

CHAPTER THREE

TOP TEN WAYS TO FIND YOUR THEORETICAL ORIENTATION

There is a difference between a philosophy and a bumper sticker.
—Charles M. Schulz

Selecting your theoretical orientation in a purposeful manner requires both knowledge of counseling theories and self-knowledge. As presented earlier, learning about yourself and your own life philosophy is the first step in integrating a theory of counseling, and the Intentional Theory Selection (ITS) model serves as a roadmap to finding your theoretical orientation. However, the next step is to be active in learning about yourself and how this information influences what theory might best fit for you.

In the style of *Late Night with David Letterman*, we will give you the top ten ways to find your theoretical orientation. We believe each strategy can lead you closer to your theoretical orientation and that each is important in the overall process of developing your theoretical orientation.

1. Find yourself
2. Articulate your values
3. Survey your preferences
4. Use your personality
5. Capture yourself
6. Let others inspire you in your learning
7. Read original works
8. Get real
9. Study with a master
10. Broaden your experiences

FIND YOURSELF

In order to choose a theoretical orientation that best fits you, you need to consider your own values, life philosophy, and worldview in an honest way. As helpers, all may aspire to provide unconditional positive regard and respect for clients, but the reality of clients' lives and behaviors may make that difficult to accomplish. Thus, we encourage you to be thoughtful and honest as you participate in the following activities designed to help you examine your values. You may find journaling about your values and reactions to the following questions helpful. Kottler (1999, p. 28) offers some important considerations that might help you become more familiar with your own values.

What do you see as the timeframe of counseling? Are you more oriented to the past, present, or future? To take this a step further, do you believe counseling is intended to work on current issues and feelings or to help people with issues and feelings from their past? Or, do you believe that people need to focus on their future feelings, thoughts, and behaviors?

What is your view of people? Do you believe people are essentially good, bad, or neutral? Do you believe clients are good people with issues to work out? Conversely, are your clients bad people with an inherent defect that requires counseling? Are people somewhere in between, such as good people that do bad things?

Who is in charge? Is the counselor in charge of the therapy or is the role shared equally with the client? If the role is shared, how much of it belongs to the client and how much belongs to the counselor? If the counselor is in charge, how is that established? How do you view your role as a counselor? Are you an expert, consultant, or friend?

What do you want the client to learn? Is the emphasis of counseling to gain insight, action, or both? Are you comfortable with clients leaving counseling with insight about their behaviors and feelings? Or, do you want the client to have insight and then "do" something with it? Do you pay attention to thoughts, feelings, behavior or all of them?

These questions will help you examine your values as they relate to the counseling process. As you think about the questions, write down your answers, which can help you identify your theoretical orientation. Your values as they relate to the helping process are just one way to examine yourself. To get a complete picture of your values as they relate to the helping process, you need to examine your counseling related values and your personal values. You will examine your personal values more in the next step.

ARTICULATE YOUR VALUES

We have developed some questions to assist you in examining your values and life philosophy. To begin the journey of introspection and imagination that will lead you to uncover your own value system and life philosophy, consider your honest answers to the following.

■ *The Funeral.* Imagine that you have been transported through time to your own funeral where your family and all the friends in your life have gathered. As part of the ceremony, an open microphone is provided for people who want to speak out their remembrances of you.

What do you think people would have to say about you? What would you like them to be able to say?

■ *Free Week.* Imagine that suddenly you have been given one magical week of "free" life—you do not have to take care of tasks at work, finances, family, and household responsibilities. No backlog would accumulate. You would reenter the year at exactly the same time you left it, but you would have seven days for yourself. It would be as though the calendar just for you had fifty-three weeks.

What would you do? Who, if anyone, would you include?

■ *Change.* Imagine that you have been given the power to *permanently* change three things about yourself.

What three things would you choose to change? Why?

What would you change in your neighborhood? In your town? In your city? Why?

What would you change if your power was extended to people in general? Why?

If your power was now extended to the world, what would you choose to change permanently? Why?

How do your views of multiculturalism and diversity relate to the things you selected to permanently change about the city? About the state? About the world in which you live?

Review your answers to the personal values questions and then answer the following questions:

- What themes emerged from your answers?
- How are the changes that you strive for related to the changes that you hope your clients will make?
- What are your priorities?
- How are those priorities related to the way you work with clients?
- What kind of changes do you want to make for yourself and the world around you?
- How do these changes impact your role as a helping professional?

SURVEY YOUR PREFERENCES WITH THE SELECTIVE THEORY SORTER (STS)

Now that you have had a chance to reflect on your priorities and values as a person and a professional, you can participate in a survey that we developed to help you determine your theoretical orientation. The Selective Theory Sorter (STS) survey items are based on a literature review of numerous paramount counseling books and articles (e.g., Corey, 2004; Doyle, 1998; Ivey & Ivey, 1999; Jackson & Thompson, 1971; Young, 1998). The survey is designed to give you insight into your theoretical preferences and assess your views of pathology, the counseling process, and treatment modalities. It is not designed to be a diagnostic tool, but rather another tool for your self-exploration. (See pages 25–30).

USE YOUR PERSONALITY

Your personality type can help guide you toward a theoretical orientation. The Myers-Briggs Type Indicator (MBTI) can be another way for you to understand your way of viewing the world (Myers & Myers, 1977). If you do not know your Myers-Briggs type, you might find it helpful to take the test, which is typically offered at career services offices on college campuses.

	A	B	C	D	E	F	G	H	I	J	K	L
9. Clients must take ultimate responsibility for the way their life is lived.												
10. Coming to grips with the unconscious part of the personality is the only way to truly achieve individuation.												
11. Dream interpretation, free association, hypnotic techniques, and fantasizing are good ways of gaining access to the client's unconscious.												
12. Each person determines the essence of his or her existence.												
13. Each person is unique and has the ability to reach full potential.												
14. Everyone is unique.												
15. Feelings are neither good nor bad but are events, facts of our existence, real, and indisputable.												
16. Feelings may be changed through knowledge of their origin followed by a change in behavior.												
17. Goals of therapy should include assisting the client in learning the consciousness of their responsibility, to bring unconscious spiritual factors to the conscious, and to recover meaning to existence.												
18. How a person thinks largely determines how one feels and behaves.												
19. Human problems stem <i>not</i> from external events or situations but from people's view or beliefs about them.												
20. Humans are constantly striving to maintain equilibrium.												
21. Humans are pulled by the future and are self-controlled.												
22. Humans strive for actualization—to maintain or promote growth.												
23. Irrational beliefs are the principal of emotional disturbance.												
24. It is important to fulfill one's needs, and to do so in a way that does not deprive others of the ability to fulfill their needs.												

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	A	B	C	D	E	F	G	H	I	J	K	L
25. Maladaptive behaviors, like adaptive behaviors, are learned. They can also be unlearned.												
26. Maladjusted behavior results in losing effective control over perceptions and over entire lives.												
27. Maladjustment can be determined by the degree of disturbance between personality constructs.												
28. Movement toward psychological growth and self-actualizing is often sabotaged by self-defeating thoughts.												
29. Mutual trust, acceptance, and spontaneity are important when building the counselor/client relationship.												
30. People are sexual beings.												
31. People control what they believe, not what actually exists.												
32. People have both internal and external definitions of themselves.												
33. People have the need to survive and reproduce—basic biological needs.												
34. Personality development is founded more on a progression of learned cognitions than on biological predispositions.												
35. Personality is acquired through the use of negative and/or positive reinforcers.												
36. Personality is constructed through the attribution of meaning.												
37. Providing genuineness, unconditional positive regard, and empathic understanding are essential to promote growth in the client.												
38. Recognizing cognitive processing in emotion and behavior is central in therapy.												
39. Social urges take precedence over sexual urges in personality development.												
40. Successful adaptation to life depends on the degree of social interest in goal striving.												
41. The central focus of counseling should be the client's experiencing of feelings.												

L

	A	B	C	D	E	F	G	H	I	J	K	L
42. The conscious rather than unconscious is the primary source of ideas and values.												
43. The counselor should assume that the client is the expert on his or her problems.												
44. The human personality consists of three "figures": child, parent, and adult.												
45. The integration of the total person in his or her own unique field is essential in therapy.												
46. The major goal of therapy is the gaining of client autonomy.												
47. The past determines the present, even though human motivation should be focused on the future.												
48. The process of individuation and self-realization should be the goal of living and of therapy.												
49. The purpose of therapy is to bring the unconscious to the conscious.												
50. The role in the family is one of the biggest influences in determining the personality characteristics of the client.												
51. The unconscious contains more than repressed material; it is a place of creativity, guidance, and meaning.												
52. The ways people form, organize, and interpret their basic cognitive structures determine how they will perceive and behave.												
53. Therapy is unique, humanistic, cognitive, and existential.												
54. Therapy should be here-and-now based, where every moment of life matters.												
55. Therapy should focus on living more honestly and being less caught up in trivialities.												
56. There are no underlying causes for maladjustment. Maladjustive behavior can be directly defined and attacked.												

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57. There is no one best approach or strategy when it comes to therapy.												
58. There is no one true path to effective psychotherapy.												
59. There is no such thing as free will or voluntary behavior.												
60. Viewing an event or situation out of context is one of the systematic errors in cognitive reasoning.												
Column Totals												

SCORING THE SELECTIVE THEORY SORTER [STS]

Use the following instructions to score the STS:

1. To score the STS, add the scores in each column on each page. Be sure to accurately count both positive and negative numbers.
2. Transfer the column totals to the corresponding theories listed below.

THEORY	TOTAL SCORE
A. Psychoanalytic	_____
B. Adlerian	_____
C. Jungian	_____
D. Client-centered	_____
E. Gestalt	_____
F. Transactional analysis	_____
G. Behaviorism	_____
H. REBT	_____
I. Reality	_____
J. Cognitive-behavioral	_____
K. Integrative	_____
L. Existential	_____

3. To determine the specific theory or theories that are most appealing to you, find the two or three of your highest column scores and list them here:

THEORY	TOTAL SCORE
_____	_____
_____	_____
_____	_____

EXPLANATION OF SCORING

The Selective Theory Sorter is based on a comprehensive review of literature surrounding counseling theories. The items contained in the STS reflect the beliefs inherent in each school of thought. Currently, no published psychometric properties are attached to the STS. Rather, it is a survey that is intended for self-discovery.

The two or three theories you found most appealing and scored the highest are those that likely match with your life philosophy as it is today. These theories are, however, only preferences. For example, if you had two theories that tied, then you might need to examine and read about them in more depth. Additionally, you may have discovered that your preferences match a theory with which you are unfamiliar. Regardless of your results, you might find that looking in greater depth at the theories you identified gives you a better understand of the theories and confidence in your ability to select one.

The Myers-Briggs Type Indicator is a commonly used measure that examines personality characteristics. Developed by Isabel Briggs Myers and Katherine Briggs in the 1950s, the MBTI is theoretically conceptualized from a personal wellness perspective versus a pathology comparison model. All scores obtained on the MBTI are seen as appropriate and acceptable ways of interacting with the environment and emphasize the traits or characteristics that support the balance of the individual's psychological personality system. The MBTI is a forced-choice, self-report inventory that classifies individuals into one of sixteen personality types, each with a unique set of characteristics and tendencies (Willis, 1989). According to Myers and McCaulley (1985), the main objective of the MBTI is to identify a combination of four basic preferences that determine type. An individual receives a four-letter code type determined by their scores on four theoretically independent dimensions. Each dimension has two dichotomous preferences with only one preference from each categorization ascribed to any one individual (Willis, 1989).

The first dimension is the Introversion/Extroversion (E/I) index. The E/I index is designed to reflect whether a person is an extravert or an introvert. An *extravert* is defined as a person who directs energy and attention to the outer world and receives energy from external events, experiences, and interactions (Myers, 1998). An *introvert* prefers to focus on the inner world of ideas and impressions, thoughts, feelings, and reflections (Myers, 1998).

Sensing/iNtuition (S/N) is the second index. The S/N index reflects a person's preference between two opposite ways of perceiving, sensing, or intuiting. A person who relies primarily upon the process of sensing (S), reports observable facts or happenings through one or more of the five senses. According to Myers (1998), people with sensing preferences observe the world around them and are skilled at recognizing the practical realities of a situation. A person who responds more to iNtuition (N), reports meanings, relationships, and/or possibilities that have been worked out beyond the reach of the conscious mind. Those who prefer intuition see the big picture, focusing on connections, understandings, and relationships between facts (Myers, 1998).

The third dimension is the Thinking/Feeling (T/F) index. The T/F index describes a person's preference between two contrasting ways of judgment. A person who typically reacts from a thinking (T) perspective to make decisions on the basis of logical consequences, or objective truth is identified as a Thinking (T) type. Thinking relies on principles of cause and effect and tends to be impersonal (Myers & McCaulley,

1985). People associated with Thinking (T) may develop characteristics associated with analytical ability, objectivity, and concern with justice and fairness.

In contrast, a person who operates based on Feeling (F) makes decisions on the basis of personal or social values with the goal of harmony and recognition of the individual (Myers, 1993). Feeling-type people support their decisions with an understanding of personal values and group values, and thus they tend to be more subjective than thinking-type people. Feeling-types tend to be people oriented and are characterized as having concern with the human, a need for affiliation, a capacity for warmth, and a desire for harmony (Myers & McCaulley, 1985).

The fourth dimension is the Judging/Perceiving (J/P) index. The J/P index describes the process a person uses in dealing with the outer world—the extraverted part of life. A person who prefers judgment (J) uses one of the judgment processes of thinking or feeling for dealing with the outside world. Perceiving (P) types tend to operate from a sensing or intuition perspective when dealing with the outside world.

Because counselors tend to select counseling theories that fit their own personality styles, you may find research regarding the MBTI and theoretical orientation helpful in your quest for a theoretical orientation (Erickson, 1993). The Thinking/Feeling preference on the MBTI is particularly illuminating when examining theoretical orientation. Thinking types tend to interact with others in a task-oriented, analytic, and objective manner. Feeling types tend to focus on personal values, subjective viewpoints, and people-oriented discussions. Thus, thinking types are disproportionately likely to choose predominantly cognitive theories such as Adlerian, behavioral, REBT, and reality therapy. Feeling types are more likely to choose predominantly affective approaches such as Gestalt, existential, and client-centered.

Though the MBTI is recommended in this text, many other personality inventories may be helpful to you in your mission toward self-discovery. We chose the MBTI because it has been researched as it relates to theory selection among counselors and psychotherapists.

CAPTURE YOURSELF

Audio and videotaping techniques are valuable ways to capture yourself working as a professional helper. Taping techniques can show you whether or not your counseling skills actually convey your theory. Ideally, the theoretical orientation you espouse will be one that is easily recognizable on tape so that you can determine whether your interventions, strategies, and ways of relating to your client are congruent with your theoretical orientation. Sometimes, viewing a tape is the first time students in the helping professions recognize that their intended theoretical orientation is not apparent in the counseling session. Thus, taping can help you track your progress toward intentional counseling and use of theory in the helping relationship. Additionally, taping yourself provides an opportunity for you to receive feedback from others who can assist you in understanding whether or not your clinical work is reflective of the theoretical orientation you espouse.

LET OTHERS INSPIRE YOU IN YOUR LEARNING

In a number of ways others can inspire you in your learning. This book, which gives you an opportunity to examine your theoretical orientation, is a launching pad for exploring your role as a professional helper. Professional conferences and other professional development opportunities, which you can attend, may also help. The most well-regarded people in the field often conduct workshops that can help you better understand theory and therapeutic techniques. To get involved in these educational opportunities, ask your faculty members, supervisors, and colleagues about the professional organizations to which they belong. You can find numerous professional growth opportunities at the state, regional, national, and international levels.

READ ORIGINAL WORKS

Theories textbooks offer a wealth of information about various theories. However, each time a theory is paraphrased, something is lost. Thus, we recommend that you read as many works by the original theorists as possible. The recommended reading list on page 35 is organized around the five schools of thought presented in Chapter 4. The list is not all encompassing but is intended to get you started.

GET REAL

Another way you can solidify your theoretical orientation is to put it to the test with some real-world trials. As you conduct the activities of your everyday life, try out your theoretical orientation with people in all sorts of situations and backgrounds. For example, one professional counselor had what she called a "typical Saturday." She spent her day going to the grocery store, getting a haircut, and attending a cultural event. The counselor reported that while getting her hair cut, she interacted with a 20-year-old, Caucasian hairdresser who was expecting her second child and was unsure of her relationship with the child's father. At the grocery store, the counselor interacted with a cashier in a wheelchair, and later she met a Bosnian house painter who was a highly regarded artist in Bosnia before the war. In each of these situations, the counselor had the opportunity to monitor whether or not her humanistic leanings worked in her every day life. The counselor noticed that she was able to have unconditional, positive regard for each of the people with whom she interacted. She also noted that she was not able to be genuine with each person she encountered but decided that her response was okay since each of these relationships were not personal or counseling in nature. The counselor's experience illustrates the importance of finding a theoretical orientation that fits your personality. Because the theoretical orientation you espouse will ideally resonate with your being in most situations, you need one that fits with who you are both inside and outside of the therapeutic relationship.

STUDY V

BROAD

STUDY WITH A MASTER

One of the best ways to learn a theoretical approach to the helping professions is to study with a master or at an institute specializing in the theory in which you are interested. These opportunities will allow you to study with the creator of the theory or with some of the creator's protégés. Regardless of how you obtain additional education about a specific theory that education will help you establish a theoretical orientation that fits for you. You can find many training opportunities both inside and outside of the United States. Although you would need an immense amount of time to study at all institutes, you can pick experiences that are most appealing to you by reading original works and learning more about yourself, you can. The following Websites contain information that can get you started.

Aaron T. Beck Center for Cognitive Therapy, 3600 Market St, Philadelphia, PA 19101, (215) 898-4100: www.uphs.upenn.edu/psycct/images/cctmain.jpg

Albert Ellis Institute: www.rebt.org

Association for Humanistic Psychology: www.ahpweb.org

Association for the Advancement of Gestalt Therapy: www.aagt.org

Center for the Studies of the Person (based on Carl Roger's work): www.centerfortheperson.org

Feminist Therapy Institute: www.feministtherapyinstitute.org

Feminist Therapy: Jean Baker Miller Institute at the Stone Center of Wellesley College: www.wellesley.edu/JBMTI

International Network on Personal Meaning: www.meaning.ca

International Transactional Analysis Association: www.itaap-net.org

Multicultural Counseling and Consulting Center: www.4mccc.com

Narrative Therapy: www.narrativeapproaches.com

National Multicultural Institute: www.nmci.org

Solution Focused: www.possibilities.com

The Rollo May Center for Humanistic Studies: www.saybrook.edu

Viktor Frankl Institute of Vienna: www.logotherapy.univie.ac.at

William Glasser Institute: www.wglasserinst.com

BROADEN YOUR EXPERIENCES

The best way to expose yourself to new ideas and situations is by living outside of your comfort zone, which may entail learning about cultures different from your own. Experiences outside of your comfort zone not only allow you to encounter diverse thoughts, they also allow you to compare your own beliefs to those unique to others. This may help you in articulating your worldview and anchoring your beliefs in cultures

around you. To accomplish this, you may need to work with and experience a variety of clients' issues, which you can do in several ways. First, try to get experience working in a wide variety of settings. Spend time working with people of ethnicities, cultural backgrounds, and socioeconomic status that are different from your own. For example, if you are a mental-health or community counselor, spend time working with adults, kids, and families to expose yourself to as many diverse experiences as possible. If you are a school counselor, you may choose to get experience working with elementary, middle-school, and high-school students. Ideally, you would glean this experience in schools that are different from one another.

Second, you may want to study abroad. Valuable opportunities in learning about counseling and about other cultures are available through many graduate programs that offer multicultural and theories courses in other countries. You might seek grant funding such as a Fulbright scholarship to study the helping professions in another country. You can also have multicultural experiences without ever leaving the country. Many universities have organized, international student groups where you can volunteer to be a conversation partner or to host an international student. These opportunities can add diversity to your day-to-day life.

TOP TEN WRAP UP

The helping professions are unique from many other fields because self-understanding is essential to a job well done. To be an effective therapist, you must have a working theory to guide how you serve clients. Self-insight is the first step in the process of finding a theoretical orientation, and the key to finding your theoretical orientation is understanding your life philosophy. A few of the ways to gain greater self-understanding include finding your values, understanding your preferences, and having new experiences.

Engaging in activities that help you with personal insight can make you a better professional, which consequently, contributes to your effectiveness in your work with clients. Your intentionality ultimately will help you find a theory that is congruent with your values not only as a professional but also as a person. Obviously, this will likely lead to a career you find more fulfilling.

In Chapter 4, we present some theories and explain how they fit with the ITS model. Then, in Chapter 5, we provide some examples of students who utilized the ITS model to aid them in their professional development. These individuals, diverse like the clients they now serve, went through similar, universal struggles that are common with those beginning in the helping field. We hope their experiences will help you in your own process.

REFLECTION QUESTIONS

1. In this chapter you were asked to complete some exercises to articulate your values. What did you learn about yourself? How will you integrate your learning into your quest for a theoretical orientation?

2. After reading this chapter, how do you feel about the appeal of the helping professions?
3. How do you feel about the challenges of the helping professions?
4. Evaluate your own strengths and weaknesses as a future helper. How can you assist your clients?
5. In your own words, what are the key elements of the helping process? Which elements do you think are most important? Which elements do you think are most challenging? Which elements do you think are most rewarding?

SUGGESTED READING

PSYCHOLOGY

- Adler, A. (1909). *What Life Should Mean to You*. New York: Dutton.
- Adler, A. (1926). *Understanding Human Individuality*. New York: Dutton.
- Freud, S. (1900). *The Interpretation of Dreams*. New York: Dutton.
- Freud, S., & Sigmund Freud (1905). *The Psychology of the Unconscious*. New York: Dutton.
- Freud, S., Strachey, J., & Jones, E. (1903). *The Complete Psychological Works of Sigmund Freud*. New York: Dutton.
- Horney, K. (1950). *The Neurotic Personality of Our Time*. New York: W. W. Norton.
- Horney, K. (1955). *Love and Personality*. New York: W. W. Norton.
- Jung, C. (1951). *Psychology and the Unconscious*. New York: Dutton.
- Jung, C. (1966). *Psychology and the Unconscious*. New York: Dutton.

BEHAVIORAL SCIENCE

- Skinner, B. F. (1953). *Science and Human Behavior*. New York: Dutton.
- Skinner, B. F. (1957). *Verbal Behavior*. New York: Dutton.
- Skinner, B. F. (1968). *Freedom and Dignity*. New York: Dutton.

HUMANISM

- Frankl, V. (1946). *Man's Search for Meaning*. New York: Dutton.
- Frankl, V. (1955). *The Unheard Cry for Meaning*. New York: Dutton.
- Frankl, V. (1963). *The Unheard Cry for Meaning*. New York: Dutton.
- Frankl, V. (1969). *The Unheard Cry for Meaning*. New York: Dutton.
- Frankl, V. (1975). *The Unheard Cry for Meaning*. New York: Dutton.
- Maslow, A. (1954). *Motivation and Personality*. New York: Dutton.
- Maslow, A. (1968). *Motivation and Personality*. New York: Dutton.
- May, R. (1959). *The Wound of Civilization*. New York: Dutton.
- May, R. (1964). *The Wound of Civilization*. New York: Dutton.
- May, R. (1969). *The Wound of Civilization*. New York: Dutton.
- May, R. (1975). *The Wound of Civilization*. New York: Dutton.

2. After reviewing your results on the Selective Theory Sorter (STS), which theories did you find most appealing? Least appealing? What are your thoughts on your results?
3. How do your current theories of choice match up with your personality or MBTI type?
4. Evaluate one of your counseling sessions on video or audio tape. How do your skills demonstrate your current theoretical orientation? In what areas do you need improvement? Who can you ask to assist you in making sure your skills match your stated theoretical orientation?
5. In your search to ascertain a theoretical orientation, which original works do you plan to read? Which opportunities to study with a master are most appealing to you? How will you obtain these experiences? When?

SUGGESTED READINGS

PSYCHODYNAMIC

- Aller, A. (1998). *What life could mean to you*. Center City, MN: Hazelden Information Education.
- Aller, A., Ansbacher, H. L., & Ansbacher, R. R. (1989). *Individual psychology of Alfred Adler: A systematic presentation in selections from his writings*. New York: HarperCollins.
- Freud, S. (1966, original work published 1920). *A general introduction to psychoanalysis*. New York: W.W. Norton.
- Freud, S., & Strachey, J. (editor). (1983). *Interpretation of dreams*. Asheville, NC: Avon.
- Freud, S., Strachey, J., & Gay, P. (1975). *Group psychology and the analysis of the ego*. New York: W.W. Norton.
- Freud, S., Strachey, J., & Gay, P. (1990). *Beyond the pleasure principle*. New York: W.W. Norton.
- Horney, K. (1991). *Neurosis and human growth: The struggle toward self-realization*. New York: W.W. Norton.
- Horney, K. (1994). *The neurotic personality of our time*. New York: W.W. Norton.
- Jung, C. (1958). *Psychology and religion*. New York: Pantheon.
- Jung, C. (1965). *Memories, dreams, reflections*. New York: Vintage Books.

BEHAVIORISM

- Skinner, B. F. (1976). *About behaviorism*. New York: Random House.
- Skinner, B. F. (1976). *Walden two*. Boston: Allyn & Bacon.
- Skinner, B. F. (2002). *Beyond freedom & dignity*. Indianapolis, IN: Hackett Publishing Company.

HUMANISTIC APPROACHES

- Frankl, V. (1967). *Psychotherapy and existentialism: Selected papers on Logotherapy*. New York: Washington Square Press.
- Frankl, V. (1969). *The will to meaning*. New York: New American Library.
- Frankl, V. (1985). Logos, paradox, and the search for meaning. In M. J. Mahoney & A. Freeman (Eds.), *Cognition and psychotherapy* (pp. 259-275). New York: Plenum.
- Frankl, V. (1985). *The unhealed cry for meaning: Psychotherapy and humanism*. New York: Simon & Shuster.
- Frankl, V. (1992). *Man's search for meaning: An introduction to Logotherapy* (3rd ed). New York: Oxford University Press.
- Maslow, A. (1962). *Toward a psychology of being*. New York: Van Nostrand.
- Maslow, A. (1971). *The farther reaches of human nature*. New York: Viking.
- May, R. (1958). The origins and significance of the existential movement in psychology. In R. May, E. Angel, & H. Ellenberger (Eds.), *Existence* (pp. 3-36). New York: Basic Books.
- May, R. (Ed.). (1961). *Existential psychology*. New York: Random House.
- May, R. (1969). *Love and will*. New York: W.W. Norton.
- May, R. (1983). *The discovery of being: Writings in existential psychology*. New York: W.W. Norton.

experience a variety of experiences working with different ethnicities, cultural backgrounds, and ages. For example, working with adults, as well as children, is as possible. If you are working with elementary school children, this experience in

is in learning about graduate programs you might seek grant opportunities in another setting, leaving the country. Where you can volunteer. These opportu-

self-understanding have a working theoretical process of finding orientation is understanding in new experiences. make you a better in your work with it is congruent with usly, this will likely

ey fit with the ITS ts who utilized the individuals, diverse ggles that are com- ences will help you

s. What did you learn etical orientation?