

TREATMENT of COGNITIVE SYSTEMS -- COGNITIVE THERAPY

The **cognitive system** is comprised of the "**processing**", integrating and generalizing **systems of the brain**, and it includes the brain's use of representational systems including language and imagery, as well as memory, intelligence, intuition, creativity, thought and reasoning. This complex system begins with, and overlaps, perception at the input end, the motivational components of emotion and affect during information processing, and ends with, and overlaps, the motor output system, including that aspect of the latter involving evaluation of motor output both for cybernetic (output correction from sensory feedback about its effects) purposes and for review of completed actions.

From the point of view of **treatment**, the **cognitive system** has some **advantages** over all other systems in that (i) it can be altered quickly, resulting in **rapid changes**, and (ii) changes in this system can **generalize** widely throughout the personality and behaviour systems. It has the **disadvantages** (a) of permitting change which can also quickly be **reversed** or negated, and (b) of having its own **resistances** to change which may thwart treatment efforts (or maintain treatment effects for long time intervals). The disadvantages noted make it important to **ensure** that **treatment** directed at the cognitive system (a) is fully **integrated** with the various aspects of the cognitive system and personality, so that internal consistency is optimized to reduce the likelihood that effects achieved will be reversed, and (b) is carefully **structured by a strategy** which maximizes the **susceptibility** of the system to therapeutic change, enhances the chances of **evading resistances** during treatment, and enhances the use of **resistances** post-treatment **to maintain effects**.

In order to take the best advantage of the characteristics of the cognitive system in treatment it would be well (1) to address the most **abstract and general phenomena** which influence the system, (2) to develop, test and **consistently apply** those **strategies which** can be shown to **work**, and in the **shortest possible time**, and (3) to ensure that treatment work done is **integrated** in the personality as thoroughly and consistently and widely as possible, and that it can be **applied** effectively and without difficulty **in the person's future**. In what follows, the attempt is made to identify the most abstract and general phenomena for therapeutic intervention, to present an integrated and workable set of intervention strategies, and to incorporate within the strategies means to test and to assist the ease of application of the strategies or their effects in the person's futures.

James (1988) suggests that '**values**' are the most general and abstract guides governing behaviour. As such, they have widespread effects throughout the individual's life and behaviour. Stated differently, values create the most general and widespread cognitive influences in living.

James (1988) likens 'values' to 'cup-hooks' from each of which hangs a group of '**beliefs**', most often organized in a hierarchy, and thus differentially supporting the importance of their more abstract values. Beliefs, then, are more referential than values, or are at a lower level of abstraction or generality.

James (1988) views each 'belief' as subsuming a number of '**attitudes**'. That is, attitudes are more referential than beliefs, or are at a still lower level of abstraction or generality. And each group of attitudes hangs, like a mobile, from one or more beliefs, which, in turn, hang in groups, like a mobile, from the 'cup-hooks' of their more abstract values.

If one were thinking inductively, a group of attitudes forms a belief, and a group of beliefs form a value. Viewed deductively, a value supports a number of beliefs, and a belief supports a number of attitudes. It will be argued below that these three levels of cognitions, and the **thought** (or self-talk) which lies at the next lowest level of abstraction, generality or reference, form the materials and most essential components of the cognitive system, and thus are the most natural targets for cognitive therapy, or for treatment of the cognitive system.

VALUES

'**Values**' are recognized by those attributes of anything which are (a) construed by the individual to be 'the most **important**' in relation to that thing. James advances the delightful proposal that, in addition to being (b) the most abstract and **general personal characteristics and guides** for our behaviour, values provide (c) the **up-front motivations** which determine what we will do or will spend our time doing, and (d) the **after-the-fact** means by which we **evaluate** (e.g., with guilt) what we have done. Also, values provide (e) the best means for our self-definitions. These ideas provide both an elegant conceptual framework for values, and the beginnings of operational definitions by means of which they can be observed.

In a manner consistent with his background in Neurolinguistic Programming (NLP), as the final referential step in his concept of values, James posits that the motivational character of values implies that values are coded in the person's mental representation with a large element of '**kinaesthetic**' ('K') **imagery** -- since the kinaesthetic element is supposed to carry the motivational thrust in most people's representational imagery. That is, if one wished to recognize/**observe** the effects of the motivational element in a person's values, it should be possible to do so by asking the person to imagine him/herself in a situation possessed or dispossessed of his/her main values, and then to observe the physiological or bodily (or kinaesthetic) changes which occur in the person's facial expression, posture, skin coloration, breathing patterns, other physiological indicators (heart rate, blood pressure, skin conductance), tension level, actions, and the like.

The above view of values would be consistent with another perspective on them. Certainly, values are (a) those attributes which the individual construes to be most important in any given situation, as well as (b) the most abstract and general guides for behaviour. And, as (c) the up-front motivations for what we will spend our time doing, they become the '**final**' causes or purposes or '**needs**' which guide actions -- pulling them from the future in which they may be gratified. Proposing the 'need' quality of the motivational element has the technical advantage of conceiving of them as 'final' causes which, existing in the imagined future, permit them to be altered or modified proactively -- in contrast to relatively more immutable 'initial' causes of the time-locked past. Also, as (d) the after-the-fact means by which actions are evaluated, and thus possibly during-the-action shaped cybernetically, they provide the need bases on which positive, negative or aversive **reinforcements** can be provided, and thus they provide for **habit strength** to be formed and maintained as '**perpetuating**' causes -- providing the basis for therapeutic retraining, counter-conditioning, extinction or habit strengthening to be undertaken. As part of the reinforcing process involved in 'perpetuating' cause it might also be noted that self-directed evaluative habits might be formed by higher-order conditioning to maintain the values -- as guilt proneness or intolerance, self-depreciation or self-esteem or failure or success proneness or intolerance.

The VALUES TRAINING PROGRAMME has been adapted from James (1988) programme. The package of materials provides all the steps needed to prepare for the final 'healing' of conflictual values, and it can be worked through as 'homework' -- thus conserving cost in treatment. It must be understood that such a general and abstract set of cognitive phenomena as the person's values is unlikely to be treated effectively instantly. That which is likely to take time, however, is the person's probable limited experience in evaluating his/her values, and the person's need to process his values and prepare him/herself to adopt an approach to his/her values which permits of modification. This considerable work time can be undertaken outside of the costly therapeutic contact. However, there is a significant risk that the person may adopt a too critical or evaluative approach to the task away from the therapist's guidance, and may therefore create a counter-therapeutic mind-set if doing the preliminary work on his/her own. To minimize this risk, it is important that the client adopt a playful attitude toward the task, putting aside for the present any 'seriousness' or any self-conscious critical or evaluative caution, and 'have fun' with the task.

That is, the task the person is being asked to do is to complete the preparatory materials with as little seriousness and as little conscious evaluation as possible. You are asked to write down whatever comes to mind, even (perhaps especially) if it makes

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(Use overleaf as necessary) (Use overleaf as necessary)

V: Now go back and for each of the values under each area, on the RIGHT-HAND lines write down INDICATORS, i.e., HOW YOU WOULD KNOW IF YOU HAD THAT VALUE

[For Example: for a value: Security: RRSP, Bond and/or Savings Growth might be used; for Love: Joyful Caring Feelings might be used; for Appearance: Liking My Looks or People Noticing Me might be used; etc.]

VI: CHECK FOR MORE VALUES IN EACH OF THE FOUR AREAS: Here is the exercise: Taking each of the four areas in turn, SUPPOSE you already HAD all of the values you have listed in your job (Work)/your life (Living)/your relationship (Relationship)/your feelings (Feelings), what might cause you TO QUIT that job/life/relationship/feeling (that you have)? ADD any reasons for QUITTING on the LEFT-HAND lines for each area below.

1. WORK:

2. LIVING:

3. RELATIONSHIP:

4. FEELINGS:

VII: Now, taking each of the four areas in turn, SUPPOSE you already HAD all of the values you have listed for your job/life/relationship/feelings AND you also had the new cause(s) for quitting you have just listed, what might cause you nevertheless TO STAY in that job/life/relationship/feelings you had? ADD any reasons for STAYING on the LEFT lines below.

1. WORK:

2. LIVING:

3. RELATIONSHIP:

4. FEELINGS:

The above (steps VI and VII) provide you with MORE values for your lists.

VIII: ADD the INDICATORS (HOW YOU WOULD KNOW IF YOU HAD THAT VALUE?) on the RIGHT-HAND lines after each of the additional values you have just discovered. Make sure that you would be able to tell whether or not you had each of the values on your total list for each area, so that you will be able to tell when/if you have that value (i.e.,INDICATOR).

IX: FINAL, CORRECTED, ORDERING OF YOUR VALUES under each area: Do the

exercise below for each value under each area in turn. Do the exercise completely, even if it is a bit "boring", and change the RANK ORDER NUMBERS for each value as you go through the exercise. The exercise:

Take your number 1 value under each area (in turn) and ask yourself: SUPPOSE you had that value in a job/life/relationship/feeling-state, but you could NOT have another value (i.e., EACH of the other values in that area in turn), would you accept/continue in that job/life/relationship/feeling-state? If the answer you give yourself is "NO", then the OTHER value is more important to you than your number 1 value. If the answer you give yourself is "YES", then the number 1 value is more important to you than the other value. If your answer is "NO" change the RANK ORDER of the values, and repeat the process again. Remember to INCLUDE the new values you have found from steps VI and VII. Also, if one value is a MEANS to achieve another, the OTHER value is more important to you than the "means" value. REPEAT the same process/exercise for each of the values (each in its turn) under each area (including the values you discovered in steps VI and VII) until you have your final rank ordering of your values under each area. When you have completed that, **rewrite** YOUR FINAL LIST OF VALUES for each area on the lines below. **NOTE:** Please be SURE that the VALUES **AND** the RANK ORDER you give them are **YOUR VALUES AS THEY ARE**, and NOT AS YOU THINK THEY "OUGHT" TO BE -- that comes later. Also, **IF YOU ARE NOT SURE** what your VALUES or their RANK ORDERS really are, you don't need to worry about it. **GO INSIDE YOURSELF**, and TRUST YOUR OWN UNCONSCIOUS TO TELL YOU the way things are -- we trust your unconscious and we would like you to TRUST YOUR UNCONSCIOUS TOO.

This whole set of tasks may seem more tedious than you might wish. So, maybe it is time to remind you of the importance of your own personal values TO YOU. After a fairly long and complex task, you are now ready to list YOUR VALUES in the right order of their importance TO YOU. YOUR VALUES are the most general GUIDES YOU USE in your life; they provide you with the MOTIVATION and so determine HOW YOU SPEND YOUR TIME and WHAT YOU DO; and they are the means by which YOU EVALUATE HOW YOU HAVE DONE and WHAT YOU THINK AND FEEL ABOUT YOURSELF. Therefore, they are the most important thing defining you, who you are and what and how others think of you. They deserve your MOST careful attention.

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Congratulations, the main part of the task is done. Two more steps remain to be done. The first of the remaining tasks is to examine your ranked lists of values to discover what, if anything, needs to be done to change them in some ways. The second task is to do the changing or the "healing".

X: EXAMINE YOUR LISTS OF VALUES, TAKING VALUE BY VALUE, ONE AT A TIME, and then in pairs, to answer for yourself the following questions:

- a) ARE YOU HAPPY WITH YOUR VALUES? One way to answer this question might be to look at the **first 4 or 5** of them. Imagine yourself having a job/life/relationship/feeling-state in which you have those first 4 or 5 values, and see how you feel about that job/life/relationship/feeling-state having those values. If you feel pleased or excited about that job/life/relationship/feeling, you probably will be pleased with your values. If you do NOT feel particularly pleased or excited by that thought, there is probably something wrong or unsatisfying in your values -- proceed to find out what by answering the next questions. Do them anyway.
- b) ARE ANY OF YOUR VALUES IN CONFLICT WITH EACH OTHER? One way to answer this question might be to examine your values in each area in pairs to see if they pull you in different directions. For example, in the area of work, two values, such as "Freedom" and "Money", might lead you to feel that you are being pulled in two different directions -- to get tied to work to make money, and also to be free of the demands of working. If you find any two values in any area which seem to you to conflict or to compete with each other, draw a curved line between them with arrows at both ends of the line -- to mark them for future consideration.
- c) ARE ANY OF YOUR VALUES IN 'NEGATIVE FORMAT'? Most of most people's values are in 'positive format'. That is, the person feels drawn **TOWARD** them -- TOWARDS Money or Freedom or Accomplishment. Some of most people's values are in 'negative format'. That is, the person feels pushed **AWAY FROM** them -- AWAY FROM Mistakes (i.e., 'Not Making Mistakes') or FROM Ugliness (i.e., 'Not Being Ugly' or FROM Imperfection (i.e., 'Not Being Imperfect') or FROM Meanness (i.e., "Not Being Mean"). 'Negative format' or 'away from' values are those where the statement of the value has a 'not' in it. Mark ALL your 'negative format'/'away from' values with an asterisk*. They probably need to be 'healed' because, if you think about it, they keep you under constant strain/stress in trying to avoid whatever it is they refer to -- i.e., to avoid making mistakes, noticing ugliness, imperfections, meanness, etc.
- d) DO ANY OF YOUR VALUES HAVE A 'HIDDEN' 'NEGATIVE FORMAT'/'AWAY FROM' VALUE UNDERLYING THEM? This is the hardest thing to notice. One way to answer this question might be to ask yourself about each one of your values in turn: 'Why is this value important?', 'What does this value do for me?', 'What underlies this value?' or 'What am I trying to do to pursue it?' If the answers to any of these kinds of questions is a 'negative format'/'away from'/'avoiding' kind of statement, you may have discovered a 'hidden' 'negative format'/'

'away from' value. Think about it carefully, and trust your unconscious to tell you. If you feel that there is a 'hidden' 'negative format'/'away from' value underlying any of your values, mark it with a DOUBLE asterisk**, so you don't miss it. It will perhaps need 'healing' too.

You may find it helpful to check with your Trainer about these four kinds of features of your values lists. Somebody else can sometimes 'see' what it is hard for us to see for ourselves. However, it ought to be your trainer, rather than another friend. It is hard for other people to remain objective and they are likely to 'read into' your values their meanings, and thus distort your values for you.

You have now completed nearly all the preparatory work needed for the task of 'healing' your values, if needed. 'Healing' as used here needs explanation.

Our VALUES have been constructed within us across the years of growing up, right from the time we were born (and some would say, even before that). Most of the ideas which form our values were formed when we were very young (and thus inexperienced, not very wise, and under the influence of others), and are thus subject to error or mistake. And they were formed as results of strong, personal emotional experiences (and thus are subject to the distorting and intensifying effects of strong emotions). Of course, they evolve over time. But the fears and misapprehensions of childhood still colour them in large part, and it is these aspects of our values which may need some 'healing'. But, why bother? The answer is that VALUES (1) are the most abstract and GENERAL GUIDES for our lives (thus terribly important, as they affect everything about us and everything we do), (2) are the up-front MOTIVATIONS by which we select what we will do (govern everything we do), and (3) are the after-the-fact means by which we EVALUATE what we have done (thus they control our guilt feelings or our good feelings about ourselves).

HEALING troublesome values cannot be done on paper. It has to be done face-to-face. You have saved a great deal of the time involved by what you have just done. Still, there are other preparations you could do, if you want.

XI: If you feel there is some 'healing' to be done (for any reason), you might want to proceed with the next step. On the lines below, make notes about the PICTURE OR IMAGE OR REPRESENTATION that COMES TO YOUR MIND by which each of YOUR VALUES is REPRESENTED BY YOU IN YOUR MIND. Do NOT worry about whether or not the PICTURE or IMAGE makes any sense, or even if it seems too 'silly' to mention -- those are probably the very ones we need. TRUST YOUR UNCONSCIOUS to tell you which SINGLE PICTURE or image is the right one by which YOU REPRESENT each value FOR YOURSELF, if you knew.

Explanation: This may seem like a strange task. Surely, values are values. In fact, the roots of most of our values are laid down very early in our childhood -- for many of them, BEFORE we had much language with which to formulate or express our values. However, we did have pictures or images. And

we still use pictures as a way of representing complex things to ourselves, and it is these pictures, often from early in life (which may therefore not make much 'sense') that we are after here. The picture might not even seem related logically to the value. But then the images of the unconscious mind rarely make logical sense. What we are asking you to do is playfully to enjoy 'letting go' and letting your imagination, all on its own, tell you how you may have REPRESENTED your values to you, if you knew.

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(Use overleaf as needed. The short lines are to prevent explanation which might keep you working in your conscious mind looking for concrete ideas.)

XII: RELIST YOUR VALUES AS YOU THINK THEY 'OUGHT' TO BE, listing the same or different values, in the same or a different order -- as you think they 'SHOULD BE', by whatever 'rules' of thinking you think of as 'right' for you.

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(Use overleaf if necessary)

Concluding Observations: The notations below are intended as information for any person who would like to think about values in the wider scope of human living. Values are personal, but whole societies are also governed or guided by cultural values. And these personal or cultural values evolve and change over time. It might be important for you to know the directions and steps through which values are thought to evolve because (a) you and your trainer will want to be sure that any changes in your personal values are moving in a 'forward' direction rather than backwards, and (b) you may wonder what other values could lie ahead for yourself or for the society in which you live. For these reasons, some stages of the evolution of values are offered.

EVOLUTION of VALUES (Values Levels)

1. Survival-Oriented: living alone, just trying to survive (nobody, except perhaps "street people", lives this way).
2. Tribal-Oriented: giving up individuality in the service of the chief - no personal choice (nobody wins)
3. Aggression-Oriented (Rambo): doing whatever I need to do to get what I want (respects only aggression)(only I win)
4. System-Oriented: what happens next - sacrificing self for good of system/ sacrifice now for future (win-lose conflict) -- guilt dominates life; can't forgive others
5. Entrepreneurial-Oriented/Materialistically-Oriented: running myself & mine to make it work for me -- must make it happen -- stress high -- is very serious; reluctant leader (I win if I try hard enough)
6. Group/Cause-Oriented: concern with environment/group consensus (everybody wins/votes/egalitarian -- covert control; control issues; cannot trust)
7. Results-Oriented/Global Thinking: anyone can run the system as long as ~~they~~ know more than me - otherwise, forget it -- beyond roles -- feels not getting just desserts -- can trust but partnership is missing

8. True (but reluctant) Leader/Inspirational Level: guilt (from 4) is gone -- relationship with nature; aliveness; go with the flow -- but feels society expects too much)
9. Visionary State: moves into leadership/recognized shaman -- affecting world at a global level -- but power is missing
10. Master Level: one or more real talents are very alive -- knows and feels the power, but fears it -- can he receive/accept power?

Levels of Enlightenment

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BELIEFS

If values are the most abstract guides which define importances and provide both the up-front motivation and the after-the-fact evaluation of actions, '**beliefs**' provide (a) the '**filters**' or '**blinkers**' through which perceptions are processed and actions are defined/confined, and (b) the '**expectations**' or anticipations concerning reality and the outcomes of actions. Being less abstract than values, beliefs are more likely to be available to conscious awareness, although they are not always understood to be beliefs, but rather (c)

are apt to be thought of as representing '**facts**' or reality. As such they are particularly resistant to change, and this resistance is usually based upon (d) implicit, contained and often quite unstated or unaware '**assumptions**' or automatic 'attitudes' of thought.

Values, with their strong motivational and evaluative components, tend to become formed relatively early in life, frequently by the age of seven, during what has been termed the 'imprinting' phase of development where the child is subject easily and uncritically to the influence of others and to strong, uncontrolled emotional responses to situations and to people. Some values, of course, are formed during later socializing and modelling stages of development. Beliefs are also capable of being formed early in life, although it is more likely that 'attitudes' on which beliefs are based will be formed in the early years. **Beliefs** are most likely to be formulated as verbal expressions during the socializing and modelling periods of development (up to about twenty-one years of age). The means by which **beliefs** seem to **form** involve (i) the **expression** of one or more (related) attitudes in a **group** with which the person feels **identified** (family, peers), and (ii) apparent (perceived) **acceptance** or acknowledgement by others in the group of the attitudes expressed. That is, beliefs seem to form mainly as a result of '**consensual validation**' with a '**valued**' **group** of others -- as the 'right' or 'correct' position to adopt.

As (a) '**filters**', beliefs have characteristics which vary from person to person and, to a lesser extent, from belief to belief. For example, some belief 'filters' react, as it were, in a square wave fashion, such that the belief is responsive almost regardless of evidence in the situation. This results in **polar** or 'black-and-white' thinking which is not particularly susceptible to evidence-to-the-contrary -- is more **inference-prone** and less evidence-prone. Other belief 'filters' react, as it were, in a curvilinear form, holding as belief in some (central-tendency) situations, but **inconsistently** in other situations. These are relatively **unstable** beliefs which may be more readily susceptible to evidence, but also may require wider **situationally-relevant interventions** if they are to be altered -- unlike polar beliefs which, although difficult to alter, tend to modify in an **all-or-none** way when they yield. The main effects of the filtering aspect of beliefs are that they **facilitate** attention, recognition or **notice** of events which are consistent with the belief, and they tend to impede or inhibit recognition of or attention to evidence contrary to the belief.

These effects of belief filters ensure or maintain **reinforcements of beliefs**, thus build their habit strengths, and thus serve as the '**perpetuating**' causes of beliefs -- the filters need to be changed if beliefs are to be altered. Most filters are 'linguistic' filters which interact with representations of the beliefs. The main effects of filters are to create distortion, deletion and/or generalization affecting the way we see/understand events.

As (b) '**expectations**', beliefs establish anticipations about the nature of reality and the outcomes of actions. Because beliefs become stereotypical habits, they tend increasingly to fail to represent changing realities and they tend to become increasingly '**idealized**'. This means that in the usual case, the events of reality, as they are presented through the senses, tend to be presented by the person as a '**short-fall**' from the idealized construct. This, in turn, creates frustration, anxiety and a dissatisfaction with life which impairs hedonic joy. That is, in the usual case, that aspect of beliefs

involving expectations tends to evoke **negative feelings** in the individual. These negative feelings, in turn, create the 'need' (a 'final' cause) **to avoid** that anticipated negative experiences in life. And this avoidance 'need' results in maintained hyper-vigilance and thus **stress** or **anxiety**, and in **continuance** of the belief-mediated events, perceptions or actions which support both the anticipated 'short-falls' and the belief. To modify a belief it is necessary both to alter the expectations/anticipations and to 'heal' the avoidance need.

The BELIEFS EVALUATION PROGRAMME has been adapted, via the above observations, from James' (1988) discussion of the modification of health beliefs. The steps involved in the materials package for this programme permit much of the work required preparatory to the actual 'healing' or corrective steps to be done as 'homework' -- thus conserving treatment cost.

The Beliefs Programme, addressing phenomena at a lower level of abstraction and generalization than the Values Programme, would be selected as the therapeutic target only if the Values Programme is not relevant or appropriate. In principle, it is always appropriate to address the more abstract and general than the less so, in order to ensure that treatment also addresses problems which may be less apparent to the person or the therapist. If problems with values emerge as a result of 'conflicts' among values and/or as a result of 'negative format'/'away from' values, then problems emerge among **beliefs** as a result of '**errors**' in **assumptions** made (it is appropriate to address the beliefs rather than the assumptions, since the beliefs are the more abstract of the two) **or in beliefs**, **or** as a result of the '**limitations**' imposed on experience/perception by the '**filtering**' effect of beliefs.

These abstract statements require some concrete **examples**. An '**error**' in **assumptions**, for example, might be the attitude that any difference in skin pigmentation from one's own implies 'inferiority' on the part of the 'different' people, or the assumption that the maximum to-be-expected life-span of a person is three score and ten (70). These might lead to beliefs about the inferiority of blacks, whites, yellows or browns in intelligence or competence or whatever, or about the appropriateness of developing frailty and debilitation by a certain age. An '**error**' in **belief**, for example, might be that the only way one can parent a child is the way in which one learned to parent (i.e., as one was parented), or that one's own dialect or accent in speech, having 'no accent' (for oneself), can easily be understood by anyone speaking the same language. A '**filtering**' effect of a belief, for example, might be the perpetuating tendency of the belief that one is a homosexual of noticing only the confirmatory evidence of arousal by or attraction to members of one's own gender, and failing to notice as sexual arousal any attraction to a member of the opposite gender, or the belief that one's age is advanced leading to the tendency to notice pain or ill-health and to fail to notice periods of relative absence of pain or of good-health.

BELIEFS REVIEW: NAME: _____ AGE: _____

Add overleaf or replace with ANY BELIEFS relevant to your life, and, as appropriate, delete any of the following. But do the marked* ones.

STEPS

I: (L)What BELIEFS do YOU hold which relate to YOUR HEALTH, and BECAUSE...?:

BELIEFS I HOLD THIS BELIEF ... BECAUSE

(L)What **BELIEFS** do YOU hold which relate to **YOUR FUTURE**, and **BECAUSE...?**:

BELIEFS I HOLD THIS BELIEF ... BECAUSE

(Use overleaf as needed for these or other beliefs you need to consider.)

(W)What **BELIEFS** do YOU hold which relate to **ACHIEVING SECURITY**, and **BECAUSE...?**:

BELIEFS I HOLD THIS BELIEF ... BECAUSE

(L)What **BELIEFS** do YOU hold which relate to **FEELING AT PEACE IN LIFE**, and **BECAUSE...?**:

BELIEFS I HOLD THIS BELIEF ... BECAUSE

The leading bracketed letters for each listed belief refer to the "areas" of VALUES with which the belief is likely to be associated (as its cup-hook.

(F)What **BELIEFS** do YOU hold which relate to **HOW PAIN COMES ABOUT**, and **BECAUSE...?**:

BELIEFS I HOLD THIS BELIEF ... BECAUSE

(L)What **BELIEFS** do YOU hold which relate to **HOW PEOPLE CAN CHANGE**, and **BECAUSE...?**:

BELIEFS I HOLD THIS BELIEF ... BECAUSE

The leading bracketed letters for each belief indicate the probable "area" of VALUES to which the beliefs belong. Add beliefs from relevant "areas".

(F)What **BELIEFS** do YOU hold which relate to **WHY SUFFERING OCCURS**, and

BECAUSE...?:

#	BELIEFS	I HOLD THIS BELIEF ... BECAUSE

(F)What BELIEFS do YOU hold which relate to BEING HAPPY, and BECAUSE...?:

#	BELIEFS	I HOLD THIS BELIEF ... BECAUSE

The leading bracketed letters for each set of beliefs refer to the likely 'area' of VALUES to which the beliefs are 'hooked'. Add appropriate others.

(R)What BELIEFS do YOU hold which relate to HUMAN BEINGS, and BECAUSE...?:

#	BELIEFS	I HOLD THIS BELIEF ... BECAUSE

(R)What BELIEFS do YOU hold which relate to PEOPLE'S RELATIONSHIPS, and

BECAUSE...?

BELIEFS I HOLD THIS BELIEF ... BECAUSE

The leading bracketed letters refer to probable associated VALUES 'areas'.
 (Use overleaf as needed to add beliefs or areas of belief as appropriate.)

II: AND WHAT ELSE? Add above any other ideas or beliefs which you hold.

III: Go back and **RANK ORDER** the **IMPORTANCE** or **STRENGTH** of **YOUR BELIEFS**, putting the number of each belief's rank order in the brackets in front of each. That is, put a "1" in the bracket in front of that belief in each area which is the **MOST IMPORTANT** or the **STRONGEST** belief **TO YOU**; put a "2" in front of the second most important or second strongest belief; and so on. This is **NOT** the final ranking, so you do not need to be too exact in this.

IV: Reducing as far as possible each **BELIEF STATEMENT** to the **FEWEST** number of words (one or two if possible), **RELIST** YOUR BELIEFS under each area in the **RANK ORDER** you have assigned them on the **LEFT-HAND** lines below.

1. HEALTH: BELIEFS ALTERNATIVE BELIEFS

1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		
11.		

2. FUTURE: BELIEFS ALTERNATIVE BELIEFS

1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		

9.		
10.		
11.		
12.		

3. SECURITY: BELIEFS ALTERNATIVE BELIEFS

1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		
11.		
12.		

4. PEACE: BELIEFS ALTERNATIVE BELIEFS

1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		
11.		
12.		

5. PAIN FROM: BELIEFS ALTERNATIVE BELIEFS

1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		
11.		
12.		

6. CHANGEABLE: BELIEFS

ALTERNATIVE BELIEFS

1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		
11.		
12.		

7. SUFFERING: BELIEFS

ALTERNATIVE BELIEFS

1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		
11.		
12.		

8. HAPPINESS: BELIEFS

ALTERNATIVE BELIEFS

1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		
11.		
12.		

9. Humans: BELIEFS ALTERNATIVE BELIEFS

1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		
11.		
12.		

10. RELATIONSHIPS: BELIEFS ALTERNATIVE BELIEFS

1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		
11.		
12.		

V: Go back through all the BELIEFS you have re-listed in their order of importance or strength and, on the **RIGHT-HAND** line after each one, WRITE down AN **ALTERNATIVE OR OPPOSITE BELIEF** to the belief you do hold which you might as well hold. Please **DO NOT** just write the same belief in **NEGATIVE FORMAT** (i.e., with a **NOT** in front of it). Try to find a **REAL BELIEF** which you **COULD** hold (even if you do not hold it) which really is a **DIFFERENT** or **ALTERNATIVE** or **OPPOSITE** or **OPPOSING BELIEF**. Part of the purpose of this step is to **TEST YOURSELF** to see how **FLEXIBLE** you can be about beliefs.

VI: AFTER COMPLETING the last task, go back through the **PAIRS** of **ALTERNATIVE** beliefs (each line) and **CONSIDER EACH PAIR CAREFULLY** to see if **YOU COULD** **ADOPT THE ALTERNATIVE ONE**. Circle the numbers of those **YOU COULD CHANGE**.

VII: On the lines below, write down WHAT **EVIDENCE** YOU WOULD ACCEPT as **PROOF** that YOUR BELIEF (numbered the same under each area above) **IS TRUE** and **VALID** on the **LEFT-HAND** lines, and the **EVIDENCE** YOU WOULD ACCEPT (if it could be found) as **PROOF** that YOUR BELIEF **IS FALSE** or **INVALID** on the **RIGHT-HAND** lines. That is, **HOW** could YOU CONVINCe YOURSELF YOUR BELIEF IS **CORRECT** (LEFT) and that IT IS **INCORRECT** (RIGHT) -- **WHAT EVIDENCE** WOULD YOU NEED TO BE CONVINCED?

HEALTH: EVIDENCE of **VALIDITY** EVIDENCE of **INVALIDITY**

1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		
11.		
12.		

The lines are intentionally kept short to preclude too extensive arguments or reasoning. You need to know the **ESSENCES** of the evidence you would accept either way. But if you need more space, use overleaf.

FUTURE: EVIDENCE of **VALIDITY** EVIDENCE of **INVALIDITY**

1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		
11.		
12.		

SECURITY: EVIDENCE of **VALIDITY** EVIDENCE of **INVALIDITY**

1.		
2.		
3.		
4.		
5.		

6.		
7.		
8.		
9.		
10.		
11.		
12.		

The lines are intentionally kept short to preclude too extensive arguments or reasoning. You need to know the ESSENCES of the evidence you would accept either way. But if you need more space, use overleaf.

PEACE: EVIDENCE of VALIDITY EVIDENCE of INVALIDITY

1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		
11.		
12.		

PAIN: EVIDENCE of VALIDITY EVIDENCE of INVALIDITY

1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		
11.		
12.		

The lines are intentionally kept short to preclude too extensive arguments or reasoning. You need to know the ESSENCES of the evidence you would accept either way. But if you need more space, use overleaf.

CHANGEABLE: EVIDENCE of VALIDITY

EVIDENCE of INVALIDITY

1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		
11.		
12.		

SUFFERING: EVIDENCE of VALIDITY

EVIDENCE of INVALIDITY

1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		
11.		
12.		

The lines are intentionally kept short to preclude too extensive arguments or reasoning. You need to know the ESSENCES of the evidence you would accept either way. But if you need more space, use overleaf.

HAPPINESS: EVIDENCE of VALIDITY

EVIDENCE of INVALIDITY

1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		
11.		
12.		

HUMANS: EVIDENCE of VALIDITY EVIDENCE of INVALIDITY

1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		
11.		
12.		

The lines are intentionally kept short to preclude too extensive arguments or reasoning. You need to know the ESSENCES of the evidence you would accept either way. But if you need more space, use overleaf.

RELATIONSHIPS: EVIDENCE of VALIDITY EVIDENCE of INVALIDITY

1.		
2.		
3.		
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6.		
7.		
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9.		
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11.		
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Explanation: The lines provided for you to record the EVIDENCE for and against each of your beliefs were kept short to prevent you from giving too long explanations. That may seem strange. The truth is that we are inclined to give 'reasons', 'explanations' and 'justifications' in support of our beliefs. And to many of us, those explanations and justifications are the main bases on which we support our beliefs. And that's OK. The trouble is that there are probably as many logics as there are people. That is, our justifications are highly 'relative' to ourselves and our histories. And that's fine too, except that we know we have developed our beliefs as a result of events in our histories -- and that may be the problem which now may require 'healing'. So, to prevent ourselves from continuing to be locked in by our histories, it may be wise to inhibit at this point the exercise of our logics and justifications which are also a product of our histories.

At the same time, we do NOT want to lose or change those of our beliefs which are firmly founded in fact. It is for that reason that we have asked you in the foregoing exercise to RESTRICT YOURSELF just now TO THE 'EVIDENCE' for and

against each belief. We are aware that most of us are NOT used to seeking evidence for statements, and that, as a result, finding the EVIDENCE for and against our beliefs may be a difficult task. However, it is an important task on two grounds: (i) if you have found 'evidence', you have also automatically found 'indicators' for yourself to let you know when each belief is and is not appropriate or valid, and to let you know if and when you have changed a belief you finally decide to change or to 'heal', and (ii) it just may be that failure to be able to find evidence for a belief will help you to reconsider and maybe to change a belief which is neither valid nor in your own best interests. Moreover, since most of us have been trained in our early school days to make inferences, and we may thus have become rather 'inference-prone', it is not a bad exercise to develop the other side of the coin -- that is 'evidence-proneness'.

Re-Orientation: The last task was a difficult one. Please do NOT feel badly if you wanted to 'give up on it'. Many of the beliefs we have are such that we 'just know' they are right. Strange to say, however, there IS evidence to contradict probably every belief held by anyone. For example, if you reverse or change an 'axiom' in geometry, such as the 'self-evident' fact/axiom that 'the shortest distance between two points in a straight line', a new (surely wrong, even idiotic) geometry emerges -- which, however, though it does NOT describe things in this world, does describe events in outer space. And that applies to such a 'factual' thing as geometry. Also there are two opposing or contradictory theories (beliefs) about such a 'physical' issue as the way in which LIGHT travels -- a 'wave' theory and a 'particle' theory. Both explain (and are supported by evidence from) different sets of phenomena. In human living, it is almost true that if a million people believe something, it is almost certain to be WRONG when subjected to scientific examination and test. This, however, IS **NOT** TO SAY THAT YOUR BELIEFS are wrong. This is only to say that there really MAY be some point in examining the BASES of our beliefs **AND** the EVIDENCE for and against them. Hence the last exercise.

Of course, you could quite properly ask: 'So what? If my beliefs differed from what they are, how would that possibly change the facts on which they are based?' Actually, quite a lot. Think about the two examples above. If we were unwilling to change our beliefs/axioms about geometry, and ventured into space, our astronauts would travel much farther than necessary, they would get lost, and they would probably be unable to return to earth. If we were to adopt either one, but ONLY one, of the two theories of light propagation, we would be able to account for only some of the facts about light, and we would tend to notice (restrict our attention to) those phenomena we could account for with our one theory -- and that, in turn, would limit the things we could do with light, and we might not discover things such as lasers and the like. The number of things which change, or can be changed, if our beliefs change, is really quite astonishing, even apparently miraculous. Some of these things are hard to understand. Two examples of easier ones to understand might be worth quoting. If teachers are told by an 'authority' that their (actually 'normal') students are 'slow', the kids increase much **less** in their school achievement tests than they do if the teacher is told nothing about her class; and their test scores improve **more** if the teacher is told they are 'bright' than they do if she is told nothing. Students growing grain from a bag of seed with a sign on it saying 'FAST GROWING GRAIN', as compared to those growing grain from a bag marked 'SLOW GROWING GRAIN' (actually both seeds came originally from the same

bag), grew plants which matured faster and yielded more grain. In both these examples, it was the people's beliefs which created the differences -- of course, based on how they then taught the students or tended their crops. And our beliefs affect what we do too, and thus the things that happen in our lives. For example, it has been said that a happy person lives in a happy world; an angry person lives in an angry world; a sad person lives in a sad world; and a fearful person lives in a scary world -- the world we live in is **a mirror of ourselves**. If we BELIEVE that people do not like us, we will act in such a way as to evoke, or at least to notice evidence of, people not liking us. If we BELIEVE that there are dangers out there, we will place ourselves, act and see things in such a way that we encounter dangerous events and maybe find ourselves in danger. The reverses are also true. And if we BELIEVE that if we contract cancer we are destined to die earlier than we otherwise would, we tell our immune and other bodily systems to give up, and we may even fulfil our own prophecy. Our bodies and the world around us react as we ask them to do through our own reactions based upon our own beliefs. It has long been affirmed by all sorts of authorities that our lives and the world around us would change if OUR BELIEFS CHANGED. By the way, we are **NOT** suggesting that any one of YOUR BELIEFS SHOULD BE CHANGED. We are only considering what might happen IF THEY DID CHANGE.

VIII: While NOT asking you to change your beliefs in fact, SUPPOSE YOU were to CHANGE EACH OF YOUR BELIEFS listed above, WHAT WOULD HAPPEN? On the lines below, write out WHAT MIGHT HAPPEN IN YOUR LIFE/TO YOU IF YOU WERE to CHANGE EACH ONE OF YOUR BELIEFS into some other alternative belief? If you knew.

HEALTH:

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12.	

Think so? I wonder. Could be. You might just be right. What about the other areas of beliefs you have listed. Don't stop with these only. Go on and see what else MIGHT CHANGE if you were to CHANGE YOUR BELIEFS. You might be quite surprised. I am always surprised.

FUTURE:

1.	
2.	
3.	
4.	
5.	
6.	
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9.	
10.	
11.	
12.	

SECURITY:

1.	
2.	
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10.	
11.	
12.	

PEACE:

1.	
2.	
3.	
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8.	
9.	

10.	
11.	
12.	

PAIN:

1.	
2.	
3.	
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10.	
11.	
12.	

CHANGEABLE:

1.	
2.	
3.	
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8.	
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10.	
11.	
12.	

SUFFERING:

1.	
2.	
3.	
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7.	
8.	
9.	
10.	

1.	
2.	

HAPPINESS :

1.	
2.	
3.	
4.	
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7.	
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9.	
10.	
11.	
12.	

HUMANS :

1.	
2.	
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7.	
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9.	
10.	
11.	
12.	

RELATIONSHIPS :

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12.	

IX: Now, go back through the above and CIRCLE the numbers of all the beliefs YOU WOULD LIKE TO CHANGE, if it were possible. That is, if there are any of your beliefs which, if they could change, would result in BETTER CONSEQUENCES for YOU from YOUR point of view, circle the numbers of those beliefs -- as a kind of 'wish list'. Don't worry about whether or not THEY CAN BE CHANGED. Just think about which ones, if any, YOU WOULD LIKE TO CHANGE, if you could.

Of course, we realize that just deciding to change a belief doesn't really do very much -- we still believe in the belief, right? Actually, deciding that you might like to change a belief goes a long way toward changing it, both because we decided to have our beliefs in the first place and WE CAN CHANGE our minds if we want to, and because it prepares our minds to make the changes when WE KNOW HOW. Incidentally, one reason for asking you to record the 'because' after your first belief list was to remind you to BE CAUSE (to BE at the CAUSE of your own beliefs -- as we all really are).

X: On the lines below, make some notes to remind yourself **HOW YOU REPRESENT FOR YOURSELF** each of YOUR beliefs listed above. To do this, GO INSIDE YOURSELF and, TRUSTING YOUR OWN UNCONSCIOUS TO TELL YOU, **MAKE A PICTURE** for yourself to **REPRESENT** each of **YOUR BELIEFS**. It does NOT matter whether the IMAGE YOU GET 'makes sense' or seems 'far out' -- those are probably the very images we are looking for. TRUST YOUR UNCONSCIOUS TO **MAKE A PICTURE WHICH REPRESENTS TO YOU** each belief, if you knew.

HEALTH:

1.	
2.	
3.	
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10.	
11.	
12.	

FUTURE:

1.	
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9.	
10.	
11.	
12.	

SECURITY :

1.	
2.	
3.	
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7.	
8.	
9.	
10.	
11.	
12.	

PEACE :

1.	
2.	
3.	
4.	
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6.	
7.	
8.	
9.	
10.	
11.	
12.	

PAIN:

1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	
11.	
12.	

CHANGEABLE:

1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	
11.	
12.	

SUFFERING:

1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	
11.	
12.	

HAPPINESS:

1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	
11.	
12.	

HUMANS :

1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	
11.	
12.	

RELATIONSHIPS :

1.	
2.	
3.	
4.	
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12.	

XI: The last task to do before we meet to find ways to CHANGE THOSE BELIEFS that YOU WANT TO CHANGE, involves finding three kinds of things about each belief. On the first three lines below, for each numbered belief, make notes to INDICATE (a) WHAT WOULD GET IN THE WAY OF CHANGING THAT BELIEF, including ANY OBJECTIONS you would have to changing the belief and ANY REASONS WHY it SHOULD NOT be changed, (b) HOW YOUR LIFE WOULD BE DIFFERENT IF THAT BELIEF WERE TO CHANGE (e.g., from Step VIII), and (c) WHAT RESOURCES AND STRENGTHS YOU HAVE WHICH MIGHT MAKE CHANGE OF THE BELIEF POSSIBLE or which might help you in your life if THAT BELIEF WAS CHANGED. [Leave Line (d) for now.] We are NOT yet ready to change the beliefs, so, while you are doing this exercise, TRY HARD NOT TO CHANGE ANY OF YOUR BELIEFS, if you could.

HEALTH:

1.	a	
	b	
	c	
	d	
2.	a	
	b	
	c	
	d	
3.	a	
	b	
	c	
	d	
4.	a	
	b	
	c	
	d	
5.	a	
	b	
	c	
	d	

6.	a	
	b	
	c	
	d	
7.	a	
	b	
	c	
	d	
8.	a	
	b	
	c	
	d	
9.	a	
	b	

	c	
	a	
10.	a	
	b	
	c	
	a	
11.	a	
	b	
	c	
	a	
12.	a	
	b	
	c	
	a	

FUTURE:

1.	a	
	b	
	c	
	a	
2.	a	
	b	
	c	
	a	
3.	a	
	b	
	c	
	a	
4.	a	
	b	
	c	
	a	
5.	a	
	b	
	c	
	a	
6.	a	
	b	
	c	
	a	
7.	a	
	b	
	c	
	a	
8.	a	
	b	
	c	
	a	

9.	A	
	B	
	C	
	D	

10.	A	
	B	
	C	
	D	

11.	A	
	B	
	C	
	D	

12.	A	
	B	
	C	
	D	

SECURITY:

1.	A	
	B	
	C	
	D	

2.	A	
	B	
	C	
	D	

3.	A	
	B	
	C	
	D	

4.	A	
	B	
	C	
	D	

5.	A	
	B	
	C	
	D	

6.	A	
	B	
	C	
	D	

7.	A	
	B	
	C	
	D	

8.	A	
	B	
	C	
	D	

9.	a	
	b	
	c	
	d	

10.	a	
	b	
	c	
	d	

11.	a	
	b	
	c	
	d	

12.	a	
	b	
	c	
	d	

PEACE :

1.	a	
	b	
	c	
	d	

2.	a	
	b	
	c	
	d	

3.	a	
	b	
	c	
	d	

4.	a	
	b	
	c	
	d	

5.	a	
	b	
	c	
	d	

6.	a	
	b	
	c	
	d	

7.	a	
	b	
	c	
	d	

8.	a	
	b	
	c	
	d	

9.	a	
	b	
	c	
	d	

10.	a	
	b	
	c	
	d	

11.	a	
	b	
	c	
	d	

12.	a	
	b	
	c	
	d	

PAIN:

1.	a	
	b	
	c	
	d	

2.	a	
	b	
	c	
	d	

3.	a	
	b	
	c	
	d	

4.	a	
	b	
	c	
	d	

5.	a	
	b	
	c	
	d	

6.	a	
	b	
	c	
	d	

7.	A	
	B	
	C	
	D	

8.	A	
	B	
	C	
	D	

9.	A	
	B	
	C	
	D	

10.	A	
	B	
	C	
	D	

11.	A	
	B	
	C	
	D	

12.	A	
	B	
	C	
	D	

CHANGEABLE :

1.	A	
	B	
	C	
	D	

2.	A	
	B	
	C	
	D	

3.	A	
	B	
	C	
	D	

4.	A	
	B	
	C	
	D	

5.	A	
	B	
	C	
	D	

6.	A	
	B	
	C	
	D	

7.	A	
	B	
	C	
	D	

8.	A	
	B	
	C	
	D	

9.	A	
	B	
	C	
	D	

10.	A	
	B	
	C	
	D	

11.	A	
	B	
	C	
	D	

12.	A	
	B	
	C	
	D	

SUFFERING:

1.	A	
	B	
	C	
	D	

2.	A	
	B	
	C	
	D	

3.	A	
	B	
	C	
	D	

4.	A	
	B	
	C	
	D	

5.	A	
	B	
	C	
	D	

6.	a	
	b	
	c	
	d	

7.	a	
	b	
	c	
	d	

8.	a	
	b	
	c	
	d	

9.	a	
	b	
	c	
	d	

10.	a	
	b	
	c	
	d	

11.	a	
	b	
	c	
	d	

12.	a	
	b	
	c	
	d	

HAPPINESS :

1.	a	
	b	
	c	
	d	

2.	a	
	b	
	c	
	d	

3.	a	
	b	
	c	
	d	

4.	a	
	b	
	c	
	d	

5.	a	
	b	
	c	

d	
---	--

6.	a	
	b	
	c	
	d	

7.	a	
	b	
	c	
	d	

8.	a	
	b	
	c	
	d	

9.	a	
	b	
	c	
	d	

10.	a	
	b	
	c	
	d	

11.	a	
	b	
	c	
	d	

12.	a	
	b	
	c	
	d	

HUMANS :

1.	a	
	b	
	c	
	d	

2.	a	
	b	
	c	
	d	

3.	a	
	b	
	c	
	d	

4.	a	
	b	
	c	
	d	

5.	a	
	b	
	c	

	a	
6.	a	
	b	
	c	
	d	
7.	a	
	b	
	c	
	d	

8.	a	
	b	
	c	
	d	
9.	a	
	b	
	c	
	d	
10.	a	
	b	
	c	
	d	
11.	a	
	b	
	c	
	d	
12.	a	
	b	
	c	
	d	

RELATIONSHIPS:

1.	a	
	b	
	c	
	d	
2.	a	
	b	
	c	
	d	
3.	a	
	b	
	c	
	d	
4.	a	
	b	
	c	
	d	

5.	a	
	b	
	c	
	d	

6.	a	
	b	
	c	
	d	

7.	a	
	b	
	c	
	d	

8.	a	
	b	
	c	
	d	

9.	a	
	b	
	c	
	d	

10.	a	
	b	
	c	
	d	

11.	a	
	b	
	c	
	d	

12.	a	
	b	
	c	
	d	

Congratulations, you have completed all the preparations for getting to work and changing any beliefs you want to change. In fact, you might even find that you have already changed some of your beliefs. To check whether or not you have, you could go back to steps IV and V and read through your pairs of beliefs to see if your beliefs are any less strongly held. If you wonder about the point of changing beliefs you might read the Re-Orientation (before Step VIII) again.

X: If you want to do one more thing in preparation for the work on helping to change beliefs, return to Step IX and write in NEW BELIEFS WHICH MIGHT BE BETTER FOR YOU IF YOU WANTED TO CHANGE THEM, on Line (d), if you knew.

ATTITUDES

If beliefs provide filters and expectations, '**attitudes**' contain (a) the '**habits of thought**', (b) the '**rules of reasoning**' or logic to be used, (c) the '**point of view**' or focus of attention to be adopted, and (d) the degree and quality of '**personalization**' or dissociation to be felt or to be involved in the person's reactions. Attitudes are well-named. A postural attitude includes the direction of facing (point of view), the lean of the body (habits of thought), posture of the body (rules of reasoning) and degree of involvement in an action (personalization). By virtue of their close association with bodily postures, attitudes contain a fairly strong element of '**kinaesthesia**' or motivation, as James (1988) uses that concept. However, their main focus is on the **related** approach to thought on the person's part and, as such, have primarily a cognitive element.

As '**habits of thought**', they produce almost **automatic** thought sequences which pass through the mind in the twinkling of an eye, and are therefore quite difficult to capture or recognize. Ellis' (1962) focus on automatic habits of thought seems really to address attitudes rather than beliefs, and Rational-Emotive Therapy (RET) is probably best understood as a means by which to make attitudes conscious -- so they can be challenged.

As '**rules of reasoning**', they define the '**connectives**' or associations (modal operators) the person makes/uses between ideas and thoughts. The 'thought disorder' found among schizophrenic patients is likely rooted in the attitudes the person has adopted to perceptions and thoughts. This aspect of attitudes provides some of the 'glue' which maintains the person in his/her history of habits. As such, attitudes require therapeutic attention, perhaps including resiliency training, linguistics training and/or training in logic.

As '**point of view**', they define the perspectives (states) a person adopts, including whether or not the other readily adopts a narcissistic self-preoccupation or other-focus, self-benefits or other-benefits, and the range of alternatives available to the person (adaptability). The focus of attention will affect social adjustment, and even the capacity of the person to terminate treatment when it is concluded. As such it may well require therapeutic attention in broadening response options (assertiveness or *carra*), in reducing anxiety (desensitization) which forces narcissism and perhaps in conceptual adaptability (categorization or divergent thinking).

(L) In WHAT AREAS ARE YOU MOST SURE OF THE TRUTH OF THE KNOWLEDGE YOU HAVE?

(R) List the BOOKS and/or MOVIES and/or SOURCES FROM WHICH YOU HAVE _____
OBTAINED THE MOST USEFUL and/or TRUE INFORMATION YOU HAVE RECEIVED.

II: AND WHAT ELSE? Add any other things in each of the above areas.

III: Go back over your comments above and RANK ORDER THE IMPORTANCE TO YOU OF THE ENTRIES UNDER EACH AREA, placing the numbers (1 for 1st, 2 for 2nd, 3 for 3rd most important, etc.) in the brackets in front of the entries. This is NOT the final listing, so you do not need to be too precise. TRUST YOUR UNCONSCIOUS TO TELL YOU. Do NOT reason it out, or try to figure it out logically. TURN YOURSELF INSIDE YOURSELF and LET YOUR UNCONSCIOUS TELL YOU THE RIGHT rank orders. If that sounds like a weird thing to do, remember that most of your attitudes are pretty automatic, and probably no longer too easily available to your conscious mind -- so your UNCONSCIOUS needs to DO THE WORK.

IV: On the following lines, indicate HOW YOU CAME TO THE CONCLUSIONS YOU HAVE EXPRESSED ABOVE -- What EVENTS, CIRCUMSTANCES, SOURCES, REASONINGS, etc., LED YOU TO REACH THE CONCLUSIONS, OR PREVENTED YOU FROM REACHING OTHER CONCLUSIONS about your rank ordered entries under each area, if you knew.

Include ANY **ASSUMPTIONS** that you know you make about each attitude. TRUST YOUR UNCONSCIOUS TO TELL YOU WHAT YOU NEED TO KNOW. DO NOT worry if the SOURCES OR ASSUMPTIONS you think of make no sense at all -- those are probably the very ones we are looking for. If you are not sure, let yourself travel back over the past and FIND POINTS IN TIME at which you might have been led by someone or by events or circumstances to reach the conclusions you reached. If you cannot quite get the event or source, at least write down the AGE at which you think you may have reached that conclusion, if you knew. If you do have a specific event in mind, note it before you forget. WHAT WERE THE **SOURCES, EVENTS, ASSUMPTIONS** BY WHICH YOU REACHED THE CONCLUSIONS INVOLVED IN YOUR ABOVE ATTITUDES?

THINGS TO KNOW ABOUT IN RECEIVING INFORMATION:

1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	
11.	
12.	

PEOPLE YOU PAY MOST ATTENTION TO WHEN THEY GIVE INFORMATION:

1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	
11.	
12.	

DISAPPOINTING EVENTS:

1.	
2.	
3.	
4.	
5.	

6.	
7.	
8.	
9.	
10.	
11.	
12.	

IRRITATING OR UPSETTING EVENTS :

1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	
11.	
12.	

WORDS/PHRASES THAT RUN THROUGH YOUR MIND :

1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	
11.	
12.	

THINGS YOU HAVE A RIGHT TO EXPECT OF OTHERS :

1.	
2.	
3.	

4.	
5.	
6.	
7.	
8.	
9.	
10.	
11.	
12.	

TOPICS OTHERS DISAGREE WITH YOU ABOUT:

1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	
11.	
12.	

THINGS OTHERS DISLIKE/DISAPPROVE IN YOU:

1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	
11.	
12.	

AREAS IN WHICH YOU ARE SURE OF YOUR KNOWLEDGE:

1.	
2.	
3.	
4.	

5.	
6.	
7.	
8.	
9.	
10.	
11.	
12.	

SOURCES OF USEFUL/TRUE INFORMATION:

1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	
11.	
12.	

V: On the lines below, INDICATE THE **IMAGES, PICTURES** or **REPRESENTATIONS** which come to YOUR MIND when you think about each of the attitudes you have listed above. DO **NOT** try to think the attitude through to find out what you think about it. Let **YOUR UNCONSCIOUS MIND DO THE WORK.** It does NOT

matter how 'far out' or even 'silly' the picture that comes to mind may seem -- the more 'far out' it seems, the better for this purpose. TRUST YOUR UNCONSCIOUS MIND to tell you what you need to know -- that is, **HOW YOU REPRESENT EACH ATTITUDE TO YOURSELF, FOR YOURSELF.** Describe the **PICTURE** that each attitude BRINGS TO YOUR MIND, if you knew.

IMAGES of THINGS TO KNOW ABOUT IN RECEIVING INFORMATION

1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	
11.	
12.	

IMAGES of PEOPLE YOU PAY MOST ATTENTION TO WHEN THEY GIVE INFORMATION

1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	
11.	
12.	

IMAGES of DISAPPOINTING EVENTS:

1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	

9.	
10.	
11.	
12.	

IMAGES of IRRITATING OR UPSETTING EVENTS:

1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	
11.	
12.	

IMAGES of WORDS/PHRASES THAT RUN THROUGH YOUR MIND:

1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	
11.	
12.	

IMAGES of THINGS YOU HAVE A RIGHT TO EXPECT OF OTHERS:

1.	
2.	
3.	
4.	
5.	
6.	
7.	

8.	
9.	
10.	
11.	
12.	

IMAGES of TOPICS OTHERS DISAGREE WITH YOU ABOUT:

1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	
11.	
12.	

IMAGES of THINGS OTHERS DISLIKE/DISAPPROVE IN YOU:

1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	
11.	
12.	

IMAGES of AREAS IN WHICH YOU ARE SURE OF YOUR KNOWLEDGE:

1.	
2.	
3.	
4.	
5.	
6.	

7.	
8.	
9.	
10.	
11.	
12.	

IMAGES of SOURCES OF USEFUL/TRUE INFORMATION:

1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	
11.	
12.	

Attitudes are more 'concrete' than either values or beliefs. Consequently, it will be necessary to help to clarify your attitudes by giving you some concrete examples to work with. There are three QUESTIONNAIRES to complete in the next three steps in order to help clarify some attitudes. Please **DO NOT SPEND TIME THINKING ABOUT YOUR ANSWERS TO THESE QUESTIONS** when you do them now. You will have lots of opportunity later to change your answers if you want to. If you think too much about the questions the first time you go through them, you will tend to discover what you already know -- how you reason consciously. What we are trying to help you 'capture' just now are the unconscious or unaware **automatic** thoughts which go to make up our attitudes. So, please just read each question, and the very first answer that comes to your mind should be the one you give. Let yourself 'be surprised' by your own answers, even if they do not seem to be 'what you really think'. You will be able later to consider what 'you really think' in your conscious mind, as you will be asked to go back over your answers -- which are FOR YOUR INFORMATION.

VI: BELIEFS INVENTORY

NAME: _____ DATE: _____ AGE: _____ EDUC: _____

Instructions:

Please put a mark in the box which most applies to you (not how you think you should think). Don't spend too long over any item - mark your answer quickly and go on to the next one

AGREE DISAGREE

- | | | |
|-----------|-----|--|
| 01. __[.] | [] | It is important to me that others approve of me. |
| 02. __[.] | [] | I hate to fail at anything. |
| 03. __[.] | [] | People who do wrong deserve what they get. |
| 04. __[] | [.] | I usually accept what happens philosophically. |
| 05. __[] | [.] | If a person wants to he can be happy under almost any circumstances. |
| 06. __[.] | [] | I have a fear of some things that often bothers me. |
| 07. __[.] | [] | I usually put off important decisions. |
| 08. __[.] | [] | Everyone needs someone he can depend on for help and advice. |
| 09. __[.] | [] | "A zebra cannot change his stripes". |
| 10. __[.] | [] | I prefer quiet leisure above all things. |
| 11. __[] | [.] | I like the respect of others, but I don't have to have it. |
| 12. __[.] | [] | I avoid things I cannot do well. |

13. ___[.] [] Too many evil persons escape the punishment they deserve.
14. ___[] [.] Frustrations don't upset me.
15. ___[] [.] People are disturbed not by situations but by the view they take of them.
16. ___[] [.] I feel little anxiety over unexpected dangers or future events.
17. ___[] [.] I try to go ahead and get irksome tasks behind me when they come up.
18. ___[.] [] I try to consult an authority on important decisions.
19. ___[.] [] It is almost impossible to overcome the influences of the past.
20. ___[] [.] I like to have a lot of irons in the fire.
21. ___[.] [] I want everyone to like me.
22. ___[] [.] I don't mind competing in activities in which others are better than I am.
23. ___[.] [] Those who do wrong deserve to be blamed.
24. ___[.] [] Things should be different from the way they are.
25. ___[] [.] I cause my own moods.
26. ___[.] [] I often can't get my mind off some concern.
27. ___[.] [] I avoid facing my problems.
28. ___[.] [] People need a source of strength outside themselves.
29. ___[] [.] Just because something once strongly affects your life doesn't mean it need do so in the future.
30. ___[] [.] I'm most fulfilled when I have lots to do.
31. ___[] [.] I can like myself even when many others don't.
32. ___[] [.] I like to succeed at something, but I don't feel I have to.
33. ___[.] [] Immorality (immoral acts) should be strongly punished.
34. ___[.] [] I often get disturbed over situations I don't like.
35. ___[] [.] People who are miserable have usually made themselves that way.
36. ___[] [.] If I can't keep something from happening, I don't worry about it.
37. ___[] [.] I usually make decisions as promptly as I can.
38. ___[.] [] There are certain people I depend on greatly.
39. ___[] [.] People overvalue the influences of the past.
40. ___[] [.] I most enjoy throwing myself into a creative project.
41. ___[] [.] If others dislike me, that's their problem, not mine.
42. ___[.] [] It is highly important to me to be successful in everything I do.
43. ___[] [.] I seldom blame people for their wrongdoings.
44. ___[] [.] I usually accept things the way they are, even if I don't like them.
45. ___[] [.] A person won't stay angry or blue long unless he keeps himself that way.
46. ___[.] [] I can't stand taking chances.
47. ___[.] [] Life is too short to spend it doing unpleasant tasks.
48. ___[] [.] I like to stand on my own two feet.
49. ___[.] [] If I had different experiences I could be more like I want to be.
50. ___[.] [] I'd like to retire and quit working entirely.
51. ___[.] [] I find it hard to go against what others think.
52. ___[] [.] I enjoy activities for their own sake, no matter how good I am at them.
53. ___[.] [] The fear of punishment helps people be good.
54. ___[] [.] If things annoy me, I just ignore them.
55. ___[.] [] The more problems a person has, the less happy he will be.
56. ___[] [.] I am seldom anxious over the future.
57. ___[] [.] I seldom put things off.

58. ___[] | [.] I am the only one who can really understand and face my problems
59. ___[] | [.] I seldom think of past experiences as affecting me now.
60. ___[] | [.] Too much leisure time is boring.
61. ___[] | [.] Although I like approval, it's not a real need for me.
62. ___[.] | [] It bothers me when others are better than I am at something.
63. ___[.] | [] Everyone is basically good.
64. ___[] | [.] I do what I can to get what I want and then don't worry about it.
65. ___[] | [.] Nothing is upsetting in itself - only in the way you interpret it.
66. ___[.] | [] I worry a lot about certain things in the future.
67. ___[.] | [] It is difficult for me to do unpleasant chores.
68. ___[] | [.] I dislike for others to make my decisions for me.
69. ___[.] | [] We are slaves to our personal histories.
70. ___[.] | [] I sometimes wish I could go to a tropical island and just lie on the beach forever.
71. ___[.] | [] I often worry about how much people approve of and accept me.
72. ___[.] | [] It upsets me to make mistakes.
73. ___[.] | [] It's unfair that "the rain falls on both the just and the unjust".
74. ___[] | [.] I am fairly easygoing about life.
75. ___[.] | [] More people should face up to the unpleasantness of life.
76. ___[.] | [] Sometimes I can't get a fear off my mind.
77. ___[] | [.] A life of ease is seldom very rewarding.
78. ___[.] | [] I find it easy to seek advice.
79. ___[.] | [] Once something strongly affects your life, it always will.
80. ___[.] | [] I love to lie around.
81. ___[.] | [] I have considerable concern with what people are feeling about me.
82. ___[.] | [] I often become quite annoyed over little things.
83. ___[] | [.] I usually give someone who has wronged me a second chance.
84. ___[.] | [] People are happiest when they have challenges and problems to overcome.
85. ___[] | [.] There is never any reason to remain sorrowful for very long.
86. ___[] | [.] I hardly ever think of such things as death/war.
87. ___[] | [.] I dislike responsibility being thrust on me.
88. ___[] | [.] I dislike having to depend on others.
89. ___[.] | [] People never change basically.
90. ___[.] | [] Most people work too hard and don't get enough rest.
91. ___[] | [.] It's annoying but not upsetting to be criticized.
92. ___[] | [.] I'm not afraid of doing things which I cannot do well.
93. ___[] | [.] No one is evil, even though his deeds may be.
94. ___[] | [.] I seldom become upset over the mistakes of others.
95. ___[] | [.] Man makes his own hell within himself.
96. ___[.] | [] I often find myself planning what I would do in different dangerous situations.
97. ___[] | [.] If something is necessary, I do it even if it is unpleasant.
98. ___[] | [.] I've learned not to expect someone else to be very concerned about my welfare.
99. ___[] | [.] I don't look upon the past with any regrets.
100. ___[.] | [] I can't feel really content unless I'm relaxed and doing nothing.

 There are two steps to score this test.

First, go down through your answers and put a score of "1" on the line before each item if (and only if) the box in which you put your check mark was the box with a dot [.] in it.

Second, count up the number of "1s" you scored **separately** for the items whose numbers **end** with a 1, then those that **end** with a 2, then those that **end** with a 3, then those that **end** with a 4, then those that **end** with a 5, then those that **end** with a 6, then those that **end** with a 7, then those that **end** with an 8, then those that **end** with a 9, and then those that **end** with a 0. Enter the resulting ten scores (Maximum score for each is 10) on the lines for each given below, and you will then be able to read which of the ten categories of common errors or mistakes of thinking you are most likely to make -- that is, the higher your score, the more likely you are to make that kind of error. Even a score of 2 or 3 in any category suggests that you are (somewhat) likely to make that mistake of thinking and to upset and disturb yourself by making that kind of thinking error. Add up your scores for each group of 10 items and enter them on the lines for thinking errors A to J:

A = credits on 01 + 11 + 21 + 31 + 41 + 51 + 61 + 71 + 81 + 91 = _____ **A** refers to the irrational idea that it is absolutely necessary for an adult to have love and approval from peers, family and friends.

B = credits on 02 + 12 + 22 + 32 + 42 + 52 + 62 + 72 + 82 + 92 = _____ **B** refers to the irrational idea that you must be unfailingly competent and almost perfect in all you undertake.

C = credits on 03 + 13 + 23 + 33 + 43 + 53 + 63 + 73 + 83 + 93 = _____ **C** refers to the irrational idea that certain people are evil, wicked and villainous, and should be punished.

D = credits on 04 + 14 + 24 + 34 + 44 + 54 + 64 + 74 + 84 + 94 = _____ **D** refers to the irrational idea that it is horrible and intolerable when things are not the way you would like them to be.

E = credits on 05 + 15 + 25 + 35 + 45 + 55 + 65 + 75 + 85 + 95 = _____ **E** refers to the irrational idea that external events cause most human misery, as if people simply react as events trigger their emotions.

F = credits on 06 + 16 + 26 + 36 + 46 + 56 + 66 + 76 + 86 + 96 = _____ **F** refers to the irrational idea that you should feel fear or anxiety about anything unknown, uncertain or potentially dangerous.

G = credits on 07 + 17 + 27 + 37 + 47 + 57 + 67 + 77 + 87 + 97 = _____ **G** refers to the irrational idea that it is easier to avoid than face life's difficulties and responsibilities.

H = credits on 08 + 18 + 28 + 38 + 48 + 58 + 68 + 78 + 88 + 98 = _____ **H** refers to the irrational idea that you need something other or stronger or greater than yourself to rely on.

I = credits on 09 + 19 + 29 + 39 + 49 + 59 + 69 + 79 + 89 + 99 = _____ **I** refers to the irrational idea that the past has a lot to do with determining the present.

J = credits on 10 + 20 + 30 + 40 + 50 + 60 + 70 + 80 + 90 + 100 = _____ J refers to the irrational idea that happiness can be achieved by inaction, passivity and endless leisure.

To the extent to which you score high in each of these types of errors of thinking, to that extent your thinking implies that you assume that kind of idea to be right or true, and by making that kind of false ('irrational') assumption you upset yourself unnecessarily in various kinds of life situations. So, if you could correct this mistaken assumption (or thinking error), you would not upset yourself as much in the future. Wouldn't it be nice not to feel you have to upset yourself as much as you have in the past? If you would like to upset yourself less in the future, please circle your higher scores, and look at and think about the mistaken ideas or **attitudes** (and their items) several times every day in the future. Taking the time to do so ought to result in a much happier and less upsetting future for you.

Let's expand the number of Styles of Automatic Thinking to 15. Circle the numbers of each one that you think you use.

1. Catastrophizing: You expect disaster. You notice or hear about a problem and start "what ifs". What if tragedy strikes? What if it happens to you?

2. Shoulds: You have a list of iron-clad rules about how you and other people should act. People who break the rules anger you, and you feel guilty if you violate the rules. Who makes such rules?

3. Filtering: You take the negative details and magnify them while filtering out all the positive aspects of a situation. That hurts YOU.

4. Polarized Thinking: Things are black or white, good or bad. You have to be perfect or you are a failure. There is no middle ground for you. Ouch!

5. Overgeneralization: You come to a general conclusion based on a single incident or piece of evidence. If something bad happens once, you expect it to happen over and over again, or it means everything is that way. Yikes!

6. Mind Reading: Without their saying so, you know what people are feeling and why they act the way they do. In particular, you are able to divine how people are feeling toward you. Nobody ever read another's mind **correctly**.

7. Personalization: Thinking that everything people do or say is some kind of reaction to you. You also compare yourself to others, trying to decide who is smarter, better looking, etc. Really, we all just do our own things.

8. Control Fallacies: If you feel **externally** controlled, you see yourself as helpless, a victim of fate. The fallacy of **internal** control has you as the cause of the pain and unhappiness of everyone (around you). If you are not controlling everything, you feel errors, even catastrophes, are apt to happen

9. Fallacy of Fairness: You feel resentful because you think you know what is fair, but other people won't agree with you. Who says life **has to be** fair?

10. Blaming: You hold other people responsible for your pain, or take the other tack and blame yourself for every problem or reversal. Is that fair?

11. Emotional Reasoning: You believe that what you feel must be true -- automatically. If you feel stupid and boring, then you must be stupid and boring. Feelings are personal reactions. They do NOT indicate reality.

12. Fallacy of Change: You expect that other people will change to suit you if you just pressure or cajole or confront them enough. You feel the need to change people because your hopes of happiness seem to depend entirely on them

13. Global Labelling: You generalize one or two qualities into a negative global judgement or into a universal principle. Two other events contradict.

14. Being Right: You are continually on trial to prove that your opinions and actions are correct. Being wrong is unthinkable and you will go to any lengths to demonstrate your rightness. Which of us in the Creator who knows?

15. Heaven's Reward Fallacy: You expect all your sacrifice and self-denial to pay off, as if there were someone keeping score. You feel bitter when the reward doesn't come. Even though it does, you probably don't notice it.

Each of these Styles of Automatic Thinking, Fallacies or Errors of Thinking, upset you unnecessarily, and often lead you to feel bitter, resentful and angry, because they are unrealistic or not the way the world is, and because you therefore repeatedly find yourself frustrated or disappointed or in situations which contradict these assumptions, expectations and attitudes. Indeed, to the extent that you adopt these Styles of Automatic Thinking, you spend a lot of your time ruminating or worrying about things in your life, fuming about them, and seeking to get revenge on others who you think have offended 'the way things are supposed to be'.

To fix these errors of thinking, the first thing to do is to become clearly aware of the nature of the errors so you can be sure that you understand them, so you can realistically decide which ones you are prone to make. Once you have determined which of the errors or fallacies you are prone to make, you need to think through each of those errors until you can see clearly that they are errors or faulty expectations. Once you have understood clearly that each of the errors is indeed an error, with just a little practice in consciously changing your thinking in situations in which you upset yourself, you may well find yourself on the way to becoming less prone to such errors, and less frequently or intensely upset and angry, and not as often thinking about revenging yourself on others. The best tip off that you are using a distorted thinking style is the presence of painful emotions. You feel nervous, depressed or chronically angry. You feel disgusted with yourself or others. You play certain worries over and over like a broken record.

Here is an exercise designed to help you to recognize, notice and identify distorted thinking. The following exercise is an exercise in matching. From the list of fallacies, pick the one or ones involved in each of the later statements, and put the names of the involved fallacies on the lines after the statements.

Fallacies

1. Filtering
2. Polarized Thinking
3. Overgeneralization
4. Mind Reading
5. Catastrophizing
6. Personalization
7. Control Fallacies
8. Fallacy of Fairness
9. Blaming
10. Shoulds
11. Emotional Reasoning
12. Fallacy of Change
13. Global Labelling
14. Being Right
15. Heaven's Reward Fallacy

1. Ever since Lisa I've never trusted a redhead. _____
2. Quite a few people here seem smarter than I am. _____
3. If you'd be more sexually open, we'd have a
much happier marriage. _____
4. I worked and raised these kids and look what
thanks I get. _____
5. You're either for me or against me. _____
6. I could have enjoyed the picnic except the
chicken was burnt. _____
7. I feel depressed; life must be pointless. _____
8. You can't fight the system. _____
9. It's your fault we're always in the hole each
month. _____
10. He was a loser from the first day he showed
up here. _____
11. It isn't fair that you go out and have fun
while I'm stuck doing homework. _____
12. He's always smiling, but I know he doesn't
like me. What a phoney he is. _____
13. I don't care what you think, I'd do it
exactly the same way again. _____
14. We haven't seen each other for two days and
I think the relationship is falling apart. _____

15. You should never ask other people personal _____ questions.

Answer Key

1. Overgeneralization
2. Personalization
3. Fallacy of Change
4. Heaven's Reward Fallacy
5. Polarized Thinking
6. Filtering
7. Emotional Reasoning
8. Control Fallacies
9. Blaming
10. Global Labelling
11. Fallacy of Fairness
12. Mind Reading
13. Being Right
14. Catastrophizing
15. Shoulds

It may be time now to look back again at your scores on the 10 common thinking errors from the Beliefs Inventory you just completed. What your scores tell you is something about the kinds of attitudes you have or assumptions you make that underlie many of the thoughts by which you upset yourself. At the root of all irrational or upsetting thinking is the assumption that things are done to you: 'That really got me down', 'She makes me nervous', 'Places like this scare me', 'Being lied to makes me see red'. In fact, NOTHING IS DONE TO US. Events happen, and people do what they do and say what they say FOR THEIR OWN REASONS and TO FULFIL THEIR OWN NEEDS. We experience those events and the things others say and do, then WE engage in conversation WITH OURSELVES (self-talk), and then WE experience the emotion that our self-talk has TALKED US INTO. The events do not cause or create the arousal or emotion. It is WHAT WE TELL OURSELVES that causes the emotion. If our self-talk is irrational or crazy-making, then we feel unpleasant emotions. WE do it to ourselves.

Two common parts of upsetting attitudes are statements that AWFULIZE and statements that ABSOLUTIZE. WE **awfulize** things by giving them catastrophic, nightmarish interpretations. A momentary chest pain must be a heart attack;

your grumpy boss must be about to fire you; your mate takes a night job and the idea of being alone is unthinkably terrifying. The emotions that follow awfulizing self-talk tend themselves to be awful emotions -- we are responding to our own description of the world. Upsetting attitudes that **absolutize** often include words such as 'should', 'must', 'ought', 'always' and 'never'. The idea is that things or others are expected to abide by rules which are not rules at all -- just rules that we assume for others (though not usually for ourselves). Where is it written that a boss is never to be grumpy, that we are unable to remain alone, that we cannot tolerate the perfectly natural human experience of fear, that somebody else must always be around so we don't feel alone, etc., etc.? These 'rules' are not rules. They are attitudes that we took into ourselves while we were very young children, as though they were the rules by which we think the world is going to be controlled by us. By far the vast majority of our attitudes were formed while we were children -- when we did not yet understand much about the world, and when we were helpless and dependent on others. We have never challenged them, and so we remain emotionally vulnerable and at their mercy. One characteristic of children's thinking is a kind of absolute or black-and-white thinking, and this may carry over unchallenged into adulthood. Let's examine the ten kinds of 'errors' from the Beliefs Inventory more closely.

1. It is absolutely necessary for an adult to have love and approval from peers, family and friends (all the time). This is an irrational idea. In fact, it is impossible to please all the people in your life, and certainly not all the time. Even those who you like and who like you will be turned off by some of your actions and qualities. This first irrational belief is perhaps the major source of feelings of rejection and injury by others.

2. You must be unfailingly competent and almost perfect in anything you undertake. The results of believing we must be perfect are inevitable failure and self-blame, lowered self-esteem, paralysis and fear in attempting anything, and perfectionistic standards applied to mate and friends. The last of these effects has the further effect of creating inappropriate expectations of others far beyond what they are likely to be willing to meet, and thus repeated disappointments for us. Moreover, this irrational idea directs our attention to short-falls from perfection, and thus steadily increases our dissatisfaction with the world and the people around us. In addition to its grandiosity in presuming to take on the characteristic of deity, this idea is the direct cause of joylessness and disappointment in life -- inflicted by the person who has the idea on him/herself.

3. Certain people are evil, wicked and villainous, and should be punished. A more realistic position is that some people sometimes behave in ways which are antisocial or inappropriate, or that these people sometimes make mistakes or do uncontrolled or silly things. Some of the time such people may be stupid, ignorant, neurotic and/or under-socialized, and it would be nice if these behaviours of their's changed. Their actions are rarely evil or wicked or villainous, and by far the majority of the time their actions are good and praiseworthy. They nearly always do the best they can. As for punishment, it has no advantage at all (it changes nothing), except that it may make the victim of some of these people's actions feel they have achieved revenge.

4. It is horrible when people or things are not the way you would like them to

be. This might be described as the spoiled child idea. As soon as the tire goes flat, the self-talk starts: 'Why does this happen to me? Damn, I can't take this. It's awful, I'll get all filthy'. Any inconvenience, problem or failure to get in our way is likely to be met with such awfulizing statements. The result is intense irritation and stress. In fact, it happened to us because we ran over a nail or had the tires insufficiently inflated. Of course we can take it, and we will take it, just like anybody else takes it; it's not at all awful, and in fact it happens to all sorts of people every day -- it's really quite an unimportant thing to have happen. And, yes, we will probably get our hands dirty, and our clothing too if we are not careful. Basically, most of the things we awfulize are just ordinary occurrences which are merely temporary and normal inconveniences.

5. External events cause most human misery -- people simply react, as events trigger their emotions. This is a very common attitude or assumption implied in many of our automatic thoughts -- we feel like a pawn controlled by others and by fate. Of course, a fairly reasonable extension of this belief might be worthy of note: if we don't want to have our emotions triggered by events, then it is up to us (as the people who want this to happen) to control external events in order to create happiness and to avoid unpleasant feelings. Some people are inclined mostly to notice the limitations of such control and their sense of inability to manipulate the wills of others. And these people then may talk themselves into experiencing a sense of chronic anxiety and helplessness. Ascribing the cause of unhappiness to events is a way of avoiding reality. It was self-statements interpreting the event which caused the unhappiness. While we may feel we have only limited control over others, we do have enormous control over our own emotions and reactions, and, by the same token, events have very limited control over us.

6. You should feel fear or anxiety about anything that is unknown, uncertain or (perceived as) potentially dangerous. Many describe this as 'a little bell that goes off and I think I ought to start worrying'. They begin to rehearse their scenarios of catastrophe. Increasing the fear and anxiety in the face of uncertainty makes coping more difficult and adds to stress. It might even be possible to decide that we could enjoy the uncertain as a novel exciting experience. Alternatively, we might go the route of the rest of humankind. The unknown, the uncertain and the ambiguous is universally the commonest stimulus for anxiety. But people of the past have used the anxious arousal they create for themselves by contemplating the unknown (particularly the future, about which we are apt to make self-statements starting with 'what if ...') by becoming excited with the challenge of creating structure (called language), of creating understanding (philosophy), of creating predictions (science), of creating control (technology). It may take some effort to direct the arousal we talk ourselves into, but it also may help us to expand our knowledge, skills and ability to make contributions to society. Again, alternatively, we could just decide to live in the here and now -- a place and a time in which there is little uncertainty and no cause for alarm.

7. It is easier to avoid than to face life difficulties and responsibilities. There are many ways of ducking responsibilities: 'I should tell him/her I'm no longer interested - but not tonight' (postponing); 'I'd like to get another job, but I'm too tired on my days off to look' (blaming my body); 'A leaky faucet won't hurt anything' (denying consequences); 'We could shop today, but the car is making a funny sound' (exaggerating impediments). If you scored relatively

high on this belief, please write out your own standard excuses for avoiding responsibility, and think about each one afterwards. The problem being dodged usually still remains, made worse by the delay. Some of the common ways people use to avoid responsibilities and difficulties are use of alcohol, street drugs or medications, procrastinating or putting things off, explaining or justifying or making excuses (Never explain. Your friends don't need it, and your enemies won't believe it anyway), deciding in advance of trying that nothing can be done about it anyway, getting upset or angry or depressed, telling yourself you are too sick or too weak, claiming you forgot (nobody forgets anything really). In fact, it is probably almost never easier to avoid a responsibility or a life difficulty than to face it -- it is probably nearly always easier to face it. To face a responsibility or difficulty squarely and with interest or as a challenge, usually results in solutions, accomplishing things and feeling good about yourself. It may take a bit of work, but nobody has real responsibilities (unless he/she decides to take them on for him/herself) which exceed his/her ability. But to avoid the responsibility or difficulty does not result in its going away -- in fact it remains with you, at least in the back of your mind, in order to keep (remembering to keep) avoiding it, it creates a sense of being a failure (even if that is denied in an 'I don't care' way), it impairs one's self-respect (and maybe the respect of others), and the responsibility or difficulty is usually still there to be coped with eventually anyway.

8. You need something other or stronger or greater than yourself to rely on. Lots of people believe this. However, this belief becomes a psychological trap in which our independent judgement and the awareness of our particular needs are undermined by a reliance on a higher authority. Whether or not there is a higher authority (at least in daily life), there is none that has authority over your daily moment-to-moment decisions. And, even if there are those who may be willing to give advice or make decisions for you, you are the only person who has the consequences of decisions affecting your life, and so you are the only person who will ever take care in making the decisions for you that are best in the long-run for you. Nobody else can possibly know what is best for us, or which consequences of decisions we are most willing to accept -- and if we tell someone else which consequences we are willing to accept, we are, in fact, making the decision for ourselves. So why kid ourselves about needing someone else to rely on? The strongest and best person in your life to make the best decisions for you, and on whom you can most fully rely, is YOURSELF.

9. The past has a lot to do with determining the present. A lot of people say: 'How can you argue with that?' In fact, it is true that events in the past, and most particularly the ways we reacted and thought about things in the past, do have a lot to do with what happens and how we react and think in the present. In the sense that how we reacted and thought in the past did set up habits that we keep on using blindly, those kinds of events of the past often do cause how we do things in the present. But we are not just creatures of habit. We are also creative, we are also capable of making new decisions, and we are also capable of exercising our will. Just because we were once strongly affected by something, that does not mean that we must continue the habits we formed to cope with the earlier situation. Those old patterns and ways of responding were just decisions made by us so many times that they may have become nearly automatic. But we can now, if we want to, identify those old decisions (probably made when you were young, not very experienced nor very wise, and with different needs) and start changing them right now. We can learn from past experiences, but we don't have to be overly attached to them.

10. Happiness can be achieved by inaction, passivity and endless leisure. Some might say that this Elysian Fields notion sounds just right. In fact, happiness is just NOT achieved by inaction, passivity and endless leisure -- all that creates is relaxation and calmness, and only then if the leisure period is quite short. If prolonged too much, and if it was complete enough, it would probably kill us -- literally. In fact, happiness is an active thing which comes from various definable types of activity, assuming some responsibility for our actions, and doing some quite specific things. If we really want happiness, we just will **NOT** get it by leisurefulness. We have to reach out, get active, reward ourselves for the actions of happiness, and participate in living in a lively way.

Incidentally, the above are not the only disturbing attitudes people have. Here are a few more you might want to think about and how they relate to you.

11. You are helpless and have no control over what you experience or feel. This belief is at the heart of much depression, anxiety and feelings of helplessness. The truth is that we not only do exercise a considerable amount of control (whether we know it or not) over our interpersonal situations, and, as you have just been reading, over how we interpret and emotionally respond in each life event, but we each also exercise almost complete control over how we see, experience, understand and communicate about everything in our worlds -- yes, even over what we see and hear and how we see and hear things. The world each of us lives in is, in fact, structured and created by us every moment of life.

12. People are fragile and should never be hurt. This is perhaps a nice thought, but it serves mainly to hurt both us and those we are closest to. This irrational belief results in failure openly to communicate important feelings, and in self sacrifice that gives up what is nourishing and pleasurable (which, in turn, may later lead us to anger and resentment when we forget that it was we ourselves who had the original irrational belief). Relationships become filled with "dead space" where conflicts developed and nothing was said.

13. Good relationships are based on mutual sacrifice and a focus on giving. This idea is not a bad idea; it is just a wrong idea. The belief may result in a reluctance to ask for things, and the anticipation or even belief that your hidden needs will be divined (Mind Reading) and provided for by the other. Unfortunately, constant self-denial usually results in bitterness and withdrawal. In fact, good human relationships are based on mutual and reciprocal sharing, each exchanging energy and action with others -- this is the basis for community living in a society. At the same time, if a person focuses attention on what he/she receives, or even tries to get without giving, that person is doomed to unhappiness and unfulfilled and unjoyful living.

14. If you don't go to great lengths to please others, they will abandon or reject you. This belief is a by-product of low self-esteem. You usually run less risk of rejection if you offer to others your true unembellished self. They can take it or leave it, and they will sometimes leave it. But if they respond to the real you, you don't have to worry about being rejected later if you slack off or let down your guard.

15. When people disapprove of you, it invariably means you are wrong or bad. This crippling attitude sparks anxiety in most social situations. The

irrationality is contained in the generalization of one specific reaction of another or a fault or unattractive feature, to a total indictment of the self, and it emotionalizes a concept in an all-or-none way. You may be wrong, or the other person may be wrong, or both may be partly right, but neither you nor the other is 'bad'. And it probably doesn't matter all that much anyway whether you are wrong, or even whether you are disapproved.

16. Happiness, pleasure and fulfilment can only occur in the presence of others, and being alone is horrible. Quite apart from the fact that pleasure, self-worth and fulfilment can be experienced alone as well as with others, the statement, as a statement of belief, might just as easily be true stated in reverse -- that is, that these qualities can only occur when alone, and it is horrible being with others. But the real irrationality in this attitude lies in the implicit underlying assumption that being alone or being with other people (in order to feel horrible or to be happy) is a condition determined by forces beyond our control. With the exception of a person shipwrecked alone on a desert island, whether or not any individual is with or in the presence of others is entirely decided by him/her. If a person is alone it is because he/she has decided to be alone. Everybody who is willing to put out the effort to reach out, and is willing to pay the 'price' of being with others, can be as constantly as wished in the presence of others. The trouble is that some people are unwilling to pay the price -- usually just the price of giving up particular kinds of irrational beliefs, attitudes or self-talk. Some tell themselves their pride would be injured (i.e., that the thing they have made up for themselves and called pride is more important or precious to them than being with others -- and that's fine if that's what the person wants); some tell themselves that their (inflated) image of themselves (also made up by them for their own purposes), as a 'lady' or a 'macho man', 'the attractive one'. etc., would be impaired by reaching out to others; some tell themselves they will only relate to people who care about them (probably exclusively and infinitely), which only says that they are not prepared to reciprocate affection, at least not at the start, that they are possessive, and that they don't understand that everybody else feels exactly the same way they do -- with the same fears and feelings that they cannot trust others (everybody having been "burned" in the past).

17. There is a perfect love, and a perfect relationship. Subscribers to this belief often feel resentful as they pass from one relationship to the next. Nothing is quite right, because they are waiting for the perfect fit. It never comes. The real irrationality in this attitude is the expectation that the other will be and do all the perfections necessary. The person with the attitude, however, is him/herself imperfect (as all humans are), and even if the person were somehow to find the perfect other, the contribution of imperfection by the person with this irrational belief would necessarily mar the perfection of love and relationship, resulting in an imperfect love and relationship. A lesser form of this same irrationality is to seek someone else to 'match' oneself. Since there are no two identical people in the universe, especially if one is seeking another of the other gender, the necessary imperfections in any 'match' result in the same frustration and resentment and the same failures of relationships. Besides, who says we are such great catches that we require someone to match our greatness? It is just another way of stating the same irrational idea about finding the perfect other, love and relationship.

18. You shouldn't have to feel pain, you are entitled to a good life. Some people would say that the realistic position is that pain is an inevitable part

of human life, and that it frequently accompanies tough, healthy decisions and the process of growth. While in practical terms that may be true, there is more irrationality in this belief than just its unrealism. Who makes entitlements to a good life? Is it the government? It is not. The only person who has a good life, is the one who designs and creates one for him/herself, and who is flexible enough to accept and appreciate set-backs and instances of failure. Who says what "should" be? The shoulds in any statement are irrational. That, however, does not mean that a person might not (if he/she wished strongly enough to do so and was prepared to pay the cost in learning and doing whatever needs to be done) achieve a life free from pain. To do so would certainly be a personal achievement.

19. Your worth as a person depends upon how much you achieve and produce. As an irrational statement, the authors of this irrational statement have allowed themselves some irrationality. This is not an irrational statement in and of itself. If a person wants to measure his/her worth in these terms, he/she is welcome to do so. The authors of this statement as an irrational statement merely have a different set of values in pointing out their idea (with which we happen to agree, incidently) that a more rational assessment of your real worth would depend on such things as your capacity to be fully alive, feeling everything it means to be human. Parenthetically, the more irrational statement is their's in setting the goal to feel everything it is to be human (an impossible goal). But to have a different set of (more materialistic) values than the authors of this idea does not mark the one who has these values as being irrational or having this as an irrational belief. It only represents different values.

20. Anger is automatically bad and destructive. This not entirely an irrational belief, though it is in part. It would qualify as an irrational belief if the holder of the belief were to become fearful of his/her anger and to try to impede it completely as a result of holding this belief. Just to have the belief is not by itself irrational -- it is merely wrong, since anger is really nothing more than energy called by a 'bad' name, and energy is the main basis on which human society is built.

21. It is bad or wrong to be selfish. This is closer to an irrational belief than the last two. Its authors point out that the truth is that nobody knows your needs and wants better than you, and nobody else has as great an interest in seeing them fulfilled. They say that your happiness is your responsibility (true), but they also say that 'being selfish means you are accepting that responsibility' (this statement of their's is merely expressing a personal opinion or interpretation -- really begging the question). What really marks this statement as an irrational attitude is that it makes a negative judgement (which, made, is apt to help the person talk him/herself into being put down and unhappy) about something that, regardless of whether it is good or bad, right or wrong, is inevitable. Every breath we take, every morsel of food we eat, every time we go to the bathroom, as well as a host of daily actions, are, simply and by nature, selfish. We probably don't need to put ourselves down for being selfish, and if we become upset about somebody else thinking or saying that we are selfish, the upset is irrational because the speaker is equally selfish. Basically, to be told we are selfish by another can probably best be construed as a compliment -- it says that we are human. If, however, you would like to adopt the position that you aren't or don't want to be selfish, and you are looking around for a belief or self-statement to support that irrational

desire to achieve the impossible, there is a similar idea in the word: Self-centred whose most appropriate definition is: A person of low taste and narrow interests, more interested in himself than in me.

Life could be fun if we decided to allow it to be -- for example, by making self-statements (holding attitudes) which lead us to have fun, be happy and be comfortable and content. It's our own choice how our lives are/will be.

VII: RESILIENCY TEST NAME: _____ AGE: _____

Please answer the following questions to help you find out how easy it is going to be for you to change your attitudes.

- | | | Mostly | | |
|-----|-----|---------------|--------------|---|
| | | TRUE | FALSE | |
| 01 | [] | [] | | Winning is everything. |
| 02. | [] | [] | | I'm basically a lucky person. |
| 03 | [] | [] | | If I have a bad day at work it ruins my evening. |
| 04 | [] | [] | | A team that finishes last two consecutive years should quit the league. |
| 05. | [] | [] | | I like rainy days because they are always followed by sunshine. |
| 06 | [] | [] | | If somebody hung up the phone on me, I would stay angry at that person for a long time. |
| 07. | [] | [] | | If a car splashes me with mud, It only bothers me for a few minutes. |
| 08. | [] | [] | | If I just keep trying I will get my share of the breaks. |
| 09 | [] | [] | | When there's a flu epidemic going around, I'm one of the first people to catch it. |
| 10 | [] | [] | | If it weren't for a few bad breaks I've received, I'd be much farther along in my career. |
| 11. | [] | [] | | There is no disgrace in losing. |
| 12. | [] | [] | | I am generally a self-confident person. |
| 13. | [] | [] | | Finishing last beats not competing at all. |
| 14 | [] | [] | | I like to take big chances. |
| 15 | [] | [] | | I would be humiliated (ashamed) if I lost one week's pay on a stock investment. |
| 16 | [] | [] | | I would rather not invite someone to a party if I thought there was any chance the person would say no. |
| 17. | [] | [] | | If I want to be a home-run hitter, I know I will strike out once in a while. |
| 18 | [] | [] | | I'm a sore loser. |
| 19 | [] | [] | | After a vacation I need a day to unwind before getting back to work. |
| 20. | [] | [] | | Every "no" I encounter is one step closer to a "yes". |
| 21 | [] | [] | | I doubt if I could stand the shame of being fired. |
| 22 | [] | [] | | I would be crushed if somebody I loved turned down my marriage proposal. |
| 23 | [] | [] | | I dwell on (keep thinking about) mistakes I have made in the past. |
| 24. | [] | [] | | I recover quickly from a cold. |
| 25 | [] | [] | | I find many days very discouraging. |
| 26 | [] | [] | | The idea of being heavily in debt frightens me. |

27. [] [] I find it easy to form new personal relationships.
- 28 [] [] If I've had a bad weekend I find it hard to concentrate on my work on Monday.
- 29 [] [] I sometimes wonder if I will ever get out of debt.
- 30 [] [] I think it is a good idea to avoid high risk jobs.
- 31.[] [] I have experienced defeat several times in my life.
- 32 [] [] I take insults very personally.
- 33.[] [] If I ran for political office and was defeated, I would be willing to run again.
- 34 [] [] Losing my keys can keep me upset for a week.
- 35 [] [] I've reached the point where I just don't seem to care about most things.
- 36 [] [] The prospects of failing to accomplish something important makes me shudder.
- 37.[] [] The last time I was rejected for a job I wanted, it had no great impact (effect) on me.
- 38 [] [] It's better to collect Unemployment Insurance than to waste my time looking for a job in the middle of a recession (economic depression)
- 39.[] [] I very rarely worry about what happened to me yesterday.
- 40.[] [] It takes a lot to get me discouraged.
- 41 [] [] If two banks in a row turned me down for a personal loan, I would forget about borrowing money for the time being.
- 42 [] [] I need better than an even chance of success before I risk investing my time in something.
- 43 [] [] I look for revenge if I have been voted down on anything.
- 44 [] [] It's a wise person who knows when to give up.
- 45 [] [] Catastrophes reported in the news make it hard for me to concentrate on my work.
- 46 [] [] If I lost a favourite pet it would take me at least a year to recover.
- 47.[] [] I get more than my share of good breaks.
- 48 [] [] I hold a grudge for a long time.
- 49 [] [] Fate has been unkind to me.
- 50.[] [] I enjoy being the underdog once in a while.

 _____=Personal Resiliency score. To get your score here, count up the number of times you have checked TRUE for an item with a period (.) after its NUMBER, and where you have checked FALSE for an item with NO period () after its NUMBER. Leave out of your count the items for which you checked TRUE and there was NO period after the item number and those where you checked FALSE and there WAS a period after the item number. The maximum score is 50.

If you scored 41 or more points you are remarkably effective in "bouncing back" after setbacks. Since life is full of setbacks, it is a good thing to be able to bounce back again and to try again in anything. This test is a test of how easily and quickly you can bounce back after setbacks. If you have a low score (e.g., under 30) it will be harder for you than you might like to deal with setbacks and problems (the lower, the harder).

One way to make it easier to deal with your life (including your attitudes) might be to **GO BACK OVER ALL THE ITEMS IN THIS TEST WHERE YOU PUT A CHECK MARK IN THE TRUE BOX WITHOUT A DOT AFTER THE ITEM NUMBER OR IN THE FALSE BOX WITH A**

DOT AFTER ITS NUMBER, AND SEE WHETHER YOU CAN FIND A WAY TO CHANGE YOUR MIND OR YOUR ATTITUDE ABOUT THAT ISSUE. FOR EACH ITEM WHERE YOU CAN CHANGE YOUR MIND OR ATTITUDE PERMANENTLY, YOU WILL BE MAKING YOUR FUTURE THAT MUCH EASIER. One nice thing about this Resiliency test (and the Beliefs Inventory) is that it is a no-lose test. If you have a high score on Resiliency (or a low score in any Beliefs Inventory category) you are "in good shape" and these issues do not impair the quality of your life. If you score low on Resiliency (or high in any Beliefs Inventory categories) you can improve the quality of your life simply by changing your mind on the items where you scored in the less happy direction.

VIII: WORD-ASSOCIATION TEST NAME: _____ AGE: _____

Instructions

Cover up the list of words with a piece of paper. When you are ready to use each line in turn, slide the paper down to expose the next word. Just **GLANCE** at the word at the beginning of each line. As soon as you **THINK** you know what the word is (even before you are really sure), **CLOSE YOUR EYES** and REMEMBER THE **FIRST WORD THAT COMES TO YOUR MIND** (no matter what it is or how far out or silly it may seem). Then, **WHAT IS THE FIRST WORD THAT COMES TO YOUR MIND WHEN YOU THINK OF THE FIRST WORD YOU JUST REMEMBERED.** Then open your eyes and write down the two words on the two lines. That is, you are being asked to give YOUR **FIRST ASSOCIATION** to the word at the beginning of the line, and YOUR **FIRST ASSOCIATION TO THAT FIRST ASSOCIATION** -- your association to your own first association.

FIRST ASSOCIATION

ASSOCIATION TO FIRST ASSOCIATION

- | | | | |
|-----|---------|-------|-------|
| 1. | RED | _____ | _____ |
| 2. | FRIEND | _____ | _____ |
| 3. | HEALTH | _____ | _____ |
| 4. | BROTHER | _____ | _____ |
| 5. | YELLOW | _____ | _____ |
| 6. | ANGER | _____ | _____ |
| 7. | BEAUTY | _____ | _____ |
| 8. | FATHER | _____ | _____ |
| 9. | SAD | _____ | _____ |
| 10. | WHITE | _____ | _____ |
| 11. | SISTER | _____ | _____ |

- 12. MOVEMENT _____
- 13. LOVE _____
- 14. GREEN _____
- 15. FEAR _____
- 16. PURPLE _____
- 17. CHILD _____
- 18. ACCIDENT _____
- 19. FEELING _____
- 20. GAY _____
- 21. INJURY _____
- 22. BLUE _____
- 23. LIVELY _____
- 24. HURT _____
- 25. BLACK _____
- 26. EXCITED _____
- 27. MOTHER _____
- 28. ORANGE _____
- 29. TRUTH _____
- 30. SECURITY _____
- 31. FUN _____
- 32. DIRTY _____
- 33. LIVING _____
- 34. BAD _____
- 35. HELPLESS _____

You will be happy to know that we are not even going to try to 'score' your answers. Like all good tests, this is just a test for yourself -- to give you information. Only you will know what the connections are between the words you have associated. You have been supplied with a list of words which may evoke useful associations -- telling you something about the 'glue' that sticks your ideas and attitudes together particularly in conceptual areas where people often

have some difficulties, and telling your trainer something about the way in which you can use ideas, images and associations.

IX: Simply **going back over your answers** to the three 'tests' (perhaps many times) will help you to 'see' and 'feel' some of the attitudes by means of which you allowed yourself to be 'stuck' in unpleasant emotions and habits of self-defeating thought. But that is only the beginning of the task. The **main task** is to help you TO 'SHAKE YOURSELF' FREE from some of the self-defeating attitudes which you have brought with you from childhood. This is the task of '**HEALING**' which will be done with your trainer by asking you to EXAMINE some of YOUR **ATTITUDES** FROM various **positions** or points of view, FROM **within** some of your **resourcefulness** and strengths, FROM the perspective of some **trips** 'down **memory** lane' and FROM **zooming** up and down (as if on a T.V. screen) some of YOUR **mental pictures** you have described in Step V above.