

Proceedings Submission

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Self-Guided Bibliotherapy: The Therapeutic Reading Experiences of International Graduate Students

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6. Abstract

This research study aimed to qualitatively explore the processes by which international graduate students who were enrolled in a major Mid-west American university employed self-guided bibliotherapy to deal with their emotional difficulties. In addition to bibliotherapy materials used by the participants, transcriptions and notes based on audiotaped face-to-face interviews, telephone follow-ups, and/or e-mail correspondence were analyzed mainly by means of the A-B-C theory of personality supported by the Rational Emotive Behavior Therapy (REBT), which mainly contends that it is the individuals' beliefs or attitudes, not actual events, that cause their emotional difficulties. The research sheds light on how literature helped the participants examine and change inefficacious beliefs or attitudes to deal with their emotional issues and make adjustments to their given situations and contributes to research and theory in the fields of bibliotherapy and cognitive-behavior therapy.

Self-Guided Bibliotherapy: The Therapeutic Reading Experiences of International Graduate Students

You mainly feel the way you think.
---Albert Ellis, 1979b---

Happiness is purely dependent upon our attitude to external circumstances rather than upon the circumstances themselves.
---Leo Tolstoy---

Most of the shadows of this life are caused by standing in one's own sunshine.
---Ralph Waldo Emerson---

Prelude

Three years ago, one professor of National Cheng-Kung University in Taiwan, Chang-Hua Eunice Shih (?????), encouraged me to take bibliotherapy as the topic of my dissertation. At that time, the word "bibliotherapy" looked too heavy or burdensome for me, for I did not want to be a therapist and I doubted if I could be. In the summer of 2000, I went back to Taiwan and she mentioned the field of bibliotherapy again. Well, I thought I could try to understand it more after having a deeper talk with her, particularly since at that time I had no potential dissertation topic. Following her suggestion, I went to the main library of National Cheng-Kung University in my hometown to start studying what bibliotherapy was. I came to understand bibliotherapy has two branches: clinical bibliotherapy and educational/developmental/humanistic bibliotherapy. I had ignored bibliotherapy for three years because I mistook bibliotherapy as only clinical bibliotherapy.

Simply speaking, clinical bibliotherapy can take place in a clinical setting where a trained therapist can help clients through the use of literature. Educational or developmental bibliotherapy can happen in classroom or at home where a teacher or

parents can help children structure positive attitudes toward current and future life's problems or challenges. Rather, the latter bibliotherapy "anticipates student needs and focuses on prevention of problems or crisis" (Kramer and Smith, 1998). That is why Professor Shih encouraged me to focus on this field because she has been worried about the increase of such problems as violence, depression, pressure, abuse, and crime in Taiwan, and she has been cognizant that bibliotherapy should be a viable alternative or adjunct to solving these problems (Shih, 1985; Scogin, Hamblin, and Beutler, 1987; Scogin, Jamison, and Davis, 1990).

I am very happy to learn from your letter that you are to take the topic on "Bibliotherapy" as your work on dissertation. Having terribly seen the severe cases on crime, I particularly advocate to your decision that you are to do the research work on this field. I am very confident that this field is very important and promising for the present and for the future as well [in Taiwan]. (E-mail, Sep 22, 2K)

Having been keenly aware of the ever-increasing social problems in today's world and the great impact of literature manifested on human mind and behavior, [I] consider it imperative and urgent to recapture the reader's empathetic attention to the most pertinent current topic, the moral function of literature, which, though currently unpalatable, is indeed extremely important and may not be even slightly overlooked at all. (Shih, 1985, pp.55-56)

The more I know about educational bibliotherapy, which is/will be very helpful for me and others with emotional difficulties, the more confident I am that I can do such things as the promotion of bibliotherapy for Taiwan in the coming future. On the other hand, literature is my favorite reading field and counseling is my minor. Therefore, I have decided to take bibliotherapy as my potential dissertation. The L750 final paper was a pilot study of self-guided bibliotherapy and the required "early inquiry experience" course paper was the first springboard for the goal last semester (fall of 2000). This semester (spring of 2001), these two papers further was extended to be The Independent Study paper.

Abstract

This paper describes the results of a study of five international graduate students (two males and three females) enrolled in a famous Mid-west university in the US. Their nationalities are Taiwanese (3), and Thai (2). Notes and transcriptions taken from the formal and informal interviews (in person and/or by telephone) and e-mails were analyzed mainly by means of the A-B-C theory of personality or of the Rational Emotive Behavior Therapy (the REBT). The results indicate that bibliotherapy plays a pivotal role in how they dealt with their emotional difficulties as well as other coping strategies, and suggest what reading materials were effective for each informant.

Introduction

Most international students have to take into account such issues as finance, multicultural adjustments, language abilities, schoolwork, and emotional adjustments. Any imbalance from these issues will cause international students emotional difficulties such as depression, anxiety, loneliness, hurt, anger, loss of self-worth, resentment, and hatred. Reading plays a vital part in dealing with these emotional difficulties, as well as other coping strategies such as shopping, eating, sleeping, talking to friends, seeing counselors, taking exercise, and taking trips. Generally speaking, literature has been viewed as a powerful tool with which to stimulate readers' thinking, mold their minds, strengthen their character, structure their behavior, and even cope with their problems (Myracle, 1995).

The purpose of this study is to explore *the therapeutic reading experiences of international graduate students in American universities*, that is, to mainly explore *the processes of how international graduate students utilized their self-reading to deal with*

emotional difficulties they encountered in their student life in American universities.

There is a paucity of studies to address measuring the helpfulness of self-guided bibliotherapy (Marrs, 1994). Further to say, little has been substantiated about how, why or when bibliotherapy benefits people, not to mention international students. The following is the research question that motivates the study: *How did international graduate students feel before and after reading what types of reading materials in what specific difficult life situations in American university settings?*

To answer the above research question, face-to-face interviews, telephone follow-ups and e-mail correspondence were employed for data collection. A conceptual framework, A-B-C theory of personality or of the Rational Emotive Behavior Theory (REBT) developed by Ellis in 1993 (Corey, 1996), was used for data analysis.

The sample population of five international graduate students (two males and three females) with different nationalities (three Taiwanese and two Thai) was enrolled in a famous Mid-west university in the US.

Literature Review

Definitions

1. Literature

Shook (1996) asserts that, “[A] definition of literature begins not with the author but with the reader. A reader or a group of readers will identify a text as literature when it decides that the text is more than just *informational* in nature, but rather it is *compelling*¹; that is, *it makes the reader reflect inwardly, personally*” (p.202). According to Carter and

¹ Based on Galloway (1995), Shook (1996) elaborated on the meaning of compelling as normally 1)evocative and emotive in the sense that literary works can profoundly impress readers; 2)timeless on account of its intrinsic value; 3)projective, which means that readers can reshape and reframe their ideas/thoughts/conception/beliefs by getting awareness or insights through literary materials; 4)conductive

McCarthy (1995), examples of literature can span from “literature with a capital ‘L,’ canonical literature---e.g. Shakespeare, or Hemingway to literature with a small ‘l’---texts ranging from proverbs to jokes, to advertisements, which display an inherent literariness” (p.320). In addition, Wasanasomsithi (1998) states that literature can include “short stories, reflective essays, biography and autobiography, poetry, children’s and folk genres such as fairy tales and fables” (p.70). Broadly used, literature includes all genres of written materials, various forms of audiovisuals, and even creative writing by informants (Hynes et al, 1990).

2. Biblio

The word, biblio, originates from the Greek *vivlion* that refers to books (Myers, 1998). Biblio, the root word for literature, includes all media (Hynes et al, 1987).

3. Therapy

The term, therapy from the Greek *therapeia* (Myers, 1998), refers to healing or curing by means of successful changes of values, actions (Hynes et al, 1987), and faulty concepts.

4. Bibliotherapy

Bibliotherapy is “the process of dynamic interaction between the personality of the reader and the literature” (Shrodes, 1949). Cohen (1992) simply defines bibliotherapy as “the use of literature for therapeutic purposes” (p.1). Further, Pardeck (1993) refers to bibliotherapy as “the self-examination and insights that are gained from reading, no matter what the source” (p.2).

to shared values and assumptions, meaning literary works can rightly touches on what is significant to readers; 5)identifiable; 6)memorable.

5. Therapeutic Reading

Cohen (1992) views therapeutic reading as “an interaction between the reader and the reading material” (p.2) and as “reading done deliberately for the purpose of obtaining help in a difficult life situation” (p.138).

Claims of Bibliotherapy

Bibliotherapy has been noted by several names, inclusive of library therapeutics, litertherapy, bibliocounseling, bibliopsychology, biblioprophylaxis, and biblioeducation (Rubin, 1978; Pardeck, 1995)

In Ancient Thebes, the inscription above the entry of one library was, “The Healing Place of the Soul” (Schrank and Engels, 1981). Bibliotherapy in the United States can be traced far back to the application of reading and writing in a Pennsylvania hospital by Benjamin Rush in the 1840s, but its practice differs from that today (Reiter, 1997). It is in a 1916 issue of Atlantic Monthly that Samuel Crothers coined the term bibliotherapy to mean the use of books in treatment (Cohen, 1988; Pardeck & Markward, 1995). In the 1930s, Drs. Karl and William Menninger were the initial clinicians to examine the effectiveness of bibliotherapy and their 5-year study reported mixed results (Menninger, 1937; Pardeck and Markward, 1995). By 1940, bibliotherapy had been employed in various settings, and has been applied to children since 1946 (Agnes, 1946; Myracle, 1995). In the 1950s, bibliotherapy continued to be applied by trial and error on account of the lack of an approved method. In the 1960s, bibliotherapy continued to expand in the way of application. In 1964, the American Library Association (ALA) held a three-day bibliotherapy workshop (Sclabassi, 1973). Since the 1960s, bibliotherapy has been regarded by psychologists as the healing use of literary work, with minimal or no

contact between a therapist and a client (Cohen, 1992).

Colaizzi (1978) stated that reading benefited readers in changing their behaviors, thinking, attitudes, and life priorities. The three purposes of reading books or literature have been entertainment, instruction and healing (Schrank and Engels, 1981). Pardeck (1993) regarded books and literature as “instruments to build character and develop positive values” (p.3). Also, Likcorish (1975) took reading as “a means of cultivating the inner life and gaining wisdom and comfort in times of distress” (p.105). According to Shrodas (1950), readers can be liberated by the energy of literature or written words because of the transformation between the readers and texts. Readers can compare their own emotional difficulties with those of literary characters. Rosenblatt (1938) noted that literature could help readers vicariously experience the problems of literary characters or the feelings expressed in poems and find similarities with their own. Reiter (1997) stated, “poetry has the unique capacity to allow the varied and even paradoxical aspects of self to be integrated into a unified expression of the heart, mind, and spirit” (p.173).

It is a belief that reading can influence readers and bibliotherapy is an effective way to complete the task (Schrank, 1981; Piercy, 1996). Bibliotherapy and poetry therapy are two terms employed to “describe the intentional use of poetry and other forms of literature for healing and personal growth” (Reiter, 1997). Bibliotherapy can be used to “identify printed materials that influence the way people think and feel and help them solve problems” (Rothlein & Meinbach, 1991, p.284). According to Gladding and Gladding (1991), bibliotherapy provides an approach to release pent-up emotions that may have previously blocked personal growth and interpersonal interaction. They (1991) further stated that bibliotherapy could assist readers in understanding more about

themselves or certain characteristics such as shyness and envy by exposing themselves to a magnitude of characters in literary works.

Bibliotherapy goals are as follows: (1) to enhance self-awareness and self-understanding, (2) to enhance understanding and empathy for others, (3) to provide effective coping strategies, (4) to enable to express ways of feelings and ideas about readers' emotional difficulties (Alex, 1993; Kramer and Smith, 1998), (5) to structure new values and attitudes, (6) to supply possible solutions to problems (Baruth and Burggraf, 1984; Pardeck, 1995), and (7) to help reduce the level of emotional difficulties. In short, bibliotherapy can “promote empathy, create positive attitudes [and constructive values], produce personal and social adjustments, and develop self-images,” and “release emotional pressures and promote tolerance, respect, and acceptance of others” (McCarty and Chalmers, 1997). From these pieces, my concept of bibliotherapy is not only a therapeutic reading process of how readers deal with their emotional difficulties through any form of media, with or without contact with therapists, in times of distress, but also a vehicle for readers to focus on prevention of their future problems or crises through any form of media. In this study, self-guided bibliotherapy is defined as *a therapeutic self-reading process in which readers in times of distress deal with their emotional difficulties through any form of media but with no contact with therapists.*

Three elements or stages of bibliotherapy are identification, catharsis, and insight (Shrodas, 1950; Zaccaria, 1978; Cohen, 1992; Piercy, 1996):

1. Identification: Readers largely unconsciously see their own situational and/or emotional similarities in literary characters.
2. Catharsis: Readers can release their emotion after clarifying or purifying and

interacting with themselves.

3. Insight: Readers structure their positive emotions by internalizing, integrating, and then externalizing their emotional experiences.

On the other hand, bibliotherapy is a low-cost method of therapy because it can be implemented with little or no therapist contact (Register, Beckham, May, and Gustafson; 1991). Rather, the method of bibliotherapy has the advantage over other therapies, in that the method is simpler, less intrusive, less expensive (Sipsas-Herrmann et al, 1996), less confrontational and less threatening than other treatment techniques (Rossiter et al, 1990; Reiter, 1997) and in that books are available any time. This private reading can become therapeutic, and it is a form of self-guided bibliotherapy.

Studies of Bibliotherapy

Among the numerous studies, the followings are selected as representative examples for demonstration because they conduct researches or experiments on people's common emotional difficulties, such as depression, stress, grief, pain, shyness, aloneness, sadness, and worry. Most of the emotional difficulties are consistent with those of the informants in this study.

In 1987, Scogin, Hamblin and Beutler investigated the efficacy of bibliotherapy for 29 mildly to moderately depressed community-dwelling older adults who were 60 years of age and older. Compared were three groups: (1) cognitive bibliotherapy, (2) attention control bibliotherapy, and (3) delayed cognitive bibliotherapy. The informants in the two conditions of cognitive and delayed cognitive bibliotherapies received a copy of *Feeling Good* (Burns, 1980), while those in the attention control bibliotherapy condition received a copy of *Man's Search for Meaning* (Frankl, 1959). The results

indicated that treatment effects with cognitive bibliotherapy and delayed cognitive bibliotherapy were above the attention control bibliotherapy on all measures, and suggested that self-help treatment programs are likely to be a viable alternative or adjunct to meeting the mental health needs of older adults.

In 1991, Register, Beckham, May and Gudtafson examined the effectiveness of stress-inoculation bibliotherapy for 121 test-anxious college students who were randomly assigned to one of four groups: (1) a *phone-contact treatment group*, (2) a *no-contact treatment group*, (3) a *phone-contact, wait-list control group*, or (4) a *no-contact, wait-list control group*. Informants in the *phone-contact treatment group* and those in the *no-contact treatment group* were given a manual with stress-inoculation training procedures and content. The informants in the *phone-contact treatment group* and those in *phone-contact, wait-list control group* were called on the same schedule. The informants in *phone-contact, wait-list group* and those in the *no-contact, wait-list control group* were contacted one week after follow-up and scheduled for a session in which they got the rationale for treatment and the treatment manual. The findings indicated that the two experimental groups were above the other two control ones in reducing subject anxiety and that the phone-contact and no-contact groups were not differentially effective in treatment benefits which were maintained at a one-month follow-up. In a word, the study proved the effectiveness of bibliotherapy for reducing self-reported anxiety in test-anxious participants.

In 1992, Cohen interviewed eight informants (five females and three males) whose ages ranged from 26 to 54 and whose educational levels varied from high school to graduate study. Their emotional difficulties included grief, pain, shyness, aloneness,

depression, stress, sadness, and worry. Interviews were semi-structured and audiotaped to ensure accuracy. Transcriptions taken from all interviews were analyzed by means of the Colaizzi (1978) method. The results revealed that all participants perceived self-guided reading as efficacious in their difficult life situations after experiencing therapeutic reading marked by recognition of self, evolving into ways of feeling and of understanding.

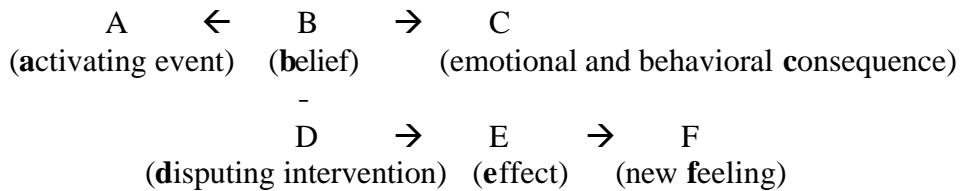
The above studies support the efficacy of bibliotherapy for people with emotional difficulties which include depression, anxiety, grief, pain, shyness, aloneness, stress, sadness, and worry.

Conceptual Framework

The Rational Emotive Behavior Therapy (REBT) assumes that individuals are born with both rational/straight thinking and irrational/crooked thinking (Corey, 1996). Not only do individuals have propensities for self-preservation, happiness, growth, thinking, tolerance, and self-actualization, but also they have the tendencies for self-destruction, self-pity, intolerance, procrastination, perfectionism, self-blame, self-defeating (1996), and self-doubt. Bandura (1993) contends that belief systems have a significant influence on levels of stress and depression and the like. People's emotional responses to a situation have to do with estimates of their ability to effectively deal with problematic situations (1993). If people can manage the level of their emotional difficulties aroused by a situation or a task, and concentrate their resources, such as reading, on overcoming the difficulties, their behaviors will tend to be positive (Roberson, 2000).

In this study, the A-B-C model of the REBT developed by Ellis (Corey, 1996)

was employed to explore the therapeutic reading experiences of five international graduate students in dealing with emotional difficulties in their difficult life situations in the US. Following is the diagram of the model (1996):



A means an actual event, a fact, or the behavior of an individual. B is the belief of the individual about A. C refers to the emotional and behavioral consequence or action, whether appropriate or inappropriate, of the individual. D is a method or a strategy used to challenge the individual’s irrational beliefs. The method or strategy in this study centers on “reading.” E, an effective concept, refers to “a new and effective rational philosophy, [‘which has a practical and helpful side,’ and] consists of replacing inappropriate thoughts with appropriate ones” (1996, p.323). In this study, E tends to focus on any appropriate or new concepts, generated by the informants, which play strongly positive roles in the reduction of their emotional difficulties. F refers to a new set of feelings (1996)

Through the conceptual framework, I explore, in this study, the informants’ healing experiences of employing reading to deal with their emotional difficulties in American study settings.

Methods

Sample Population

The informants of this study (see Table 1 for a presentation of demographic data) were five international graduate students (two males and three females), all of who are

doctoral students at a Midwest state research university. Based on a purposeful sample convenience, the informants (or my friends) were selected because they trusted me and were willing to share their bibliotherapeutic experiences with me.

Informants in this study ranged in age from 25 to 40. Their nationalities are Taiwanese (3) and Thai (2). The religions held by the informants are Christianity (1) and Buddhism (4), and their levels of observance range from moderate (4) to devout (1).

Table 1
Demographic Data:
Gender, Age, Education, Religion, Level of Observance, and Nationality

Informant	Gender	Age	Education	Religion	Level of Observance	Nationality
Joedoe	M	40	Graduate	Christianity	Devout	Taiwanese
KiWei	M	39	Graduate	Buddhism	Moderate	Taiwanese
Moon	F	25	Graduate	Buddhism	Moderate	Taiwanese
Pam	F	27	Graduate	Buddhism	Moderate	Thai
Ranocchia	F	27	Graduate	Buddhism	Moderate	Thai

Data Collection

Face-to-face interviews, telephone follow-ups and e-mail correspondences were used for data collection. From the outset, the informants were informed that the study was about their therapeutic reading experiences in American university settings. Interviews were conducted in the living room, conference room or bedroom/study of informants' houses at their convenience or at their request. Before my interview, each informant was required to complete a consent form (see Appendix A). Two interviews were conducted with each Thai participant in English and with each Taiwanese in Mandarin (the native

language of the researcher and three Taiwanese informants) along with a little Taiwanese and English, depending on the convenience of communication and/or expression of ideas between the researcher and the informants. The length of face-to-face interviews varied from 70 to 100 minutes. Further, telephone follow-ups and e-mail correspondences were used for data clarification and more data collection when necessary. To increase the validity of data collection, the technique of member checking was carried out to have the informants read and comment on the first draft of their own parts in this paper.

Analysis or Interpretation

Notes and transcriptions taken from the face-to-face interviews, telephone follow-ups, and e-mails were analyzed mainly according to the A-B-C theory of personality. Based on the alphabetical order of the pseudonyms chosen by informants themselves or by the researcher for assured confidentiality, what follows are analysis or interpretation of the collected data in four aspects: (1) General Emotional Difficulties and Coping Strategies, (2) A-B-C-D-E-F of the REBT, (3) Personal Reading Profile, and (4) Suggestions for Others in similar situations.

1. JoeDoe

JoeDoe, a 40-year-old male Taiwanese doctoral student in a Midwest university, was interviewed and audiotaped in a conference room of his department at his request. He started studying for a second Ph D in the university in the fall of 1999. He has stayed in America for twelve years. He described himself as devoutly Christian.

General Emotional Difficulties and Coping Strategies

In his remembrance, the emotional difficulties he confronted in the US were depression, frustration, confusion, anxiety, loss and a little loneliness. The strategies he

used to deal with these emotional difficulties included taking exercise, praying, going to a movie, watching movies on TV, writing something, and talking to his good friends, especially his brothers and sisters (not siblings) in the church. Additionally, he took a hot bath and read novels and magazines to release the level of his emotional difficulties.

A-B-C-D-E-F of the REBT (see Table 2)

A (activating event)

The actual event for him was that he got stuck in his experiment; what was worse, he didn't get along well with his professor:

Originally, I studied in a university in Michigan, and then I didn't have enough money to keep going, so I switched to another university in Indiana. But I just stayed [there] less than one semester. I switched [to another university in Ohio], because the relationship between my professor and me was very bad. Then I was really eager to go back to Taiwan. I was very unhappy before I was on vacation in Taiwan. (Interview, Oct. 25, 2K)

B (belief)

It was his professor's humiliation and being stuck in experiment that made him label himself as a failure or a loser. In his opinion, he would feel guilty if he could not finish his Ph D.

C (emotional and behavioral consequences)

Such beliefs as "I felt I was a failure" made him very depressed, stressed, disappointed, frustrated, afraid, and anxious. His sense of failure resulted from the experiment pressure and his advisor's humiliation. That made him afraid to go to class.

I was very very depressed. I almost wanted to see a psychologist. At that time, I didn't really want to study anything; just want to sleep....My mood was very low. My professor pushed me to keep on doing experiment, [even though I could not "break through."] He humiliated me in public, in front of American classmates all the time. The result was that I feared to go to school, because I had no time to study [and I was afraid of humiliation]. (Interview, Oct. 25, 2K)

Besides, he could not sleep well every night, so he drank whisky provided by his

Japanese roommate for one week but he stopped drinking later because he was religious:

I told him [Japanese roommate] I couldn't sleep well every night, because my professor always shows up in my dream, just like nightmares. I dreamed that my professor always gave me calls to wake me up and perform experiments at 12:30 in the night. I had to clean the laboratory at 12:40 AM at midnight. He called me to ask me where I was and why I was not in the laboratory. He always called me and asked me where I was and why I was not in the laboratory. I was scared to death. I felt that he stared at [me] from behind all the time. And once I had only two hours to study in the campus cafeteria, I tried to seize these two hours to study because I couldn't finish my studying as usual. In the middle of my studying, he suddenly stood in front of me, saying,

“You didn't close the laboratory.”

“It's not yet the time up to close it.”

“The time is almost up. You will be late.”

What he said was like nightmares. He always said to me, “[JoeDoe], you should do that,” “[JoeDoe], you should do this,” “[JoeDoe], don't you forget...” blah blah... These made me panic/psyched.... I drank for three or four days. It made me drunk very much at that time. I almost drank up an expensive bottle of whisky. Later, I thought I could not act this way because I am a Christian.

(Interview, Oct. 25, 2K)

Moreover, he was always “as exhausted as a dog. No time to sleep.”

D (disputing intervention)

He did not do any outside reading because he got stuck in his experiments, he did not have enough time to study the required reading or textbooks, and he got along badly with his professor. He started reading after he flew back to Taiwan for a two-week vacation after he succeeded in switching to a famous university in Ohio. After flying back to Taiwan, he searched for the book named *When Smart People Fail* (Hyatt and Gottlieb, 1987) whose Chinese translation is called “? ? ? ? ,” and finished reading the Chinese translation. As follows, JoeDoe mentioned the major points of the book:

There was much connection. The characters in the book have their ideal dreams, but their situations are bad. They think they have no chance to succeed. However, in some particular situations [at some points of time], certain ideas, certain

occasions, certain dreams occurred to them, and they tried to move on, and finally they become successful people. (Interview, Oct. 25, 2K)

E (effect; effective concept)

He identified himself with some characters in their struggling processes in the book *When Smart People Fail*. This helped him see his own situational and/or emotional similarities in literary characters, and then release his emotional difficulties after clarifying or purifying and interacting with himself. In the long run, this helped him think about how to keep going:

I think my experience is like those characters mentioned in the book. I was always failing, and I should know how I could be strong. During two-week stay in Taiwan, I finished reading this book *When Smart People Fail*.... I found another comfort. On reading this book, I thought about how I would start to move on. (Interview, Oct. 25, 2000)

F (new feeling)

In E stage, he structured his positive emotions and concepts by internalizing, integrating, and then externalizing his emotional experiences. After the E stage, he felt much better, because he found a new direction to follow those characters that keep moving forward.

In that particular case, for me the book was rather helpful in mentality and spirituality. It gave me some hope. (Interview, Oct. 25, 2000).

Table 2
Summary of JoeDoe's Specific Reading Experience

A (activating event)		His advisor's humiliation and being stuck in experiment
B (belief)		I felt I was a failure or a loser.
C (consequence)	emotional	Depression, stress, disappointment, frustration, fear, and anxiety.
	behavioral	He could not sleep well every night, so he drank whisky.
D (disputing intervention:		<i>When Smart People Fail</i>

reading materials)	
E (effect; effective concept)	I thought about how I would start to move on.
F (new feeling)	He felt much better.

Personal Reading Profile

For JoeDoe, the most enjoyable types of reading included newspaper, magazines, biographies (e.g., Nixon’s biography, Kissinger’s biography, and Chou En-Lai’s/? ? ? biography), autobiographies, novels of swordsmen (? ? ? ?), and books on politics, history, and spirit (e.g., the Bible).

In his view, reading related to emotion was neutral. From senior high on, he had been reading newspapers. In college, he did much more various reading, such as magazines and prohibited books written by Mainland Chinese authors or about communism:

[F]rom senior high on, I read newspapers daily, but I didn’t read novels and magazines in high school. I started reading magazines in college. Then I took one or two courses in contemporary Chinese history, and then I read the dissertation collection of contemporary Chinese history. Across the street of Tai-Da [National Taiwan University], there were several bookstores where I read some prohibited books inside. So I think it was the college time that I started reading, I mean, reading trade books because everybody around me read those books. (Interview, Oct. 25, 2000)

On the other hand, he began getting close to the Bible at the age of four or five, and he started getting involved in it at the age of 14:

In the elementary school, I started reading the Bible. My parents asked me to go to church so I went to church when I was young. I started going to church at the age of four or five. At the age of 14, I was really involved in reading the Bible. (Interview, Oct. 25, 2000)

Basically, he was a reading-lover, so he almost read every night, either for

knowledge or for pleasure, as long as he had free time:

I read every night, such as magazines, newspapers, and novels (Chinese and English) because reading can kill time. In the 95', I failed to find a job. I spent much time killing time. I went to library to borrow books. I like to read books about history.... I read them because I didn't know what I could do at that time. My mood was very bad. For me, people would feel pain if they had nothing to do. (Interview, Oct. 25, 2000)

There was no connection between my emotional difficulties and my reading. I read just to kill time and to forget problems temporarily. (Interview, Oct. 25, 2000)

Interestingly, he liked to read different magazines and took a hot bath at the same time. This usually took him two hours.

[I like to do the] reading, such as novels and magazines at home. I like to read sitting in the tub in the bathroom. This is my specific trait.... I like to sit in the bathroom, take a hot bath, and read at once for two continuous hours in the night. It improved my English. (Interview, Oct. 25, 2000)

Three kinds of magazines I ordered...were *Times*, *Reader's Digest*, and *Public Science*. I read them any time, whether my mood was good or bad. The most relaxing thing is to do some reading and sitting in the bathroom tub at the same time. (Interview, Oct. 25, 2000)

He loved to share the experience of reading the book with others:

I thought it perfect, so I introduced it to one or two American friends when they were depressed. (Interview, Oct. 25, 2000)

However, when he was in a rather depressed state, he could not do any reading.

He thought that it was helpful to read this book *When Smart People Fail* before and/or after the incident but not in the process of the incident. Here, he mentions the matter of timing.

Reading was not useful when I was stuck in my experiment, for I had no time to do it, and I needed more time to study my textbooks. (Interview, Oct. 25, 2000)

Before and after the incident, I think it was helpful to read this book, but it was not helpful to read it in the process of the incident, at least to me. I think the book will be useful to people after they just came out of the troubling environment....

Take me for example. The book would have not been useful if I could not have got away from the troubling environment. I feared to meet my advisor. I was very afraid of him. He always humiliated me in public. So it was useless to read this book at that time. (Interview, Oct. 25, 2000).

Suggestions for others

For JoeDoe, the book entitled *When Smart People Fail* was excellent. In his view, the book was of much help for those depressed or disappointed people. Therefore, he would like to suggest the book for others in similar situations:

The book *When Smart People Fail* is good. I suggest it. When people are at a loss in an awful situation or a terrible environment, the book can help them enhance the confidence of moving on. (Interview, Oct. 25, 2000)

This book is very constructive, very good. It is worth reading. It is not a book to be used to kill time. It is not a killing time book. Reading killing time books, you forget all. The book *When Smart People Fail* had a positive influence on me after I read it. (Interview, Oct. 25, 2000)

2. KiWei

Kiwei, a 39-year-old male Taiwanese doctoral student in a Midwest university, was interviewed and audiotaped in the study of his house at his convenience. It has been four years since he began studying in the university in the fall of 1997. He described himself as moderate Buddhist.

General Emotional Difficulties and Coping Strategies

In America, KiWei's emotional difficulties mainly derived from nostalgia, study pressure, and interpersonal relationships. His emotional difficulties included depression, stress, anxiety, loss, self-blame, self-defeat, and self-pity or remorse. The strategies he employed to deal with these emotional difficulties included talking to friends, watching TV, listening to music, walking, taking a drive, taking exercise (e.g., basketball and badminton), and reading (esp. short prose, short short stories and poems).

A-B-C-D-E-F of the REBT (see Table 3)

A (activating event)

What really bothered him was his unsuccessful interpersonal relationships with others. In the fall of 1999, he had more opportunities to join in small group discussions, meetings, and parties in the Ph D program. And he took part in an after-class talk club in a pub near campus. In these meetings, parties, and classes, he could not happily or comfortably join at times. He felt embarrassed because of his poor listening and speaking abilities as well as shyness. He felt rather uncomfortable when he felt one or two people in a group were too arrogant to talk with him. Sometimes when these arrogant people had to talk to him, they showed little patience and they didn't look at him.

In some meetings, parties or classes, I felt like an outsider or an invisible man, maybe because I was shy, and most importantly, my listening and speaking abilities were not good enough to communicate with others. (Interview, Nov 28, 2K)

In some class discussions or parties, some people appeared so arrogant that I didn't know how to talk with them; some just enjoyed talking to the others, totally ignored my existence. When I tried to say something to them, they showed impatience and they were reluctant to talk to me and even just looked at the other directions while talking to me. It made me feel very uncomfortable. It seemed that I should have disappeared. They made me feel I was an extra person. (Interview, Mar. 27, 2001)

B (belief)

He thought that he had to be so humorless, stupid and unknowledgeable that he could not express his ideas in class and meetings, or that he could not make good friends and few people liked him in parties:

Why some people don't like me? Why some people don't talk with me? Why some people ignore me? Why some people despise me? Why some native speakers are impatient??? I must be a man with low self-efficacy or low confidence. I must have been stupid, humorless, and illiterate so that some people

didn't like me. Sometimes, I also wondered if my stupidity might spoil this meeting or that party. (Interview, Nov 28, 2K)

Some people were very popular in the talking meetings. They shared their lived experiences and/or jokes with others. They wore smiles all the time. I tried to devote my attention to what they said. But maybe I was too incompetent to understand their accent-oriented English. I wanted to laugh with them, but I didn't know the jokes or humors. Maybe what they said were beyond my knowledge. (Interview, Mar. 27, 2001)

C (emotional and behavioral consequences)

The concepts of self-defeat and inferiority, "I must have been stupid, humorless, and unknowledgeable," tortured him all the time and what he could do was just keep unhappily silent:

Sometimes I felt very bad and inferior, especially when those people whom I liked to make friends with or whom I hoped to take as my good friends didn't say a word to me. (Interview, Nov 28, 2K)

He felt uncomfortable, inferior and lost, particularly when his friends or many people ignored his existence perhaps because of his listening and speaking barriers or perhaps because of any person's arrogance:

In some meetings and parties, I usually felt inferior or lost when friends or people were impatient with my speaking barrier or ignored me. Any arrogance from any of them would make me feel lost or sad and sometimes angry. (Interview, Nov 28, 2K)

When he was in such a low mood, he tended to keep silent without smiles on his face, or to waste time on trivial things (e.g., nonsensical thinking alone) unrelated to study.

D (disputing intervention)

As well as walking or exercising, he liked to read or reread some mottoes/sayings, short poems or short prose in books or on websites (e.g., <http://www.sinanet.com>). He showed some of them to me:

Sometimes, I reread the mottoes or sayings in some didactic books or in TIS Weekly Success Planner (a calendar). For instance, “It is better to remain silent and be thought a fool than to speak out and remove all doubt” (Abraham Lincoln). “Wise men talk because they have something to say; fools, because they have to say something” (Plato). “When you are content to be simply yourself and don’t compare or compete, everybody will respect you” (Lao-Tzu). “Real knowledge is to know the extent of one’s ignorance” (Confucius). “When you have nothing to say, say nothing” (Charles Caleb Cotton). “No one can make you feel inferior without your consent” (Eleanor Roosevelt). (Interview, Nov 28, 2K)

Sometimes, I read two to three poems or part of them with positive thoughts, especially in the silent night. For example, part of the poem “When Life Isn’t Easy, May You Remember This...” by Collin McCarty [(1990, pp. 8-9)]:

May you know, in your heart, that
others are always thinking of you.
May you always have rainbows that
follow the rain.
May you celebrate the wonderful things
about you.
And when tomorrow comes, may you
do it all over again.

May you remember how full of smiles
the days can be.
May you believe that what you search for,
you will see.
May you find time to smell the flowers,
and find time to share
the beauty of you....
(Interview, Nov 28, 2K)

E (effect; effective concept)

Reading or rereading these mottoes/sayings and poems could remind him of his life’s worth, his uniqueness and his mission, which helped to reduce the level of his self-defeat and inferiority from the belief, “I must be stupid, humorless, and unknowledgeable.” He came to understand that others could look down on him but he could not despise himself; he just cared about if he grew up in the life journey, without competing with others.

The encouraging mottoes and poems gave me confidence and wisdom. They reminded me that “Everyone is unique,” “Every life has his own story worth telling,” and “Everyone has his own mission in the world.” These helped me love and cherish myself more. Despite some people look down on me, I still have several close friends and beloved family to love and support me. Thus, I would warn myself never to look down on other people. Life is mine. Only I have the right to decide the way I want to live. I should learn to take any challenges as opportunities of learning and personal growth. (Interview, Nov 28, 2K)

Further, he thought that he had to avoid hurting others in the same way after he got hurt from others’ arrogance and ignorance because he believed most people were lovely and sweet in the world. After all, he believed that “good begets good and evil begets evil,” just like any echo must come back to the initial sound-maker. In a word, not to hurt others was a joy, a peace in his mind.

Others’ arrogance and ignorance hurt me all the time. Buddhist stories and didactic words taught me to be careful not to hurt others in this attitude. From the reading, I understood that I would get bad responses if I did bad things. Just like echo. If I say devil words, I will hear devil words; if I say good words, I will hear good words. (Interview, Mar. 27, 2001)

F (new feeling)

Reading made him feel happier, more relaxed, more confident, and even wiser because he made surer of the meaning of his existence. Moreover, he tried to open his mind and showed his sincerity to others, despite others’ attitudes.

Reading is useful for me to deal with such emotional difficulties. I could keep on studying. Rather, I told myself to be friendly and polite to others in order not to hurt others, whether consciously or unconsciously. On the other hand, I told myself to open my mind to others, just as Sir James Dewar said, “Minds are like parachutes. They only function when they are open.” On the other hand, whatever situations, I still have some people to love me and respect me. (Interview, Nov 28, 2K)

Table 3
Summary of KiWei’s Specific Reading Experience

A (activating event)	Unsuccessful interpersonal relationships
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B (belief)		“I am humorless, stupid and unknowledgeable.”
C (consequence)	emotional	Inferiority; self-defeat; loss; sadness
	behavioral	Keeping silent
D (disputing intervention: reading materials)		1.Mottoes and Sayings (e.g., TIS Weekly Success Planner) 2.Poems (e.g., <i>Don't Ever give Up Your Dreams, Life Can Be hard Sometimes...but It's Going to Be Okay, Mottos to Live By</i> , and “ <i>Think Positive Thoughts Every Day</i>) 3.Short Prose (e.g., http://www.sinanet.com)
E (effect; effective concept)		1. He understood his life's worth, uniqueness and mission. 2. Not to hurt others was a joy, was a peace.
F (new feeling)		He felt happier, more relaxed, more confident, and even wiser.

Personal Reading Profile

For Kiwei, the most enjoyable types of reading included prose, novels, short stories, short short stories, poetry and some Buddhist works.

In his opinion, reading relating to emotion was highly important. Books were one of his best friends in his life. When he was a third grader, he liked to read or to listen to stories and picture books, but his rustic school was too poor to have a host of such books. Some touching picture books made him shed tears privately.

I didn't go to kindergarten because my family was poor. When I was informed I would go to elementary school, I was so excited that I told everyone I met. What I liked to read was picture books. However, the rustic school I attended was so poor that we had few picture books to read. Well, this was the start of my reading. (Interview, Nov 28, 2K).

From the third grade on, we could borrow picture books only once a semester. We were allowed to borrow them as long as we wanted to read. Books were not enough for each student, so only those who liked reading would borrow them. On an average, each could read only one or two, but we exchanged books with each other after finishing reading. Some books were so touching that I shed tears around my eyes in private. (Interview, Mar. 27, 2001)

From middle school on, he has been immersed in poems and occasionally scribbles some:

Chinese poems in the textbooks started to appeal to me in middle school. Usually, poems were short, but they offered me a limitless world to imagine or think or get lost in. The modern jargon should be “critical thinking.” At times, I liked to enjoy myself by working out some poems. (Interview, Nov 28, 2K).

He made it a habit to read some mottoes or poems any time when he felt hurt, lost or lonely. In America, he got used to forwarding some members of his family or friends the mottoes or poems that appeal to or move him by e-mail:

I love to share with some of my family and friends the jokes, positive articles, poems, and prose I read through e-mail or in any book. To be honest, these forwarded materials imply some thoughts I want to say or share. In America, I tend to orally or silently read some poems or review some favorite articles stored in my computer alone. (Interview, Nov 28, 2K)

He had not particularly shared this specific reading experience with anyone else.

However, for the purpose of sharing or encouragement, he liked to forward or e-mail some inspirational articles and maxims to his friends and his family, especially those who were in low mood.

Usually, I like to read inspirational works or words, but I read more to deal with my emotional difficulties if I am in a low mood. Sometimes I e-mailed some of them to my close friends and my family. If I know my friends are in low spirits, I often choose appropriate and encouraging articles or words to e-mail them. I usually e-mailed them, but I said nothing. I just would like them to get new thoughts from the readings. Following is one example. It was from my friend, but I have no idea of its author:

5 SIMPLE RULES

Remember the five simple rules to be happy:

1. Free your heart from hatred
2. Free your mind from worries.
3. Live simply.
4. Give more.
5. Expect less.

No one can go back and make a brand new start. Anyone can start from now and make a brand new ending. God didn't promise days without pain, laughter without sorrow, sun without rain, but He did promise strength for the day, comfort for the tears, and light for the way.

Disappointments are like road humps, they slow you down a bit but you enjoy the smooth road afterwards. Don't stay on the humps too long. Move on!
When you feel down because you didn't get what you want, just sit tight and be happy, because God has thought of something better to give you.
When something happens to you, good or bad, consider what it means. There's a purpose to life's events, to teach you how to laugh more or not to cry too hard.

You can't make someone love you, all you can do is be someone who can be loved, the rest is up to the person or realize your worth.

It's better to lose your pride to the one you love, than to lose the one you love because of pride. We spend too much time looking for the right person to love or finding fault with those we already love, when instead we should be perfecting the love we give.

Never abandon an old friend. You will never find one who can take his place. Friendship is like wine, it gets better as it grows older.
(Interview, Mar. 27, 2001)

Suggestions for Others

KiWei suggested that those people who felt lost, inferior, or sad should read some collections of poems. Following were some of them: *Don't Ever Give Up Your Dreams* (Schutz, 1998), *Life Can Be hard Sometimes...but It's Going to Be Okay* (Schutz, 1990), *Mottos to Live By* (Schutz, 1993), and *Think Positive Thoughts Every Day* (Schutz, 1998). For him, such collections of poems could inspire a brighter outlook on life and then reduce the degrees of loss, inferiority, or sadness.

In addition, he would like to share the mottoes or sayings as mentioned earlier with positive thoughts with them. For him, the mottoes or sayings could help those lost, inferior or sad people think critically and positively to deal with their emotional

difficulties.

3. Moon

Moon studied for her MA in Ohio from the fall of 1997 to the fall of 1998. She started studying for a Ph. D. in a Midwest university in the fall of 2000. She, a 25-year-old female Taiwanese doctoral student, was interviewed and audiotaped in the living room of her house at her convenience. She had studied in America for two years. She described herself as a devout Buddhist.

General Emotional Difficulties and Coping Strategies

In America, academic pressure and unmet expectations led to Moon's emotional difficulties, inclusive of alienation, loneliness, nostalgia, self-disdain or devaluation, sense of being marginalized, frustration, stress, disappointment and loss. To deal with these emotional difficulties, she e-mailed, called or wrote to her friends, family and teachers who were in Taiwan; she talked to friends who studied in the same university; she slept more than usual; she read Internet Chinese literature (esp. *Crown*? ? magazine on <http://www.sinanet.com>), the Chinese books she brought when she came to the US; further, she flew back to Taiwan after the first semester.

A-B-C-D-E-F of the REBT (see Table 4)

A (activating event)

When she came to the US in the fall of 1997, academic pressure and unmet expectations of graduate student life were the two major factors causing her emotional difficulties:

When I studied here [in the US], I couldn't imagine why graduate students' life was so boring. I felt very shocked. However, I had to push myself to get used to this environment. Further, it was not easy to keep in touch with my old friends in

person and my boy friend that served in the army in Taiwan. I was shocked because I wondered why I lived a totally different life in another land within one short month. Then in the beginning I had few friends in the US, unlike in Taiwan. (Interview, Mar. 9, 2001)

Only life in Taiwan was colorful, such as walking around night markets, and drinking afternoon tea with my friends. (Interview, Mar. 9, 2001)

B (belief)

Moon had many friends in Taiwan, so her life in Taiwan was very colorful.

Therefore, her beliefs were “My graduate school life should be colorful.” In addition, she thought she had to push herself to get used to the American university environment.

I expected to live a colorful life just like that in the university in Taiwan. I expected that the life of graduate students would be very colorful. For example, I should enjoy many operas.... I should often take part in parties. At that time, I lived with my host family. I hoped that I could party with them more often than not. I also thought I could often read my favorite books. (Interview, Mar. 9, 2001)

C (emotional and behavioral consequences)

The thought that “My graduate school life should be colorful” and “I had to push myself to get used to the environment” resulted in her devaluation, frustration, sadness, boredom, disappointment, fear, pressure, and loss.

(1) devaluation and frustration

She thought she was a bum because her English was not fluent enough:

When I just came here [the US], my English was not fluent enough. I felt that I was a useless person. I devalued myself. I also felt marginalized. (Interview, Mar. 9, 2001)

Mentally, I didn't self-disdain myself in Taiwan, but I did in the US. In Taiwan, I didn't think I was a useless person. My confidence that I had built in the university in Taiwan was destroyed in the US because of frustration and stress or because I didn't really understand what the instructors and my American classmates said.... Then I felt rather frustrated. (Interview, Mar. 9, 2001)

(2) sadness

She felt very sad because she could not participate in all the parties or outdoor activities with her host family:

Then I lived with my host family. I was looking forward to going outside with them all the time, but they seldom invited me to go out. There were many activities I could not participate in. In fact, I still took part in some activities, but my feeling was very different. That feeling was extreme sadness. (Interview, Mar. 9, 2001)

(3) boredom and disappointment

She felt bored because she expected that graduate school life should be colorful, and at that time she told herself not to study for a Ph.D.

[I wished to enjoy more operas], but later I found that I didn't have enough time and the tickets were not cheap. (Interview, Mar. 12, 2001)

Life was very boring. I thought I would never study on for a Ph D. Then, I hated studying to death. I felt that it was painful to study. (Interview, Mar. 9, 2001)

(4) fear and pressure

She feared to get bad grades and this fear pressed her.

I was very very afraid to get poor grades, especially in the first semester because I didn't know what I was doing in class from the first class to the last one. This gave me much pressure. I thought if I didn't understand I would be over just like I was in Taiwan. (Interview, Mar. 9, 2001)

(5) loss

She doubted if it was a wise decision to study such boring textbooks in the US.

In the beginning, I doubted why I had to read so many boring textbooks, such as Second Language Acquisition. I thought it was impossible to teach students such knowledge of second language acquisition in Taiwan. So in the first beginning of the first semester, I had a sense of loss. (Interview, Mar. 9, 2001)

Besides sleeping more than usual, her unusual behavior was that she cried without reason:

When my mom called me, I always cried on the phone. She would ask me what had happened to me. I didn't know why I cried. I just cried. So she always thought something serious had happened to me. (Interview, Mar. 9, 2001)

D (disputing intervention)

As well as talking to her friends and family, and flying back to Taiwan after the first semester, Moon liked to read Internet literature. Furthermore, she often read Buddhist or didactic books and magazines, which she brought when she came to the United States, such as *Tzu-Chi Monthly* (? ? ? ?), *Still Thoughts By Dharama Master Cheng-Yen*, *Witnesses of Love* (? ? ? ?), *Enjoy Teaching* (? ? ? ? ?) and *Recollections from the Seedlings School* (? ? ? ? — ? ? ? ? ? ? ? ? ?).

(1) Internet literature

I tried to get into websites to search for several articles or works on similar emotional problems, such as feelings or life experiences. (Interview, Mar. 9, 2001)

For example, a story is about a couple of lovers. One is against the other's studying abroad, and they departed, and broke up. I had the vicarious feeling because I was in a similar situation. [My boy friend was serving in Taiwan army and I studied in a university in X state.] (Interview, Mar. 9, 2001)

(2) *Witnesses of Love* (? ? ? ?)

The witness of love is like that of Christianity. The book contains several family stories. Each family has their own story or frustration. For example, some parents do not know how to get along with their children who do the drugs or do the motorcycle racing on the streets or how to deal with their children's problems. After they come in contact with Tzu-Chi Compassion Relief Foundation (? ? ? ? ?), the mottoes or still thoughts they hear and understand change their attitudes toward their parent-children relationship problems. They try to encounter their problems from the perspective of love and concern, not from that of behaviorism. As a result, love and concern reduce the tension between parent and child, and further solve problems all together. (Telephone interview, Mar. 24, 2001)

(3) *Enjoy Teaching* (? ? ? ? ?)

This book describes the feeling of being a teacher.

(4) *Recollections from the Seedlings School* (? ? ? ? — ? ? ? ? ? ? ? ? ?)

The story is about a mother who tried to establish a Seedlings School to educate her own son by overcoming various hardships:

The narrator's son cannot concentrate on what instructors say in class. She doesn't want her son to feel stressed in a traditional education system, so she establishes this school to teach her own son by herself. She goes through the hardship to educate her son. (Interview, Mar. 9, 2001)

E (effect; effective concept)

What she read could help reduce the degree of emotional difficulties. Moon generated new thoughts through identification and catharsis from different resources:

(1) Internet literature

I like to read Internet literature. At times, what some articles or works showed that some stories about their studying abroad, which was consistent with my situation. By identifying others' experiences in the works, I reduced my emotional difficulties to some degree because I understood that I was not the only one who were experiencing such a difficult process. (Interview, Mar. 9, 2001)

Some websites coincidentally posted some people's experiences of studying abroad. I could get the identification. I would think some other people had the same or similar experiences as me, so I thought I was not lonely.... I would imagine the narrators' experiences. Compared with them, I would feel I was more fortunate. Then reading helped me to reduce the degree of my emotional difficulties, even though it could not help solve emotional problems completely. (Interview, Mar. 9, 2001)

(2) *Tzu-Chi Monthly* (? ? ? ?)

In her memory, very impressive was one metaphor, a vast rice field, which she read in the magazine. This metaphor helped her understand that doing something was always above doing nothing or lateness is always better than none. She asked herself to

study her huge amount of schoolwork little by little, just as a person reaps a vast rice field step by step.

I remember some sentences in this Monthly, “Some people think that a ‘large’ goodness is worth doing and a ‘small’ goodness is not. However, a ‘large’ goodness can be made of many ‘small’ goodneses. So as long as you do ‘small’ goodness one by one, you can come to achieve a ‘large’ goodness, just as you see a vast of rice field and you feel that you cannot finish cutting the rice forever and ever, but you don’t have to see the whole rice field, you just cut little by little and you can finish reaping sooner or later.” These words impressed me. It helped me reduce my emotional difficulties. The vast rice field was like my huge amount of reading assignments I couldn’t finish completely. I got a great comfort from the metaphor. Even though I spent 10 or 20 hours reading some articles, I might not understand what they said or all points. After all, my comprehension could not be as good as my American classmates’.... [A]fter identifying the metaphor, I told myself to finish my reading assignments drop by drop, just as I cut a vast rice field. Upon encountering any frustrations, this metaphor often came to mind. (Interview, Mar. 9, 2001)

In a nutshell, the new thought that she generated was that what counted was the progress she made day by day and competition she made with herself not with any others:

My new thought was that I started feeling contented with what I learned or understood, whether more or less, ignoring how much others learned or understood. I just do my best to learn; I didn’t have to compare myself with others. Any progress, even not much, could make me happy or contented. (Interview, Mar. 9, 2001)

(3) *Witnesses of Love* (? ? ? ?)

From this book, she understood that life was full of ups and downs and learned how to face them in different perspectives; she understood the power of religion or still thoughts. These stories inspired her to look at her problems from multi-perspectives.

(4) *Enjoy Teaching* (? ? ? ? ?)

This book inspired her to take all difficulties she encountered in the US as a testing process and an opportunity of personal growth, and further encouraged her to move on:

I thought I suffered much in the new environment then, so I read some books on education. After reading these books, I thought my hardships were a precious process of testing or steeling myself to become a future competent teacher, so that I would encourage myself to keep going. (Interview, Mar. 9, 2001).

(5) *Recollections from the Seedlings School* (? ? ? ? — ? ? ? ? ? ? ? ? ?)

Comparing her own difficulties with the narrator’s hardship in this book, Moon felt that her own difficulties became trivial and encouraged herself to face her own difficult life situation, i.e., tedious and challenging academic learning and life:

The difficulties she [the narrator] encountered were much more and more severe than those I was experiencing. She could overcome them, why couldn’t I overcome mine? Compared with her hardships, mine were less difficult. I just came here to study for MA. (Interview, Mar. 9, 2001).

F (new feeling)

After generating new concepts in the E stage, she felt more comfortable and less lonely, even though reading could not completely eliminate her loneliness.

When I read these articles, I didn’t know that it was a form of therapy. I just felt that I got great comfort. (Interview, Mar. 9, 2001)

Any reading can comfort me to some extent any time, because familiarity or emotional closeness gave me a feeling just as I experienced vicariously. Reading helped me cure my nostalgia to some degree, but it couldn’t cure my sense of loneliness completely. (Interview, Mar. 9, 2001)

Table 4
Summary of Moon’s Specific Reading Experience

A (activating event)		Academic pressure; unmet expectations of graduate student life
B (belief)		1. My graduate school life should be colorful. 2. I have to push myself to get used to American academic environment.
C (consequence)	emotional	Devaluation, frustration, sadness, boredom, disappointment, fear, pressure, and loss.
	behavioral	More sleep than usual; cry without reason
D (disputing intervention: reading materials)		<i>Tzu-Chi Monthly</i> (? ? ? ?); <i>Still Thoughts By Dharama Master Cheng-Yen</i> ; <i>Witnesses of Love</i> (? ? ? ?); <i>Enjoy Teaching</i> (? ? ? ? ?); <i>Recollections from the Seedlings</i>

	School (? ? ? ? — ? ? ? ? ? ? ? ? ?). http://www.sinanet.com
E (effect; effective concept)	1. She understood that doing something was always above doing nothing or lateness is always better than none. 2. What counted were the progress she made day by day and competition she made with herself not with any others
F (new feeling)	She felt more comfortable and less lonely.

Personal Reading Profile

For Moon, the most enjoyable type of reading was prose, especially in literary magazines. In her opinion, reading associated with emotion was important.

She started to form her reading habits by reading fairy tales during elementary school. She liked the happy ending of living happily ever after, which was consistent with her carefree imagination. As a junior high school student, she began to study romance to weave the dream of her ideal love as well as to relax.

She tended to read Chinese books in Taiwan, but to read English books in the US such as *Chicken Soup*. Usually, she read in order to eliminate her loneliness or to gain food for the soul, but time did not necessarily allow her to do it.

In Taiwan, I usually read to reduce the sense of loneliness. Besides, I read because I hadn't read for a long time or I read to get food for my soul. When I felt lonely, I wanted to read, but when I wanted to read, I was always too busy to do that. (Interview, Mar. 9, 2001)

Further, not until after she came to the US for advanced study did she start contacting Christianity. This experience opened another window for her to see another world. However, she liked to read Buddhist works more than the Bible.

The Bible helped me open a window to another world. In Taiwan, I believed in Buddhism very naturally and I also believed in its concepts or life philosophy. After I came to America, to my surprise, other people's beliefs differed from mine. For example, Buddhism stresses on suffering, good deeds, good words-good rewards, that is, a concept of cause-effect relationships. However, Christianity doesn't talk about cause-effect relationships, but "firm" beliefs in

God. No matter how evil you are, God can embrace you as long as you believe in Him any time. I couldn't agree with such a concept. I wondered why Americans could believe that. I prefer Buddhist works to the Bible because the later is less persuasive to me. (Interview, Mar. 9, 2001)

Suggestions for Others

Moon recommended the two magazines, *Teacher Chang Monthly* (? ? ? ? ?) and *Commentary* (? ?) as well as *Tzui-Chi Monthly*, *Still Thoughts By Dharama Master Cheng-Yen*, *Witness of Love*, *Enjoy Teaching* and *Recollections from the Seedlings School*. These books could help readers generate new thoughts, whether or not people had trouble in different situations. Because the rest have been discussed, the two magazines, *Teacher Chang Monthly* and *Commentary*, will be discussed as follows:

(1) *Teacher Chang Monthly* (? ? ? ? ?)

In this monthly magazine, Moon thought, people could get insight or awareness monthly, whether or not they had emotional difficulties:

This magazine discusses various issues, such as depression, loneliness, loss, etc. Many case studies are discussed in the Monthly, but not "pure" academic ones. For example, one issue one month. If one monthly issue is "break-up." There will be a workshop to discuss it very deep, including the feeling of breakup. So I would suggest people who broke up with their partners to read such an issue in one specific Monthly. Other issues include homosexuality, escape from a happy marriage (e.g., some people with happy marriages wish to escape from a boring family). However, I think all emotions have something in common, so I recommend that people with emotional difficulties read different issues, not only on a specific issue related to their emotional difficulties. (Interview, Mar. 9, 2001)

(2) *Commentary* (? ?)

Basically, Moon said, the goals of this magazine were similar to those of *Teacher Chang Monthly*. She preferred reading prose at that time.

Like *Teacher Chang Monthly*, the magazine also discusses various emotion issues based on different case studies. What I read more is prose at that time. (Interview, Mar. 9, 2001)

Moon particularly suggested that people who would study or were studying abroad read *Recollections from the Seedlings School*. She believed that people could tackle difficulties as long as they could stick to the end just as the mother in the story.

Recalling this experience that made me unhappy and stressful then [the first semester in the US]. The hardship will not necessarily as tough as you imagine as long as you go through it. So I will tell those people who are struggling in studying abroad to read this thought-provoking story. They will know they can go through a period of hardship as long as they stick to their goals or dreams. (Interview, Mar. 9, 2001)

4. Pam

Pam, a 27-year-old female Thai doctoral student, was interviewed and audiotaped in the living room of the researcher's house because they lived in the same dormitory. It had been two and a half years since she started studying in America in the spring of 1999. She described herself as a moderate Buddhist.

General Emotional Difficulties and Coping Strategies

In America, academic pressure and disappointment in love led to Pam's emotional difficulties, such as disappointment, stress, sadness, depression, desperation and even anger. Further, disappointment in love made her academic problem worse because she couldn't concentrate on study. The strategies she employed to deal with these emotional difficulties included talking to friends and teachers, being alone, taking exercise, praying and reading.

A-B-C-D-E-F of the REBT (see Table 5)

A (activating event)

In the fall semester of 2000, Pam broke up with her boyfriend, which she never expected. Further, her boyfriend got married to another woman. This experience of disappointment in love was a very important issue in her life because such a trouble was

totally beyond her imagination and expectation:

I had never expected that this kind of situation would happen to me. I thought I was a person who got successful in every aspect. So when this thing happened to me beyond my expectation. There was no sign before I expected. We had kept our happy relationship for five years. There was no sign that he would do this to me. So this situation happened to me and this was beyond my expectation. (Interview, Mar. 12, 2001)

B (belief)

Her belief was that “I have to know the truth,” “I have to know why they did this to me,” or “I should know what really happened.” For Pam, mature adults should not hurt others to meet their own needs this way:

I thought, “What I do wrong? They are very old. They are in the late 30’s. So I have never thought of it.” They should not have done this to me. They knew each other for only two years the time I was here [the US]....I thought that people who were older than me and actually they were in the late 30’s. They should not have done this to me. They should have been more mature than me. They should have told me why. They should not have hurt me this way. And at that time, another thought was what I was concerned more about was that I wanted the truth from them. (Interview, Mar. 12, 2001)

I should know what the hell happened, when and why.... They should have told me the truth. I had to understand what really had happened. They were old. They should have been mature at that time. I thought that they should take responsibility for what they had done.... I couldn’t come up with why grown-up people could do this to me because I always thought that they were grown-up people, they were mature, and they should be responsible for whatever they had done to others. (Interview, Mar. 12, 2001)

The one I kept asking myself was “Why did it happen?” because I thought I had done best for our relationship. What I was thinking was “Why did these two people, especially the grown-up people, did something like this?” They got married without telling me the truth. That guy even tried to blame me and said that it was my fault. He tried to make an excuse for his marrying another woman. (Interview, Mar. 12, 2001)

In addition, Pam thought that her ex-boyfriend and her should stick to the promise between them:

They should have called me. He [boyfriend] should have called me and told me everything [or] what had happened in detail because we had had a kinda promise that we would do this for each other, but he didn't. (Interview, Mar. 12, 2001)

C (emotional and behavioral consequences)

The breakup with her boyfriend contributed to her extreme upset, depression and desperation, which discouraged her from concentrating on study and made her think that her life lost color:

I felt disappointed in love. I broke up with my boyfriend in the fall of 2000, which I had never expected before and that rather negatively affected my study....I felt the whole world would collapse in front of me. I felt strongly upset, depressed. I couldn't do anything for my study. (Interview, Mar. 12, 2001)

I felt that I was nuts and my life ended. I was very depressed. It was like the end of my life. (Interview, Mar. 12, 2001).

For Pam, the promise that she and her ex-boyfriend should tell the truth was more important than the matter of breakup at that time:

He should have called me and told me everything [or] what had happened in detail because we had a kinda promise that we would do this for each other, but he didn't. My emotional difficulties stemmed from this. Breakup is fine with everybody, but the thing I wanted was that he had to be honest, he had to be responsible, don't become a liar to me. They should have told me the reason why. (Interview, Mar. 12, 2001)

When she was in shock, she cried all the time, could not sleep, took medicine (sleeping pills) to help sleep, could not eat, wished to be alone in the daytime but to be with people in the nighttime, and skipped classes for one week:

I cried all the time about one week, say from morning to night. After one week, I stopped crying, but I was in a big depression. It's a big depression in my life. And I couldn't sleep, even though I closed my eyes. I would say that while I was sleeping, like someone was burning me. I couldn't sleep for a week because I couldn't stop thinking. Even though I went to sleep, that thought "Why those grown-up people did that to me?" always came to mind. This thought always made me unable to sleep. (Interview, Mar. 12, 2001)

I didn't eat. I didn't sleep. I took some medicine or sleeping pills then. During the daytime, I wanted to be alone, but during the nighttime, I wanted to be with others because I couldn't sleep even though I took some medicine but it couldn't help me much. I took sleeping pills to help me sleep but it didn't work. I didn't take strong medicine, but it didn't help me much because my thought couldn't stop. That's why I wanted to be with people when I got up in the middle of night. So I wanted to make sure that every time I got up I could see some people around me. So I wanted to be with people but I couldn't ask anyone, including my roommate, for me like that in the deep nighttime. I wanted to be alone in the daytime because there were sunshine and I could see people walking around. (Interview, Mar. 12, 2001)

On the other hand, Pam never considered committing suicide, but she had the thought that she would stab her ex-boyfriend and his new wife for revenge if she had met them. What follows shows that her anger and depression:

I didn't think about suicide. I wanted to kill them, not myself. I just wanted to take revenge. I never thought of committing suicide at all. Everybody thought that I might commit suicide. If I happened to meet each of them, I wanted to slab him or her at that time. I would punish them, especially him. (Interview, Mar. 12, 2001)

D (disputing intervention)

Apart from talking to other people and taking exercise (e.g. step and kick-bo), Pam read two books to help her deal with her emotional difficulties. One didactic book that she had read before was named *Tuesdays With Morrie* written in English by Albom (2000). Interestingly, she gained totally different reading experiences when she read the former one at two different times---the first time, she read it just to kill time, but the second time, she read it for a purpose of bibliotherapy.

I got a book from my friend. Like the Bible, the book is named *Tuesdays With Morrie*. I read and prayed every night to calm down myself. It is a very good book I had finished reading before, but this time I just read some chapters of the book, not the whole book. (Interview, Mar. 12, 2001)

It is about the author and Morris who is about to die because of his cancer. It talks a lot about how we can live happily. I got this book from my friend in Thailand. He said that it was a No. 1/ best selling book in America. And this book is very

good. I read this book before coming back to [the university] last summer. I know what it is [about]. At that time, I had some emotional difficulties, but they were not so severe, compared with what I had here [in the university]. (Interview, Mar. 12, 2001)

I did a purposeful reading this time. However, for the first time, I read it not for the same purpose as this time; I had read it just to kill time. But when the situation happened, I turned to read this book with a purpose. This reading experience was different from the [previous] reading experience, even though I read the same book at different times. (Interview, Mar. 12, 2001)

The other one, a novel she read in this difficult life situation, was named *Thang Sai Than (Ways You Choose)* by Sakkasem (1998) written in Thai.

And the other book, I would say that I was sometimes free to read it last semester [the fall semester of 2000]. The title of the book is called *Thang Sai Than (Ways You Choose)*. It was a novel, but I like this novel because in this novel, it's kinda very untypical from Thai novels. There are two protagonists, two main characters. The author, the novelist, doesn't judge that this one is good, that one is a bad character. For the author, each of them chooses their own ways. Their choices are based on the view---This is the way they want. (Interview, Mar. 12, 2001)

However, she initiated bibliotherapy to deal with her sadness, depression and desperation about four days after, not immediately after, she knew that her boyfriend would marry another woman:

[R]eading was one of the coping strategies, but I read it not shortly after the love problem happened. That is, once I had the problem, I had no mood to read immediately. I never turned to read books at once. I had to settle down myself first and think what I would be going to do when I have emotional difficulties. (Interview, Mar. 12, 2001)

In the beginning of the love issue, I couldn't read anything. About four days after the love problem happened, I started reading something. (Interview, Mar. 12, 2001).

E (effect; effective concept)

The books Pam read helped her a lot. From the reading, she generated new concepts to be independent and to challenge her original concept that "she had to know

the truth.” From the book *Tuesdays With Morrie*, Pam “felt that [she] got some lessons for [her] life or wisdom or positive philosophy of life.”

Actually the book helped me because emotional difficulties are very complicated. I totally relied on him [ex-boy friend]. I kinda hardly talk or discuss any difficulty I had in my life with my parents at all. So the book kinda helped me realize that even though I broke up with him, I still had something else in my life. That encouraged me to cherish what I had and encouraged me to think that life was not just like this, there were still other things in life I could find by my own. I didn't need to rely on other people. I didn't need to trust that the older would be very responsible persons. I generated new positive ideas from this book. (Interview, Mar. 12, 2001)

In addition, the book *Tuesdays With Morrie* made her aware that her emotional difficulties came from her unreasonable cognition or thoughts. Reading helped her shape positive beliefs and awareness and further change her emotions. In a nutshell, she came to understand that it was she that was the master of her life.

Yep. I think this is what the author wants to convey to the readers. [In a word], everything depends on you. (Interview, Mar. 12, 2001)

I think that the problem is myself, not him [ex-boy friend]. The problem is myself. I was thinking what I was thinking was true, was correct, so what others did was wrong. So after I could handle my pressure, my thoughts, or myself then things went on this way. (Interview, Mar. 12, 2001)

In the other book, *Thang Sai Than (Ways You Choose)*, what she identified with one of the two protagonists was the concept that the ways everyone had the right to choose. The concepts she got from this novel were free will and independence, and they helped her to keep away from her love problem little by little.

For the author, each of the characters chooses their own ways. Their choices are based on the view---This is the way they want. So I identified myself with one of the characters. This is me. This is the way I want. I want something more peaceful. I don't want to be competitive with anybody. I identified myself with one of them because of his personality, the characteristics of one character. While I was reading it, I was thinking: “who am I?” “Do I have to compete with these people?” “Do I want to get involved with competitive issues?” (Interview, Mar. 12, 2001)

Since the character has been struggling of discovering what she wants in her life and her age was very similar to mine.... So her process of self-discovery helped me to think about my life and that could help me stop my obsession with the story, with my love story. (Interview, Mar. 12, 2001)

F (new feeling)

After reading the two books, Pam felt more peaceful and less pressed:

Reading two books helped me a lot at that time.... They helped me feel more peaceful and stop my thinking about the love trouble. I got less pressure and could turn myself to study. (Interview, Mar. 12, 2001)

She felt more comfortable and happier by getting insights from the book *Tuesdays With Morrie*:

My emotional difficulties basically came from myself. After reading the book, I understood this. I could adjust myself and I could make myself feel more comfortable and happier. (Interview, Mar. 12, 2001)

On the other hand, she felt enlightened after reading the book *Thang Sai Than*

(*Ways You Choose*):

I felt that I was enlightened then. I myself went beyond any problem, anything related to that guy [ex-boy friend]; no bother me again because I knew what I wanted. I should be happy. This kind of self-discovery was a big thing in people's life.... Then I knew that what I wanted and who I was. (Interview, Mar. 12, 2001)

In the long run, she could eat and she could sleep again. Most importantly, she really did not care what really had happened to her or the so-called "truth" any more, just as she said, "No, I don't want to know [the truth]." Further, she would treat them as strangers:

If I had happened to meet them [in Thailand during my winter break], I would say that I couldn't have said anything to them, just ignored them. I wouldn't treat him or her as my friend any more because I thought that the way they had chosen. (Interview, Mar. 12, 2001)

Table 5
Summary of Pam’s Specific Reading Experience

A (activating event)		Breakup
B (belief)		1. “I have to know why they did this to me.” 2. “I should know the truth (or what really happened)”.
C (consequence)	emotional	Extreme upset, depression and desperation
	behavioral	1. She cried all the time. 2. She could not sleep. 3. She took medicine (sleeping pills) to help sleep. 4. She could not eat. 5. She wished to be alone in the daytime but to be with people in the nighttime. 6. She skipped classes for one week
D (disputing intervention: reading materials)		<i>Tuesdays With Morrie; Thang Sai Than (Ways You Choose)</i>
E (effect; effective concept)		1. To make her mind peaceful, she understood that she had to change her beliefs. 2. She got the concepts of free will and independence (or of the right to choose the ways she lived by).
F (new feeling)		Pam felt more peaceful, less pressed, more comfortable, happier, and enlightened.

Personal Reading Profile

For Pam, the most enjoyable types of reading included fiction, novels and autobiography. In her opinion, reading related to emotion was neutral. As a second grader, she started shaping her reading habit under her elementary school teacher’s preaching, “Use the library and read books.”

When I was in grade 2, I was influenced by what my teacher said. She said, “You have to go to library and read some books,” or “Use the library and read books in the library.” (Interview, Mar. 12, 2001)

Additionally, the major reason she went to library to read books was mainly because she wanted to read the stories from the books to draw her family’s attention. What she read included novellas, fairy tales, and scientific comic books.

My parents did not raise me. Basically, my aunt and my sisters took care of me when I was young. Sometimes I wanted to impress them to draw their attention to me, so I went to library and read some books. (Interview, Mar. 12, 2001)

On the other hand, through e-mail, Pam has shared this therapeutic reading experience with her friends by telling them that the book *Tuesdays with Morrie* she read really helped tackle her love problem:

I shared it with my friends by e-mail. The book encourages you to live happily. I told them the book really helped me in this difficult situation. What I wrote them was “this book encourages you and help you get more clearly off these causing your problems and you can solve them. (Interview, Mar. 12, 2001)

For Pam, this specific therapeutic reading experience differs from any other reading experiences. The former obviously shows that she did the reading to generate new concepts and further to tackle her emotional difficulties. The latter tells that she did the reading for pleasure.

While I was reading it [*Tuesdays with Morrie*], I was kinda feel that my thinking was enlightened and myself was enlightened. Normally, the books I read when I have free time is novels and fictions. So I read novels and fictions just for pleasure. They did not help me much, but for the book, I felt that I got some lessons for my life or wisdom or positive philosophy of life. (Interview, Mar. 9, 2001)

Suggestions for Others

Pam recommended the two books, *Tuesdays with Morrie* and *Thang Sai Than* (*Ways You Choose*) because these two books were very helpful for those who had trouble in different kinds of situations. The two books talk about several issues such as family, love, and driving behavior.

I would say that the book [*Tuesday with Morrie*] is good, even though for those people who have no love problem. It’s good to make people think more about morals that people in the society ignore. This book can help people realize sometimes that you have to let something go, that you cannot hold/take everything you want and that you have to be as happy as who you are. (Interview, Mar. 12, 2001)

Aside from the two books, she recommended one favorite motto, “Love yourself. There will be something at the end of rainbow waiting for you.” This motto, she thought, could encourage people to hold hope any time, especially a hard time.

I have a motto: “Love yourself. There will be something at the end of rainbow waiting for you.” It’s kinda you have something waiting for you and that help you generate your hope for doing something or get through something. (Interview, Mar. 12, 2001)

5. Ranocchia

Ranocchia, a 27-year-old female Thai doctoral student in a famous Midwest university, was interviewed and audiotaped in the interview room of a library. It had been two years since she studied in America in the fall of 1999. She described herself as a moderate Buddhist. By accident, insufficient battery electricity made audiotaped quality seriously unclear in the middle of the first interview on March 18, but we did not know it until the audiotape stopped. She was nice and kind and was interviewed for the second time on March 24. Each of the two interviews lasted about 80 minutes.

General Emotional Difficulties and Coping Strategies

In the United States, Ranocchia’s emotional difficulties mainly resulted from personal relationships with friends and some academic difficulties. Her emotional difficulties included anger, sadness, emotional pain, suffering or disappointment. The strategies she employed to deal with these emotional difficulties included listening to (sad) music, watching TV, talking to close friends, talking to herself, and reading.

A-B-C-D-E-F of the REBT (see Table 6)

A (activating event)

In the summer of 2000, her special friend went away from her and seldom stayed

in touch with her. She missed him so much because he was very special in her mind. In her opinion, a special friend meant a friend between a close friend and a boyfriend.

The problem happened last year, in the summer.... he was not here [in the university] and I heard very little from him. We kind of lost contact.... He had different personas. He is a boy friend, not really [a boyfriend], but he is a best friend. I don't know how to put him, but he is very special...a special friend. (Interview, Mar. 18, 2001)

For her, to break up would be better than to be away from each other:

I hoped he would be with me at that time. If he had broken up with me, it could have not been a problem. The problem was that he was away. I wished he had been here. (Interview, Mar. 18, 2001)

B (belief)

Ranocchia "felt that he didn't care about me." Further, her belief was that "he should show more concern to me" by visiting, writing or something like that:

He could have been with me, and he could have written me more often. He could have shown that he really cared about me. (Interview, Mar. 18, 2001)

C (emotional and behavioral consequences)

Her belief bugged her all the time. Also, it caused her sadness and anger:

Sadness, because we couldn't see each other....Sadness and sometimes I got mad when he didn't write to me very often. (Interview, Mar. 24, 2001)

When her special friend came back to see her at times, he was nice and sweet; when he was away, she could not feel his concern. This difference confused her:

When he sees me in person, he is very caring, he is very sweet, but when he is away, I felt, you know, he is not so much different from others. So I was not sure what he really thought about me. (Interview, Mar. 18, 2001)

And confusion, because when I was mad at the man because of the fact that he didn't write to me, and when he came back, he explained the problems. He would like, in the middle of our talk, to escape telling me the truth and whatever. (Interview, Mar. 24, 2001)

Her unusual behaviors resulting from her irrational belief included putting on a lot

of makeup and self-talking, crying, dancing alone at home, and cooking too much food to finish. She “did all these alone.”

(1) putting makeup & self talking

She often put a lot of makeup on her face, talked to herself in a mirror, and cried.

I put a lot of makeup on my face, and looked at myself in the mirror, smiling and telling myself, “ I am pretty. I am special. He made me so so special. How come doesn't he like me? How come isn't he interested in me?”... I talked to myself, “When will he come back? What am I gonna say to him?” (Interview, Mar. 18, 2001)

When she was in a sad mood which caused her concept of low self-esteem, then she tended to put makeup on her face.

Because normally, I am sad, or I do have those problems, my self-esteem is kind of low. I was not confident about myself. I was not good enough. I am not pretty. That's why I put on makeup. (Interview, Mar. 24, 2001)

(2) dancing, cooking, and crying

She did some dancing by herself in her house. She cooked too much food to finish and had to throw away the remaining. Rather, she cried because she was very emotional.

I danced in the house [at home]. Nobody was watching me. I cooked too much to eat all. I cooked a lot in the day, all kinds of dishes, even though I could not finish them all. Sometimes I dumped them. I finished cooking, but I didn't finish the food, so that I had to throw them away. And I cried. I was very emotional. (Interview, Mar. 24, 2001)

D (disputing intervention)

The coping strategies she employed to deal with her emotional difficulties included listening to sad music, watching TV, and talking to her close friends, including one guy in another country. Besides these, she read poems by Robert Frost or on websites, sad stories on websites, magazines in bookstores, and a children's book *Charlotte's Web* by White (1980). She found these reading materials by accident, but

understood that she was eager to read something to deal with her emotional difficulties. For example, she found the book *Charlotte's Web* at her close friend's house and borrowed it from her, but "she didn't know I would use it [to deal with my emotional difficulties]. [s]he thought I read it for fun."

Normally, it was an accident. The bottom line was that I needed to read something that shows other people's sufferings. I needed to read something which has both sadness and happiness. So I think literature in this sense, literary works definitely have it. I know that if I go to this kind of website. I just searched for it. You were definitely seeing people, being sad, being down and try to cope with problems. So just search and sometimes that was an accident. About this book [*Charlotte's Web*], I didn't have any knowledge about it before, but I just saw it on [my friend's] chair and somebody had mentioned it before. I thought I should read it and I just grabbed it and read it. And it's good. So basically, I just looked around and found them. (Interview, Mar. 24, 2001)

(1) Poetry

For her, poetry, English or Thai, was a tool to dig her deep feelings and generate new thoughts.

When I chose to read, I read a poem, I think about the messages in the poem. I felt that it helped me because I can dig deep into my own feelings. (Interview, Mar. 18, 2001)

Sometimes, I read Thai poems, too. But they are of the same kind. They are inspirational, tempting, giving the ways of looking at things, at the problems. (Interview, Mar. 24, 2001)

(2) Sad stories

She read sad stories on the Internet or websites, one of which is <http://www.soyouvebeendumped.com>.

I looked at them [sad stories] on Internet and websites. I read all kinds of sad stories. People got dumped. Heart-broken people. One website is <http://www.soyouvebeendumped.com>. All kinds of sad stories. (Interview, Mar. 18, 2001)

(3) Magazines

For the purpose of escape, she read magazines at random, such as *Child, Home Decoration, Elle* and *Vogue* (English) and *Gente, Panorama, Espresso* (Italian).

Sometimes I couldn't go over the feeling. I went out and I sat down on... bookstores, for example, and read magazines. Just forget this sadness. So I read in the sense, just forget this kind of thing. But I won't read happy stories.... I would read something like children's stuff--how to take care of kids, and home decoration--how to decorate houses, something totally away from man-woman relationships because I was not gonna deal with it. ... I read Italian magazines.... I grabbed [magazines] at hand. I read them randomly, but all the things must not be related to man-woman happy stories. (Interview, Mar. 18, 2001)

The magazines I like to read at [bookstores] are *Child, Home Decoration...*, *Gente, Panorama, Espresso* (the last three are Italian magazines which are similar to American tabloids+Newsweek). I also read some fashion magazines like *In Styles, Elle* and *Vogue*. (E-mail, Mar. 28, 2001)

(4) *Charlotte's Web*

The story stresses the love between friends, which totally differs from that between mother and child or man and woman. Ranocchia summarized the story (see Appendix D).

I also read *Charlotte's Web*, a child book. It is a story about a pig and a spider. They are friends. They develop a special friendship and I love this. I read it when I was sad. (Interview, Mar. 24, 2001)

E (effect; effective concept)

Reading helped Ranocchia a lot, whether from books or websites. From the reading, she generated new thoughts to be brave and to challenge her original concept that "He should show more concern to me." She thought she should try to concentrate on her study, without continuing to invest her time and energy on the special friendship. She learned the truth of life and unconditional caring.

I thought that maybe I should get focused on my study, instead of wasting my time thinking about him. But sometimes I was confused, and sometimes I thought

that I would not go on. I would stop the relationship, and again get focused on study. (Interview, Mar.18, 2001)

[T]his kind of thing like *Charlotte's Web*, Robert Frost's poetry, and websites. You know? This is directly interrelated to my own sadness. Right? Because I was reflecting on my sadness through those readings. And once I got a thought from these readings, I told myself, "Don't be sad, you will feel better." ... [I]n the long run, I felt like "OK. Now, to be stronger because you grow up, you see things, you know that this is truth, this is a way things are and just leave it." That is philosophical level of those readings and myself. (Interview, Mar. 24, 2001)

(1) Poetry

In poems, she could understand that life was full of joy and sorrow, see the hope and truth of life, and look at the bright side of life or problems.

I can get enough truth from the reading because in the poems, you know, I feel that it is normal for people to get sad and that's the relation in the poems. It's just like you can see some light, some good feeling, not so long lasting thing, but it does really help me much. (Interview, Mar. 18, 2001)

All of them [poems] are kind of inspirational. It helps me look into the positive side of the problem. It simply says that like it is done then you can go on again, and think about the truth of life like when you were born and you'll die and then you know it's just a cycle of life. And it helps you see [that] this is a simple thing; this is not something unusual; this is something that happens to everybody. (Interview, Mar.24, 2001)

(2) Sad stories

In sad stories, she could identify with those who have the same feelings and then she would not feel lonely through catharsis.

When I read sad stories, I felt I was exploring my own feelings. I just wanted to be brave, and I just wanted to be surrounded by those who have the same feelings. I knew that I was not alone. That's why I chose to read sad stories. (Interview, Mar. 18, 2001)

(3) *Charlotte's Web*

This book helped her realize the concept of unconditional caring from which she knew she would respect what her special friend said and did to her.

I got the concept of unconditional love. When you love a friend, no condition. It is so different from that between man and woman. And see. This is also true love and this is good for you because when you love somebody because you want to love, it is unconditional. You don't need to expect anything. Just do anything you feel like and wish him well. This is very good.... You cannot force other people to do anything they don't want, but you can force yourself if you think that "OK. If you love this guy, you cannot expect or whatever. If you wanna love, just do something good, don't expect anything. It is just so similar to the love between mom and child. (Interview, Mar. 24, 2001)

F (new feeling)

After doing purposeful reading, Ranocchia did not stick to her concept that "[h]e should show more concern to me." She would try to treat him as a special friend in an unconditional way after deciding to keep this friendship going on.

I decided not to talk to him any more before I read these things. But after that, I felt that if you understand him better, I talked to myself most of the time, I was sure that you know he was so special that I could not turn my back on him. I could not turn away. Even though sometimes you feel that he was not so caring, but sometimes he might have thought I was not so caring either. He is just a person who has both goodness and badness; we are both good and bad. So just take its good part. I think I understand him better and a couple of facts.... So I'll be good to him as much as I could.... He said that he actually cared about me so much. But they are things that may be impossible for into being with him all the time. So I understand him better, even though I got hurt, this is the condition that means no selfishness. So I related to my readings, he is gone and I couldn't do anything I wanted, and I understand his problem. And I had to make a choice--- either to leave this and go on or to quit the relationship, and I decided [to choose the former]. It is kind of a broken relationship, but it was still part of my life. If you choose to be on this pace, just let it go naturally. And you would get hurt less often. (Interview, Mar. 24, 2001)

After generating new concepts in the E stage, she felt relieved and good about herself; as well she "felt comforted by the messages in the poems" and "[she] felt better."

I felt relieved. I felt good about myself. For example, I thought of myself as "OK. Having a problem, you can do some other things. So you should go on. You should not be bugged and you are someone because when I read these things I could turn to some other things to do. This is not the end of the world; I may go to talk to my friend. So you know? You are precious, a good person. You can have an opportunity to be with other good people or something like this. I felt relieved. I felt good. (Interview, Mar. 24, 2001)

Table 6
Summary of Ranocchia's Specific Reading Experience

A (activating event)	Her special friend was away without keeping in close contact.	
B (belief)	"He should show more concern to me."	
C (consequence)	emotional	Sadness, anger, confusion.
	behavioral	Putting on a lot of makeup, self-talking, crying, dancing alone at home, and cooking too much food to finish
D (disputing intervention: reading materials)	Poems by Robert Frost or on websites, sad stories on websites (e.g., http://www.soyouvebeendumped.com), a children's book <i>Charlotte's Web</i> , and magazines (e.g., <i>Child</i> and <i>Home Decoration</i>) in bookstores	
E (effect; effective concept)	She learned the truth of life and unconditional love or caring.	
F (new feeling)	She felt relieved and good about herself. She felt comforted.	

Personal Reading Profile

For Ranocchia, the most enjoyable types of reading included poetry and magazines. In her opinion, reading related to emotion was neutral.

In her childhood, she started reading Thai and English fairy and folk tales. Reading English fairy tales made her interested in English language and understand more about the world. In addition, she learned about morals of life from most of her reading.

I started forming my reading habit when I was little; I loved to read fairy and folk tales (in Thai first and then English). The reading which had the deepest impact in my life is English fairy tales, which inspired me to study the language and encouraged me to explore the other side of the world. Most of the readings in my childhood helped me learn more about morals in life. (E-mail, Mar. 26, 2001)

For her, there is a big change of reading concept after she studied in the US. In Thailand, she read mainly for classes and exams, while in the US, she tried to do critical reading. She changed from a romance dreamer to a more practical and realistic reader. Further, she had been aware of the effectiveness of self-guided bibliotherapy.

I didn't really read much when I was in Thailand. I never had any training in reading in my education. I read just quite for exam and study. I didn't really question what I was reading.... [After] I came here [the US], I had to read and I had to critique the papers/articles I read, so in the sense of developing critical thinking when I read because I was forced to do that. And it changed the way I presented my writing. It changed the way I interpreted the readings. It changed the way I believed about knowledge. That's on the academic side. In general, I think everything that I read now help me go on and think to grow up. So right now, I am not looking for something to read for fun, like romance. I used to read a lot of romance written in Thai, but this is not a part of critical thinking things, but now I don't even care to spend my time reading romance, because 1) I have not enough time, and 2) this is not true, this is not real life. I don't want that because you cannot become these princesses. You can't be happy all the time. I felt jealous when I read these stories or romances. But I would love to be realistic and think all the readings I am doing right now even magazines, the Child magazine, the Home Decoration magazine. They are something you can use. I think I become more practical and realistic from the reading that I had and I used this reading to solve problems rather than for fun... and stick to the truth of life. It changed me. (Interview, Mar. 24, 2001)

She had not shared this specific reading experience with anyone else, but she shared the website (<http://www.soyouvebeendumped.com>) with others, including professors and friends.

For her, this specific reading experience really differed from other reading experiences. The former showed that she read these specific materials for dealing with her emotional difficulties, while the latter showed that she read just to kill time and/or get knowledge.

This specific reading experience was really different from others that I had. I read these things when I felt down, but I did other readings when I felt normal. The differences like I don't read for fun, I read it to feel better, to feel my pain, to feel my problems, to help myself. So, this is a very specific reading experience. (Interview, Mar. 24, 2001)

Some readings were just for classes, for knowledge. And when I open magazines, I just looked through the pictures and read about many simple things to kill time, for fun, and didn't really get any particular insights into my mind, but this kind of reading is so special. I noticed I didn't read this kind of things when I was not in a normal mood. So I read it only when I felt bad. (Interview, Mar. 24, 2001)

Usually, she did not read these materials (e.g., poems and *Charlotte's Web*) too much. Only when she felt sad did she start reading this kind of stuff.

When I am free, I do not read these stuffs too much. I would never spend more than one hour reading these things, like *Charlotte's Web*. Normally, I am not a good reader. I don't read much. But when I feel some special feeling, I am focused on this kind of reading better. (Interview, Mar. 24, 2001)

Suggestions for Others

Ranocchia liked to recommend simple books, like *Charlotte's Web*, and the *Collected Poems of Robert Frost* (Frost, 1930c). In her opinion, these literary works helped people explore their real life, such as necessity and non-necessity, and then gain maturity, efficiency and self-confidence:

For me, the works I suggest are simple books and they contain different experiences about life, good or bad or whatever. Something is not difficult to understand and some poems. When you read these things [e.g., Frost's poems and *Charlotte's Web*], what present in them are usually facts of life, so you get to know that this is to help people explore real life. People can explore their real life and know that there is something that other people face them too. So don't worry about it and you can go on,.... They can help you more mature or be effective and be self-confident. (Interview, Mar. 24, 2001)

Furthermore, she recommended one favorite motto, "Your future is determined by your deeds, both good and bad." In her view, this motto could make people understand that life was full of ups and downs and then try to keep their life move forward.

I'm not particularly consistent with the mottoes, but every time I feel down, I always think of something taught in Buddhism like--Your future is determined by your deeds, both good and bad. Sometimes when I feel desperate I think of 'life is full of ups and downs' just to make me feel better. (E-mail, Mar. 26, 2001)

Findings or Results

The findings indicate how the informants responded to their specific difficult life situations in American university settings BEFORE and AFTER reading what types of literary materials (see Tables 2-6). In other words, these tables reveal the therapeutic

reading experiences of the five informants and support the effectiveness of bibliotherapy:

1. After reading a book *When Smart People Fail* in the difficult life situation of getting stuck in an unsuccessful experiment and a bad professor-student relationship, Joedoe felt better through the identification-catharsis-insight process which helped him keep away the misconception that “I felt I was a failure,” which helped reduce to a great extent his depression, stress, frustration, fear and anxiety (see Table 2).
2. After reading mottoes, sayings, poems, or prose in the difficult life situation of unsuccessful interpersonal relationships, KiWei felt relaxed, less sad and less lost by gaining insights which helped him get rid of his misconception that “I was stupid, humorless, and unknowledgeable,” which helped to a great degree to reduce his feeling of inferiority, self-defeat, loss, and sadness (see Table 3).
3. After reading books (e.g., *Tzu-Chi Monthly* (? ? ? ?), *Still Thoughts By Dharama Master Cheng-Yen*, *Witness of Love* (? ? ? ?), *Enjoy Teaching* (? ? ? ? ?), and *Recollections from the Seedlings School* (? ? ? ? — ? ? ? ? ? ? ? ? ?), in her difficult life situation (e.g., academic pressure and unrealistic expectations of graduate student life), Moon felt more comfortable and less lonely by challenging her maladaptive concepts (i.e. “My graduate school life should be colorful.” and “I have to push myself to get used to American environment.”), which helped reduce her emotional difficulties (i.e. devaluation, frustration, sadness, boredom, disappointment, fear, pressure, and loss) to a great extent (see Table 4).
4. After reading books (e.g., *Tuesdays With Morris*; *Thang Sai Than*) in her difficult life situation of breaking up with her boyfriend, Pam felt more peaceful, less pressed, more comfortable, happier, and enlightened by challenging her crooked beliefs (i.e., “I have

to know why they did this to me.” and ”I should know the truth [what really happened].”), which helped eliminate her emotional difficulties (i.e., extreme upset, depression and desperation) to some degree (See Table 5).

5. After reading Poems by Robert Frost or on websites, sad stories on websites, a children’s book *Charlotte’s Web*, and magazines (e.g., *Child* and *Home Decoration*) in bookstores in her difficult life situation of missing her special friend, Ranocchia felt comforted, relieved and good about herself by challenging her irrational belief that “He should show more concern to me,” which helped release her feeling of sadness, anger, confusion to some extent (See Table 6).

Furthermore, several interesting findings in this study are presented as follows:

1. Different actual events may result in same emotional difficulties. Study pressure and interpersonal relationships (e.g., man-woman relationships, friendships) are two major actual events that caused emotional difficulties mentioned by informants in American university contexts.
2. All the informants were fond of reading. Their enjoyable literary genres included didacticism, poetry, fiction, novels, autobiography, and prose. And the resources ranged from printed materials (e.g., newspapers, magazines, and books) to websites. Tables 2-6 indicate that books are the most popular resource among the informants, and websites are second. Rather, different reading types or literary works can play a healing role in dealing with emotional difficulties.
3. Didacticism, novels, mottoes, sayings, prose or poetry have the effectiveness of bibliotherapy in this study. However, bibliotherapy can successfully reduce the level of these informants’ emotional difficulties, but cannot guarantee to completely get rid of

emotional difficulties.

4. Only one informant in the interview, Joedoe, mentioned that he read the Bible, and the others did not mention if they read any religious materials to help them deal with their emotional difficulties. This finding is consistent with their religious level of observance.
5. For all informants, bibliotherapy was not the only technique to deal with emotional difficulties, but one of several coping strategies. The finding in this study is consistent with what bibliotherapist Thomas Hebert (1991) said: “Bibliotherapy is not a cure-all that will automatically influence...attitudes or behaviors in the desired direction” (p.210).
6. In the informants’ minds, the importance of reading related to emotion varied from neutral to highly important. KiWei thought of it as highly important and Moon regarded it important, but the others took it as neutral. This result proves that bibliotherapy is not the only or the best coping strategy employed by informants. That is, self-guided bibliotherapy is an adjunct to solving their emotional difficulties or life problems.
7. Joedoe showed that reading might be useless when he was in certain states of serious emotional difficulties. Pam also said that she could not read until four days after she broke up with her boyfriend. It follows from these two that whether reading can be effective in dealing with emotional difficulties depends on timing and the degree of emotional difficulties.
8. Informants claimed that reading gave them feelings of comfort, happiness, peace, relief, inspiration, or hope.

9. All the informants changed their cognitions and behaviors to get new feeling by experiencing the process of identification-catharsis-insight.
10. All the informants started shaping their reading habits when they were elementary school children. The reading materials they started reading were picture books, fairy tales, and so forth.

Conclusions

The study strongly supports the effectiveness of bibliotherapy. Like a counselor or comforter, bibliotherapy plays a pivotal part in dealing with emotional difficulties caused by stressful or faulty beliefs held by informants. The personal reading profiles of all informants indicate that they have had a habit of reading since childhood or later. Additionally, bibliotherapy is one of several great coping strategies in dealing with emotional difficulties. Recalling their therapeutic reading experiences, all informants showed that bibliotherapy benefited them in their difficult life situations. Rather, the suggestions they make for others can benefit other people in the same or similar difficult life situations.

Limitations and Implications

It is hard to generalize the findings from this study with a small sample population. What follows are several limitations in this study, which can be the implications of future research studies:

1. The informants chosen for this study were all graduate students. Their higher level of education may have allowed for the more insightful description of their therapeutic reading experiences than others with lower level of education. This may skew the results of this study.

2. A small sample population (two males and three females) cannot really show significant or insignificant difference of the therapeutic reading experiences between genders.
3. The ages of the informants ranged from 25 to 40. Different cohorts may yield different results.
4. The nationalities of the informants include Taiwanese and Thai, so that their cultural backgrounds or schemata may affect the results of the study. In addition, people from other countries, with other cultures, or with other religions may produce different results.
5. Other literary types such as films, drama, jokes and comic strips, not mentioned in the study, may bring about different bibliotherapeutic experiences.

Final Remarks

This case study shows that bibliotherapy is one of several effective coping strategies in dealing with emotional difficulties. It reminds us of our psychological literature reading (e.g., novels, dramas, poetry) can help people, particularly students, to understand the fact that everyone has his/her own emotional problems or life dilemma and how s/he may survive in the ocean of troubles. Furthermore, people can understand more about the world around them through literature. This understanding can help people better armed to confront emotional problems, such as frustrations and depression, in the dynamic society or world (Orr et al, 1997).

Bibliotherapy is effective not only in dealing with problems but also in preventing them (McCarty and Chalmers, 1997). Through the three stages of identification-catharsis-insight of bibliotherapy, people can try to deal with their current emotional difficulties.

Based on these schemata of therapeutic reading, they can further deal with their future emotional difficulties, or employ the schemata to help others with emotional difficulties overcome them to reach the goal of social justice.

Thought-provokingly, literature schooling will play a pivotal part in enhancing students' ability to "face the music" in daily life. However, the selection of bibliotherapy material is crucial (Cochran, 1961; Sclabassi, 1973). In other words, the appropriate match between readers' needs and literary resources is not overemphasized (Pardeck, 1995).

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**APPENDIX A:
Consent Form**

I, _____, freely consent to participate in the research study about therapeutic reading conducted by Ching-Huang Wang, a doctoral student at Indiana University. This study is intended to increase educational bibliotherapy knowledge of the therapeutic reading experience.

I understand I will be interviewed once for approximately 70 to 100 minutes or more if necessary. The face-to-face interview will be conducted at a place and time at my convenience. I understand that I may be requested to take part in a number of telephone interviews with the researcher and/or to respond to follow-up e-mails from the researcher. The face-to-face and/or telephone interviews will be audiotaped and transcribed to typewritten form by the researcher. The audiotapes and transcriptions will be identified by a pseudonym and my identity will be revealed immediately. At the conclusion of the study, the audiotapes will either be erased or I will receive them from the researcher.

I understand that there is no physical and/or psychological harm anticipated as a result of participation in this study, but that sensitive issues may be discussed. I have the right to withdraw at any time. Any question that I have about this study can be addressed to the researcher. I understand that I may have access to the results of this study if I request them. Furthermore, I understand that any information I provide for the research study will NOT be used against me in any way.

Signature: _____ Date: _____.

It (is ___; is not___) my wishes to receive a copy of the findings/results of the completed research study.

Address: _____.

E-mail: _____ TEL: _____.

Fax: _____.

(Source from Cohen, Laura J., 1992)

**APPENDIX B:
Democratic Questionnaire**

1. Name: _____

Pseudonym: _____

2. Gender/Sex: ___Male ___Female

3. Age: _____

4. Educational Status: _____

5. Major: _____

Minor: _____

6. Religion: _____

___Highly Devout ___Devout ___Moderate ___Minimal

7. Nationality/Nation: _____/_____

8. Importance of Reading Related to Emotion:

___Highly Important ___Important ___Neutral ___Less Important ___Least Important

9. Most Enjoyable Type of Reading (e.g. poetry, fiction, romance, drama, comics, etc.)
(If possible, please list the names/titles of your favorite books.)

10. How long have you been in America totally? When did you start studying in the US?

APPENDIX C: Interview Questions

The following modified and/or expanded interview questions are based on those in the 1992 study of Cohen:

1. What emotional difficulties did you confront when you studied in the US (brief answer)? What dealing strategies did you use to cope with them (brief answer)? Is READING one of these dealing strategies?
2. How has reading helped you in a difficult US life situation (a specific experience)? Please try to describe this specific experience so that a person who never had this experience could understand it. Please give as many details as you can. Further, what other dealing strategies, besides reading, was involved in helping you through this difficult/ specific situation (brief answer)?
3. Have you discussed or shared this specific reading experience with anyone else? If so, who? Please describe this as completely as possible. If not, why not?
4. How has this specific reading experience been different from any other reading you have done (e.g. entertainment vs. comfort; killing time vs. knowledge; etc)?
5. Have you made any changes (e.g., thoughts/ideas/cognition/attitudes, and behaviors) in your student life in the US based on something you have read?
6. What books (e.g. the Bible, Buddhist works, and literary works), articles, mottoes, maxims, etc. would you like to suggest for others in the similar situations or in any other difficult situations? WHY?
7. When did you start forming your reading habit? What books or any materials (e.g. fairy tales, myth) impressed you and/or had a deep impact on you in the life?

Based on responses to each question, follow-up questions or probes related to the theoretical framework (Ellis's A-B-C theory) of the study will be followed.

APPENDIX D:
Summary of *Charlotte's Web* by Ranocchia

The story is about a little pig. He lives in a barn, not with any other animals. And the owner of the pig decides to kill him when he is fully grown to sell his flesh, his meat. During this time, he develops a lot of friendship with other animals, rats, geese, goats, and other things there. But one day, he came to know Charlotte who is a small spider who lives by door of the barn, and he kind of likes her so much and she likes him too. And she knew that one day this pig is going to be killed. So she decides to help him. So she made a miracle web. She was writing in all English, something like “this pig is a miracle, this pig is so special.” This is kind of creating a feeling that you cannot kill the pig because he is somebody, a gift from God or something like that. The owner of the pig finally decides not to kill him because this is a miracle, because this pig is so special. And he knows that Charlotte wrote that. She makes it happen. She was kind of so hard to create new sentences for them to read and to show this pig is kind of special. I think it is called Webber or something. People came to visit the barn and see him, saying “herrr.... He was clean, he was handsome.” And people like him and finally nobody would kill him at all. When Charlotte dies (the life span of the spider is short), he loves her so much and he is very sad. One day, he heard a voice like Charlotte's. Amazingly, it was her kids'. She had a lot of kids, letting him know that she was like her another kid. He knew that Charlotte would be always there when all kids decide to leave where their mom was used to being friendly to this pig. (Interview, Mar. 24, 2001)