakers, leaders, and groups in conflict. Perhaps his greatest passion was directed toward the reduction of interracial tensions and the effort to achieve world peace,

for which he was nominated for the Nobel Peace Prize. He earned recognition around the world for his pioneering achievements in developing a theory and practice of humanistic psychotherapy.

Natalie Rogers's Person-Centered Expressive Arts Therapy

Natalie Rogers is a pioneer in the field of expressive arts therapy. Expressive arts employs a variety of forms—movement, painting, sculpting, music, writing, and improvisation—in a supportive setting to facilitate growth and healing. Natalie expanded on Carl Rogers's theory of creativity by using the expressive arts to enhance personal growth for individuals and groups. Her approach, known as **person-centered expressive arts therapy**, extends person-centered theory by helping individuals access their feelings through spontaneous creative expressions. This creative expression can be through symbols, color, movement, sound, or drama. Using the arts in a safe, person-centered environment enables the individual to express deep emotions and feelings often inaccessible through words. Personal integration of mind, body, emotion, and spirit may result from this method of release, insight, self-discovery, and self-empowerment.

Just as her father's work was influenced by his upbringing and departures from his parents' views, so did Natalie's work evolve from what she felt was lacking in her father's theory. Carl Rogers seldom openly expressed anger at home or in relation to his colleagues (except in letter writing). As a woman growing up in an era when females were meant to be accommodating to men, Natalie eventually discovered her underlying anger at being a second-class citizen. Her art was one vehicle to express and gain insight into this injustice. She also expressed her anger at her father because he was unknowingly a part of the patriarchal system. Carl was surprised, but was willing to hear about the role he and other men played in holding women back.

In *The Creative Connection: Expressive Arts as Healing*, Natalie Rogers (1993) outlines some of the humanistic principles that underlie the expressive arts approach:

- All people have an innate ability to be creative.
- The creative process is transformative and healing.
- Personal growth and higher states of consciousness are achieved through self-awareness, self-understanding, and insight.
- Self-awareness, understanding, and insight are achieved by delving into our feelings of grief, anger, pain, fear, joy, and ecstasy. Our feelings are an energy source.
- A connection exists between our life force—our inner core, or soul—and the essence of all beings.
- As we journey inward to discover our essence or wholeness, we discover our relatedness to the outer world, and the inner and outer become one.

Natalie Rogers (1993, 2011) believes that the tendency toward actualization and reaching one's full potential, including one's innate creativity, is undervalued, discounted, and frequently squashed in our society because traditional educational institutions tend to promote conformity rather than original thinking and the creative process. "I view myself as a partner and companion on the journey of self-discovery and there is no one right way to proceed. I encourage my clients to access their feelings and intuition. In my experience offering expressive arts provides a holistic way to access and integrate the wisdom that emerges from the mind, body, and spirit" (N. Rogers, 2017, p. 106). Individuals have a tremendous capacity for self-healing through creativity in a supportive environment created by counselors who are genuine, warm, empathic, open, and honest. When one feels appreciated, trusted, and given support to use individuality to develop a plan, create a project, write a paper, or to be authentic, the challenge is exciting, stimulating, and provides a sense of personal expansion.

Today, at 87 years of age, Natalie Rogers continues to find ways to bring meaning to her personal and professional life. She has taught and facilitated workshops in England, Spain, and South Korea, and often teaches a 6-week expressive arts program in California.

Zerka T. Moreno and Psychodrama

Zerka Toeman Moreno is a pioneer in the development of psychodrama, which is a humanistic approach to understanding people (see Horvatin & Schreiber, 2006; Moreno, Blomkvist, & Rutzel, 2000). **Psychodrama**, founded by the psychiatrist Jacob L. Moreno, is primarily humanistic and is an action approach to group therapy in which people explore their problems through role playing, enacting situations using various dramatic ways of gaining insight, discovering their own creativity, and developing behavioral skills. Psychodrama encourages us to rework our lives as if they were dramatic situations and we were the playwrights. Those who participate in a psychodrama do not merely talk about their problems—they bring their past, present, and future concerns to life by enacting scenarios. Rather than telling people about their problems, they show others in the psychodrama group how significant life events are affecting them in the present moment. Participants use a number of action-oriented methods when expressing their feelings and thoughts about a particular problem, and these action methods are important tools for bringing about healing. For a more detailed introductory discussion of psychodrama, see Corey (2016, chap. 8).

Z. T. Moreno, the co-creator of psychodrama, has contributed much to the theory and practice of psychodrama. She continued training and teaching psychodramatic theory and methods following J. L. Moreno's death in 1974. She has been involved in writing about psychodrama and in bringing this therapeutic method into the lives of communities worldwide. One of her contributions to the field was realizing that she could do psychodrama work in her own way. She learned that she did not need to have J. L. Moreno's special charisma to effectively facilitate a psychodrama and that she could develop her own unique therapeutic style by using her own gifts of spontaneity and creativity.

From working in various countries around the world, Z. T. Moreno has observed that diverse cultures do indeed color the psychodramas in which people become involved. For instance, in Japan, her suggestion to present a family photograph did not succeed because doing so would go against the participants' culture. In Korea, the overriding problem presented by professional women was their relationship to their mothers-in-law. In Turkey, the group participants presented family problems for exploration, much as one would find in the United States. The one universal theme seems to be this: Suffering wears the same face everywhere, no matter what its source.

Today, in her 98th year, Z. T. Moreno is able to say with Edith Piaff: "Non, je ne regrette rien." "Not only are there no regrets, but rather profound gratitude for what my life has been."

Virginia Satir's Experiential Family Therapy*

Virginia Satir was one of the pioneers in family therapy, and she was influenced by the philosophy of Carl Rogers; the "here-and-now" focus of the Gestalt therapists; and the process orientation of systems therapists. She was very person-centered and humanistic in her approach to working with individuals and families and her approach emphasized communication and emotional experiencing. When Satir was 5 years old, she remembers her parents talking and that she wanted to know what they were up to. She often mentioned in her workshops that this was when she decided to be a "detective on parents." Later she viewed herself as a detective who sought out and listened for the reflections of self-esteem with her clients. Her therapeutic work convinced her of the value of a strong, nurturing relationship based on interest and fascination with those in her care.

*This section was written by one of our colleagues, Dr. James Bitter of East Tennessee State University. He worked closely with Virginia Satir and received much of his training in family therapy with her.

In 1937, Satir began both graduate school and a teaching career. She made a point of meeting the families of her students in their own homes. Satir was extremely good at making contact with families and winning them over. Through her connecting efforts, discipline problems disappeared, and whenever she needed parental support, she always had it.

Satir completed her master's degree in 1948 at the University of Chicago. Throughout her graduate education, she received the discrimination that most married women endured: She was not supposed to be at university; she was supposed to be home and in service to her husband. The male faculty made that abundantly clear in both their grading of her work and their communications with her in classes and advising. Satir had amazing perseverance to overcome the sexism she faced alone. She provided a role model for strong women who have a dream and are willing to pursue it against the odds.

During her career, Satir worked with more than 5,000 families, conducting workshops in every part of the world and with every culture. Her presence with people encouraged them to get in touch with what was significant within, to become more fully human, and to share their best self with a significant other. Satir called this experience "making contact," and she believed that it extended the peace one had within to a peace between people and, eventually, to a peace among people. Over her lifetime as a family therapist, Satir gained international fame and developed many innovative interventions. She was highly intuitive and believed spontaneity, creativity, humor, self-disclosure, risk-taking, and personal touch were central to family therapy. Satir focused on the development of self-esteem in the family members and helped them to communicate directly and openly with each other. Her goal became one of facilitating emotional honesty. The foundation of her practice with families was *conjoint family therapy* (see Satir, 1983). Later Satir (1988) wrote *The New Peoplemaking*, which describes the processes of nurturing families and was published in more than 25 languages.

In the early summer of 1988, after returning from a month-long training in the Soviet Union, she told many people that change was on the way there and that she wanted to be a part of it. She encouraged other counselors and therapists to join her there in trying to make a difference. In June, however, she began to feel sick, and she was rushed to a hospital in Colorado where she was diagnosed with cancer. On September 10, 1988, at the age of 72, she died at home in the company of friends and family.

Abraham Maslow's Humanistic Psychology

Abraham Maslow (1970), like Adler and Jung, had a difficult childhood. Maslow experienced his family as a miserable one, viewed his father as aloof and unhappy, and saw his mother as a horrible creature. As a child, Maslow saw himself as being different from others. He was embarrassed by his scrawny physique and large nose, and he remembered feeling extremely inferior to others during his adolescent years. As a way of compensating for his feelings of inferiority, he turned to reading books. Maslow eventually distinguished himself as a leader in the humanistic psychology movement (Schultz & Schultz, 2013).

Maslow was one of the most influential psychologists to contribute to our understanding of self-actualizing individuals. He built on Adler's and Jung's works in some significant ways, yet he distinguished himself in discovering a psychology of health. Maslow was concerned with taking care of basic survival needs, and his theory stresses a hierarchy of needs, with satisfaction of physiological and safety needs as a prerequisite to being concerned about actualizing one's potentials. Self-actualization became the central theme of the work of Abraham Maslow (1968, 1970, 1971). Maslow uses the phrase "the psychopathology of the average" to highlight his contention that merely "normal" people may never extend themselves to become what they are capable of becoming. He believed that too much research was being conducted on anxiety, hostility, and neuroses and too little into joy, creativity, and self-fulfillment.

In his quest to create a humanistic psychology that would focus on our potential, Maslow studied what he called self-actualizing people and found that they differed in important ways from so-called normals. Some of the characteristics Maslow found in these people included a capacity to tolerate and even welcome uncertainty in their lives, acceptance of themselves and others, spontaneity and creativity, a need for privacy and solitude, autonomy, a capacity for deep and intense interpersonal relationships, a genuine caring for others, a sense of humor, an inner-directedness (as opposed to the tendency to live by others' expectations), and the absence of artificial dichotomies within themselves (such as work/play, love/hate, and weak/strong). Maslow's theory of self-actualization is presented next along with its implications for the humanistic approach to psychology.

Overview of Maslow's Self-Actualization Theory

Maslow postulated a **hierarchy of needs** as a source of motivation. The most basic are the physiological needs. If we are hungry and thirsty, our attention is riveted on meeting these basic needs. Next are the safety needs, which include a sense of security and stability. Once our physical and safety needs are fulfilled, we become concerned with meeting our needs for belonging and love, followed by working on our need for esteem, both from self and others. We are able to strive toward self-actualization only after these four basic needs are met: physiological, safety, love, and esteem.

Maslow emphasized that people are not motivated by all five needs at the same time. The key factor determining which need is dominant at a given time is the degree to which those below it are satisfied. Some people come to the erroneous conclusion that if they were "bright" enough or "good" enough they would be further down the road of self-actualization. The truth may be that in their particular cultural, environmental, and societal circumstances these people are motivated to work toward physical and psychological survival, which keeps them functioning at the lower end of the hierarchy. Keep in mind that an individual is not much concerned with actualization, nor is a society focused on the development of culture, if the basic needs are not met.

We can summarize some of the basic ideas of the humanistic approach by means of Maslow's model of the self-actualizing person (Figure 1.1). He describes self-actualization in *Motivation and Personality* (Maslow, 1970), and he also treats this concept in his other books (Maslow, 1968, 1971). Some core characteristics of self-actualizing people are self-awareness, freedom, basic honesty and caring, and trust and autonomy.

Self-Awareness Self-actualizing people are aware of themselves, of others, and of reality. Specifically, they demonstrate the following behavior and traits:

1. **Efficient perception of reality**
   - **a.** Self-actualizing people see reality as it is.
   - **b.** They have an ability to detect inconsistencies.
   - **c.** They avoid seeing things in preconceived categories.

2. **Ethical awareness**
   - **a.** Self-actualizing people display a knowledge of what is right and wrong for them.
   - **b.** They have a sense of inner direction.
   - **c.** They avoid being pressured by others and living by others' standards.

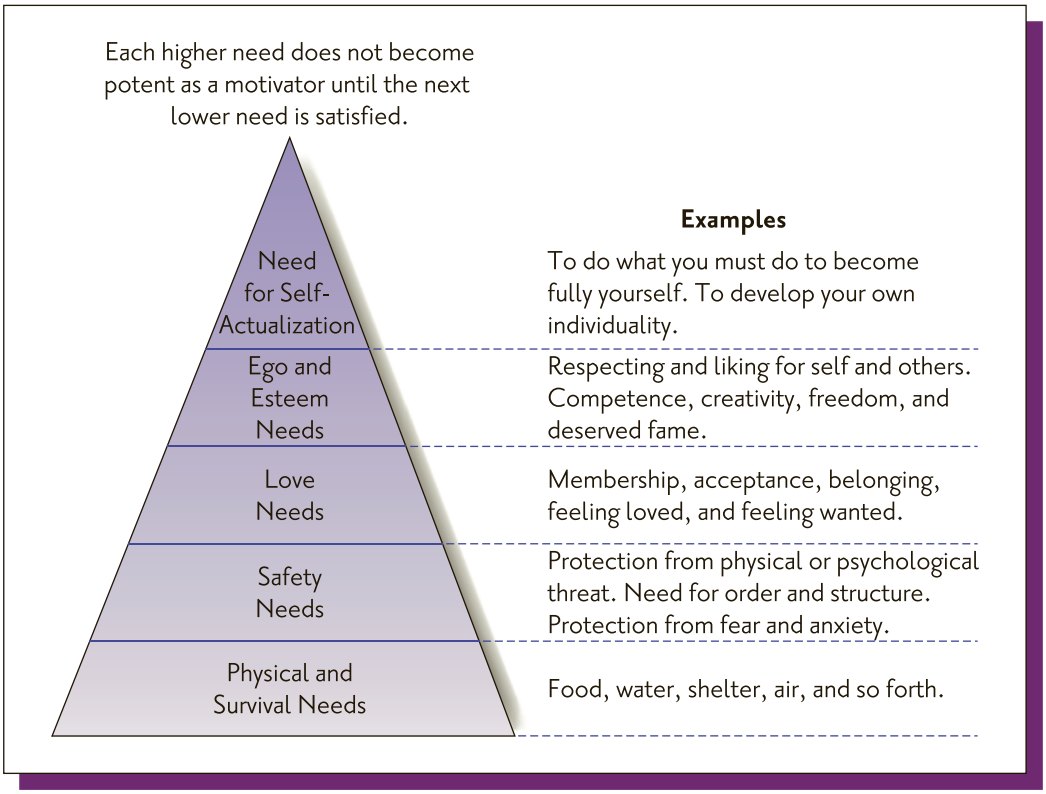


FIGURE 1.1 Maslow's Hierarchy of Needs

From *Motivation and Personality* by Abraham H. Maslow. Copyright 1987. Reprinted by permission of Prentice-Hall, Inc., Upper Saddle River, N.J.

3. **Freshness of appreciation.** Like children, self-actualizing people have an ability to perceive life in a fresh way.
4. **Peak moments**
   - **a.** Self-actualizing people experience times of being one with the universe; they experience moments of joy.
   - **b.** They have the ability to be changed by such moments.

Freedom Self-actualizing people are willing to make choices for themselves, and they are free to reach their potential. This freedom entails a sense of detachment and a need for privacy, creativity, and spontaneity, and an ability to accept responsibility for choices.

1. **Detachment**
   - **a.** For self-actualizing people, the need for privacy is crucial.
   - **b.** They have a need for solitude to put things in perspective.
2. **Creativity**
   - **a.** Creativity is a universal characteristic of self-actualizing people.
   - **b.** Creativity may be expressed in any area of life; it shows itself as inventiveness.

3. **Spontaneity**
   - **a.** Self-actualizing people do not need to pretend to be what they are not.
   - **b.** They display a naturalness and lack of pretentiousness.
   - **c.** They act with ease and grace.

Basic Honesty and Caring Self-actualizing people show a deep caring for and honesty with themselves and others. These qualities are reflected in their interest in humankind and in their interpersonal relationships.

1. **Sense of social interest**
   - **a.** Self-actualizing people have a concern for the welfare of others.
   - **b.** They have a sense of communality with all other people.
   - **c.** They have an interest in bettering the world.

2. **Interpersonal relationships**
   - **a.** Self-actualizing people have a capacity for real love and fusion with another.
   - **b.** They are able to love and respect themselves.
   - **c.** They are able to go outside themselves in a mature love.
   - **d.** They are motivated by the urge to grow in their relationships.

3. **Sense of humor**
   - **a.** Self-actualizing people can laugh at themselves.
   - **b.** They can laugh at the human condition.
   - **c.** Their humor is not hostile.

Trust and Autonomy Self-actualizing people exhibit faith in themselves and others; they are independent; they accept themselves as valuable persons; and their lives have meaning.

1. **Search for purpose and meaning**
   - **a.** Self-actualizing people have a sense of mission, of a calling in which their potential can be fulfilled.
   - **b.** They are engaged in a search for identity, often through work that is a deeply significant part of their lives.

2. **Autonomy and independence**
   - **a.** Self-actualizing people have the ability to be independent.
   - **b.** They resist blind conformity.
   - **c.** They are not tradition-bound in making decisions.

3. **Acceptance of self and others**
   - **a.** Self-actualizing people avoid fighting reality.
   - **b.** They accept nature as it is.
   - **c.** They are comfortable with the world.*

*From *Motivation and Personality* by Abraham H. Maslow. Copyright © 1987. Reprinted by permission of Prentice-Hall, Inc., Upper Saddle River, N.J.

This profile is best thought of as an ideal rather than a final state that we reach once and for all. Thus it is more appropriate to speak about the self-actualizing process rather than becoming a self-actualized person.

Self-actualization is a Western concept grounded in **individualism**; it affirms the uniqueness, autonomy, freedom, and intrinsic worth of the individual and emphasizes personal responsibility for our behavior and well-being. The ultimate aim of this orientation is the growth of the individual in becoming all that he or she can be. By contrast, Eastern philosophy is based on **collectivism**, which affirms the value of preserving and enhancing the well-being of the group. The collective orientation emphasizes unity, unification, integration, and fusion. Rather than viewing self-actualization as the ultimate good, the collective orientation emphasizes cooperation, harmony, interdependence, achievement of socially oriented and group goals, and collective responsibility. When we consider personal growth and encourage individuals striving toward self-actualization, we need to keep in mind both Western and Eastern perspectives. Individualism and collectivism are not polar opposites but lie along a continuum. Characteristics from both perspectives can be integrated in a creative synthesis.

Koltko-Rivera (2006) stated that Maslow amended his model, adding **self-transcendence** as a motivational step beyond self-actualization. Recognizing self-transcendence as part of Maslow's hierarchy has important implications for theory and research because it provides (a) a more comprehensive understanding of worldviews regarding the meaning of life; (b) a broader understanding of the motivational roots of altruism, social progress, and wisdom; (c) a deeper understanding of religious violence; (d) integration of the psychology of religion and spirituality into the mainstream of psychology; and (e) a more integrated multicultural approach to psychological theory. At the self-actualization level, people seek to realize their own potential, whereas in striving for self-transcendence, people seek meaning, purpose, and communion beyond the self. Otway and Carnelley (2013) further clarify that self-actualization is a self-oriented concept, and that self-transcendence is an other-oriented concept. Their research shows that people who exhibit high levels of attachment avoidance tend to be low in self-transcendence, which may be attributed to their negative models of others and their low level of empathic concern.

Maya Angelou

A Brief Look at a Person Motivated by Self-Transcendence

Maya Angelou, well-known writer, poet, and civil rights activist, is a good example of a person who followed a path toward self-transcendence throughout her life. Her writings and poems continue to have an impact on readers and listeners today. She was a frequent speaker and embodied many of the characteristics of self-transcendence Maslow describes. In *Maya Angelou: The Poetry of Living,* Margaret Courtney-Clarke (1999) used 10 words to describe Maya Angelou: joy, giving, learning, perseverance, creativity, courage, self-respect, spirituality, love, and taking risks. Other contributors to Courtney-Clarke's book expanded on these themes and gave brief personal reactions to this woman whom they viewed as very special:

JOY Maya's message to young children is: "Laugh as much as you can! Take every opportunity to rejoice. Find the humor in life at every opportunity." (Defoy Glenn, p. 19)

GIVING "You cannot give what you don't have. Maya has this reservoir of love for people and that's why they love her, because it's like a mirror image." (Louise Meriwether, p. 28)

LEARNING "She has an absolute rapacious desire to know; she really wants to know about everything." (Connie Sutton, p. 40)

PERSEVERANCE "Maya has come to believe that troubles are a blessing. They force you to change, to believe." (Andrew Young, p. 62)

CREATIVITY "The human brain is capable of more things than we can imagine, and if one dreams it—and believes it—one certainly should try it. As Maya says, 'The human mind is a vast storehouse, there is no limit to it.'" (Defoy Glenn, p. 69)

COURAGE "Maya speaks with courage all the time. She talks about courage as a virtue. In most of her presentations she uses this. She has the courage to say, 'We are more alike than we are unalike.'" (Velma Gibson Watts, p. 76)

SELF-RESPECT "Maya often says, 'I am a human being and nothing human can be alien to me, and if a human did it, I can do it. I possess the capacity to do it.'" (Defoy Glenn, p. 90)

SPIRITUALITY "A phenomenal woman! She embraces us with her great love, informs us with her profound wisdom, and inspires us with her poetic and artistic genius. A person of uncommon dignity, rare courage, undaunted faith, dogged determination, grace, integrity, and finally, matchless generosity—Maya Angelou is an international treasure." (Coretta Scott King, p. 108)

LOVE "If you want to see a miracle in the twentieth century look at Maya Angelou. The spirit is always moving. It moves to far ends of the earth. A spirit of love, of care, of liberation. . . . Maya Angelou's spirit liberates." (Rev. Cecil Williams, p. 110)

TAKING RISKS "The process of decay starts the moment things are created. So, to hold on too tightly prevents one from getting things, because one's hands are so full one cannot take on anything else." (Defoy Glenn, p. 126)

Think of some ways you can engage in the self-actualizing process. The activities at the end of each chapter and the Take Time to Reflect sections scattered throughout the book can help you begin this lifelong quest.

Choice Theory Approach to Personal Growth

Although this book is based largely on the humanistic approach in psychology, we draw from other psychological schools in exploring key topics. One of these approaches is **choice theory/reality therapy**, which is based on a cognitive behavioral model. Choice theory teaches people how to make effective choices to satisfy their basic needs. This theory underlies the practice of reality therapy, which was founded by the psychiatrist William Glasser. **Choice theory** is based on the assumption that everything we do can be explained in terms of our attempts to satisfy our basic needs: *survival, love and belonging, power or achievement, freedom or independence,* and *fun.* Choice theory posits that the need *to love and to belong* is the primary need because we need people to satisfy our other needs.

Glasser (1998, 2000) has written a great deal about taking an active stance toward controlling our destiny. He believes that many people are unhappy because they are not satisfying

their needs and thus they are not in control of how they are living. He suggests that we can gain a sense of control by accepting responsibility and becoming active. Rather than accepting passive statements such as "I am depressed," Glasser helps his psychotherapy clients realize their active role in *depressing, angering, headaching,* or *anxietying* themselves. He emphasizes that people choose these behaviors in an attempt to meet their needs and wants, and people have some control over what they continue to choose to do. Although it may be difficult to directly control your feelings and thoughts, Glasser maintains that you do have control over what you are *doing.* If you change what you are doing, you increase the chances that your feelings and thoughts will also change. For instance, if you are depressing over failing an exam, it may be difficult to directly control your feelings of disappointment. You could spend much energy berating yourself; however, you could also use that same energy to reflect on ways to prevent this situation from occurring in the future. By engaging in a new way of thinking and behaving, it is likely that you will eventually begin to feel differently about this situation.

Choice theory explains that our "total behavior" is always our best attempt to get what we want to satisfy our needs. **Total behavior** is made up of four inseparable but distinct components—*acting, thinking, feeling,* and *physiology*—that necessarily accompany all of our actions, thoughts, and feelings. Behavior is purposeful because it is designed to close the gap between what we want and what we perceive we are getting. Specific behaviors are always generated from this discrepancy. Our behaviors come from the inside, and thus we choose our destiny.

In discussing the development of reality therapy, Robert Wubbolding (2017) points out that reality therapy is a mental *health* system, not a mental disorder system. Discussions with clients focus on improving mental health rather than dwelling on a life characterized by hopelessness. Wubbolding (2000, 2011) represents the key procedures used in the practice of reality therapy with the acronym **WDEP**, and each letter refers to a cluster of strategies: W = wants and needs; D = direction and doing; E = self-evaluation; and P = planning. These strategies are designed to promote change, a concept we return to again and again throughout this book. Let's look at each of these strategies in more detail.

Wants (Exploring Wants, Needs, and Perceptions) A critical question that we frequently raise in this book is, "What do you want?" Here are some useful questions to help you answer this question:

- If you could be all that you want to be, what kind of person would you be?
- How would you be different if you were living as you want to live?
- What are you most missing in life?
- What stops you from making the changes you would like to make?

Direction and Doing Reality therapy stresses current behavior and is concerned with past events only insofar as they influence how clients are behaving now. Even though problems may be rooted in the past, we need to learn how to deal with them in the present by learning better ways of getting what we want. Problems must be solved either in the present or through a plan for the future. The key question is, "What are you doing?"

Evaluation The core of reality therapy is to invite individuals to make the following self-evaluation: "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?" Ultimately, it is up to you to evaluate your present actions. You are not likely to change until you first decide that a

change is advantageous. Making this choice hinges on first making an honest self-assessment. Wubbolding (2000, 2011) suggests questions like these:

- Is what you are doing helping or hurting you?
- Is what you are doing now what you want to be doing?
- Is your behavior working for you?
- Does it help you to look at it that way?
- Is what you want realistic or attainable?
- Is what you want in your best interests and in the best interest of others?

Planning and Action Making behavioral changes involves identifying specific ways to fulfill your wants and needs. Once clients determine what they want to change, they are generally ready to explore other possible behaviors and formulate an action plan. The key question is, "What is your plan?" The process of creating and carrying out plans enables people to begin to gain effective control over their lives. Once you determine what you want to change, the next step is to formulate an action plan. A plan gives you a starting point, but plans can be modified as needed. Although planning is important, it is effective only if we have made a self-evaluation and determined that we want to change a behavior.

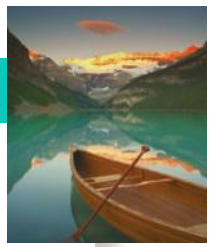
Wubbolding (2000, 2011) discusses the central role of planning and commitment in the change process. He uses the acronym SAMIC[3] to capture the essence of a good plan: simple, attainable, measurable, immediate, involved, controlled by the planner, committed to, and continuously done. Here are some of the characteristics of an effective plan:

- It is important for an action plan to be realistic. A question to ask is, "What plans could you make now that would result in a more satisfying life?"
- Good plans are simple and easy to understand. Plans need to be specific, concrete, and measurable, yet they also should be flexible and open to revision.
- The plan involves a positive course of action, and it is stated in terms of what you are willing to do. Even small plans can help you take significant steps toward your desired changes.
- Plans that you can carry out independently of what others do are the best plans.
- Effective plans are repetitive and, ideally, are performed daily.
- Plans are carried out as soon as possible: "What are you willing to do today to begin to change your life?"
- Before you carry out your plan, evaluate it with someone you trust to determine whether it is realistic and attainable. It is useful to evaluate it again and make any revisions that may be necessary.

Once you have formulated a realistic plan and put it into action, do not expect perfection. Changing is neither a linear nor a smooth process, and some changes will not last. Kottler (2014) put it well: "Change almost never occurs in a predictable, incremental, and progressive trajectory. There are a few steps of progress forward, and then a slip or slide backward" (p. 307). Kottler identified a host of reasons for the failure of changes and recommended developing skills for coping with lapses while remaining on a meaningful course. It is worthwhile to have strategies ready for implementing changes that last and for constructively dealing with mistakes and lapses. We can view any relapses as feedback rather than as signs of failure. Any regression or lapses remind us that there are many challenges not only in making

life changes but also in maintaining these changes. By not demanding perfection, we can credit ourselves with any movement that brings us closer to our goals.

As you study the topics in this book, think about areas of your life you want to change, develop an action plan, and find ways to commit to implementing your plan. Include this exploration in your journal writing as you read each of the chapters.



TAKE TIME TO REFLECT

These sections in this book provide an opportunity for you to pause and reflect on your own experiences as they relate to the topic being discussed. There are no "right" and "wrong" answers; rather, answer the questions in a way that makes sense to you and has personal meaning. You may have to make a conscious effort to look within yourself for the response or answer that makes sense to you rather than searching for the expected response that is external to you.

1. To what degree do you have a healthy and positive view of yourself? Do you appreciate yourself, or do you discount your own worth? Respond to these statements using the following code:

3 = This statement is true of me *most* of the time.
2 = This statement is true of me *some* of the time.
1 = This statement is true of me *almost none* of the time.

____ I think and choose for myself.
____ I like myself.
____ I know what I want in life.
____ I am able to ask for what I want.
____ I feel a sense of personal power.
____ I am open to change.
____ I feel equal to others.
____ I am sensitive to the needs of others.
____ I care about others.
____ I can act in accordance with my own judgment without feeling guilty if others disapprove of me.
____ I do not expect others to make me feel good about myself.
____ I can accept responsibility for my own actions.
____ I am able to give compliments to others.
____ I am able to accept compliments.
____ I can give affection.
____ I can receive affection.
____ I am loyal to my family.
____ I am a contributing member of society.
____ I am a positive influence in my community.
____ I am generally accepted by others.
____ I can give myself credit for what I do well.

(continued)

—— I can enjoy my own company.
—— I am capable of forming meaningful relationships.
—— I live in the here and now and am not preoccupied with the past or the future.
—— I feel a sense of significance.
—— I am not diminished when I am with those I respect.
—— I believe in my ability to succeed in projects that are meaningful to me.
—— I am open to learning from others, including my elders.
—— I feel comfortable with my ability to speak in social situations.
—— I feel comfortable with my ability to speak in professional and work-related situations.
—— I am not devastated by my imperfections.

Now go back over this inventory and identify not more than five areas that keep you from being as self-accepting as you might be. What can you do to increase your awareness of situations in which you do not fully accept yourself? For example, if you have trouble giving yourself credit for things you do well, how can you become aware of times when you discount yourself? When you do become conscious of situations in which you put yourself down, think of alternatives.

2. Take a few minutes to review Maslow's theory of self-actualization and then consider these questions as they apply to you:

- Which of these qualities do you find most appealing? Why?
- Which would you like to cultivate in yourself?
- Which of Maslow's ideal qualities do you most associate with living a full and meaningful life?
- Who in your life comes closest to meeting Maslow's criteria for self-actualizing people?

3. We recommend that later in the course you review your answers to this exercise and take this inventory again. Compare your answers and note any changes that you may have made in your thinking or behavior.

Are You an Active Learner?

The self-actualization process implies that you will be an **active learner**: that is, you assume responsibility for your education, you question what is presented to you, and you apply what you learn in a personally meaningful way. Your schooling experiences may not have encouraged you to learn actively. Review your school experiences and assess whether you are an active learner.

What do you want out of college or out of life in general? Identifying, clarifying, and reaching goals must be an active process related to your values. Getting a clear sense of your values is no easy task. Many people have trouble deciding what they really want. If this is true for you, a first step you can take in sorting out what you want from college is to ask yourself these questions:

- Am I doing now what I want to be doing?
- Do my actions reflect my values?

- Do I believe I have the right to make my own choices?
- Am I finding meaning in what I am doing?
- What would I rather be doing?

Use the idea of what you would rather be doing as a catalyst for changing. What will it take for you to say "I am doing what I really want to be doing right now"? You may redefine many of your values at various points in your college or work career and throughout your life. But your goals will be much more meaningful if you define them for yourself rather than allow others to set goals for you.

We think you will get a great deal more from your college education if you spend time now reflecting on your past experiences. Think about how your present values and beliefs are related to your experiences in school. Recall a particularly positive school experience. How might it be affecting you today? Consider your educational experiences up to this point and think about your attitudes and behaviors as a student. What kinds of experiences have you had as a student so far, and how might these experiences influence the kind of learner you are today? If you like the kind of learner you are now, or if you have had mostly good experiences with school, you can build on that positive framework as you approach this course. You can continue to find ways to involve yourself with the material you will read, study, and discuss. Once you become aware of particular aspects of your education that you do not like, you can decide to change your style of learning. In what ways do you want to become a different learner now than you have been in the past? We hope you will find ways to bring meaning to your learning by being active in the process. You can get the most out of your courses if you develop a style of learning in which you raise questions and search for answers within yourself.

One way to begin to become an active learner is to think about your reasons for taking this course and your expectations concerning what you will learn. We invite you to make the choice to be actively engaged by applying the themes in this book in your life. The following Take Time to Reflect exercise will help you clarify what you want from this course.

TAKE TIME TO REFLECT

1. What are your main reasons for taking this course, and what do you most want to accomplish?

_____

_____

2. What do you expect this course to be like? Check all the comments that apply.

____ I expect to talk openly about issues that matter to me.
____ I expect to get answers to certain problems in my life.
____ I expect the course to help me become a happier person.
____ I expect to reduce my fear of expressing my feelings and ideas.
____ I expect to be challenged on why I am the way I am.
____ I expect to learn more about how other people function.
____ I expect to better understand myself by the end of the course.

(continued)

3. What are you willing to do to become actively involved in your learning? Check the appropriate comments.

____ I am willing to participate in class discussions.
____ I am willing to read the material and think about how it applies to me.
____ I am willing to question my assumptions and look at my values.
____ I am willing to spend some time most days reflecting on the issues raised in this course.
____ I am willing to keep a journal, recording my reactions to what I read and experience and assessing my progress on meeting my goals and commitments.

Other commitments to become an active learner include:

_____

_____

Multiple Intelligences and Multiple Learning Styles

Earlier we talked about personal growth and self-actualization, which depend on self-awareness and your ability to learn from life experiences. The kind of growth that is involved in the self-actualization model cannot be captured by the traditional view of intelligence, which emphasizes the verbal-linguistic domain. The expanded model of multiple intelligences discussed in this section can be used to explain the talents and skills people use to achieve growth. We explore the many facets of the concept of multiple intelligences and show the diversity of ways we learn and, at the same time, grow. There is no single best way to learn; by exploring our own abilities, we can capitalize on developing a learning style that suits us.

To get the most out of your education, you need to know where your talents lie and how you learn. People differ in how they learn best and in what kinds of knowledge they tend to learn most easily. For example, auditory learners tend to understand and retain ideas better from hearing them spoken, whereas visual learners tend to learn more effectively when they can literally see what they are learning. By learning as much as you can about your own learning style, you can maximize your success in college regardless of your field of study.

Behind differences in learning styles may lie basic differences in intelligence. Some argue that **intelligence** is not a single, easily measured ability but a group of complex, multidimensional abilities, and learners may find that they have strengths or weaknesses in several different areas. The theory of **multiple intelligences (MI)** was developed in 1983 by Howard Gardner (1983, 1993, 2000, 2006), a professor of education at Harvard University, and it is still embraced today. Based on an informal survey of K–12 teachers, Adcock (2014) discovered that teachers considered MI to be as relevant today as it was when the theory was first introduced. Gardner discovered that we are capable of eight different types of intelligence and learning:

- Verbal-linguistic
- Musical-rhythmic
- Logical-mathematical

- Visual-spatial
- Bodily-kinesthetic
- Intrapersonal
- Interpersonal
- Naturalistic

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Intelligence is complex, multidimensional, and not easily measured. Perhaps the most remarkable feature of the theory of multiple intelligences is that it provides a framework for understanding eight different potential pathways to learning.

To this list, Daniel Goleman (2006) added *emotional intelligence* as a critical aspect of intelligence with definite implications for personal learning. **Emotional intelligence** pertains to the ability to control impulses, empathize with others, form responsible interpersonal relationships, develop cooperative attitudes and behaviors, and develop intimate relationships. Disconnection results when emotional competencies are lacking, and Goleman believes this lack of an ability to connect leads to prejudice, self-involvement, aggressive behavior, depression, addictive behavior, and an inability to manage emotions. In *The Brain and Emotional Intelligence: New Insights,* Goleman (2011) draws from the field of affective neuroscience to deepen our understanding of emotional intelligence. Compelling evidence from neural imaging and lesion studies suggests that emotional intelligence resides in brain regions that are distinct from those involved in mathematical, verbal, and spatial intelligence. Emotional intelligence is certainly basic to learning interpersonal skills, yet this domain tends not to be emphasized in the educational programs of our schools and colleges. Goleman (2006, 2007) suggested that school programs must include developing essential human competencies such as empathy, curiosity, compassion, self-control, and a sense of cooperation.

According to Gardner (1983, 1993, 2000, 2006), most attention in the schools is given to the verbal-linguistic and logical-mathematic abilities, what we generally refer to as IQ. However, most of the other forms of intelligence and learning are equally vital to success in life. Gardner believes that increased attention should be given to those people who have other intelligences such as naturalists, musicians, architects, artists, designers, dancers, entrepreneurs, and therapists. Perhaps the most remarkable feature of the theory of multiple intelligences is that it provides a framework for understanding eight different potential pathways to learning. For students who have difficulty with the more traditional linguistic or logical ways of learning, the theory of multiple intelligences suggests other effective ways to teach and learn.

Let's examine the specific characteristics of each of these kinds of intellectual abilities and then consider the implications for college learning.

- If you are a **verbal-linguistic learner**, you have highly developed auditory skills, enjoy reading and writing, like to play word games, and have a good memory for names,

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There are multiple intelligences and multiple learning styles. The model of multiple intelligences is best used as a tool to help you identify areas you may want to pursue.

dates, and places; you like to tell stories; and you are good at getting your point across. You learn best by saying and hearing words. Your learning is facilitated by opportunities to listen and to speak. You prefer to learn by listening to lectures or audiotapes, and by discussing what you have heard. You will probably profit more from reading after you have heard about the material you are to read. You may learn best by taping lectures and listening to them again or by listening to your textbook on audiotape. Reciting information and teaching others what you know are useful ways for you to learn. People whose dominant intelligence is in the verbal-linguistic area include poets, authors, speakers, attorneys, politicians, lecturers, and teachers.

- If you are a **musical-rhythmic learner**, you are sensitive to the sounds in your environment, enjoy music, and prefer listening to music when you study or read. You appreciate pitch and rhythm. You probably like singing to yourself. You learn best through melody and music. Musical intelligence is obviously demonstrated by singers, conductors, and composers, but also by those who enjoy, understand, and use various elements of music.
- If you are a **logical-mathematical learner**, you probably like to explore patterns and relationships, and you enjoy doing activities in sequential order. You are likely to enjoy mathematics, and you like to experiment with things you do not understand. You like to work with numbers, ask questions, and explore patterns and relationships. You may find it challenging to solve problems and to use logical reasoning. You learn best by classifying information, engaging in abstract thinking, and looking for common basic principles. People with well-developed logical-mathematical abilities include mathematicians, biologists, medical technologists, geologists, engineers, physicists, researchers, and other scientists.
- If you are a **visual-spatial learner**, you prefer to learn by reading, watching videotapes, and observing demonstrations. You will learn better by seeing pictures and graphically mapping out material to learn rather than by relying mainly on listening to lectures. You tend to think in images and pictures. You are likely to get more from a lecture *after* you have read the material. Besides the printed word, you may learn well by seeing pictures and forming images of what is to be learned. You learn by looking at pictures, watching movies, and seeing slides. You may rely on word processors, books, and other visual devices for learning and recall. People with well-developed visual-spatial abilities are found in professions such as sculpting, painting, surgery, and engineering.

- If you are a **bodily-kinesthetic learner**, you process knowledge through bodily sensations and use your body in skilled ways. You have good balance and coordination; you are good with your hands. You need opportunities to move and act things out. You tend to respond best in classrooms that provide physical activities and hands-on learning experiences. You prefer to learn by doing, by getting physically involved through movement and action. You tend to learn best by experimenting and figuring out ways of solving a problem. People who have highly developed bodily-kinesthetic abilities include carpenters, television and stereo repairpersons, mechanics, dancers, gymnasts, swimmers, and jugglers.
- If you are an **intrapersonal learner**, you prefer your own inner world, you like to be alone, and you are aware of your own strengths, weaknesses, and feelings. You tend to be a creative and independent thinker; you like to reflect on ideas. You probably possess independence, self-confidence, determination, and are highly motivated. You may respond with strong opinions when controversial topics are discussed. You learn best by engaging in independent study projects rather than working on group projects. Pacing your own instruction is important to you. People with intrapersonal abilities include entrepreneurs, philosophers, and psychologists.
- If you are an **interpersonal learner**, you enjoy being around people, like talking to people, have many friends, and engage in social experiences. You learn best by relating, sharing, and participating in cooperative group environments. People with strong interpersonal abilities are found in sales, consulting, community organizing, counseling, teaching, or one of the helping professions.
- If you are a **naturalist learner**, you have ability in observing patterns in nature, identifying and classifying objects, and understanding natural and human-made systems. Skilled naturalists include farmers, botanists, hunters, ecologists, and landscapers.
- If you are an **emotional learner**, you have competence in the emotional realm: empathy, concern for others, curiosity, self-control, cooperation, the ability to resolve conflicts, the ability to listen well, communication skills, and connections with others. You are interested in cultivating matters of your heart as much as those of your head, and you are interested in the interdependence of people at least as much as you are in developing your own independence. Emotional learners promote cooperative and collaborative learning, reach out to others, and apply what they know to making the world a better place to live.

The model of multiple intelligences is best used as a tool to help you identify areas you may want to pursue. Consider what the possible kinds of intelligences and learning styles are and then decide where your strengths lie and which particular pathways interest you the most. Although you may have a preference for one of these pathways to learning, remain open to incorporating elements from some of the other styles as well. In a course such as this, it can benefit you if you look for ways to blend the emotional domain with the other forms of intelligence and learning styles. You are likely to find that you learn best by integrating many pathways, rather than by depending exclusively on one avenue in your educational journey. The more you can view college as a place to use all your talents and improve your learning abilities in all respects, the more meaningful and successful your college journey will be. As you will see in Chapter 10, other factors besides ability (or intelligence) need to be considered in deciding on a field of study or a career.

Fixed Versus Growth Mindsets

One goal of this chapter is to help you to prepare for success in your journey of self-exploration and personal growth. As you embark on this journey, reflect on what success means to you. Is it about validating your abilities and proving to yourself and others that you are bright, talented, and capable? If so, it is likely that you have a **fixed mindset**. Or do you define success as striving to learn something new and stretching yourself even at the risk of encountering struggle and setbacks? If so, it is likely that you have a **growth mindset**. In the next Take Time to Reflect, you can test your mindset.

In *Mindset: The New Psychology of Success,* renowned Stanford University psychologist Carol S. Dweck (2006) explained how your mindset can determine whether you become the person you want to be and live up to your potential. If you believe that your qualities are etched in stone (a *fixed mindset*), you will have to prove yourself over and over again. If you operate from the premise that you "have only a certain amount of intelligence, a certain personality, and a certain moral character—well, then you'd better prove that you have a healthy dose of them. It simply wouldn't do to look or feel deficient in these most basic characteristics" (p. 6). By contrast, if you have a *growth mindset,* you can cultivate your basic qualities through your own efforts. In Dweck's words, "The passion for stretching yourself and sticking to it, even (or especially) when it's not going well, is the hallmark of the growth mindset. This is the mindset that allows people to thrive during some of the most challenging times in their lives" (p. 7).

We have been shaped by the messages about success and failure we have received since childhood (perhaps from well-intentioned adults), but we can choose to change these messages if they are holding us back. Of course, letting go of a fixed mindset is not easy. To let go of traits that have been the main source of your self-esteem and embrace challenge, struggle, criticism, and setbacks is understandably unsettling to just about anyone. As Dweck (2006) stated, "It may feel as though the fixed mindset gave you your ambition, your edge, your individuality. Maybe you fear you'll become a bland cog in the wheel just like everyone else. Ordinary. But opening yourself up to growth makes you more yourself, not less" (p. 226). In fact, Dweck (2012) believes that the hallmark of human nature is our capacity to change, adapt, and grow. "It matters what people's mindsets are. . . . It matters a great deal" (p. 614). Dweck contends that adopting a growth mindset can help people increase intellectual achievement, promote conflict resolution, reduce aggression, improve willpower, and nurture race relations. Recipient of the 2011 award for distinguished scientific contributions by the American Psychological Association, Dweck emphasized the impact learning can have on some of our basic qualities, even as adults, and notes that neuroscience is increasingly demonstrating the "remarkable plasticity of the brain well into adulthood" (p. 614).

As you reflect on changes that you would like to make in your life, consider how you might approach this from a growth mindset orientation. How can you stretch yourself? What risks might be worth taking to get the desired results? If you encounter roadblocks or setbacks along the way, how can you deal with them constructively? Visualize a concrete plan in vivid detail for carrying out the tasks involved in reaching your goal and, most important of all, follow through.