

We also refer to a level of organization of self, higher than the schematically based self-organization that generates the feeling of who one is as a narrative identity (Whetton & Greenberg, 2000, 2004; Greenberg & Angus, 2004). This identity involves the integration of accumulated experience and of various self-representations into some sort of coherent story or narrative. Identity cannot be understood outside these narratives. To assume coherence and meaning, human lives must be "emplotted" in a story. In this process, events are organized by narrative discourse such that disparate actions and experiences of a human life are formed into a coherent narrative. These stories are influenced by different cultures that have complex rules about the form meaningful narratives can take. The stories that tell us who we are emerge in a dialectical interaction between the experiencing and the explaining aspects of self-functioning.

emotion awareness and expression, regulation of emotion, making sense of emotion by reflecting on it, and finally transformation of maladaptive emotion (Greenberg, 2002; Greenberg & Watson, 2005). Self-acceptance and the ability to integrate various disowned aspects of self as well as the need for restructuring maladaptive emotional responses are the central means of overcoming psychological dysfunction. Reowning involves overcoming the avoidance of disowned internal experience and disclaimed action tendencies and shifting from the negative evaluation of one's experience toward a more self-accepting stance. With the reowning of affect and associated action tendencies comes an increased sense of self-coherence and volition and the development of a sense that one is the agent of one's own experience. With the development of a coherent, agentic sense of self comes a greater sense of efficacy and mastery over one's psychological world.

therapist's primary medium of engagement. At all times, the therapist tries to make psychological *contact* with and convey a *genuine* understanding of the client's internal experience (Rogers, 1951, 1957). The therapist continually tracks what is important to the client throughout the session, constantly responding to what appears to be the client's central meanings. The approach involves the therapist actively entering into the client's internal frame of reference, resonating with the client's experience, and guiding the client's attentional focus to what the therapist hears as most crucial or poignant for the client at a particular moment (Rice, 1974; Van aer Schoot,