

Part 2: Treatment

Yochelson and Samenow claimed that their criminal thinking errors were characteristic of (career) criminals. However, our experience is that not all criminals have all of the problems which we have just discussed (even by Yochelson and Samenow's standards), and certainly relatively few incarcerates have elevations on more than three or four of these factor scales. Some achieve a high score only on Factor Scale 6; others score high on Factors 2 and 5, or Factors 1, 2 and 6; and so on. Treatment, to be effective in any given case, needs to address the problems which are present. Fortunately, there exists a wide variety of treatment methods which are capable of addressing each of these identified problems. In the following, we will discuss several approaches, many taken from the recent Neuro-linguistic programming (NLP) literature, which appear to be suitable for each of these presenting problems.

In each case, treatment of criminality begins with a review of the factor structure of the Test of Criminal Thinking (STFB8), and a discussion of the motivations underlying criminal behaviour. It then proceeds with what has been called, in the Neuro-Linguistic Programming literature, "Change Personal History." The theory is somewhat as follows:

Each of us exists in both an objective reality and a subjective reality. That is, it is assumed that the universe exists, but our only contact with it is through the energy which impinges on our sense organs and the way in which our brains structure that experience. The reality that we live in, on a day-to-day basis, is the reality that we have constructed in our own minds; it is composed of the pictures and sounds and tastes and smells and feelings that are formed in our brains from the sensory information that we receive through our visual, auditory, gustatory, olfactory and kinaesthetic senses, plus the language that we use to structure those sensory experiences.

Time exists for us only as memories of the past and fantasies of the future. The present moment in which all time is experienced is infinitely short but constantly shifting, so that it is continually sweeping the future into the past. The past exists for us only as we recall the subjective reality -- the sensory experiences and the language through which we structured them -- that existed for us at the time our memories of past events were created. Because that experience was entirely subjective, and conditioned by who we were at the time, with whatever strengths and weaknesses we had at that time, it would have been different if we had been different. However, because it only exists for us as we experience it in the present, it can become different for us if we can learn to experience it differently.

We can learn to experience the past differently by reliving it in memory, but with those (usually personal) resources that we have now but which we did not have then. The procedures through which this can be accomplished are described below.

- "1. Anchor* the unwanted or unpleasant feeling.
2. Use this anchor to assist the client in going back through time, finding other times when he or she felt this way.
3. When exaggerations of the expression are noticed, stop the client and have them see the full experience, noting their age when the experience took place. Establish an anchor for

each experience so you can get back to the specific experience if needed (these anchors can be auditory or kinaesthetic).

4. Once the client has identified three or four such experiences, release that anchor and bring them back to the present.

5. Ask the client to identify the resource they needed to have in those past situations for them to have been satisfying experiences. Be sure the resource is one that influences the client's behavior and subjective experience. Many people...think everything would be fine if only the other people were somehow different. The point, however, is for the *client* to have been different and thus make new learnings by eliciting different responses from the other people involved in that past experience. Once the needed resource is identified, assist them in accessing an experience where they genuinely exhibited that resource fully. Anchor it.

6. Using the resource anchor, have the client go to each of the already identified past experiences and change them using the added resource. You can use the anchors which designate each of the three or four experiences to assist the client in going directly to them. When they are satisfied with the changed experience, have them nod and then proceed to the next one. (If you client is not satisfied with the new outcome produced in the old experience, move back to step 5. Get another resource, or a different resource more appropriate to the specific past experience, then proceed to step 6 again.)

7. Have the client remember the past experiences with no anchors to discover if, indeed, those memories have subjectively changed.

8. When past experiences have been changed, have the client future-pace the changes. That is, have them imagine the next time a situation similar to the past ones is likely to occur, suggesting they take the needed resource along. Use no anchors. This is a way of testing for whether the changes have generalized and been fully integrated." (Solutions, pp. 148-149).

* An anchor is any non-random sensory stimulus associated with a particular response. In practice, it refers to a cue, established by the therapist, which is used to evoke a particular psychological state. Success of the anchoring procedure is judged from the physiological response observed to be associated with the particular psychological state.

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This description is a systematization of a procedure provided in more narrative form by Bandler and Grinder in Frogs into Princes, 1979. James and Woodsmall (1988) have developed a modification of it using Time-Line, our internal map to our memories of the past and our fantasies of the future, the way in which we represent spatially the time component of our space-time continuum. The procedure is somewhat as follows:

1. "Imagine, for a moment that you are walking along a wide, sandy beach. It is mid-July, and the sun is very pleasantly warm. It is five o'clock in the afternoon. The sun has not yet begun to set, but it is getting low on the horizon. The sun is a golden, blazing yellow, the sky a brilliant blue, the sand a dazzling, glistening white in the sunlight. Feel the cold, hard, firm, hard-packed sand beneath your feet. Feel the gentle breeze as it stirs your hair. Taste and smell the salt in the air. Hear the beating of the waves, the rhythmic lapping to and fro, back and forth of the water against the shore. Hear the far-off cry of a distant gull as you continue to walk along the beach. Suddenly you come to a sand dune, a mound of pure white sand. And covering the mound are bright yellow buttercups, and pale pink roses. Slowly you climb the dune, sit down on its crest and look out to sea. The sea is like a mirror of

silver reflecting the sun's rays, a mass of pure white light, and you are gazing intently into this light. As you continue to stare into the sun's reflection off the water, you begin to see flecks of violet, darting spots of purple intermingled with the silver. Everywhere there is silver and violet. There is a violet line along the horizon, a violet halo around the flowers. And now the sun is beginning to set. With each movement, with each motion of the sun into the sea, you become deeper and deeper relaxed. The sky is turning crimson, scarlet, pink, orange, gold, amber as the sun sets, and you are engulfed in a deep purple twilight, a velvety haze. Look up to the night sky. It is a brilliant starry night. The beating of the waves, the smell and taste of the salt in the air, the sea, the sky, and you feel yourself drifting upward and outward into space, at one with the universe."

2. "Drifting, as you are, you can notice all sorts of things. First of all, you can let yourself become very deeply relaxed. Then, you may notice that all sorts of new and exciting things are possible for you. For example, you can see things more and more clearly, even though your eyes may be closed. And you can notice, as you look far below you, that you can see beneath you the vast stretch of the land and ocean, and the beach where they meet. And now, as you continue to survey the world beneath, the scene begins to change, and you can see the past stretching off into the distance in one direction and the future stretching off into the distance in the other direction. This is your time-line, on which are stored your memories of everything that has happened to you in the past and everything that may happen to you in the future, with the present as the point through which the future pours into the past. Let yourself float gently down until you are just above the present and notice that the past stretches away from you in one direction and the future in another, the pictures and their associated sounds and feelings and tastes and smells that make up the record of your life."

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3. "Notice whether all of your time-line is equally bright and clear." (The past should not be black or substantially darker than the future, and there should not be any gaps, or holes or spaces in the client's time-line.) "If there are any areas in your past which are substantially darker than the rest, turn up the brightness on those areas or, if that doesn't work, take them out of your time-line altogether. You can put them aside, where you know where they are but where they will be out of the way for the time being. You can always get them later if you want to, but you may find that you don't need to have those kinds of memories in your time line, and you may decide to just leave them off to one side somewhere."

4. "Then let yourself float upward until you are floating just above your time-line. Turn and look towards the past, and notice those special times when you experienced a particular feeling of strength and confidence, and those special times when you felt at peace with the world. Let yourself drift backward in time until you are floating just above one of those special times, then float down into it and re-experience the good feelings that you knew at that time. Those good feelings are always with you as a resource that you may not always remember that you have. But they are always with you, safely tucked away in the back of your mind, available for you to use now, or whenever you may choose to do so."

5. "Now bring those good feelings with you as you float up out of that memory, and let yourself drift back to the present. Again, turn and look towards the past. Perhaps there are other good feelings from the past that you would like to recover and use as a resource to help you deal with life's problems. If so, drift back until you are floating just above those memories. Let yourself float down into them and experience again the good feelings that you felt at that time, and bring those good feelings with you as you again float up out of your time-line and again return to the present." (Optional: Take all the time that you want. After all, time is relative. One minute can seem as just as long as an hour. And you can take all the time that you need to re-acquaint yourself with the many resources that you have developed in a lifetime of living).

6. "Now turn and look towards the past. In a moment, I am going to ask your unconscious mind to take you back to the root cause, or one of the root causes, which has prevented you from being the magnificent person that I know you to be and which, if disconnected, would cause your involvement in criminal offenses to decrease or even disappear. Now, I know that the root causes of crime are always different kinds of interpersonal pain, and that you have been protecting yourself against this pain through behaviours that have gotten you into trouble with other people and with the law. And although you may not consciously know just when all this difficulty began, your unconscious mind knows the root cause or causes of all your problems, and you can trust your unconscious mind to take you back to the very first root cause of your involvement in crime. So if you knew, would it be before, during or after you were born? It may be a situation in which you felt that you had

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done something wrong, or had been unable to live up to other people's expectations and demands, or one in which you felt neglected or insecure or rejected; and I don't know which of these kinds of situations may have been important in your upbringing, but your unconscious mind knows, and you can trust your unconscious mind to take you back to the root cause which, if disconnected, would cause your offenses to decrease or disappear."

7. "So, taking with you the resources which you have developed in a lifetime of living, let yourself drift above your time-line back into the past until you come to that root cause, or one of the root causes, of your offenses, and just float gently there in time, while I talk to you about all of the people who played a part in that situation. If you knew, how old were you then? Some offenses have their origins in problems arising in infancy, or even in the womb, but most of these problems have their origins in childhood, often because the parenting ones didn't know very much about raising children. In most cases, they knew how to show their love to you as a little baby, but didn't know how to show their love for you as a growing, exploring, challenging little child. Imagine, alongside of your time-line, the time-lines of your parents, or of the people who raised you as a child. What resources would they have needed in order for them to provide you with the kind of parenting that you needed to grow up happy and healthy. Imagine a source of infinite love and compassion floating above your head, and shining down through your head and out through your heart in a stream flowing to them, healing them, and providing them with the resources that they would have wanted to have, so that they could give you the care that you needed to grow up happy and healthy."

8. "Now imagine that you could take yourself by the scruff of your neck and just dip yourself into that root cause memory for an instant, and then right back up above it again. And if it wasn't too traumatic, let yourself float down into that memory again, and re-experience the sights and sounds and feelings that you felt at that time, and then float back up above your time line again, and recall the beliefs that you formed and the decisions that you made at that time in your life. Remember those beliefs and decisions, because you may want to re-evaluate them in the light of the new choices that will become available to you as a result of this exercise. Then float backward in time until you reach a point on your time-line that is fifteen minutes before the root cause memory that you have just experienced, and float down into that time fifteen minutes before the root cause memory. Where are the feelings now? Have they totally disappeared? If not, perhaps there is a part of you that feels that it is important for you to remember those feelings, so that you can protect yourself from these kinds of situations in the future. And I agree that it is important for you to preserve any positive learnings in that special place that you reserve for all such learnings, and then it would be all right for you to let go of any unpleasant feelings now, wouldn't it?"

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9. In the event that the client is still unwilling or unable to let go of the distressing feelings, it may be that he has not yet got back to the earliest root cause, or it may be necessary to conduct a more extensive six-step reframe or the dissociative phobia/trauma cure, to get the feelings associated with this root cause memory levelled out. These procedures will be discussed later in this paper. When this has been accomplished, say to the client, "Now, look along your time-line towards the present, and let yourself come back along your time-line through each and every similar experience just as fast as you can allow all of those experiences to re-evaluate themselves in the light of the new choices that you have regarding how to feel and behave in each of those and similar situations."

10. "What you have learned today can be as precious as a treasure, because that is what it is. Not only will it enable you to have behaved differently in the past, and I am going to ask you to do that in just a minute, but it will empower you to behave differently in the future as well. Let's begin at the beginning. Floating above your time-line, go back to the beginning and let yourself have the pleasure of having exercised your new-found choices about how to feel and behave in each moment from then until now. Then, looking towards the future, imagine that you can see that new and powerful you being faced with some similar situation in the future - some situation which, in the past, would have had you responding in a way that was not in your best interests and which might have gotten you into trouble with the law. And see yourself responding out of your new-found peace and comfort, managing that situation in a way that will work out to your best advantage and that will protect you from becoming involved in any further offenses."

11. "Then imagine that new and powerful you as a picture on the back of a deck of cards. Take that deck of cards and toss it out into the future, so that you can see that image scattered along your time-line far off into the future. Then I would like you to go out into the future and see that new and powerful you successfully coping with a variety of situations which might have given you trouble in the past, so that you can be sure that you have the ability to act in your best interests at all times, and that you will no longer be troubled by things that might have happened to you in the past."

12. "And when you have done that, again let yourself float up far above your time-line and survey all of the good work that you have done today, and then let yourself float back down into the present, open your eyes (if they have been closed), and bring yourself back to the here-and-now."

The type of learning involved in these procedures is primarily verbal learning which, unlike most conditioning procedures, does not require a lot of repetition. Thus the change produced can occur virtually instantaneously. The preceding personal history change, however, may have to be supplemented by a variety of other procedures such as the six-step reframe or the dissociative phobia/trauma cure mentioned above.

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Reframing is a procedure for clarifying the intention underlying behaviour. The six step reframe is composed of the following tasks:

1. Identify the behaviour to be changed. This can be any behaviour, including having a particular affect or illness.
2. Establish communication with the part of the personality responsible for the behaviour.
3. Distinguish between the behaviour and the positive intention of the part that is responsible for the behaviour.

4. Find/create several new alternative behaviours capable of satisfying that positive intention.
5. Check to see whether there is any part of the personality that would object to substituting one or more of these alternative behaviours for the behaviour that you wish to change.
6. Have the part that is responsible for the behaviour take responsibility for generating one or more of the alternative behaviours in the appropriate context.

The following more extensive description of the six step reframe is taken from Cameron-Bandler and LeBeau ():

"There are essentially two types of reframing: *six step reframing*, which separates intentions from behaviours, and *contextual re-framing*. Six-step reframing, the process of separating intention from behaviour, is comprised of six explicit and sequential steps:

1. Identify an unwanted behaviour. Identify a specific unwanted behaviour or symptom. The behaviour may be any physiological symptom or any action that your client cannot keep from exhibiting. It could be any behaviour that prevents or inhibits the client from acting in a desired way.

2. Contact the part that generates the identified behaviour. This step begins the building of a bridge between conscious and unconscious processes. The client uses internal dialogue to ask, 'Is the part of me that generates this behaviour willing to communicate with me?' The client then pays exquisite attention to any response - any sounds, pictures, feelings or words. You also watch for any noticeable behavioral response of which your client may be unaware.

If the response is other than words, be sure to make the communication as unambiguous as possible. This can be accomplished by establishing an intensifying of the response as a *yes* and a diminishing of it as *no*. For instance, a brighter

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picture or a louder sound or a stronger feeling would indicate an affirmative response. If the behaviour is a symptom, using it as a means of communication is most effective; if the symptom is numbness, for example, have it spread to indicate *yes* and diminish to indicate *no*.

3. Separate intention from behaviour. Once communication has been established, the task is to discover the intention behind the behaviour. Thus, have your client ask, "What are you trying to do for me?" Again, the answer may come in pictures, words or feelings. If only feelings occur, and it's impossible to make sense from them, use overlapping to build a more complete representation.

Sometimes the answer will seem to be an undesirable intention, like 'I'm trying to kill you.' or 'I'm keeping you from having sex.' When this happens, take another step back by having them ask, "What are you trying to do for me by killing me?" This allows you to obtain a more useful answer, such as 'I'm trying to save you from this miserable life that just keeps dragging on.' or 'If you have sex, you'll get hurt and that will be bad.' In this example, this extra step back revealed the intention to be one of protection. Always continue to step back until a positive intention is discovered.

4. Find three new ways to satisfy the intention. This is most commonly done by accessing the person's creative part (or clever part, or intelligent part, or scheming part, etc.) and having

it generate three new, more satisfying ways to accomplish the intention. If the person doesn't have a creative part, build one. This can be done by having them remember a time when he or she has been creative and then establishing an anchor that gives access to that creativeness (the creative part). If they claim to have never been creative, ask if he or she knows of anyone considered creative. If yes, have them imagine that person, visually or auditorally, and then have that imagined person generate three better ways to satisfy the intention. (Of course, the answers are still generated from the client's own internal processes, but this technique can serve to bypass feelings of 'I can't do it.' The least desirable choice, but still a choice, is for you to suggest possible alternatives.

5. Have the originally-identified part accept the new choices and the responsibility for generating them when needed. You now have your client ask the original part if it agrees that the three new choices are at least as effective as the original, unwanted behaviour. If it says 'yes' (using the pre-established mode of communication to insure continuity), have them ask if it is willing to accept responsibility for generating the new behaviours in appropriate contexts.

If it doesn't agree that the new choices are better than the original behaviour, have your client ask it to go and work with the creative part to come up with better ones. If it won't take responsibility for generating the new behaviours (this *very* rarely happens), access a part that will.

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6. Make an ecological check. For the final step, instruct your client to ask on the inside if any part objects to the negotiations that have taken place. If there is an affirmative response, be sure to establish that it is a *yes* response by following the procedure described in step two. If there is an objection, cycle back through the process by identifying the objection, separating intention from objection, and so on through the rest of the steps. When there are no objections during the ecological check, the process is complete.

If, as sometimes happens, the part that generates the unwanted behaviour refuses to communicate in consciousness, the following steps, which bypass the client's conscious awareness, can be substituted for the ones listed above:

Step 2. Even a no response is a communication and can be used. So presuppose that contact has been made and proceed to the next step.

Step 3 and 4. Ask the part if it knows what it's doing for the person. If it answers *yes*, have it go to the creative part on its own and get three new ways to do it better. Just have it signal in a specific way when it has accomplished this.

The rest of the steps require only a yes/no response and the conscious mind need not know the specific content of the new behaviours. Since changes in six-step reframing come about without conscious intervention, this experience often provides the client with a foundation for greater respect and appreciation for his unconscious processes.

In rare cases, a part may respond negatively, saying it doesn't know what it does for the person. After you have asked it if it's sure of this, you can then directly ask it to *stop* generating the undesired behaviour. In all my experience with six-step reframing, such a response has only occurred once. The part said it had forgotten what the intention was. It complied with the instructions, though, by stopping the unwanted behaviour (bed-wetting)."

A variation of this reframing process postulates a part or parts of the personality which is/are formed from the introjection of one or more aspects of significant others. The procedure, however, is essentially the same. Contact is made with those parts of the personality which are responsible for particular unwanted behaviours, suitable alternative behaviours are found which will fulfil the same positive intentions, and the new behaviours are substituted for the old.

The following description of the dissociative phobia/trauma cure is taken from Andreas and Andreas (1989):

"1. Imagine that you are in a movie theatre. *See yourself* doing something neutral on a small black-and-white screen.

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2. Float out behind yourself and watch yourself watching yourself on the movie screen.

3. Staying in this position, now watch a movie, in black and white, on that small screen, of *yourself* going through the experience you've selected to 'neutralize.'

4. After you finish *watching yourself* in this movie, when things are again OK, stop the movie so it's a still picture. Then step *into* the still picture, turn it into color, and run the movie backwards, very rapidly. It will be like seeing a movie backwards, with you *inside* it, as if time had reversed direction.

5. Now test. Think of the event or memory, and notice if you can think of it more comfortably. If so, you are done. If not, you can go through the process another time...."

Andreas and Andreas (1989) suggest that preparation for using the dissociative trauma cure begin by practising the procedure on several unpleasant but not traumatic experiences from the past, to form a foundation for what will follow. Then, they proceed with a variant of the time-line procedure described above. They have the client:

1. "Ask your unconscious [mind] to separate your past pleasant and unpleasant experiences."

2. "Ask your unconscious to use the phobia cure to make all your unpleasant past experiences smaller, less colorful, and farther away. Your unconscious can also give you the visual perspective of *seeing yourself* in all these experiences, rather than seeing them from your original point of view."

3. "Line up all your past experiences in order, and mark out the unpleasant ones. Stand with your back to your past, then go *backwards* very rapidly through all the past unpleasant experiences, to completely disconnect from them. Return to the present."

4. "Ask your unconscious to recode [all of your past pleasant experiences] in living color, perhaps make them larger, and to have you be *in* them rather than observing them from the outside, so that you can experience them fully."

5. "Line up all your past experiences in order, and mark out the pleasant ones for this process. Float up over your past experiences, dropping back down into yourself at conception. Move rapidly forward through all of your pleasant experiences, reconnecting fully with each, all the way to the present."

6. "Bring this way of thinking about pleasant events and unpleasant events into the present."

7. "Bring this way of thinking about unpleasant events and pleasant events into your future."

Both of the above procedures can, and probably should, be carried out during the time-line procedure, if it is determined that the time-line procedure by itself is not sufficient to relieve the unpleasant affect which is driving the client's offensive behaviour.

The treatment procedures described above are generic in the sense of addressing unwanted affects, cognitions and behaviours in general, and may be sufficient in and of themselves. However, there are also a number of treatment procedures which have been developed to address many of the specific problems which have been identified in the criminal population. They are described below, as they relate to one or other of the criminal thinking factors.

The first factor is concerned with feelings of guilt and the defences which have been mounted against them. The following procedure for **Resolving Guilt** has been developed by Andreas and Andreas and accompanies their videotape of the same name.

"Overall, the Guilt Resolution pattern first eliminates the feeling of guilty in response to not meeting your own standards. Then it teaches a decision process to examine the standard, and determine:

- a. whether the person wants to keep this standard, or some modification of it, for himself, and
- b. what the person wants to do in response to this situation.

1. Contrastive Analysis. Compare the following two experiences, and list submodality differences and relevant content differences.

- a. Guilt. An experience of guilt, in which the person violated his/her own standards.
- b. Beginning of resolution. An experience of not meeting your own standards in which you did not feel guilt, at the point that you began to consider the standard you had violated, and what you could do to resolve the situation.

Everyone has had this experience, but they may have coded it as significantly different, so that the person doesn't realize that it is applicable to resolving guilt. It may be necessary to search for past reference experiences of quickly and easily correcting and apologizing for small mistakes, etc.

Usually the guilt representation will be an associated still (or very slow), dark picture of the person being harmed, often seeing that harm continue into the future.

The beginning of resolution will usually be brighter alternative movie of possible ways to resolve or ameliorate the harm caused by your behaviour.

2. Test to find out which of the submodality differences and content differences are most powerful in creating/reducing the feeling of guilt.

3. Transformation. Map across the content of guilt to the submodalities of the beginning of resolution, using the most powerful submodality elements you found by testing in step 2.

If the person is so deep in guilt that it's difficult to do steps 1-3, an alternative is to swish from the representation that crates the guilt to seeing "the you who is capable of examining your standards, and deciding what to do to resolve the situation."

4. Evaluate Standards. Now that the person feels resourceful, it's important to examine the standard he/she violated, its outcome, and how to resolve the consequences of not meeting it, by asking:

a. "Whose standard is this?"

b. "What is the outcome/intention of the standard?"

c. "Keeping the outcome in mind, is the standard in this situation one that you want to have for yourself?" ...

i. If the answer is "Yes", go directly to step 5. (However, even when the person basically agrees with the standard, usually the person will want to revise it or restate it in some way to make it completely appropriate.)

ii. If the answer is "No", ask, "If not, what standard do you want to have for yourself in this situation?"...(Be sure this standard applies reciprocally, as in "the Golden Rule.")

iii. If the person is ambivalent or incongruent, sort polarities, get outcomes/intentions, and then integrate with "the visual squash," or negotiate for a joint agreement on a standard.

5. Plan a Specific Response. "Given your standard in this situation, what do you want to do? If your own standard hasn't been violated, there is nothing to do, unless

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others involved have different standards, in which case you may want to state the difference in standards, find different friends, etc."

You might want to consider an apology, or some kind of amends or restitutions, a specific commitment to meet that standard in the future, etc.

If the person needs help developing a satisfactory response, use the "New Behaviour Generator" (including the "as if" frame and modelling) to select an appropriate response.

6. Future-Pace Response. Actually rehearse whatever response you decided upon in step 5. Imagine carrying it out associated (Do it dissociated first, if you have any doubts about it), in context, to be sure it's satisfactory to you. (If not, back up to step 5.)

7. Ecology Check. As you considered making this response, does any part of you have any objection to it? Adjust specific response and or reframe objection.

8. Test. "Think of that situation in which you felt guilt." Check for nonverbal as well as verbal responses. "Think of something else you did that you had been feeling guilty about." Observe response to see if person automatically generalizes the guilt resolution process to this other situation.

9. Generalize. If the person has had many experiences of guilt, it can be very useful to use Richard Bandler's "Decision Destroyer" to help the person reevaluate all their past experiences of guilt in the way the guilt resolution pattern has just taught. This "re-sorting" process can have a dramatic impact on a multitude of past experiences and also install this ability as a "through time" ability that becomes part of the person's sense of themselves.

Alternatively, you could wish the person from a generic realization that they have violated their own standard to seeing themselves able to use this ability to decide what standard they want to follow and what to do in response to the situation."

The second criminality factor is concerned with feelings of inferiority and defences which have been mounted against them. The following **Self Esteem** has been designed to address this problem. It is adapted from materials provided by Cameron-Bandler (1985):

"...I usually preface my description of the procedure by saying, "You are the only person you have to wake up with every morning. How do you feel about this person with whom you have life-long intimacy? It's important, you know. How you feel about yourself influences how you treat yourself, how you move through the world, and the quality of your experience. Nothing--not money, not prestige, not the attentions of others--can make up for not liking yourself."

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Then I continue, "The following sequence of steps, when followed, leads to a fantastic relationship. That relationship is with the person you have awakened with every day of your life--yourself--someone you really can love if you just take the time."

You can lead others through this procedure, or you can take yourself through it. In the following description, I have supposed that you are using the procedure to help an imaginary friend named Jane. As you read along, substitute any appropriate name--including your own.

This procedure consists of five major steps, and directs Jane to attend to, evaluate, and respond to herself in ways that result in a strong and positive self-concept. Here are the indications of such a self-concept."

1. "Defining herself on the basis of positive attributes, which she assigns to herself on the basis of her own evaluation of her behaviours and intentions in everyday situations."
2. "Evaluating and changing behaviours (and placing behaviours in appropriate contexts) in a way that leads both to liking herself, and to maintaining feelings of personal worth."
3. "Having the experience of personal worth in all situations regardless of the degree of expertise she may have, and regardless of who else is present."
4. "Establishing and maintaining criteria and behaviours that naturally lead to treating herself well, and that lead others to treat her well."

The five steps in this programme are as follows:

The first step allows Jane to identify her present concept of self and to evaluate the judgments she is making about herself. It begins by establishing a dissociation by asking the client to think of herself as the person she wakes up with -- the person she interacts with and takes care of every day of her life.

Ask her the following four sets of questions (The form of these questions helps establish and maintain the dissociation.) Let her take as much time as she needs to generate several answers for each question, as well as to identify her evidence for each answer.

1. Describe this woman you wake up with everyday. What kind of person is she? What are you using as evidence to know she is that kind of person?

Examples of possible responses to these questions include, "She is inadequate--she can't do anything good enough," and "She is a good person-she cares

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about others and tries to do the right thing," and "She is a depressed person--she thinks about how bad things are and she cries a lot."

2. What kind of person is she not? How do you know she isn't that kind of person?

Possible responses to these questions are, "She is not mellow--everything is urgent, and she has a lot of muscle tension, headaches, and a high pitched voice," and "She is not sexy--nobody comes on to her."

3. What is not that you are glad she's not? How do you know that she isn't?

Examples of possible responses to these questions include, "She is not helpless--she can take care of herself socially and financially," and "She is not stupid--she does not make the same mistake twice."

4. What would you like her to be? How will you know when she is?" What will that do for her? What will that do for others?

Examples of responses to these questions include, "She needs to be organized; when she is, things will be in their place and her work caught up; and it will allow her to have more time to relax and enjoy her friends," and "She wants to be competent; when she is she will set and achieve goals; and being competent will allow her to take care of herself better and contribute to the world."

It is important to make sure Jane is using her own criteria to evaluate herself, rather than using the opinions of others. To do the latter places her self-worth into the hands of other people, which is not a desirable outcome.

Different people use different evidence for this same criteria. For example, Fred thinks that someone is smart if he makes a lot of money, while to Shirley someone is smart if he arranges his life to include lots of leisure time. For John, being smart equals having graduate degrees, while Melissa believes being smart means not repeating mistakes. It is difficult (and sometimes impossible) to satisfy the same criteria for different people. Thus you need to make sure your Jane uses her own criteria. Using the answers from the above questions, guide Jane to see herself and her behaviour through her own eyes, and to describe attributes

for which the behaviours are exemplary as far as she is concerned, regardless of anyone else's opinion.

The second step leads Jane to evaluate and change behaviours, as well as place behaviours into appropriate contexts. The purpose of this step is to develop a self-

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concept that is based on a set of positive attributes, and to provide a way for Jane to maintain feelings of personal worth.

1. There are attributes that people identify with and manifest, yet do not assign to themselves because of some experience that seems to be a contradiction to that attribute. For example, someone who is kind and caring toward others might not identify that attribute in her description of herself if she has a few examples of her hurting (however inadvertently) other people's feelings.

Ask Jane to identify those events or examples of her behaviour that are being used by her as evidence of not having a positive attribute. After she has made this identification, direct her to determine the circumstances that produced this event, or led to her behaving as she did. You can prompt her by asking, "How is it possible _____ occurred?" The outcome is not to excuse the event or behaviour, but for her to understand what led up to it.

Assist Jane in ascertaining whether the contradictions were the result of extenuating or extraordinary circumstances, or whether they were a "mistake" on her part. For instance, it is an example of extenuating circumstances when a mother embarrasses and annoys her teenage son by inviting his girlfriend to accompany them on a family outing when, in her words, "I didn't know that between the time he agreed to the idea and the time I did the inviting he had decided to break up with her.^" An example of a mistake, on the other hand, is when a mother embarrasses and annoys her teenage son by teasing him about girls in front of his male friends even though she knows "It's necessary to be sensitive to his vulnerability around his peers."

If extenuating circumstances are identified, have Jane evaluate her intention in the situation, and have her identify what attribute the intention is a demonstration of.

If a mistake is identified, have Jane imagine how she will behave differently in similar situations next time. Identify the positive attribute that is demonstrated by her new and different behaviour.

2. In order to create more useful generalizations regarding her concept of self, it is helpful to alter the evidence that Jane is using when she assigns to herself a negative attribute.

To begin, ask Jane to identify one of her negative attributes. Then ask her to specify the behaviour or event she is using as evidence for her having that negative attribute.

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Once this is accomplished, have her identify when (in what situation) the behaviour or event occurs, and when it doesn't. then direct her to identify the factor(s) that

determine when the behaviour occurs. For example, suppose a person considers himself to be sloppy; and say he knows this is true because "there are clothes on the floor, the clean laundry isn't folded, and there are dirty dishes in the sink." He recognizes that "It occurs when my desire to get other projects done feels more important. It doesn't occur--that is, I clean up for sure--if company is coming. I do it then so my place looks the way I want it to. When company is coming it's important to me how things look."

The result of making these evaluations is that he now has a basis for knowing that what is most important to him at a moment in time determines whether he cleans or not, rather than him simply being a sloppy person.

As another example, perhaps Jane believes she is irresponsible because "I'm always late picking up the kids at school." She identifies that "It happens when I get immersed in what I'm doing. I'm not late if my son impresses upon me that it's important to him for me to be on time. In that case, I set an alarm and make sure I respond to it. Usually he expects me to be late, but if I know it is really important to my son, I'm on time."

The point of this process is to bring the focus of attention to the behaviour and circumstances in order to break apart the association of self with a negative attribute. Identifying the causes of the behaviour either makes it easier to change, or makes it possible to see it as a byproduct of variables rather than as a personality trait. The assignment of a negative attribute only serves as an excuse to perpetuate non-useful behaviour--it probably will diminish Jane's feelings of self-worth, and therefore the quality of her life.

3. Positive attributes can be built by recognizing and attending to successful behaviour. Have Jane do the following several times.

First ask her to identify something she has done well. ("Done well" should be determined by her own criteria; that is, something she has done to her own satisfaction.) For example, perhaps she identifies that "I congruently expressed my feelings for the new man in my life."

Next, ask her to determine what is pleasing to her about what she did or how she did it. In this example, Jane's response is "I was taking a risk. I didn't do it to get anything, but rather to give something. I expressed my feelings congruently, and it felt great."

Now have her identify what attribute(s) this example is a demonstration of. For instance, "For me it was courageous and it was caring."

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Finally, have her watch a movie of herself behaving in the way that demonstrates this attribute, making sure she uses internal dialogue to describe herself as having the desirable attribute. With Jane, for instance, she watches herself expressing her feelings to her potential beau, and she sees herself as courageous and caring in the situation, and she tells herself as she watches, "I am a courageous and caring person." This serves to attach behaviour, self, and attribute to one another, making it into a useful "package"

4. Now it is time to assist Jane in building a new positive attribute by generating new

behaviours that are congruent with that attribute.

Start by asking Jane to select an attribute she would like to acquire. Next, have her identify behaviour that she recognizes as manifestations of that attribute. If Jane has never before generated the behaviour, proceed with the instructions in the next paragraph. If she has generated such behaviours before, you can skip the next paragraph.

Have Jane specify the behaviour she wants to be able to do, but has never done. Next have her determine when and where (in what situations) she wants to manifest this behaviour. Once that is accomplished, ask her to identify someone (a model) she knows who does the behaviour well. Now have her run, in her mind's eye, a clear movie of the model doing the behaviour in an appropriate context. Have her pay attention to details of movement, words and sound. Ask her to evaluate the role model's behaviour. If it is exemplary of what she wants, proceed. If it is not, repeat the above "movie making" process, making any necessary changes, until she is completely satisfied with the behaviour.

Now instruct Jane to run a movie in which she sees herself doing the behaviour she just saw the model do (or that she herself has done in the past) in an appropriate context. After viewing this movie, have her evaluate her behaviour. If it is what she wants--if she is totally satisfied with how she acted--proceed. If it is not what she wants, ask her to make appropriate changes in what she sees herself doing as she runs the movie again. If necessary, start over, choosing a different behaviour.

Now have her step into (associate into) the picture and experience actually doing the behaviour, seeing what she sees from her own eyes, and hearing and feeling what she experiences as she acts. After this run through, ask her to evaluate her experience of actually doing the behaviour. If it is what she wants, proceed. If it is not what she wants, have her make the appropriate adjustments and repeat any necessary steps.

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As a final step in this particular sequence, ask Jane to identify a future situation in which she desires this new behaviour. Have her imagine being in that future situation, doing the desired behaviour. Then ask her to evaluate the experience and make any necessary adjustments. Now ask her to identify another appropriate future context similar to the previous one, and to experience being inside that future experience responding fully. Give no other instructions; use this as a test. If the new behaviour is installed and has generalized it will be expressed in this context also.

Repeat this second step for other behaviours needed to establish full identification with the positive attribute, as well as for behaviours needed to establish full identification with other positive attributes.

The third step creates for Jane an experience of worthiness that extends across contexts and through time.

1. You first need to help Jane build a reality of continual personal improvement by assisting her in evaluating how she has improved in some ways from the past to the present, and how she can improve into the future.

Instruct Jane to make an assessment, both positive and negative, of herself in the present--have her range through who she is as a person, where she lives, her home life, her personal relationships, her career, health, finances, appearance, etc. This assessment should be about what is real now, not what could be, but what is.

Once the assessment is made, have her recall her status in those same areas of her life five years ago. Ask her to assess how her behaviour since that time has contributed positively to creating her present reality--her present self and her present circumstances. Instruct her to imagine the ways in which she would now be worse off had she behaved very inappropriately during the last five years.

Have her determine what else she could have done (other than what she actually did) during the last five years that would have resulted in her present reality being better than it is. (These must be behaviours of hers, not acts of God or fortuitous circumstances.)

Now ask her to construct a full visual representation of herself older--five, ten, or twenty years into the future. Ask her to step into that future, feeling how it feels to be that older her, looking back at her present self. Then have her step back to the present and ask the future her what she most wants from her present self now to ensure that her future experience will be worthwhile and that her future well-being will be ensured.

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Once she has this information, ask her to create two pictures of the future--the first being five years from now and containing experiences and situations that she really does not want; the second being five years from now and containing experiences and situations that she really does want.

Have her identify the behaviours that would lead her to undesired future, and make sure she views them as being dangerous to her future well-being.

Have her look at her desired future and ask herself, "How can I make that happen?" (Her answers need to be behaviours that she does, not ones that rely on luck, etc.) If she doesn't know what she can do to make her desired future happen, have her ask herself "How can I learn how to make that happen? These representations now become a part of her reference experiences to be used to evaluate whether she is progressing toward her undesired or desired future.

2. Now, Jane needs to generate evidence -- on a daily basis -- that indicates to her that she is indeed a worthwhile person.

First, ask Jane to identify four behaviours (any behaviours, however insignificant they may at first seem) she does daily that are demonstrations of positive attributes. Specify the attribute that is demonstrated by each of the four behaviours. For example, one behaviour might be "I make sure my child has a decent breakfast before leaving for school or play," and the corresponding attribute might be that she is a caring and responsible parent. Another behaviour could be "When I arrive home I pay attention to how my husband is feeling--I am responsive to his mood," with the attribute being that she is a loving spouse, a considerate and sensitive person. And one behaviour could be "I shower, brush my teeth, and put some thought to how I dress," with the attribute being that she is clean and well groomed.

Once this is accomplished, ask Jane to identify four behaviours she does not do on a daily basis, and have her determine how not doing them demonstrates some positive attribute. For example, she might say "I don't cheat on my husband," which could indicate to her that she is faithful and honourable. She might identify that "I don't eat whatever I want to," which could mean that she is disciplined and responsible to herself. Perhaps she realizes that "I don't drive recklessly," which means to her that she is responsible and trustworthy.

Then instruct Jane to imagine how these behaviours will lead to a desirable future, and thus are a means to treat herself well through time.

(In the clinical setting, this part of the procedure is an opportunity to direct Jane to adopt new behaviours that will be useful in terms of self-concept. If

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you are directing Jane to adopt new behaviours, add them to her existing behaviours one at a time. Add another new behaviour only after the previous one is fully automated on a daily basis. This technique can be used to develop improved self-esteem in a specific content area as well. For instance, you could have her identify four behaviours that can be done on a daily basis that fulfil her notion of being a good parent, spouse, citizen, friend, and so on.)

Now ask Jane to review these "significant" behaviours on a daily basis, so she can be sure she lives up to her own standards. This will reaffirm her self-worth because the behaviours are used as evidence of her positive attributes.

Having given these instructions, now direct Jane to generate a representation of the future these behaviours will lead to. Do this for each of the "do" and "don't do" behaviours. For example, for the behaviour of making sure her child has a decent breakfast before leaving for school or play each day, her future representation might include a healthy older child who has an understanding and appreciation of how this mother cares for him; a child who has an understanding of basic nutritional principles; a reasonable and responsive relationship that is the result of her daily contact in which she calibrates to her son's well-being as he begins the day; breakfast as a family ritual of getting each other off to a good day. As another example, if she doesn't eat junk food, her future representation might include her being trim and healthy as a result of eating appropriately--a future of feeling and looking good.

This process reinforces the value of the useful behaviours and makes the positive future they lead to seem more real. It serves to motivate and tie the present to the accomplishment of a desirable future.

3. Now, you can create feelings of worthiness for Jane by using a technique called "Looking at Yourself Through the Eyes of Someone Who Loves You."

4. Now, assist Jane in experiencing worthiness across contexts by having her take feelings of personal worth into situations which previously have been intimidating or threatening to her self-esteem.

Step Four will help Jane establish criteria, limits, and outcomes for how she treats herself and how she allows others to treat her.

1. First, ask Jane to identify four situations in which she could find herself: being

intimate (alone with mate, for example), social (dinner with friends, for example), professional (meeting with supervisor or subordinate, for example), and impersonal public (interacting with sales clerk or waiter, etc.)

For each situation, have Jane identify several examples of what she would not permit someone to do to her.

Guide Jane to specify how she would take care of herself if she were mistreated in any of the ways she identified. Have her do this for each context, one at a time, drawing from her pool of positive attributes to create positive and useful responses to mistreatment, responses that also serve to prevent a reoccurrence of the mistreatment.

Now guide Jane to identify and build representations of ways she does want to be treated in each of the above contexts, and behaviours that she can manifest that will help ensure she will be treated those ways.

2. Have Jane identify the things she wouldn't do to someone whose well-being was dependent on her. Also have her specify why she wouldn't do those things to that person.

Now instruct her to see herself as the person she wakes up with every morning. Remind her that no one's well-being is more dependent on her than this person--herself. From this perspective, have her identify what she won't ever do to herself, and why.

Also have her identify the opportunities she wouldn't deny herself, and why. And finally, have her identify all of the good things she will do for herself from now on.

(If she has mistreated herself in the past, ask her to reassure herself that she now knows the consequences of such mistreatment, that it won't be repeated, and that she will treat herself well in the future.)

3. Help Jane evaluate her short- and long-term criteria with regard to the fulfilment of relationships. (There is a complete formate for accomplishing this task in the section "Attraction" in Chapter 9 of Know How: Guided Programs for Inventing Your Own Best Future, by Cameron-Bandler, Gordon, and Lebeau.) This evaluation will help ensure, now and in the future, that she will get what she wants and deserves.

Step Five future-paces the benefits of this entire procedure.

1. Direct Jane to build a representation of herself in the future in which she has not taken care of herself and has let others treat her badly over the years. The point is to provide a future that is unacceptable and real enough that Jane is compelled to move away from it. The way for her to move away from this negative future is to treat herself well through time. (Whether or not you

have Jane associate into this negative future depends on whether the impact is sufficient from a dissociated perspective.)

2. Now have Jane set this negative future aside, and have her build a rich and full

representation of a future in which she has taken care of herself in all regards and has been treated well by others. Have her associate into this future self fully and look back to the present, identifying the many things she did that were significant in bringing herself to this desirable experience.

3. Future-pace Jane's behaviour so that she will experience making progress toward this desired future as she carries out her chosen behaviours. (See Solutions, Chapter 18, for a complete description of the technique of future-pacing.)

There is no readily available procedure which can be used as a quick and easy cure basic insecurity. However, examination of the third criminality factor suggests that grief may very well play a role in the dynamics of this factor. For this reason, the grief procedure will be discussed next.

A person who is grieving typically represents the lost person as separate from them in the past. There are many ways to internally represent this separateness or loss. You can make an image of the person at a great distance, you can see a dent in the bed but see that there is no one in it, or the lost person may appear transparent, fussy, or ghost-like, etc. Because of this, the good feelings of being with the valued person are lost, and the person is left with only a feeling of emptiness. Part I of the **Grief Pattern**, as prepared by Cameron-Bandler (), recovers this lost experience so that it becomes a resource that is experienced in the present.

"The following steps are written as instructions for you to learn this process. We invite you to try this out on yourself, and/or with a client.

Preliminary Step: Find a "break state" stimulus. If the client is already crying or depressed, etc., you need to find a way to change this state to a more useful state before you attempt to do anything else. You also need to be able to interrupt or "break" this unresourceful state any time it reoccurs. Even if the client starts in a good state, s/he may plunge into grieving as you go through the early stages of the patterns, so you may need to be able to break state later. Having the client stand up and walk around, introducing a startling distraction, or asking the client about an area of competence, etc. may be sufficient to break state.

1. Loss (absence/emptiness): Think of an experience of one of the following.

a. An actual loss that you are grieving about and feel a sense of emptiness or absence, or a loss that you haven't fully dealt with yet. Make sure your

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representation is of what you valued and didn't want to lose, not the person after he or she was lost or destroyed. For example, if your child died of cancer, and you recall that child as emaciated and comatose shortly before death, that is probably not what you are sorry you no longer have. It's what you valued and now miss that leads to grieving--the child's laughter and play, special qualities, future promise, etc. If the client just sees the child ill or a coffin, ask "How do you know something valuable was lost?" or "How do you know this is worth grieving over?" until the client thinks of the valued experience, not its negation. This is extremely important; the grief pattern will not work without it.

b. A potential loss that you hope never happens, but if it does, you'd like to be prepared for it. Think of someone that is very precious to you in the same way as described above. You represent the valued qualities, but as forever lost and gone. If you choose this option you will be doing "pregrieving": programming in a useful coping response to a possible future loss. This is particularly useful for the relatives of people with a terminal illness.

2. Presence (fullness): Now think of an experience of one of the following:

a. A loss experienced as presence: A positive experience of an actual loss that no longer seems like a loss; you experienced the lost person as "still with you" in some way. You have a sense of presence or fullness when you think of this person, as if s/he were not lost to you. Even though s/he is actually dead or gone, that person still feels like a resource to you in the present.

b. Someone you care for who is not actually present: Think of a person that you typically have available to you in your life but who is not physically present at this moment as you think about him/her now. For example, you have a loving friend, a spouse, or a child who is actually far away at the moment. Yet when you think about this person, you experience him/her with you as a present resource. Most people can easily think of an example of this, unless they are very socially isolated.

3. Contrastive Analysis: Compare your two internal experiences (loss and presence). When you think of the "loss" experience, what do you see/hear? When you think of the "presence" experience, what do you see/hear? Make a list of all the submodality differences between the two. Submodalities are the smaller distinctions within the visual, auditory, or kinaesthetic modalities. Examples of visual submodalities are how close or far an internal image is, how bright, clear, or large it is, etc. For instance, the loss may be a dissociated, still, black and white photograph, while the presence is an associated colour movie. Especially note differences in movie/slide, association/dissociation, location in space, distance, and transparency. (See Using Your Brain--for a CHANGE, by Richard Bandler, for additional examples of submodalities and how to use them.)

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4. Testing Submodality differences: Use each of the submodality differences on your list one at a time in order to modify the loss experience and make it similar to the experience of presence. For instance, watch the still photograph, and allow it to unfold into a continuous movie of what happened before and/or after the still photograph. When the still has become a movie, notice to what extent that changes your feeling of loss into a feeling of fullness. Change each submodality back before testing the next one. In the example given, you would make the movie of loss back into a slide before changing the black and white into colour. Find out which submodalities are most powerful in reducing the kinaesthetic feeling of loss and increasing the sense of presence.

If you find that changing one submodality automatically changes some other submodalities on your list, that is an indication that it is one of the more powerful ones.

5. Ecology check: Do you have any objections to changing your experience of this loss, so that you experience that person as being a present resource? Would any of your family members object if you stopped grieving now? Satisfy any/all objections before proceeding. For instance, if the client says that grieving is a way to "honour the dead", you can say, "What better way to honour this person could there be than to carry him joyfully with you in your heart for the rest of your days?" or "If you died tomorrow, would you want your loved ones to grieve and be unhappy, or to remember you with love as they move on with their lives?" (NLP has delineated over twenty distinctly different ways to do this kind of reframing; some of them appear in the book Reframing by Richard Bandler and John Grinder.

6. Mapping Across: Starting with the most powerful submodalities you have identified, change the experience of loss into one of "presence/fullness." Usually the content of the

representation remains the same. However, at times the content may need to be adjusted in order to match the structure of presence.

7. Testing: Think of the "loss" experience now. Does it feel like a resource to you in the same ways as the original "fullness" experience? Is the new representation of the loss now the same as the presence, in terms of submodalities? If there are still differences, identify them and use them to complete the change.

Part I utilizes whatever internal resources and codings the individual already uses, in order to transform an experience of something lost in the past into a present resource. The degree of effectiveness depends upon how well this person's existing strategies work.

For some people, the internal strategies they have already developed for getting over loss don't also program them to seek out appropriate replacement experiences in the real world. It's possible that they could feel good about their internal resources, and

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just sit in a closet for the rest of their lives. Part II of the Grief Pattern is derived from the most effective strategies for getting over grief, and makes sure that the person will actively seek out appropriate replacement experiences now and in the future. For some people Part II will be redundant, since they already do this automatically.

1. Access the valued experience: Take the valued experience that you just transformed from a loss into fullness, and represent it in whatever way is natural and easiest for you now.

2. Identify Outcomes: Keeping that representation in mind, identify and represent in a different location the qualities, aspects, or outcomes of that experience that make it valuable and special to you. (You may have already begun doing this in Stage I, Step 1.) For example, if you lost a good friend, perhaps you valued that friendship because you felt that you could just be yourself with that person, or you enjoyed the particular sense of humour that person had. Without necessarily seeing the person who is lost, we want you to think of the qualities that made that relationship valuable. Ask yourself the question, "What did that relationship provide for me that was valuable?"

3. Transform: If this kind of experience, with these qualities were to occur in your future, what form might it take? How could you experience those qualities and satisfy those outcomes in different ways with other people in the future? Preserving these qualities, values, or outcomes, allow additional representations to form in a third location that are appropriate to who you are now and into the future. These representations may be somewhat different from the experience you had in the past, in order to be congruent with who you are now, and what is realistically available to you in the future. These representations should be attractive and convincing, but they should not be too specific; they should be somewhat vague and unclear, allowing for a variety of possibilities.

4. Ecology check: Do you have any objections to making these experiences or directions a part of your future? Would anyone else in your life have any objections to this? Adjust this representation and/or reframe to satisfy any/all objections before continuing.

5. Installation in the future: Place this experience in your future wherever it seems appropriate, to use as a guide in making your life fuller and more satisfying. One of our students likes to take this picture and multiply it into a "deck of cards" and then cast these cards into the future so that they spontaneously spread out and fall into many different places.

This grief process was developed by Connirae and Steve Andreas, using submodality modelling techniques developed by Richard Bandler, and will be the subject of a forthcoming book by the Andreas, tentatively titled From Grief to Gratitude.

Although obsessiveness is an important component of most of the criminality factors, nowhere is it more important than in Factor 4, where isolation is such a prominent part of the dynamics. Cameron (1963) refers to obsessive compulsive reactions as guilt neuroses "because the anxiety most openly expressed by the patient is concerned with being good or being bad... The problem here is really one of approval-disapproval." Cameron goes on to say, "From the study of adult patients, and from studies of normal and abnormal little children, what can we conclude about the probable childhood of persons who are susceptible to obsessive compulsive reactions in adulthood under stress? ... If we were to assume that his experiences reflect objectively what actually went on during this phase of development, we would have to conclude that the parents were indeed overdemanding, relentless and sadistic. We would have to conclude that they threw their irresistible will into a power struggle over conformity, cleanliness and obedience, and that they actually enjoyed wielding unrestrained power and seeing their child coerced into an anxious, resentful obedience. How much truth is there in such a portrayal of parental attitudes and actions as the foundation for adult obsessive compulsive reactions?" (pp. 407-409).

"The truth, as far as we can ascertain it, seems to be as follows. A minority of obsessive compulsive patients have had at least one sadistic parent who could enjoy coercing a child and witnessing his outbursts of helpless rage. A much larger number seem to have had parents who were not consciously sadistic, who would have preferred to avoid the outbursts of rage, but who could simply not themselves tolerate a normal degree of soiling in their child, or could not endure the headstrong negativism of infant self-assertion.... May an obsessive compulsive adult have had parents in his childhood who were not themselves unusually coercive, hostile or compulsive? It is certainly possible. There are at least four other factors in childhood development to consider... In the first place there may be inherent characteristics of the child himself which favor fixation during the phase of dawning self-assertion and bowel control. This is a period in which children are normally obstinate, negativistic, anally oriented and sadistic. Whatever individual differences tend to accentuate this phase of development might favor the development of an archaic superego with strong pathogenic potentialities. [Second]...parents who overemphasise self-control, when a child is still able only to be negativistic, may influence him to develop his automatic opposition as his substitute for a more mature independence.... Finally, a child who develops an obsessive compulsive reaction when he grows to adulthood may have received too little patience and affection during the phase of bowel control and self-assertion because his parents were preoccupied with other problems." (pp. 409-410).

Kutash (Psychoneuroses, in B.B. Wolman (Ed), Handbook of Clinical Psychology) notes that the ego may be thought of as having two major boundaries, one between itself and the inner world of the unconscious and one between itself and the outer world of social reality. In the hysterical personality, the ego-id boundary is too rigid while the ego-social reality

boundary is too permeable; in the obsessive-compulsive personality, the opposite is true. That is, the ego-id boundary is too permeable and the ego-social reality boundary is too rigid. "The individual has erected a barrier between himself and the outside world, bolstered by such character defenses as intellectualization, rationalization, isolation of affect, and compulsions. The inner boundary, by contrast, is too permeable, so that sexual thoughts, unacceptable ideas, and promptings

from within continually enter consciousness in the form of obsessions. These are prevented from being acted out in the environment by the relatively impermeable outer boundary." (p. 953).

Unfortunately, however, having obsessive-compulsive traits do not always prevent the individual from acting out his unacceptable impulses. It may be that in the so-called character neuroses there is either insufficient ego strength or intellectual control to contain the obsessive's "(1) overstrong rage; (2) guilty fear made stronger by retroflexion of the larger part of the repressed rage; (3) stronger-than-average residues of primordial omnipotence that make rage strong and its paradoxical retroflexion possible; (4) relative pleasure deficiency in the area of genital orgasm, with its consequent enfeeblement of genital love and affection..." (Rado, 1959), with the result that, although the individual does not relate affectionately with the outside world, he does feel free to express his anger and omnipotence in emotionally distant and unaffectionate interpersonal relations.

The sixth factor differs from the preceding five in that it is not primarily a reaction to interpersonal pain. True, parental disciplinary neglect may engender feelings of rejection, depression and anger, but the main problem here is a learned lack of discipline which is not amenable to the kinds of treatment which have been described above. Fortunately, however, it probably is amenable to treatment through the development of internal cognitive controls, through moral reasoning development training. Research at the Ontario Correctional Institute has found that most incarcerates function below the Law and Order (Rules and Regulations) stage in Kohlberg's moral reasoning scale -- that is, their behaviour is regulated by their perception of the consequences which will accrue to them from the external environment rather than being rule-governed -- and moral reasoning level improves dramatically in response to discussion groups focused on moral dilemmas, particularly for those incarcerates who begin at the lowest levels on Kohlberg's scale.

There is a story of a father who had twin sons, one of whom was an pessimist while the other was a optimist. And one day, he decided to do something about it. Their birthday was coming up, and he decided to get his little pessimist everything that his heart could possibly desire: baseball bats and balls and gloves, hockey equipment, video games, books to read... You name it, he got it, and put it all in a room ready for their birthday. In another room, he placed nothing but a pile of manure, ready for his little optimist. Their birthday finally arrived, and he sent the little pessimist down the hall to find his presents, and turned the little optimist loose to play with his pile of manure. "If that doesn't cure them," he said to himself, "I don't know what will." Well, some time later he looked in to see how they were doing, and there was the little pessimist sitting amongst all his toys and crying his eyes out. The father asked him what was wrong, and the little pessimist replied that he was sure to either break his new toys or to lose them, and that nobody would want to play with him anyhow. Shaking his head with despair, the father headed down the hall to find his little optimist. And there he was, digging about in the manure and having just a marvellous time for himself. The father was totally perplexed. "How can you always be so happy?" he demanded. And the little optimist replied, "Why not? With all this horseshit, there's got to be a pony around here somewhere." The difference between them was a difference of perspective.

Two men are fired from their jobs. One says to himself, "Thank goodness. I just wish that I had had the gumption to get out of that job earlier. Now I can finally get on with finding something that I would really like to do." And he kicks his heels in the air with delight! The other man can't see anything good coming from having been fired. He pictures himself unable to find another job, losing his wife and family, selling matches on the street corner in a blinding blizzard in an effort to keep body and soul together. He is not nearly so pleased with this latest development in his life! The event (being fired) is the same; their experience of it is entirely different. The difference between them was a difference of perspective.

In fact, as the Buddhists discovered some twenty-five centuries ago, the world as we experience it is always mediated by our thoughts and, depending on whether our thought are comforting or upsetting, we will be either comforted or upset. I am sure you must have heard the poem:

Stone walls do not a prison make,
Nor iron bars a cage.
Hearts innocent an quiet take
That for an hermitage.

If I have freedom in my soul
And in my heart am free,
Angels alone that soar above
Enjoy such liberty.

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It was the Greek philosopher, Epictatus, who in 200 B.C. observed that "We are not disturbed by events, but by the meaning that they have for us." That meaning is, of course, the meaning that we choose to give them. As Albert Ellis says, "A loving man lives in a loving world. An angry man lives in an angry world. Everyone that you meet is your mirror." The difference is in the perspective.

To experience events from only one reference point is virtually to preclude awareness of the possibility that things could be different than they are. To bring about change, it is first of all necessary to be able to experience events from more than one frame of reference (Grinder, 19). In "New Code" NLP, this is achieved by having the client examine his or her present behaviour from three different viewpoints:

1. First Position - Associated into self. The client thinks and experiences and speaks in terms of "I, Me," and the therapist responds in terms of "You." In general, what is discussed is the client's conscious decision making.

2. Second Position - Dissociated from self. The client thinks and experiences and speaks in terms of "She," and the therapist responds in terms of "She."

3. Third Position - One step further dissociated from self. Client thinks and experiences and speaks in terms of "They," and the therapist responds in terms of "They."
This is viewing the situation from the position of an outside observer.

Steve Andreas tells the story of a young boy in Israel, whose mother was admitted to a psychiatric hospital because she was quite crazy. Apparently, when she had been at home, she didn't care for him very well, and from time to time would get pretty wild and beat him with whatever was handy. When the doctors asked him about her treatment of him, he didn't seem at all upset. He explained that they didn't have very much money so he didn't dress very well and didn't have very good food to eat. As a result, he always had diarrhoea, and because his clothes were held together with pins and string, he couldn't get his pants down in time and was always shitting in his pants. Then he told them about his mother. "She gets pretty weird at times," he said, "and if I'm around, she beats me with this big stick." But apparently, when she had her lucid periods, she would tell him, "I get pretty weird at times, and if you're around, I'm likely to hit you. I'm sorry, but I don't seem to be able to do anything about it, so you had better just stay out of my way." So he didn't take it as an indication that there was anything wrong with him, and he didn't get his head all screwed up as a result of the abuse that he received.