Primary Representational Systems as a Basis for Improved Comprehension and Communication

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PRIMARY REPRESENTATIONAL SYSTEMS AS A BASIS
FOR IMPROVED COMPREHENSION AND COMMUNICATION

by

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ABSTRACT

Primary Representational Systems as a Basis for Improved Comprehension and Communication

by

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The purpose of this dissertation was to determine the usefulness of primary representational systems (prs) as a basis for improved comprehension and communication. Primary representational systems were discussed as being cognitive representations of experience which are revealed through auditory (A), visual (V), or kinesthetic (K) language.

Specifically, this study tested Bandler and Grinder's assumption that an identified A, V, or K individual would better comprehend a communication which contained predicates representative of that individual's prs. Comprehension was operationalized into general information (GI) and specific predicate usage (SPU) segments in order to isolate possible group differences on this dimension.

A total of 80 volunteers were screened from undergraduate psychology courses in order to determine individuals' prs. The prs was determined by each individual's preference for
either A, V, or K predicates on a taped language sample. No A individuals were identified and this category was subsequently dropped from the study. Twenty identified "visuals" and 20 identified "kinesthetics" were randomly assigned to either the V or K experimental conditions. These experimental conditions consisted of a test of comprehension given over a role-played, taped therapy session using primarily either V or K predicates. Kuder-Richardson reliability for the V and K tests of comprehension was .52 and .70 respectively.

It was found that the V and K groups did not differ in their overall comprehension of V and K taped therapy sessions. These groups did differ, however, when the type of comprehension (GI or SPU) factor was considered.

Specifically, it was found that V individuals comprehended V SPU questions better than K individuals and that K individuals comprehended K SPU questions better than V individuals. It was also noted that V individuals were relatively worse at comprehending K SPU questions than K individuals were at comprehending V SPU questions.

These findings were discussed in the context of their potential utility in the psychotherapeutic domain. A speculative discussion was offered which suggested language as the mechanism of psychotherapeutic commonality. Future research
directions were suggested among which was the possibility of using the visual and tactual-kinesthetic mediums more in psychotherapeutic communication.

(174 pages)
CHAPTER I
INTRODUCTION

This study was conducted for the express purpose of testing an unsubstantiated psychotherapeutic assumption of Richard Bandler and John Grinder based on their two-volume book, The Structure of Magic (Bandler and Grinder, 1975; Grinder and Bandler, 1976). Bandler and Grinder's creative formulations have led to new ways of conceptualizing the communication process in general and psychotherapy in particular. Their main concern is the structure and usage of language and how these may be used to improve the communication process.

Bandler and Grinder believe this improved communication is the key to obtaining more success and happiness from life. They have recently packaged their conceptualizations into a multi-purpose communication program entitled Neurolinguistic Programming (NLP). Bandler and Grinder assert that NLP can be a powerful tool in any field where communication is a critical factor for success. Among these fields where communication is critical is psychotherapy. This study focused on NLP's validity and utility in this domain.

NLP is based largely on Bandler and Grinder's own therapeutic experiences as well as drawing heavily on the therapeutic insights and techniques of Frederick Perls (1969a; 1969b), Virginia Satir (1964, 1972a, 1972b), and Milton Erickson (Grinder, DeLozier, and Bandler, Vols. 1 and 2, 1975, 1977).
In addition, NLP has theoretical foundations from such diverse fields as cybernetics (study of communication systems), psychophysiology, neurology, and linguistics (Dilts, 1978; Coleman, 1979).

As so often happens when a new psychotherapy emerges, the practice of the therapy supercedes the testing of the assumptions on which it is based (Hall and Lindzey, Ch. 1, 1970). NLP certainly reflects this state of affairs.

According to Bandler and Grinder, NLP is a working model and not a theory with testable hypotheses. NLP's proponents can produce numerous examples of the effectiveness of their therapy, yet there is no current research to substantiate their claims (Coleman, 1979).

In addition to the lack of research evidence on the effectiveness of NLP as a therapy per se, there is also a noticeable lack of research evidence on the assumptions underlying the therapy. The very real danger in this state of affairs is that NLP therapists can perform successful therapy for unknown reasons, or worse yet, unsuccessful therapy for unknown reasons. Kerlinger (1979) makes the additional point that even if a therapy is successful or not successful in a particular case, this fact can say little if anything about the validity of the assumptions the therapy makes.
This study began with the premise that the research base of NLP was currently inadequate. The intent of this study was to bring empirical evidence to bear on an underlying assumption of NLP with the ultimate goal of understanding more about the NLP process and outcome.

Problem Context

A brief problem context is presented here to allow the reader to understand the subsequent problem formulation. This problem context is substantially broadened in the Literature Review section of this study.

Bandler and Grinder (1975, 1976) provide a working psychotherapeutic model based on the concept of sensory representation. What they have accomplished is to reduce to formulas how an individual takes in sensory processes, organizes them into cognitive processes, and translates this process into an organized response (Goleman, 1979).

Bandler and Grinder contend that sensory representation occurs primarily through the mediation of the auditory, visual, and kinesthetic sensory input channels. They also believe representation takes place via other sensory input channels (olfactory, gustatory), but emphasize the most used channels are auditory, visual, and kinesthetic.

Bandler and Grinder define kinesthesia somewhat idiosyncratically. To them, kinesthesia is synonymous with bodily
felt sensations. This definition is more in keeping with what is usually referred to as somesthesis. Kinesthesis generally refers to sensations arising from interoceptive stimulation, i.e., sensations from tendons, muscles, and joints. Somesthesis is a more inclusive term referring not only to kinesthetic sensations, but also to visceral and many other more vague internal sensory data (Harriman, 1977). When Bandler and Grinder refer to kinesthetic phenomena, they are more precisely referring to more inclusive somesthetic phenomena, though they do not make this explicit in their theorizing.

The auditory, visual, and kinesthetic sensory input channels provide an ongoing stream of information which is the basis for each individual's cognitive representation of external sensory stimuli. Bandler and Grinder assert that most individuals demonstrate a preference for one of the three major sensory input channels as a means for representing and subsequently articulating their experience. When an individual represents his experience predominantly in one sensory channel, Bandler and Grinder refer to this channel as a primary representational system (prs). Although Bandler and Grinder have hypothesized the existence of the prs, they have not specified the mechanisms which are responsible for this preference.

Bandler and Grinder state that an individual's prs can be inferred from the predicates used in speech. Predicates are verbs, adjectives, and adverbs that describe the processes
and relationships of experiences. Bandler and Grinder believe that communication through language is really quite literal. Thus when an individual says, "I see what you are saying", the inferred underlying representational system is visual. Similarly, when an individual says, "I hear or feel what you are saying", this presupposes an auditory or kinesthetic representational system. The rationale is that expression of language is based on the underlying representational system.

Bandler and Grinder believe that individuals typically have a preference for either auditory (A), visual (V), or kinesthetic (K) predicates in their everyday speech (see Appendix A). The identification of the prs requires listening to which types of predicates are predominantly used, and subsequently inferring the underlying representational system.

Problem

An NLP psychotherapist has at least two additional therapeutic intervention choices as a result of knowing the client's prs. One choice is to "match" the client's speech by using predicates representative of the client's prs. Bandler and Grinder believe this matching of predicates has at least two functional results. First, the client will better comprehend the content of the therapist's messages. Second, the client will perceive the therapist as more empathic.
The second therapeutic intervention choice the therapist has when he knows the client's prs is to "mismatch" predicates. This tactic aims toward expanding a rigid and limiting representational system. By strategically mismatching predicates, a therapist can theoretically expand the client's adaptability to the environment. NLP adherents believe all clients come to them because of a rigid and limiting set of cognitive representations. Mismatching of predicates by a therapist is aimed toward expanding these limited cognitive representations.

The therapeutic significance of knowing the client's prs is expressed by Bandler and Grinder . . .

A second, and probably the most important, result of comprehending your client's representational system is trust. Most psychotherapies place a high value on the client's trusting the therapist, but this is very rarely taught or explicitly understood. Your client will trust you when he believes that first, you understand him, and second, that you can help him get more out of life. The important question, then, is by what process does the client create this belief? This is closely connected to asking by what representational system clients organize their experiences. Suppose that we have a client who has a kinesthetic representational system. First, we listen to his description of his experience, then we check our experience of what he says (his model of the world) and phrase our questions - in fact, structure all our communication with him - with kinesthetic predicates. Since this particular client organizes his experience kinesthetically, if we communicate with predicates that are kinesthetic, it will be easier for him to both understand our communication and to know (in this case feel) that we understand him. This process of shifting predicates to allow our clients to understand our communication with greater ease is the basis and beginning of trust. A client such as the one above would
feel that the therapist understood him, and would feel that, since the therapist was capable of understanding him, he was capable of helping him (1976, p. 14).

Purpose

This study is designed to determine the validity of Bandler and Grinder's assertion that a "matching" of predicates by a therapist (communicator) will allow a client (any individual) to better understand the content of a message. This assertion is considered to be the most critical foundational assumption on which NLP is based. Other studies have established that semantic and syntactic rules affect our ability to hear and remember sentences (Miller and Isard, 1963; Marks and Miller, 1964). However, it has not been established that this comprehension is similar in a predicate matching situation. This study, then, specifically attempted to determine whether individuals do indeed exhibit an increased understanding (comprehension) of a communication as a function of the types of predicates contained within the communication. This assumption is critical to NLP and it is imperative that its validity be systematically tested. Parenthetically, Eckman (1978) has cited the need for collection of empirical data in all research dealing with language.

Before testing Bandler and Grinder's assumption, the dependent variable of comprehension needed to be further clarified. Bandler and Grinder speak of comprehension as
though it were a unitary phenomena, i.e., one either does or does not understand. A further division of the term comprehension seemed to be quite relevant to this study.

If an individual does indeed comprehend a message better when a communication "matches" predicates, is this comprehension more of a general or specific nature? Does the individual tune in more to the general information (who, what, when, where, why, and how) contained within the message or to specific recall of exact predicate usage? The answer has relevance for a therapist in the transference of essential information to his client. To know more precisely what the nature of a client's comprehension is gives the therapist more choices about how to structure communications for maximum comprehension. Therefore, this study also attempted to determine whether individuals better comprehended general information or specific predicate usage content when a communicator's message used a predicate "matching" strategy.

A test of comprehension (A, V, and K forms) was constructed in order to test the research hypotheses of this study. Comprehension questions dealt with the content of a taped therapy session. This format was selected to most closely approximate the therapy session to which NLP generalizes. This taped therapy session is described in greater detail in the Methodology section of this study.
The comprehension tests each contained 30 items, 15 of which were concerned with general information (who, what, when, where, why, and how). These 15 items were identical on the three taped therapy session forms. The remaining 15 items on each comprehension test were different in that they asked for specific recall of auditory, visual, or kinesthetic predicates depending on the form taken.

Hypotheses

The research hypotheses were that there is no difference between individuals identified as having either an auditory (A), visual (V), or kinesthetic (K) primary representational system (prs) in their 1) comprehension of A, V, and K taped therapy sessions; 2) comprehension of general information (GI) questions on A, V, and K taped therapy sessions; and 3) comprehension of specific predicate usage (SPU) questions on A, V, and K taped therapy sessions. It was also hypothesized that there would be no interaction effects.

Limitations

Two possible limitations should be mentioned in connection with the current study. First, a non-psychiatric research sample was selected even though Bandler and Grinder's theorizing emanated from a clinical setting. This sample was selected primarily due to the lack of psychiatric patients available for research in the Logan, Utah area. The absence of a clinical
sample, however, in no way negates the relevance of the current study. Bandler and Grinder have applied NLP techniques to businessmen, lawyers, and other professionals through their NLP workshops and the research hypotheses under test were felt to be equally relevant for a non-psychiatric sample.

A second possible limitation of the current study was the necessarily limited number of procedures used to identify the subjects' prs. The most critical aspect of the research methodology was ensuring appropriate A, V, or K group placement. In addition to predicate usage, other procedures for identifying subjects' prs exist. These procedures include monitoring conjugate lateral eye movements, speech tonality, and breathing rates (Meskin and Singer, 1974; Dilts, 1978).

The large number of research subjects precluded the use of these additional identifying procedures. It was felt that their inclusion would have added little if anything to the final composition of the A, V, and K experimental groups. The procedures used to identify the subjects' prs were more than adequate if not exhaustive to ensure proper group placement.
CHAPTER II
REVIEW OF THE LITERATURE

Introduction

This review of the literature is intended to give an overview of the seminal concepts which resulted in Bandler and Grinder's theoretical perspective. This review is not meant to be exhaustive and necessarily so. The diversity and complexity of the fields from which Bandler and Grinder borrow make this task impractical if not impossible. The purpose of this review, then, is to give an orientation to the Bandler and Grinder perspective in order to construct a context for the origination of the research hypotheses. This review of literature contains sections on Representation, General Semantics, Transformational Grammar, Metaphors, Language and Therapy, G.M. Leffel's Study, and a review summary.

Representation

Representation is a much studied yet little understood phenomenon. The process by which external sensory stimuli are cognitively represented and subsequently transformed into an organized response is quite complex. Bandler and Grinder place a great emphasis on representation as the basis for language expression and other behavior.
Human beings receive and symbolize information about the external world through specialized sense organs and receptors located throughout the central nervous system. These receptive, perceptual systems can be grouped into five major classes: 1) audition (hearing); 2) vision (sight); 3) kinesthesis (feelings); 4) gustation (taste); and 5) olfaction (smell). Each of these sensory systems process and transmit different types of distinctions about the individual's external sensory environment (Bruce, 1977).

Representation is the process by which an individual internally symbolizes the information obtained from external stimuli. Sensory systems are the conduits through which these stimuli are processed en route to the brain. The cognitive symbolization of these stimuli in the brain provides the cognitive structure on which future behavior is referenced.

Representation is a set of rules which allows the individual to conserve his encounters with the multiplicity of experienced events (Bruner, 1966). The functional value of representation is to make the complexity of experienced external events available to the individual through an internal, symbolic, rule-making process. From Piaget's perspective, representation allows an object to be cognitively present while being sensorily absent (Furth, 1969). Although the meaning of representation may be implicitly sensed, it is
clear that a single and comprehensive definition remains as elusive as ever (Wollheim, 1977; Butterworth, 1977).

The process of representation is not merely a luxury allowing cognitive representation of previously experienced events. It is also a necessity due to the human brain's limited information processing capacity (Miller, 1956; Jennings and Veldman, 1973). The central nervous system does not return direct impressions of the external world, but rather indirect symbolic representations. Thus, cognitive representations are "representations of representations" (Gordon, 1961).

These representations are enormously important because they are the real world as far as can be known. Rather than acting on the world as it really is, we must act on the world according to how our representations construe it to be. Representations, then, are the instruments which are used to find our way about in the world (Vaihinger, 1924). These representations are our maps or models which form the basis of our interactions with the world, i.e., we act according to our representations (Dilts, 1978). As Bartlett (cited in Oldfield, 1942) has stated, representations are the active organization of experiences which must always be supposed to be operating in any well adapted response. Similarly, Mallory (1975) has made the point that individuals do not operate directly on their world, but rather behave necessarily on
the basis of their constructed model (representation) of the world.

Representations, then, are necessary due to characteristics of the human central nervous system. These characteristics include limitations in the symbolization capacity of human sensory systems as well as limitations in the information processing capacity of the human brain.

Bandler and Grinder believe representations serve as guides for human language and behavior. They believe most representations are linguistically coded although agreement on this point is not universal (Bach, 1970). Since most representations are linguistically coded according to Bandler and Grinder, access to these representations is possible through the study of language. Once there is access to these representations, they believe a preference for a representational "system" (A, V, and K) can be determined. These preferences for a particular representational system are the therapeutic starting point in NLP.

General Semantics

We talk about "mere matters of words" in a tone which implies that we regard words as things beneath the notice of a serious minded person. The old idea that words possess magical powers is false; but its falsity is a distortion of a very important truth. Words do have a magical effect - but not in the way the magicians supposed, and not on the objects they were trying to influence. Words are magical in the way they affect the minds of those who use them (Huxley, 1940).
Linguistic semantics is the study of the relationship between words and the things or ideas to which they refer. Perhaps the main problem in semantics is that words have no necessary connection with what they refer to - it depends on consensual agreement. Furthermore, this agreement depends on words. As Whorf (1956) has stated, whenever agreement or assent is arrived at in human affairs, this agreement is reached by linguistic processes, or else it is not reached.

Every linguistic utterance is made up of a sound and the image, idea, or concept it evokes in the speaker. The referent is defined as that to which a word refers in reality. For example, in the sentence "I like the taste of steak", the referent for the word steak is the actual steak itself and not the sounding of the word steak. In other words, the referent is the actual idea, object, or concept to which the word is referenced. Again, the connection between the word and its referent is something that either has or has not been agreed upon. It is not a natural connection (Hayakawa, 1972).

Every word may be said to have a denotative and connotative meaning. The denotative meaning of a word is its most literal meaning (dictionary definition). The connotative meaning of a word is the meaning(s) which each individual gives to a word when it is spoken. This meaning is generally
if not exclusively idiosyncratic. It is clear that the perspective of linguistic semantics is that words can never accurately convey "reality" because of these multiple levels of abstraction. From this linguistic semantic basis, the field of General Semantics developed (Hayakawa, 1972).

General Semantics is an educational discipline and doctrine developed by Alfred Korzybski (1933). The term semantics refers to the many ways in which word meanings and other symbols affect human behavior. The adjective "general" was added to distinguish this form of semantics from other branches of semantics, e.g., linguistic or logical (mathematical) semantics.

Lewis (1976) has further explicated the difference between semantics and General Semantics by pointing out that General Semantics offers a theory of behavior. For example:

1. Semantics has to do with the meaning of meaning, or the meaning of words. General Semantics has to do with the relationship of the human nervous system to the world around it and includes semantics; therefore, it provides an integrating system for all human thought and experience.

2. The General Semantics approach to life enables an individual to (a) logically anticipate the future, (b) achieve according to capabilities and (c) adjust his behavior to the environment.

3. A few of the operational principles of general semantics are: (a) Human nervous systems are structurally similar, but no two are exactly the same. (b) The human nervous system is affected
by events - verbal or nonverbal. (c) An event of which an individual is a part affects his body-and-mind as a whole.

Korzybski (1933) stated the basic postulates of general semantics as: 1) words are not to be confused with the thing; 2) words can never say all about anything; and 3) words about words about words can go on indefinitely. Korzybski argued that habits of thought had lagged far behind the rigorous standards imposed by modern science. He traced the lag in current thought and practice in non-scientific situations to Aristotelian logic. Modern science was believed to have shown that this logic was at best an over-simplification of reality.

A critique of the Aristotelian system of logic is offered by Lewis (1976).

1. Children, immature adults and animals IDENTIFY. Whenever an individual reacts to a new or changing situation as if it were an old and unchanging one, he or she is said to be identifying. Such an approach to life is Aristotelian.

2. Aristotle's formulations of the science of his time were probably the most accurate during his lifetime. His followers for two thousand years subscribed to the belief that they were true for all time. However, new systems of measurement have disproved many of these "truths"; but they continue to be the basis of opinions and beliefs of many people. The two-valued logic on which such folk-thought is founded has accordingly been designated Aristotelian, abbreviated A. The many-valued logic of modern science is called non-Aristotelian, abbreviated A.
3. It is not enough to know about A training techniques. They must be automatic, or at the "unconscious" level. The "talking-about" stage must give way to the "doing" stage. The goal is flexibility of approach below the verbal level to any event. General semantics is designed to give the individual a sense of direction, not a new set of inflexibilities.

4. In general semantics, any number of A-oriented philosophies are possible, just as any number of geometrical systems can be developed. Possibly, the most important requirement of our civilization would be the development of an A-oriented political economy. It can be stated categorically that no such system has yet been developed. The field is wide open for bold and imaginative men and women to create a system that will free mankind of war, poverty, and tension. To do this, it will be necessary to take control of the world away from people who identify.

Korzybski believed that an Aristotelian orientation was identifiable by dogmatism, rigidity, and emotional instability. These traits resulted from the confusion between symbols (words, ideas) and the realities for which they ought to stand, a literal belief in abstraction, black-white distinctions, and trigger responses to stimuli. This disorientation, Korzybski believed, was in urgent need of therapy (Encyclopaedia Brittanica, 1966).

General Semantics has reemphasized the importance of linguistic representations as a basis for behavior. This behavior is often inappropriate due to the low correspondence between a word and its referent. What results is individuals who must follow a faulty road map in their interactions with
the world. As Korzybski stated, a map (model-representation) is not the territory it represents but can be useful to the degree it is similar (Korzybski, 1933). Korzybski believed that "un-sanity" occurred when an individual mistook the map for the territory (real world) it represented. Similarly, Ogden and Richards (1930) have discussed how words are often mistaken for statements of fact, how meaning is solely contextual and relational, and how most disputes among men are caused by this lack of awareness of the difference between the word and what it represents.

What, then, can be done about this condition of "un-sanity"? According to Korzybski (1933) and the General Semantics perspective, faithful application of "sane" principles can eradicate most individual and societal ills. To act sanely one must:

1. Index. Do not say, "Two little girls . . ." unless you mean, "Mary and Jane, two little girls, different from each other, and from all the other people in the world . . ."

2. Date. Do not say, "Scientists believe . . ." Say "Scientists believed in 1956" "Joe Doe (1965) is an isolationist . . ." All things, including John Doe's political opinions are subject to change and therefore can be referred to only in terms of the moment.

3. Use et cetera. When you say, "Mary is a good girl!" be aware that Mary is much more than "good." Mary is "good," "nice," "kind," et cetera, meaning she also has other characteristics. It is worth remembering, also, that modern psychology - 1976 - does not consider the placidly "good" individual a healthy personality.
4. Use quotations. For example, "conscious" and "unconscious" mind are useful, descriptive terms, but it has yet to be proved that the terms themselves accurately reflect the "process" level of events. They are maps of a territory about which we can possibly never have exact information.

Since training is for the individuals, the important thing is to be conscious of the "multidimensional" - that is the many valued - meaning of the words one hears or speaks.

5. Be aware of Self-reflexiveness. A statement can be about reality or it can be about a statement about a statement of reality.

6. Evaluate an event in terms of total response. Total response includes visceral and nervous changes, an emotional reaction, the thought about the event, the spoken statement, the action repressed, the action taken, et cetera.

7. Avoid labeling. Words like Communist, Democrat, Republican, Catholic, or Jew refer to human beings, who never quite fit any label.

8. Keep in mind the fact that "The map is not the territory; the word is not the thing." Wherever the map is confused with the territory, a "Semantic disturbance" occurs which continues until the difference between map and territory is recognized.

9. Remember: First the event, the initial stimulus; second, the nervous impact of the event, via the senses; third, the emotional reaction based on the past experience of the individual; fourth, the verbal reaction. Most individuals identify the first and fourth but are not aware that the second and third exist.

10. Break down the blockages in your own nervous system. A blockage is a semantic disturbance in which appropriate response is inhibited. Blockages can often be eliminated by the proper use of the thalamo-cortical "delayed reaction", by self-analysis, or by heteroanalysis.
Transformational Grammar

Our linguistic representations (words) are usually chosen unconsciously, yet their selection is certainly rule-governed (Bach, 1974). Even though language structure is out of awareness, the structure is nonetheless there (Grinder and Elgin, 1973). The group of scholars who have researched this structure and made its pattern explicit are known as transformational grammarians. The transformational grammarian's task is to make explicit the rules by which language is structured. These rules are not inherent in the physiological or psychological sense, yet their existence is fact (Slobin, 1971).

Transformational grammarians are not concerned with the content of language expression, but rather with the syntax. Native speakers of a language have consistent intuitions about their word structure. Transformational grammarians have created a model - actually a meta-model because language itself is a model - which represents the rule-governed structure of those intuitions. Bandler and Grinder's NLP linguistic psychotherapeutic model is based largely on the work of the transformational grammarians.

Metaphors

The concept of metaphor is central in Bandler and Grinder's theorizing, but its definition cannot be easily or fairly
limited to a single meaning. A review of the literature reveals that metaphor has several nuances of meaning. These meanings may be classified into two major categories. First, metaphor is a symbol which has linguistic, decorative, and descriptive functions. Second, metaphor is a process which is inductive, generative, unconscious, and pre-verbal (Leffel, 1977).

Literary definitions of metaphor usually state that it is an implied comparison between two things of unlike nature (Corbett, 1965, p. 438). Again, however, these definitions are far too limited in their appreciation of the metaphor as a symbol and as a process. The importance of metaphor according to Asch (1955, p. 30) is that it is universally used in giving descriptions of our experience to others and that it draws upon the entire range of visual, auditory, tactual, and olfactory experiences for a description of psychological properties. This suggests that the key to understanding a thing is to make a metaphor for that thing (Jaynes, 1976). The reverse may also be true. That is to say, in order to understand a metaphor for a particular thing we must know the thing. This thinking is exemplified by Bateson (1972) who has asserted that the understanding of linguistic metaphors is mandatory for an understanding of bilateral brain processes. Clearly, metaphor is not a limited phenomena and Bandler and Grinder's NLP makes extensive use of its expanded connotations.
Bandler and Grinder view metaphor as being both symbol and process. The symbolic nature of metaphor is exemplified through language, the basic unit of NLP. As Campbell (1975) has stated, language is essentially metaphorical in its nature and development. The metaphor as process is inherent in the idiosyncratic way individuals express themselves through language (Arieti, 1976). The term representation as used by Bandler and Grinder is essentially synonymous with metaphor as a process. Individuals who are exposed to exactly the same external stimuli cognitively represent this experience differentially. Through some unconscious inductive process, this experience is encoded, but not in exact form. From this perspective, differences in spoken language between individuals exposed to similar external stimuli can be partially explained by idiosyncratic representations. According to Bandler and Grinder, access to these representations is possible through metaphoric language.

Language and Therapy

Language has many characteristics which truly make it an individual phenomenon. Cognitive representations of external sensory stimuli are inexact symbolizations mediated by each individual's unique sensory systems. Many of these cognitive representations are linguistically coded and subsequently expressed through metaphorical (symbolic) language.
Language is, therefore, a symbolic form many times removed from that to which it refers in reality.

The field of Semantics has made this removal from reality its chief focus of study. General Semantics has expanded this study to include ways in which the misinterpretation of language as reality is responsible for individual and societal ills. Transformational Grammarians have explicated the syntax of language which has in turn been useful in further delineating the abuses of language. These fields have formed the core for a language-based conceptualization of the psychotherapeutic process.

Various attempts have been made over the years to apply the principles of General Semantics to psychotherapy (Paul, 1945, 1946, 1948; Lindgren, 1958; Pemberton, 1959a, 1959b; Sies and Goldstein, 1972; DeVol, 1975; Ellerbroek, 1976). In 1934, Lynn (cited in Ellis, 1975) reported successfully using the "Korzybski method" for two cases of psychopathic personality with chronic alcoholism. Since this time, General Semantics therapy has been used successfully with schizophrenics (Bar, 1976) and neurotics (Shapiro, 1977). Furthermore, Hogben (1977) has reported the strong correlation between various personality types and linguistic styles inferring that General Semantics therapy might be of use with characterological disturbances. Research is currently in progress into methods for studying the semantic structures underlying speech of all classes of psychotherapy patients (Ross, 1977).
DeVol (1975) has reviewed the philosophy of semantic therapy in terms of client problems, therapeutic goal, and therapeutic tasks. According to DeVol:

General Semantics has identified a multitude of dysfunctional communication habits: excessive verbal output, evaluational rigidity, dead-level abstracting, absolutism and the use of Aristotelian either-or logic, all of which can be reduced in their harmful effect to distortion of reality. Such language habits greatly reduce ability to communicate adequately about reality.

What we strive for in counseling is the acquisition of language habits that approximate the reality language is intended to represent and symbolize.

The task of the Semantic Therapist is threefold. The first task is to correct distortions due to lack of specificity with respect to object or situation, place and time referents. The second, is to rectify distortions due to insufficient scrutiny of assumptions and presuppositions such as universality (assumption of sameness in perception and evaluation) and allness (assumption that any perception or evaluation is complete), sameness (assumption that what we perceive and evaluate is unchanging) and of dichotomy (assumption of either-or-ness in perception and evaluation). The third is to correct distortions due to misallocation of referents, e.g., failing to designate ascribed value characteristics of person, etc., as reactions of (projections) the evaluator.

Because language is so idiosyncratic and metaphor is idiosyncratic language, some theorists have advocated that metaphors be used as the primary tool of psychotherapy (Barlow, Kerlin, and Pollio, 1971). In any event, language as a primary psychotherapeutic concern in and of itself is on the upswing. The following emphasizes this point:

Through both syntactic structure and semantic content the client and counselor are creating the ground rules for treatment or for establishing the
common understanding necessary for accurate communication. Learning to speak in the fashion that the counselor views as helpful may make it possible to begin thinking or behaving in a manner that will lessen client distress. By the same token, an inability to change language may reflect the client's inability to relate to the treatment policy or temporary culture of the counselor. This could mean that it would be beneficial for either the counselor to change style or the client to change counselors (Meara, Shannon, and Pepinsky, 1979).

Even though language as a primary therapeutic phenomenon has only recently been emphasized, it has always played an important role in the psychotherapeutic process. There is a growing realization that language structures our perceptions and that this fact makes language an indispensable therapeutic tool (Hahn, 1978).

Psychoanalysis has always recognized the importance of language since Freud's contention that the mysteries of the unconscious could be revealed through verbal associations (Freud, 1953). Current theorists have even gone so far as positing that linguistic transformations were the chief theoretical device with which Freud explained paranoia (Bruss, 1976). In a recent work, Edelson (1975) has beautifully explained the psychoanalytic framework in the terms of linguistic analysis. Furthermore, psychodynamic defense mechanisms can perhaps be best understood from the perspective of the symbolic language in which they are expressed (Fisher, 1973).
It seems clear that psychoanalysis is particularly suited to conceptualization from a linguistic framework.

Psychoanalysis is not alone among psychotherapies in its emphasis on language and its suitability for linguistic analysis. Albert Ellis' (1962) Rational-Emotive Therapy contends that mental distress results from inappropriate self-verbalizations. Behavioral therapists make consistent use of verbal conditioning techniques in the amelioration of their clients' problems (Goldstein, 1973). Experiential therapists emphasize attending to verbalizations as direct evidence of current internal states (Gendlin, 1973).

Many similar examples could be cited from the various psychotherapies. The point is that psychotherapy is words and it's particularly amenable to linguistic analysis. Words are no longer only means to a therapeutic end, but rather they could be the end in and of themselves. So while language has always been implicitly granted an important role in psychotherapy, this role is currently being made explicit through language oriented psychotherapy research.

Bandler and Grinder's NLP reflects this growing concern with language as a primary psychotherapeutic tool. They believe language is the key to an individual's representational system and that a therapist must take into account information about the client's pros and selectively "match"
or "mismatch" predicates depending on the therapeutic goal. Because speech is behavior that occurs in relation to other people, the speaker's ability to take into account information about the listener should determine how one formulates messages (Lakoff, 1972).

Although Bandler and Grinder believe that psychotherapy is made therapeutic by the language used by the therapist in relation to the client, others believe it's therapeutic because the client tailors his language to the therapist (Stiles and Sultan, 1979). It is clear that therapists of different theoretical persuasions use very different mixtures of verbal techniques and what makes any one verbal interaction therapeutic is still an open question (Brunink and Schroeder, 1979).

The growing interest in the role of language in psychotherapy is exemplified by the increasing number of taxonomies developed for categorizing client-therapist verbal interaction. Hill (1978) has developed the System for Assessing Therapeutic Communications (SATC) which categorizes verbal behavior on six dimensions. These dimensions are type of therapeutic activity, temporal focus, interview focus, initiative, communication, and therapeutic climate. Brunink and Schroeder (1979) in their investigation of the verbal behavior of psychoanalytic, gestalt, and behavior therapists
made use of Hill's classification system. They found these three types of therapists similar in their verbal communication of empathy, but quite different in their verbal behavior on all other dimensions.

Carefully controlled research on what makes language therapeutic is in its infancy. It is clear, however, that this research has sound theoretical roots of long standing. Again, what is currently different is a more focused interest on language per se rather than as a phenomenon of peripheral interest. Bandler and Grinder exemplify this new language perspective.

G. M. Leffel's Study

Bandler and Grinder's NLP has recently been gaining wide acceptance among mental health practitioners and other professionals whose livelihood depends on effective communication. This state of affairs exists despite the total lack of published research evidence lending support to either the effectiveness of the therapy or its underlying assumptions. The prime reason for this lack of research evidence is Bandler and Grinder themselves. They reject experimental test of their techniques on the grounds that NLP is a working model and not a formal theory with testable hypotheses. Despite Bandler and Grinder's disregard for supporting empirical research evidence, at least half a dozen research projects
are currently underway which attempt to shed some light on NLP (Goleman, 1979). There is, however, no shortage of individuals who continue to espouse NLP despite this current dearth of research evidence (Cameron-Bandler, 1978; Lankton, 1979; Gordon, 1978).

To date the only available research study which specifically tests some of Bandler and Grinder's theoretical assumptions was done by G.M. Leffel (1977). This research project was undertaken as a "graduation with distinction project" at Point Loma College, California. The purpose of Leffel's study was to determine whether individuals did indeed show a preference for a particular representational system.

The sample was composed of 35 male and female students enrolled in a lower division psychology course. The methodology employed in this study is used in the current study and will be fully explicated under the Methodology section.

In general, Leffel's findings supported Bandler and Grinder's categorization of individuals as having auditory, visual, and kinesthetic primary representational systems. Leffel also pointed out three specific experimental design weaknesses. These were: 1) a stimulus event which did not approximate closely enough the therapy session to which he wished to extrapolate; 2) no measure of the Ss feeling of
frustration (theoretically aiding in production of metaphor); and 3) not enough precision in operationally defining the three representational systems.

In addition to the above methodological considerations, Leffel also discussed confusion over the issue of "tropes". Tropes are figurative language units which can be either "novel" or "frozen". Frozen tropes are words or phrases which are used so commonly in our language that they are not recognized as being metaphorical in nature. For example, it is likely that the phrase "oh my aching back" was at some point a novel way of expressing frustration. However, through repeated use this trope became "frozen" and rather than becoming a creative way of expressing frustration, it became almost a Pavlovian word association when frustration was present. A "novel" trope, then, is figurative language used in a creative, non-stereotyped manner. Leffel felt that by counting predicates which were considered to be frozen tropes, he may have jeopardized the intent of his study.

Studies involving language certainly encounter many methodological problems. Despite the aforementioned cautions, however, Leffel still concluded that there was at least tentative support for Bandler and Grinder's auditory, visual, and kinesthetic primary representational system classification.
Summary

The purpose of this literature review was to give an orientation to the Bandler and Grinder perspective in order to construct a context for the research hypotheses. Specific studies dealing with NLP have not as yet been published though several are underway (Goleman, 1979). Therefore, this review concentrated on the fields from which Bandler and Grinder's theorizing emanated rather than research on NLP per se.

Bandler and Grinder view representation as a necessary but inexact symbolization of reality. This theoretical perspective derives from characteristics of the human central nervous system as well as from the field of General Semantics. According to Bandler and Grinder, representations are linguistically coded and subsequently expressed through metaphorical language. The rules of this language expression are the theoretical domain of the Transformational Grammarians.

Bandler and Grinder believe individuals demonstrate a preference for either the auditory, visual, or kinesthetic representational system and that this preference is revealed through the use of predicates (metaphors). NLP attempts to identify the prs of individuals for three primary reasons. First, by matching predicates, a client will feel more empathy from the therapist. Second, by matching predicates, a client
will better understand the content of the therapist's communications. Finally, by mismatching predicates, a therapist can expand a client's limiting representational system.

This study attempts to test the second of these claims.
CHAPTER III
METHODOLOGY

Introduction

This chapter presents the methodology used in testing the research hypotheses. The sections presented include construction of stimulus materials, construction of measures, reliability and validity of measures, identification of Ss' prs, judging of prs, training of judges, pilot studies #1, #2, and #3, revised research hypotheses, sample, experimental procedure, and data analysis.

The research hypotheses were that there is no difference between individuals identified as having either an auditory (A), visual (V), or kinesthetic (K) primary representational system (prs) in their 1) comprehension of A, V, and K taped therapy sessions; 2) comprehension of general information (GI) questions on A, V, and K taped therapy sessions; and 3) comprehension of specific predicate usage (SPU) questions on A, V, and K taped therapy sessions. It was also hypothesized that there would be no interaction effects.

Construction of Stimulus Materials

Before testing the research subjects' comprehension, it was first necessary to construct the stimulus materials on which they could be tested. These materials consisted of a taped therapy session with A, V, and K forms. The
format of a taped therapy session was used in order to closely approximate the psychotherapeutic milieu from which Bandler and Grinder's hypothesis emanated.

The model for the construction of the A, V, and K taped therapy session forms was a written transcript of Albert Ellis' Rational-Emotive therapeutic approach (Patterson, 1973, p. 58-71). This particular transcript was chosen for its relative lack of client-therapist figurative language which made it more amenable to rewriting in A, V, and K forms.

In order to rewrite the model therapy session into these three forms, it was first necessary to generate lists of A, V, and K predicates. These lists were generated in two stages. First, examples of A, V, and K predicates were taken from examples given by Bandler and Grinder (1975, 1976). Second, these Bandler and Grinder predicate examples were used as the basis for further generation of predicates through use of a dictionary and thesaurus. Representative lists of these A, V, and K predicates can be found in Appendix A of this study.

Once the therapy session was rewritten into A, V, and K forms, they were transcribed to cassette tape which was the stimulus medium. The "E" and a volunteer confederate role-played the transcription. What resulted was a stimulus consisting of an A, V, and K form of a therapy session transcribed on cassette tape (see Appendix B).
Construction of Measures

The dependent variable measure in this study was a test of comprehension for each of the A, V, and K taped therapy sessions. There were 30 questions on each test divided into 15 questions on general information (who, what, when, where, why, and how) and 15 questions on specific predicate usage. The 15 questions concerned with general information were the same for the A, V, and K tests. That is, since the taped therapy sessions were as similar as possible except for predicate usage, the general information contained within each was the same. The answers to the general information questions were also the same for all three forms. The 15 questions on specific predicate usage were taken from the same points in the taped therapy session, but the answers were, of course, different due to differential use of A, V, and K predicates.

For each of the A, V, and K forms, general information questions were even-numbered and specific predicate usage questions were odd-numbered. Each question was in multiple-choice form and had four possible answers. Again, the questions and answers on the general information segment were the same on all three forms. For the specific predicate usage questions, three of the possible answers were either A, V, or K with the fourth possible answer being A for the A form, V for the V form, and K for the K form. This procedure was followed
in order to determine whether individuals having a particular prs would have a tendency to miss questions with an answer representing their prs (even though not correct). Therefore, specific predicate questions on the V form had two possible V answers, one possible K answer, and one possible A answer. The same pattern was followed for the A and K forms. The final set of comprehension questions and answers is found in Appendix B of this study.

Reliability and Validity of the Measures

Kuder-Richardson reliability was computed for the tests of comprehension. This reliability coefficient is the mean of all split-half coefficients resulting from different splittings of a test (Cronbach, 1951).

The problem of establishing validity for the comprehension tests was problematical. The study itself was essentially a validation study. That is, the research hypotheses were designed to test the validity of Bandler and Grinder's categorization of individuals into A, V, and K primary representational system groups and their hypothesized increased comprehension of A, V, or K predicates.

The problem of establishing validity was attacked in the following way. The procedure used was aimed toward establishing construct validity. If it could be shown that the tests of comprehension could discriminate between A, V, and
K individuals before their prs was identified through predicate usage, then this would indicate that the measures had construct validity. That is, the measures alone could predict that for which they were designed to test, i.e., primary representational systems.

A non-experimental sample of 20 Ss was obtained to validate the comprehension tests. Each S took the A, V, and K comprehension test questions dealing with specific predicate usage. It was not necessary to test the Ss on general information questions because they were the same on all three forms and would not add any discriminatory power. Solely on the basis of their scores on the A, V, and K specific predicate questions, the Ss were partitioned into A, V, and K groups. The criteria for placing the Ss into groups was that they were placed into the group corresponding with the test on which they made the highest score (most correct answers). Once the Ss were placed into groups, they underwent the procedures necessary to identify their prs. A chi square was subsequently computed to determine whether the observed frequency of A, V, and K individuals differed from the expected frequency. The expected frequency was determined by the actual incidence of A, V, and K individuals in the experimental portion of this study (see Pilot Study #3).
Identification of Ss'prs

As discussed previously, Bandler and Grinder believe identification of an individual'sprs involvesthe predicates used in speech. The prs was identified in this study by a modification of the procedures outlined by Leffel (1977).

Each S in the initial subject pool had two four-minute verbal samples taped consecutively. Leffel used only one verbal sample in his study and it was felt that an additional verbal sample would add more confidence that Ss were being placed in the appropriate experimental groups. One verbal sample was taken of the subject describing his relationship with his best friend (see Appendix C). The other verbal sample was of the S relating an event in which he was involved with either one or both of hisparents (see Appendix D). However, a pilot study (#1 described in this study) determined that the addition of this extra verbal sample was unwarranted and it was discontinued after the first 20 Ss.

The E presented a brief instructional tape recording providing the stimulus for the Ss' taped responses (see Appendix E). Leffel pointed out in his study that Ss were more likely to emit predicates under the condition of uncertainty. Towards this end, the E was careful not to give verbal or non-verbal reinforcement while the Ss were responding.
Responses were given individually in a private room with only the E present.

Judging of the prs

The three judges participating in this research were the E, an undergraduate psychology research assistant, and a local mental health professional. The Ss taped responses were given to the panel of three judges with the instructions to tally the frequency of predicates indicative of the three representational systems for each taped sample. Following Leffel's cautions, only "novel tropes" were counted in the frequency tally. This procedure was followed in order to avoid the pitfalls of counting predicates contained in habitual colloquial expressions, e.g., "that's heavy".

The judges listened independently to the Ss' tapes and were blind to the number of predicates counted by the other judges. Each individual S's score was the total of the three scores provided by the judges on frequency of A, V, and K predicates. An individual was determined to prefer a particular representational system if the frequency of predicates representative of that system was at least one greater than the frequency of predicates of the other two categories combined.
Training of the Judges

Prior to the judging, each judge was engaged in a period of training during which he was familiarized with the procedure used in identifying an S'sprs (see Appendix F). In addition to these instructions, all judges were given a representative list of auditory, visual, and kinesthetic predicates (see Appendix A).

It was expected that the experimenter and judges would have difficulty at times agreeing upon categorization of a predicate which might be considered representative of more than one prs. For example, the word fuzz could be visual if it were referring to the image of fuzz. On the other hand, it could be auditory if referring to radio "fuzz" or distortion or kinesthetic if referring to the texture of an object. In therapy or other communication this problem could be resolved by probing the individual further to get a more accurate idea of representational system used. However, the design of this study did not allow for this further probing. This problem was resolved in the following way. If a judge was uncertain as to whether a predicate should be tallied under a single representational system, he was instructed to tally the predicate under all relevant representational systems. The judges were instructed to tally the predicate under one representational system if at all possible,
but where doubt existed they were allowed to tally it under two or three.

Pilot Study #1

As discussed previously, the original research design of this study had incorporated a dual taped language sample for all Ss in order to assure that they were placed in appropriate groups. It was believed theoretically possible that an S could change primary representational systems under these two different stimulus conditions. This state of affairs was not desirable because it was hoped that the experimental groups be as "pure" as possible. The original plan was to include Ss into the final experimental sample only if they showed a preference for the same representational system on both taped samples.

After judging of the first 10 Ss' taped samples, it became clear that the prs was not changing under the two stimulus conditions. At this point, the next 10 Ss underwent the experimental procedures with the idea that if the prs continued to remain constant, then there was no utility in using more than one verbal sample to determine the Ss' prs. The findings lent support to the discontinuation of the second verbal sample. All 20 Ss either kept the same prs or showed no preference (NP) on both taped samples. Therefore, the use of the second verbal sample was discon-
tinued for the remaining 20 experimental and 20 validational Ss. For purposes of judging the prs, predicates were only
tallied on the first verbal sample for the 20 Ss who under­
grew dual verbal sampling.

Pilot Study #2

Another interesting finding became apparent after running
the first 20 Ss through the experimental procedures. Not one
S had met Bandler and Grinder's criteria for being "auditory". This finding was especially puzzling because Leffel found
approximately 25% of his experimental sample to be auditory.

It became necessary, therefore, to actively recruit
presumably "auditory" types to determine whether this puzzle­
ing situation was perhaps due to unique sample characteris­
tics. A selected sample of 10 graduate auditory speech
pathologists was recruited and put through the experimental
procedures. The surprising finding was that none of these
individuals were auditory as evidenced by a predominant use
of auditory predicates. Parenthetically, though, there was
a tendency to emit more auditory predicates than the regular
experimental sample.

Since no auditory individuals could be found (according
to Bandler and Grinder's criteria), it became necessary to
drop this category from the research design. This step was
further justified when none of the remaining 20 experimental and 20 validational subjects showed a preference for the auditory prs.

The reasons for the difference between Leffel's findings and the findings of this study were unclear. Perhaps the most likely explanation comes from the possible methodological differences in the two studies. Leffel does not make clear in his study whether or not he counted "frozen tropes" in his final predicate tallies. This study did not. Perhaps certain Ss in Leffel's study used a preponderance of auditory "frozen tropes". If these were counted, it would result in an inflated frequency of auditory predicates. Examples of auditory "frozen tropes" might include "he rings my chimes" or "nothing rattles him". These are considered to be frozen tropes because they are stereotyped, habitual language usage. The present study tallied only novel tropes and this possible methodological difference may have accounted for the lack of Ss showing a preference for the auditory prs. These results are currently being reported by Mattar (1980).

Pilot Study #3

This pilot study reports on the reliability and validity of the V and K tests of comprehension. These procedures were previously discussed in the Reliability and Validity of the Measures section of this study.
Kuder-Richardson reliability (coefficient of interitem consistency) was computed for the V and K tests of comprehension. The K test of comprehension had an obtained $r$ of .70 while the V test had an $r$ of .52.

A chi-square test was used in the validational portion of this study. The computed chi-square indicated that the obtained frequencies of V and K individuals did not differ significantly from the expected frequencies, $\chi^2(2) = 1.9$, n.s. Therefore, the tests of comprehension were not dissimilar to the counting of predicates in discriminating the visual and kinesthetic groups.

Revised Research Hypotheses

Due to the results described in Pilot Study #2, the following revision of the research hypotheses was necessary; namely there are no significant differences between individuals identified as having either a visual (V) or kinesthetic (K) primary representational system in their 1) comprehension of taped therapy sessions containing predicates which were primarily V or K; 2) comprehension of general information (GI) questions on V and K taped therapy sessions; and 3) comprehension of specific predicate usage (SPU) questions on V and K taped therapy sessions. It was also hypothesized that there would be no interaction effects.
Sample

Forty subjects were utilized for the experimental portion of this study. The Ss were obtained from undergraduate classes in psychology and educational psychology at Utah State University in the Fall and Winter of 1979-80. Subjects from the psychology classes were volunteers while Ss from the educational psychology classes received extra course credit for their participation. The age range of the Ss was from 20-25 years old.

A total of 80 Ss were initially screened for the final experimental sample. These 80 Ss all filled out informed consent forms prior to testing (see Appendix G). They then underwent the procedures necessary to identify their prs (described in Identification of prs section). Out of the 80 Ss, approximately 50% were identified as "kinesthetics", 25% "visuals", and 25% showed no preference. From this total, 20 identified "visuals" and 20 identified "kinesthetics" were randomly assigned to the V and K experimental conditions.

Experimental Procedure

The 40 experimental Ss were contacted and invited back to complete the experimental procedures in two groups. These two groups were composed of 10 "visuals" and 10 "kinesthetics" in the "visual test" condition and the same number in the "kinesthetic test" condition. Thus the V-V and K-V groups
both listened to the V therapy session and the K-K and V-K groups to the K session.

Subjects were seated in a conference room where an assistant to the E played the preliminary instructions (see Appendix E) and then the appropriate V or K taped therapy session. Immediately upon conclusion of the tape, Ss were given the appropriate V or K comprehension test. They were then thanked and dismissed from the study.

Data Analysis

In order to test the experimental data for significance, a 2x2 analysis of variance was computed (2 groups x 2 taped therapy session tests). The data were the scores (1-30) on the tests of comprehension for the V and K therapy session.

Two additional 2x2 analyses of variance were computed. One 2x2 analysis (Groups x Tests) was computed on the General Information test of comprehension and another was computed on the Specific Predicate Usage test of comprehension. The data of these two analyses were error scores ranging from 1-15 on each test.
CHAPTER IV
RESULTS

This study investigated Bandler and Grinder's conceptualization of auditory (A), visual (V), and kinesthetic (K) primary representational systems (prs) and the hypothesized increased comprehension of a communication containing "matched" predicates. Type of comprehension was divided into general information (GI) and specific predicate usage (SPU) in order to further refine the comprehension concept. Pilot Study #2 indicated that the A prs classification was not valid and it was subsequently excluded from the study.

The research hypotheses of this study were that there is no difference between individuals identified as having either a V or K prs in their 1) comprehension of V and K taped therapy sessions, 2) comprehension of general information (GI) questions on V and K taped therapy sessions; and 3) comprehension of specific predicate usage (SPU) questions on V and K taped therapy sessions. It was also hypothesized that there would be no interaction effects.

The tables containing the ANOVA data are presented with the main effects first followed by any first-order interactions. The level for significance for all analyses was set at the .05 level.
Groups x Tests ANOVA

A 2x2 ANOVA (Groups x Test) was computed in order to test the first research hypothesis (3 specific hypotheses). All three of these research hypotheses were not rejected. That is, there were no differences in comprehension between 1) V and K groups, and 2) V and K tests. There were also no interaction effects. ANOVA data (error scores 1-30) and groups means are summarized in Tables 1 and 2.

Table 1
Analysis of Variance for
Groups (V-K) x Tests (V-K)
(Comprehension error scores, 1-30)

<table>
<thead>
<tr>
<th>Source</th>
<th>df</th>
<th>ms</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>Groups</td>
<td>1</td>
<td>16.9</td>
<td>1.63</td>
</tr>
<tr>
<td>Tests</td>
<td>1</td>
<td>32.4</td>
<td>3.12</td>
</tr>
<tr>
<td>Groups x Tests</td>
<td>1</td>
<td>14.4</td>
<td>1.39</td>
</tr>
<tr>
<td>Error</td>
<td>36</td>
<td>10.38</td>
<td></td>
</tr>
</tbody>
</table>

Note. n = 10 each group.

* p < .05, two tail
Table 2
Mean Group Errors (1-30) for Groups (V-K) x Tests (V-K)

<table>
<thead>
<tr>
<th>Tests</th>
<th>visual</th>
<th>kinesthetic</th>
</tr>
</thead>
<tbody>
<tr>
<td>visual</td>
<td>5.9</td>
<td>5.8</td>
</tr>
<tr>
<td>Groups</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kinesthetic</td>
<td>8.9</td>
<td>6.4</td>
</tr>
</tbody>
</table>

Groups x Tests ANOVA (General Information Data)

A 2x2 ANOVA (Groups x Tests) was computed in order to test the second research hypothesis (3 specific hypotheses). All three of these research hypotheses were not rejected. That is, there were no differences in comprehension of general information questions between 1) V and K groups, and 2) V and K tests. There were also no interaction effects. ANOVA data (error scores 1-15) and groups means are summarized in Tables 3 and 4.
Table 3
Analysis of Variance for Groups (V&K) x Tests (V&K)
General Information Data

<table>
<thead>
<tr>
<th>Source</th>
<th>df</th>
<th>ms</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Information</td>
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<td></td>
</tr>
<tr>
<td>Groups</td>
<td>1</td>
<td>1.6</td>
<td>.49*</td>
</tr>
<tr>
<td>Tests</td>
<td>1</td>
<td>10</td>
<td>3.06*</td>
</tr>
<tr>
<td>Groups x Tests</td>
<td>1</td>
<td>.4</td>
<td>.12*</td>
</tr>
<tr>
<td>Error</td>
<td>36</td>
<td>3.26</td>
<td></td>
</tr>
</tbody>
</table>

Note.  n = 10 each group
* p < .05, two tail

Table 4
Group Mean General Information
Errors (1-15) for Groups (V&K) x Tests (V&K) ANOVA
Tests

<table>
<thead>
<tr>
<th></th>
<th>V</th>
<th>K</th>
</tr>
</thead>
<tbody>
<tr>
<td>V</td>
<td>2.7</td>
<td>3.5</td>
</tr>
<tr>
<td>Groups</td>
<td></td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>2.1</td>
<td>3.3</td>
</tr>
</tbody>
</table>
Groups x Tests ANOVA (Specific Predicate Usage Data)

A 2x2 ANOVA (Groups x Tests) was computed in order to test the third research hypothesis (3 specific hypotheses). All three of these research hypotheses were rejected. That is, there were differences in comprehension of specific predicate usage information questions between 1) V and K groups, and 2) V and K tests. There was also a significant group x test interaction. ANOVA data (error scores 1-15) and group means are summarized in Tables 5 and 6.

Table 5
Analysis of Variance for Groups (V&K) x Tests V&K Specific Predicate Usage Data

<table>
<thead>
<tr>
<th>Source</th>
<th>df</th>
<th>ms</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>Specific Predicate Usage</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Groups</td>
<td>1</td>
<td>10</td>
<td>11.6*</td>
</tr>
<tr>
<td>Tests</td>
<td>1</td>
<td>8.1</td>
<td>9.41*</td>
</tr>
<tr>
<td>Groups x Tests</td>
<td>1</td>
<td>22.5</td>
<td>26.16*</td>
</tr>
<tr>
<td>Error</td>
<td>36</td>
<td>.86</td>
<td></td>
</tr>
</tbody>
</table>

Note. N = 10 each group.

*p < .05, two tail
Table 6
Group Mean Specific Predicate Usage
Errors (1-15) for Groups (V&K) x Tests (V&K) ANOVA

<table>
<thead>
<tr>
<th>Tests</th>
<th>V</th>
<th>K</th>
</tr>
</thead>
<tbody>
<tr>
<td>V</td>
<td>3.2</td>
<td>5.6</td>
</tr>
<tr>
<td>K</td>
<td>3.7</td>
<td>3.1</td>
</tr>
</tbody>
</table>

Groups

To briefly summarize the above specific predicate usage data, the main effects of group and test were significant as was their interaction. The significant main effect of groups indicated that the V and K groups differed in their comprehension of SPU questions on the tests. The significant test main effect indicated that SPU questions were comprehended differentially on the V and K tests. Finally, the significant groups x tests interaction means that comprehension of SPU questions differed at different levels of group (V&K) and test (V&K).
CHAPTER V
DISCUSSION

Introduction

The purpose of this chapter is to deal with the conclusions, implications, limitations and future research directions generated by this study. Two major thrusts are included in this chapter. The first focuses on a narrower discussion of the data generated by the study. The second major thrust of this chapter is an extrapolation away from the narrower empirical framework to a more philosophical perspective on the role of language in psychotherapy. The first major thrust presented will deal with the narrower empirical framework.

Discussion of Empirical Data

Conclusions

The data indicated that visual (V) and kinesthetic (K) groups did not differ in their overall comprehension of V and K taped therapy sessions. When comprehension was divided into general information (GI) and specific predicate usage (SPU) subtests, significant results were obtained on the SPU data.
Significant differences were obtained for the main effect of groups. A visual inspection of the data indicated that the K group comprehended SPU questions better than the V group. Significant differences were also obtained for the main effect of tests. A visual inspection of these data indicated that comprehension of SPU questions was better on the V test than the K test. These differences are interesting, but their importance is best reflected in the significant groups x tests interaction.

The groups x test SPU interaction indicated that the K group comprehended K SPU questions better than the V group while the V group comprehended V SPU questions better than the K group. It was also noted that the V group had greater difficulty comprehending K SPU questions than the K group had comprehending V SPU questions.

Implications

The conclusions of this study were drawn in order to bring empirical data to bear on one of Bandler and Grinder's unsubstantiated therapeutic assumptions. This assumption was that individuals will better comprehend any communication using a predicate matching strategy. The findings of this study did not confirm this assumption. That is, V and K groups did not differ in their overall comprehension of
V and K tests, each of which used either a V or K predicate matching strategy.

Before this study was undertaken, it was felt that the concept of comprehension needed to be further refined. If comprehension were indeed greater with a predicate matching strategy as Bandler and Grinder hypothesized, what would this knowledge mean to a communicator? A reasonable division of comprehension was felt to be comprehension of either the general information or the specific predicate word usage contained within a matched communication. This division was concerned with the general question of whether individuals tuned in more to the general or specific. It does little good to be able to say comprehension is increased without knowing "comprehension of what".

Although Bandler and Grinder's original hypothesis was not confirmed, the division of comprehension questions into GI and SPU categories by the experimenter (E) did yield significant results. It was unclear whether these results would have been hypothesized by Bandler and Grinder due to their imprecision in operationalizing the concept of comprehension. Therefore, no definitive statement could be made about the confirmed hypothesis being consonant with Bandler and Grinder's theorizing. However, it seemed
reasonable to conclude post hoc that the confirmed hypothesis would not be incompatible with their theorizing.

The results of this study confirmed that comprehension did indeed differ when SPU questions were differentiated from the overall comprehension test. This led to two important findings.

One finding was that the K group comprehended K SPU questions better than the V group while the V group comprehended V SPU questions better than the K group. This means that by using a predicate matching strategy a communicator may draw some conclusions as to how to most effectively convey information. First, the communicator must identify the prs of the recipient of the message. Then he must phrase his communications in V predicates for a V individual and K predicates for a K individual. This strategy does not allow general information to be better comprehended. However, it does allow specific bits of information contained within the message to be better comprehended. An example from the psychotherapy situation may be useful for illustration.

Suppose that a therapist wanted his client to remember the idea that the client was a worthwhile person. In order to do this, he would first identify the prs of the client
through predicate usage. Then all communications would be phrased with predicates representative of the client's prs. For example, with a V client the therapist might say, "You must see yourself as a worthwhile person. I cannot illuminate enough how important this is". With a K client the therapist might say, "You must feel that you are a worthwhile person. I cannot pound home this point strongly enough". The findings of this study indicate that the therapist using this predicate matching strategy may be more certain that the client will comprehend the message.

Another finding of this study was that V individuals comprehended K SPU questions relatively worse than K individuals comprehended V SPU questions. This indicates that V individuals may have little comprehension of the specifics of a message phrased with K predicates. Although comprehension of K individuals worsens when V SPU questions are asked, the effects are not as profound as for the V individuals. Another example from the psychotherapy situation illustrates this point.

Suppose that a therapist wanted a V client to remember the idea that overeating was unhealthy. If the therapist communicated this message with K predicates, the chances that the client would comprehend the message would be worse
than if the therapist had used V predicates. On the other hand, suppose a therapist wanted to communicate this same idea to a K client using V predicates. The K client is more likely to have reduced comprehension than if the therapist had used K predicates. However, the K client's comprehension would not suffer as much as the V client's if predicates were mismatched. This suggests greater therapist care in matching predicates for V clients.

It is interesting to speculate on the possible reasons for V individuals to comprehend K predicates worse than K individuals comprehend V predicates. One possible explanation for this difference is inherent in the physiological development of the V and K sensory systems and the resulting implications.

There is no doubt that the development of the K sensory system precedes that of the V sensory system (Bruce, 1977). This earlier development of the K sensory system makes it the most important sensory system for subsequent physiological and psychological health (Montagu, 1978). However, after the age of twelve, the V system begins to take precedence over the K system (Montagu, 1978, p. 208). What begins to occur is the suppression of the K sensory system in deference to the V sensory system.
Vision is destructive in its superiority. It actually suppresses information from the other senses.

Vision, in its social aspect, is the censor of the senses. It is, of course, the brain that does the actual censoring, but vision is the medium through which what is seen is conveyed to the brain, where it is judged. But, then, so is what is touched, with this difference; that touch has no censorship qualities. Touch is free and open. Vision acts, as it were, as an arbiter of behavior, an inhibitor or stimulus thereto; touch is free of censorship, censoriousness, or inhibition. Vision is the medium of perceptual prejudice (Montagu, 1978, p. 212).

Because the visual medium is so prejudiced, few individuals realize how their view of the world is bound by this fact. As A.F. Coppola (1970, pp. 14-15) has stated,

Vision is the culprit here. It dictates most of our values and dominates practically every aspect of our society. Skin color, conspicuous display of wealth, classification of people by dress and appearance, are all based on the distinctions available to us through vision. To be accepted we must fit into the sighted world, even if we are blind. The importance of sight is beyond question, nevertheless it can be overestimated in the sense that it can blind us to those things that are not meant to be seen but to be felt. Blindness and deafness, handicapping as they are, are not incompatible with an adequate adjustment to the situation. With a loss of touch or bodily feeling there would, however, be little sense of life. And for the feeling of being alive and the potentials of interpersonal relations touch has a fundamental value and significance not included in the world of sight.

It is now plausible to speculate how V individuals comprehend K predicates relatively worse than K individuals
comprehend V predicates. Individuals having a V prs may not have adequate K representation due to physiological realities and cultural reinforcement. Therefore, they are relatively less able to comprehend language which does not match their overworked V prs. K individuals, however, can adapt better to the V language since this is the language of their culture. These K individuals still comprehend K language better than V language, but they seem better equipped to comprehend V language than Vs seem to be in comprehending K language.

Given this V sensory system domination after the age of twelve, it is unclear why K individuals outnumbered V individuals two to one in this study. One possible explanation could be that the origination of language comes during a time when the K sensory system is dominant. By the time the V system becomes dominant, language has become more habitual and stereotyped in its expression. This could mean that the V prs is underrepresented in its true proportion when the prs is identified solely through predicate usage. Research needs to be done which addresses this issue.
Limitations

When generalizing the data of this study, the following limitations must be noted. Implications have been drawn which bear on the psychotherapeutic milieu. These implications must be considered speculative at best. The non-psychiatric college age sample precludes making firm generalizations about therapy per se. These implications were included in order to establish future research directions as well as to follow Bandler and Grinder's theoretical reasoning. It must be pointed out, however, that the hypotheses under test were equally relevant for non-psychiatric populations.

Another possible limitation was the limited number of procedures used to identify the subjects' prs. That is, there were additional procedures which have been hypothesized to discriminate the prs besides the predicate counting strategy used in this study. This could have limited the validity of the V and K groups and hence the generalizability of the findings. This possible limitation was felt to be at worst a minor one due to the discrimination between the V and K groups on the experimental data.
Speculations Beyond the Data

Several years ago a professor who teaches psychology at a large university had to ask his assistant, a young man of great intelligence but little experience, to take over the introductory psychology course for a short time. The assistant was challenged by the opportunity and planned an ambitious series of lectures. But he made a mistake. He decided to open up with a short definition of his subject. When the professor got back to his classroom two weeks later, he found his conscientious assistant still struggling to define psychology (Miller and Buckhout, 1973, p. 10).

This anecdote strikes directly at the heart of the matter. Psychologists continually appear to be trying to explain phenomena beyond their capacity to grasp. Surely this state of affairs results more from misdirected effort rather than lack of effort.

Through description, analysis, logic, quantification, and speculation, psychologists frantically strive to make sense out of an all too puzzling world. Each isolated successful prediction brings temporary relief from the gnawing feeling that true understanding is an illusion. Yet illusion it may be. This is not to say that efforts at understanding have been without their rewards.

It is striking to realize how much data has been collected on the individual by the various fields of psychology and psychotherapy. Neuropsychologists can make remarkably
accurate predictions about human behavior on the basis of knowledge about the brain's condition (Lezak, 1976). Behaviorally oriented psychologists can make similarly accurate predictions about behavior when relevant contingencies are known. Freudian, Gestalt, Rogerian, and various other systems of psychological thought have all made contributions to the body of psychological knowledge.

With all this accumulated knowledge, it is indeed an achievement to have remained so ignorant. In his presidential address to the American Psychological Association in 1969, G.A. Miller contended that psychologists have contributed relatively little of real importance (Miller, 1969). He viewed this lack of contribution as deriving from the inability of psychologists to integrate their findings into a meaningful context. Psychologists are not unintelligent as a group, but they are often ignorant of the ramifications of the data they collect.

This ignorance is not manifested by the lack of potentially useful data, but rather by the lack of appreciation for the interrelatedness of data generated from various fields. This lack of appreciation probably results because psychologists have swallowed an intellectual myth. This myth is that understanding is synonymous with "scientific"
understanding. From this perspective, segmentation and reductionism bring reliable conclusions at specified levels of confidence. It is contended that this perspective is developmentally regressive and inadequate for the long term goal of psychological understanding.

Werner's (1948) Orthogenetic principle was derived from the biological term orthogenesis which describes the concept of tissues evolving along a patterned course. According to the Orthogenetic principle, development moves from the primitive, global, and functionally isolated action of simple structures to the more differentiated, centralized, and integrative action of more complex structures. From this perspective, development has two facets: the differentiation and specialization of functions and structures, and the integration of the differentiated parts into larger and more organized wholes. Early in the differentiation process, separate functions are fused, have no relation to one another, and are rigidly fixed or unstable. With more mature development, the parts become more specialized, articulated, and internally integrated.

It is contended that psychologists are stuck in, and even cling to, a developmentally primitive state of organization. This state is characterized by differentiation and
specialization of the body of psychological knowledge. What is needed from a developmental perspective is an integrative approach to current knowledge. Psychology is a relatively young discipline and perhaps it is necessary to be temporarily stuck at a more primitive developmental stage. This is not to say, however, that psychologists must remain there.

Perhaps the main reason that psychologists are stuck in this more primitive developmental stage is their perspective. Psychologists typically operate with selective filters which are not borne of psychological limitations, but rather personal idiosyncratic ones. These limitations go by the trade name of paradigms. It is contended that these paradigms are largely responsible for the current developmental stagnation of psychology.

To operate within a paradigm is not a problem in and of itself. They provide research direction, generate data, and give some semblance of order to a seemingly chaotic world. Paradigms become problems when their creators mistakenly confuse their structure with reality. Once data is generated from within a particular paradigm, this data is often viewed as confirming the legitimacy of the paradigm, i.e., the paradigm is real. What is ignored from this per-
spective is the fact that other paradigms with diametrically opposite assumptions can generate the same data. So which paradigm is the "true" one? Rather than searching for commonalities in the paradigms, psychologists often work twice as hard at generating data from within their own particular paradigm to "prove" their paradigm is more legitimate. It is contended that paradigms can be useful, but have mainly served to stagnate the development of psychology.

These observations are not offered to belittle psychology or psychologists, but rather to make the point that there is a developmental block in the state of the art. Respect must be given to the effort of psychology to understand individuals and the world in which they reside. The desire here is that this effort begin to incorporate a more developmentally mature perspective.

This dissertation has been generally concerned with language and its utility in the psychotherapeutic domain. One of the most fundamental underlying assumptions of this study has been that language is crucially important in psychotherapy. It is believed that the previously discussed stagnated development of psychology in general also applies to psychotherapy in particular. It is contended
that this status would be progressed by viewing language as an integrating mechanism for the various psychotherapies. A rationale for this contention follows.

**The Importance of Language in Psychotherapy**

Language is a human universal and its universality makes it a potentially powerful integrating mechanism for the various systems of psychotherapeutic thought. All psychotherapies aim their services at clients with language capabilities so language is also a psychotherapeutic universal. If language is a psychotherapeutic universal and all psychotherapies help certain clients at certain times, does this mean that language is itself therapeutic?

All psychotherapists have as their goal the reduction of client distress and the increase of client well-being and effectiveness (Korchin, 1976). Where psychotherapists differ is in specification of the goal and how it should be attained. These differences in specification and attainment are largely a function of the psychotherapeutic "school" with which the therapist identifies. Despite vigorous polemics between these "schools", however, there remain more similarities in practice than differences in theory (Korchin, 1976, p. 289). That is to say that therapists
may talk different games, but they still play much the same one.

If the premise is accepted that psychotherapists are more similar than dissimilar in their therapeutic practices, it would seem politic to know what the mechanism(s) of commonality is. To rephrase, what allows psychotherapists from different psychotherapeutic schools of thought and who work with clients having the gamut of problems to effect positive therapeutic change?

The most commonly accepted explanation for the commonality between psychotherapeutic practices has been suggested by Carl Rogers (1957). Rogers has identified three necessary and sufficient conditions for effective psychotherapy which are entirely independent of training, technical knowledge, and technique. According to Rogers, therapeutic success depends on the therapist communicating and the patient perceiving 1) the therapist's own congruence; 2) his unconditional positive regard for the patient; and 3) his accurate empathic understanding.

Rogers believes that therapy will be successful when the therapist communicates and the patient perceives these three conditions. This holds true, according to Rogers, regardless of therapist orientation. Is this, then, the mechanism of commonality between psychotherapists?
There is no quarrel with Rogers' reasoning as far as it goes, but perhaps its main contribution is that it suggests a more fundamental concern. Consider that the three necessary and sufficient conditions must be communicated by the therapist and perceived by the client. Consider further that the specifics of how these conditions are communicated and perceived are not made clear by Rogers.

According to Rogers, to be congruent a therapist must be aware of personal feelings and communicate them openly. To display unconditional positive regard for a client, the therapist must communicate acceptance of the client's positive and negative feelings. The condition of empathy is met when the therapist can communicate understanding of the client's inner world. It is clear that if one accepts Rogers' contention of what makes therapy successful, they must also acknowledge that communication is the common mechanism underlying the success.

The question becomes how does this communication occur. Just how do therapists communicate congruence, unconditional positive regard, and empathy and just how do clients perceive it? A full discussion of communication is obviously beyond the scope of this study, but to make a point consider some assumptions. First, assume that communication with an
individual requires one to somehow impinge on the sensory systems of that individual. Second, assume that the primary sensory systems of communication are auditory, visual, and tactual-kinesthetic. If these assumptions are accepted, then the conclusion follows that communication occurs primarily through sounds (language), sights, and feelings (touching and internal).

The interest here is with the psychotherapeutic communication of congruence, unconditional positive regard, and empathy. It is speculated that the most potentially powerful medium for this communication is touch. Ashley Montagu (1978) has provided a stimulating background for this speculation. However, touch as the primary medium of psychotherapeutic communication is not used due to social, ethical, and legal restraints. This is not to say that touch should not be used, but rather that it currently is not used primarily (or even much) in any current psychotherapy. It must be concluded, then, that touch is not the dominant medium of psychotherapeutic communication.

Psychotherapeutic communication through the visual medium is much more prevalent. Visual or "non-verbal" communication has been estimated to account for as much as
65% of total communications (Birdwhistell, 1952). Sufficient literature exists to leave little doubt that messages can be sent and received rather accurately through the visual medium (Bandura, 1971). As Freud noted nearly three quarters of a century ago, "He that has eyes to see and ears to hear may convince himself that no mortal can keep a secret. If his lips are silent, he chatters with his fingertips; betrayal oozes out of every pore" (Freud, 1953, pp. 77-78). Clearly, there is much information in psychotherapy which could be communicated through the visual medium.

Despite the potential information the visual medium could impart, it is clear this medium is not dominant in current psychotherapeutic communication. Most therapies pay some attention to the visual cues given by the client, but this is no therapy's modus operandi. What is even less emphasized in current psychotherapies are the visual cues the therapist sends to the client. A therapist who knows how to communicate a message strictly through visual cues is rare indeed. It is even rarer if the therapist relies primarily on this form of visual communication to get a point across. If this conclusion is doubted, ask
a psychotherapist to communicate empathy through a strictly visual presentation. Chances are that the therapist will be poor at delivering this communication or the client poor at receiving it.

To briefly review, psychology has been viewed as being developmentally stagnant due to lack of integration of existing knowledge. Psychotherapy, as the practice of psychology, has been seen as being more similar than dissimilar across "schools" of thought. Carl Rogers has best explicated this similarity as residing in three necessary and sufficient conditions for therapeutic success. Communication was seen as being crucially important in the fulfillment of these conditions. The tactual and visual communication mediums were discussed as being little utilized in current psychotherapeutic communication.

The inescapable conclusion from this line of reasoning is that language is the common medium of psychotherapeutic communication. As such, it is the chief medium whereby congruence, unconditional positive regard, and empathy are conveyed within psychotherapy. Since the conveyance of these three conditions accounts for much of the similarity between "schools" of thought, language may be hypothesized as the mechanism of therapeutic commonality.
The previous line of reasoning does not lead to the conclusion that language is the only medium of psychotherapeutic communication or even the best. What it does lead to is the conclusion that language is the primary medium of psychotherapeutic communication. However, this conclusion must be qualified by noting that language is primary only so far as the process of reasoning indicates. Again, reasoning is a paradigm which is convenient, but may or may not be "true". It does, however, provide a starting point for further speculation.

The question may be legitimately raised as to whether language is too limiting to be therapeutic. That is to ask, is there legitimacy in disregarding tactual, visual, and other sensory information? What becomes of this seemingly lost information?

The beauty of language is that this information is not lost, but rather comes in symbolic (word) form. Language allows representation and expression of all our sensory experience. This does not mean that language is superior to tactual and visual communication, but rather that it has the flexibility to account for all sensory experience. Language is still many times removed from the sensory experience it represents, but appears to be the
best current alternative for expressing experience and understanding the experience of others.

The tactual and visual mediums also have this capacity for representing different sensory experiences, but perhaps do not have the same flexibility as language. When an individual touches another, that other feels the touch, but does he "see" or "hear" the touch. In other words, can touch represent and communicate other sensory experiences? The poets believe so. Consider the following: "When he touched her, she 'saw' her purpose and 'heard' her calling". Flowery writing aside, all have probably experienced that touch can activate various other sensory mediums.

Similarly, consider the visual medium. When an individual views another, that other is seen, but does the individual "feel" or "hear" the vision? Can vision represent and communicate other sensory experiences? Again, this seems quite likely. We all have probably experienced a vision as "touching" or "tasteless".

The contention here is not that touch and vision cannot represent the full gamut of sensory experience, but rather that language certainly does and is more ubiquitous in its use. We may not be able to touch someone, but we
may usually converse with them. Similarly, we may not have been able to see the Parthenon, but we may experience it through language description.

This is precisely the Bandler and Grinder perspective. They view language as the most accessible universal representation of experience. As such, it is a most valuable tool for therapists. The client's (and therapist's) language expression is a result of their experience, how it has been represented, and what portion is available for conscious awareness. According to Bandler and Grinder, therapists should try to make a language intervention based primarily on the client's language. This intervention would ideally affect the client's previous experience which has brought pain. But prior experience cannot be changed. So the next best goal is to change the client's experience of experience. Bandler and Grinder believe the most ubiquitous method for achieving this goal is language.

Bandler and Grinder are extremely imprecise when theorizing about the psychotherapeutic significance of language. For example, they make no mention of secondary representational systems and their possible relatedness to primary representational systems. Furthermore, no mention is made of the specific mechanisms by which an individual
comes to represent his experience with primarily visual (or K or A) language. The list could go on.

Bandler and Grinder's imprecision in theorizing, however, is only a "scientific" criticism which may be a paradigmatic trap. The significance of Bandler and Grinder is that they have expounded upon a therapeutic universal which has the capacity to integrate rather than simply add to our current knowledge. This benefit far outweighs "scientific" criticisms.

One "scientific" criticism which cannot be quite so easily dismissed is that Bandler and Grinder's language therapy (NLP) may work, but that it may not work for the reasons they believe. Bandler and Grinder are certainly open to this criticism because they reject attempts to put theory to the test. Maybe language is not the key to successful NLP therapy as they believe.

About the most that can be said about this criticism is that it is quite possibly true. However, a rationale has been presented which leads to the conclusion that this criticism may possibly be false. What is important is not to dismiss Bandler and Grinder because they do not play within the bounds of the scientific game. A much better strategy would be to learn what can be learned from them
and to progress as personal orientation dictates.

A disturbing question remains. Is language in and of itself therapeutic? The question has been addressed, but perhaps overly qualified. As a concluding effort, consider the following.

Life is composed of experiences which affect the individual through sensory impingement. Our internal, phenomenological experience of life may be said to be our experience of experience. This experience of experience can be expressed through sensory channels, primarily auditory (language), visual, and tactual-kinesthetic (touch, internal feelings).

Clients are assumed to be distressed by their experience rarely, and by their experience of experience predominantly. As therapists, we can do nothing about the original experiencing. We can, however, direct interventions at experiences of experience. Assuming that we have access to experiences of experience only through sensory channels, we must direct our interventions through these channels. Ideally, these interventions would make use of all sensory channels. Therapists do not generally, however, have the ability to send and decipher messages equally in all sensory channels. As a shorthand technique, language may serve the purpose.
The conclusion is that language is indeed therapeutic to the extent that it allows access to client experiences and to the extent that it allows therapists to restructure the client's experience of experience. If words allow a client to feel less personal distress, then words are therapeutic. This is not to say that language is alone in the capacity to relieve this distress, but it certainly has that capability. This capability mandates increased attention in future psychotherapeutic research.

Future Research

This study has suggested many fruitful research directions. What follows is an attempt to make some of these directions explicit for future researchers.

One question that needs to be addressed is how individuals come to prefer a particular representational system. Does the prs of the parents play an instrumental role? Is there a particular age by which the prs becomes solidified? The knowledge of how the prs is established may prove critical for maximum success of therapeutic interventions.

A closely related question concerns the possibility of the existence of a secondary (tertiary) prs. If a V individual has a K secondary prs, will knowledge of this
fact affect the direction of therapeutic interventions? This entire area is ripe for exploration.

It would also seem important to know what accounted for the lack of auditory prs individuals as hypothesized by Bandler and Grinder and corroborated by Leffel. Sound methodological studies need to be designed to assess whether this lack was due to the invalidity of this categorization or to weaknesses in the identification of the A prs.

Are the results of this study generalizable to clinical populations? The present study could easily be replicated with a clinical sample to shed light on this question. The answer to this question would go a long way toward shedding light on NLP therapy per se.

It would also seem useful to investigate whether individual differences in V and K groups exists. Relevant dimensions to consider might include gender, IQ, and personality characteristics. It is important to note that comprehension differences between the V and K groups may have been due to some extraneous variable not controlled for in the study. Sound factorial analysis of variance designs would go a long way toward clarifying this issue.
It has already been discussed that identified K individuals outnumbered identified V individuals by 2 to 1 in this study. Does this mean that the V prs is underrepresented in its "true" proportions when identified solely through predicates? In general, it would seem useful to determine the true relative proportion of V and K individuals in a sizable sample. These proportions could lead to inferences having therapeutic import.

NLP process and outcome needs to be more closely examined. Specific studies designed to assess therapeutic effectiveness are sorely lacking. For instance, can predicate matching result in more perceived therapist empathy which may in turn translate into "better" therapy? Also, can selective mismatching of predicates expand a theoretically limiting prs of an inflexible individual? The entire gamut of NLP process and outcome is ripe for research in these and many more areas.

Perhaps the most exciting area of research lies in the variable communication of Rogers' three necessary and sufficient therapist conditions. That is to ask, is it possible to communicate congruence, unconditional positive regard, and empathy through the visual and tactual mediums? Furthermore, is it possible to train therapists to use
these communication mediums effectively? Also, which medium is most effective; A, V, or K? It is possible that the answers to these questions might suggest an entirely new conception of psychotherapy.
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Appendix A

A Representative List of Visual Predicates

see \hspace{1cm} \text{panorama} \hspace{1cm} \text{materialized}
bright \hspace{1cm} \text{scan} \hspace{1cm} \text{flashy}
clear \hspace{1cm} \text{inspect} \hspace{1cm} \text{transparent}
show \hspace{1cm} \text{squint} \hspace{1cm} \text{dazzle}
pictures \hspace{1cm} \text{leer} \hspace{1cm} \text{gaudy}
images \hspace{1cm} \text{ogle} \hspace{1cm}
colored \hspace{1cm} \text{plaid} \hspace{1cm}
black \hspace{1cm} \text{mossaiced} \hspace{1cm}
spiral \hspace{1cm} \text{blindfold} \hspace{1cm}
vivid \hspace{1cm} \text{undiscerning} \hspace{1cm}
green \hspace{1cm} \text{darkly} \hspace{1cm}
red \hspace{1cm} \text{blinder} \hspace{1cm}
blue \hspace{1cm} \text{glare} \hspace{1cm}
orange \hspace{1cm} \text{glower} \hspace{1cm}
gaze \hspace{1cm} \text{plain} \hspace{1cm}
stare \hspace{1cm} \text{obvious} \hspace{1cm}
leer \hspace{1cm} \text{vanish} \hspace{1cm}
perceive \hspace{1cm} \text{dissolve} \hspace{1cm}
recognize \hspace{1cm} \text{fade} \hspace{1cm}
witness \hspace{1cm} \text{eclipse} \hspace{1cm}
stripe \hspace{1cm} \text{resemble} \hspace{1cm}
streak \hspace{1cm} \text{feature} \hspace{1cm}
checker \hspace{1cm} \text{outline} \hspace{1cm}
fleck \hspace{1cm} \text{contour} \hspace{1cm}
speckle \hspace{1cm} \text{silhouette} \hspace{1cm}
sprinkle \hspace{1cm} \text{provile} \hspace{1cm}
radiant \hspace{1cm} \text{angle} \hspace{1cm}
murky \hspace{1cm} \text{shape} \hspace{1cm}
dusky \hspace{1cm} \text{guise} \hspace{1cm}
overcase \hspace{1cm} \text{outlook} \hspace{1cm}
resplendent \hspace{1cm} \text{view} \hspace{1cm}
glassy \hspace{1cm} \text{scenery} \hspace{1cm}
iluminant \hspace{1cm} \text{display} \hspace{1cm}
dot \hspace{1cm} \text{expose} \hspace{1cm}
tattoo \hspace{1cm} \text{dim} \hspace{1cm}
inlay \hspace{1cm} \text{obscure} \hspace{1cm}
hue \hspace{1cm} \text{shadowy} \hspace{1cm}
kaleidoscope \hspace{1cm} \text{blur} \hspace{1cm}
stare \hspace{1cm} \text{concealed} \hspace{1cm}
eagle-eyed \hspace{1cm} \text{inconspicuous}
Appendix A

Representative List of Auditory Predicates

tinkling sizzle
silent swish
squeal creak
blast whisper
called mutter
loudly acoustic
heard peace
say shrill
listen uproarious
sounds snap
crackle rap
snap tap
pop knock
resonate click
ring clash
chime slam
clang rustle
bass moan
snore hoarse
clink volley
jingle explode
reverberate detonate
echo rattle
murmur tick
boom thud
thunder muffler
resound wail
mute howl
hushed bellow
still purr
audible lyric
accent chatter
thud melody
muffled yell
buzz harmony
hiss clatter
fizz

drum

rattle

rumble
Appendix A

Representative List of Kinesthetic Predicates

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<thead>
<tr>
<th>Pain</th>
<th>Torture</th>
<th>Sear</th>
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<tr>
<td>Feel</td>
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<td>Corrode</td>
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<td>Wool</td>
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<tr>
<td>Convulsion</td>
<td>Fur</td>
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APPENDIX B
AUDITORY SCRIPT

Th. At the close of our last session, you had a dream you wanted to relate. Do you remember?
Cl. Yeah, I do. It was really strange - it really echoed through my brain. I was listening to the crashing waves of a thunder-riddled lake. It was really thundering. My ears were deafened by the sound, but the crashing waves were still audible. My heart fluttered from fear - it was not a very harmonic day. Even after a while, the waves didn't fizzle out or even muffle down. That dream really clashed in my subconscious.

Th. Does the dream mean anything in particular to you?
Cl. No, it really doesn't.

Th. Then let's leave it for the moment and go on.
Cl. All right.

Th. How are things otherwise?
Cl. Oh, pretty good since the last time you heard from me. Well, to tell you the truth, I haven't been too great. I've really been pretty disturbed. I've been keeping pretty busy, but I'm on that going to sleep routine again.

Th. You are?
Cl. Yeah - kind of rattle-brained huh? And I don't really, you know as I listen for possible reasons, I don't think I need the sleep, but I just sleep.

Th. How much have you been sleeping?
Cl. I've been making it a point to get home at midnight and usually if I go to sleep then I think I should only sleep till 8 or 9 in the morning - after all I am 31 years old.

Th. And ... 
Cl. And it's to my advantage to wake up around 8 or 9 cause I can get a day started. But I'm not hearing anything until I wake up at 10, 11, 12. That doesn't sound right.
Th. Tell me more.

Cl. Yeah, it may help to sound out the situation. Well, like yesterday afternoon I went in and I thought I'd rest. I'd been writing all day - you remember I'm a free-lance copywriter - my eyes needed rest so I thought I'd sleep. And this was at 5 and I woke up at 8:30. And this is just too much sleep. You know, if I needed the sleep it would be different - but I don't.

Th. Are you sleeping past an alarm or anything like that? Or does that not make a difference?

Cl. No, I haven't. I haven't bothered with the alarm since I went to school at Stanford. I still have the alarm clock, it's a small, reverberating one, but I don't use it. I know for a fact last night I slept through a phone call. It didn't wake me up. So evidently I'm really going out - nothing wakes me.

Th. Nothing at all wakes you?

Cl. That's the sound of things. I would think I would wake up quicker - I used to anyway.

Th. Why don't you have an alarm on?

Cl. Well, up until just recently, I've always been able to lie down and try to sleep an hour, and I'd sleep for an hour and then wake up. My creaky eyes just won't open up anymore.

Th. You don't have that internal alarm going?

Cl. No, but I used to be able to count on it.

Th. Yeah. But isn't the thing to use the external alarm when the internal isn't working?

Cl. Yeah. I guess if I had to get up I would use the alarm clock.

Th. You would?

Cl. What hasn't snapped into my brain yet is the idea of why am I wanting to sleep so darn much? I know it's not necessary to sleep so much.

Th. Yeah?

Cl. Unless it's just a muffling kind of habit. May be some faint, whispering kind of cover-up.
Th. And so you think it might possibly be that you're trying to evade work, evade life, or something like that?

Cl. I think that's probably the only thing I can think of. But one thing — since I told you I was, you know, I was quitting with the boys.

Th. Yeah?

Cl. I've called some of the boys that I've known. They have come to dinner and things like that. But this is where I've made it a point to be home by midnight. And I haven't, I ain't had no sex at all for two or three weeks, cause I haven't made it with any of the girls I've met yet. And, you know, I would like an exploding kind of romance.

Th. Yeah?

Cl. And, you know, I say maybe I'm using sleep to keep the whole situation mute. I know I'm not getting the sex I would like, so I go to sleep and sleep it off, you know.

Th. Are you sexually frustrated when you're awake?

Cl. No. Now this is the strange part. I was thinking this morning that since I said I was gonna try really working at getting girlfriends, I haven't been particularly wanting of sex. I haven't wanted to go out and find something or somebody. What an uproarious life. I'm keeping something quiet.

Th. Yes.

Cl. Of course, to be frank with you, the times I have wanted sex, it's just too easy to masturbate, you know. I can always take care of myself that way — but it doesn't particularly solve the problem except it is an outlet.

Th. Well, again do you think that your lack of sex desire is an evasion?

Cl. Yeah, I do. I think that on one hand I say I want this — logically this is what I want to do; and still more subconsciously I must be swishing the problem under the rug, fizzing out — taking the easy way out. That's what my father, Tom, would say anyway.
Th. All right now. Let's ask ourselves exactly what you would be saying to yourself to avoid the truth. What would you be afraid of with, let us say, the girls, that would induce you to sleep more and when you're awake not to have much of a sex desire.

Cl. Now that's the difficult one, because frankly, I don't say to myself that I am afraid of girls.

Th. Yeah?

Cl. I mean in a sex relationship. I think what I'm probably worried about is just going out - I'm really worried about the first meeting and how to get into it. It's a booming worry.

Th. Yeah, of the encounter, the meeting.

Cl. Yeah.

Th. You do have to go out and get to meet and know the girl.

Cl. Yeah. And that's when I get really shy and I get all squealing in my insides. And I think probably what I am doing is, well, if you oversleep, then you don't have to go out.

Th. Yes, that's true. And if you don't want sex, you don't have to go out.

Cl. That sounds like a part of me I don't want to know. That's what my mom, Nancy, does to me.

Th. All right now. Let's assume that, for the moment, that you're worried about the meeting. Now let's get the exact sentence you're saying to yourself to make yourself worried about the meeting. What are you saying is dreadful?

Cl. Well, it really volley's through. It would be dreadful if girls didn't like me. I wouldn't want women to think of me as a whimpering nobody.

Th. Yeah. In other words you're saying . . .

Cl. I'm making up a lot of crap to avoid the issue.

Th. Well, let's get a little more specific. You're saying that if you go out and meet a girl then there's a good possibility that she won't like me and that would be dreadful.
Cl. Yeah. That may not be all though.

Th. Yeah?
Cl. I hear an echo of "you will be defeated" before I go out. I set up meetings, but I also set up my failure. I hear that very well. The girls, though, are pretty and nice, but I tell myself they're not. I howl that they're ugly.

Th. Yeah?
Cl. So already before I start I'm through. My relationships tick away before they ever get started.

Th. It seems then that you have three evasion techniques. One is sleep, two is no sex desire, and three is telling yourself the girls are ugly when they're not.
Cl. Sounds good.

Th. But we still get back to the proposition that if you did have the desire, if you didn't oversleep, and if she were good looking enough, and you did make some kind of overture that she wouldn't like you and that would be terrible.
Cl. Yeah, I guess. It's not a sizzling future for me. Hasn't snapped together for a long while.

Th. Uh-huh.
Cl. You know, I don't even think I've got to the stage of finishing it out and saying that it would be dreadful if girls didn't like me.

Th. You mean you don't say it?
Cl. I mean I'm not hearing it resoundingly. It's too cluttered in my subconscious.

Th. It's not conscious, right. But doesn't your behavior show by inference that you must be saying something like that? Because if she did reject you, you'd still get the lovely experience of being rejected.
Cl. Yeah. Growing up in Texas makes it difficult for a guy to be rejected by a woman (laughs).

Th. So on some level you must be saying that it would be terrible, it would be awful, you couldn't take it, look what a crumb you would be if she rejected you.
Cl. Yeah, also in there is that - as we talk - I hear myself saying inside that I'm still too much on my own terms. No need to bellow out my insides. If I go somewhere and want to meet a girl and I don't immediately meet her - well that's a bad deal and I go home. You know, I'm sort of trying, but not really.

Th. Now is there a little grandiosity there?
Cl. Yes, unfortunately. I'm after somebody good enough for me, not me good enough for them. And I think it's part of the problem.

Th. What else?
Cl. I think they ought to come flocking and they don't.

Th. That's right. They don't and this is terrible.
Cl. I think it's even more than the physical fear.

Th. The fact is that you think it's unfair they don't flock to you and they should.
Cl. Yeah. It never detonates.

Th. And it should!
Cl. Yeah. Because, you know, as I listen to myself, my murmurings and everything, I should be successful with women. Others agree with me.

Th. Yeah.
Cl. And I shouldn't have trouble meeting people.

Th. Yeah.
Cl. But I do. No amount of moaning will help. And I go out with this attitude that I'm God's gift to women. And then nothing happens.

Th. Yes. But isn't that notion that you're a wonderful guy and you shouldn't have any trouble meeting people, isn't that rather unrealistic? Because no matter how wonderful and smart you are, don't we all have trouble meeting people?
Cl. Well, I don't know about the rest of the world - but I do.
Th. But don't you think that most people have some degree of trouble? Don't they always have some trouble? And don't they have to work to overcome that some degree of trouble?

Cl. Yeah, that's it. I think that really a lot of the problem is that I finally made up my mind that I would work at it - but I'm not performing.

Th. Yeah.

Cl. I need to work at making myself go right up to people, accent my assets, and simply ask them their name.

Th. That's fine. But isn't that the second thing you have to work at? You do have to work at that. But don't you also have to work on that crap you're telling yourself?

Cl. I guess so.

Th. Isn't that where the work may first be required? Secondly, of course, you need to get off your ass and go out and actually talk to girls.

Cl. I'm hearing you.

Th. Are you sensing the more important goal which has plagued you all your life in so many other respects, in your work and so on. The number one, that I must work on me, on myself. Is that audible to you?

Cl. Not really. It's not that loud.

Th. Yeah?

Cl. I'm deaf to my true goal. I'm substituting the goal as a thing rather than working on me as the thing. I'm beginning to slosh through the mud.

Th. You got that from your group therapy, didn't you?

Cl. Yeah.

Th. You could hear it with Peggy the other time in the group - but are you really hearing it with you?

Cl. Now, the first date is what I'm ringing for - and it really shouldn't be that important.

Th. Yes. Oh, it should be important.

Cl. I mean, it should be important. But not the main thing.
Th. The main thing is changing yourself.

Cl. Yeah.

Th. What you're saying to yourself; your ideas; your philosophies; which have kept you back, as we just said a minute ago, in lots of other respects, including and especially this one with girls. Now shouldn't most of the work be there? Then you can do further work.

Cl. I suppose.

Th. You never quite get to that point when you indulge in the counterwork, we might say, of oversleeping.

Cl. Yeah. At the same time out of fairness to me and the discussion, I must admit I have been buzzing into more pretty girls lately.

Th. You have?

Cl. I mean occasionally on the subway. I haven't had nerve enough to walk over to a pretty girl and make a date, but I'm getting there.

Th. The defenses are going down somewhat.

Cl. Well, I have been buzzing into more snappy chicks.

Th. Yeah?

Cl. And more girls I'm buzzing into are younger than me which is unusual - for me to notice younger women. They were always my age or a little older.

Th. Because you edited out the most eligible and snappy girls so you wouldn't have to do anything about it.

Cl. I'm sure that's it. But I am beginning to notice. I even like to rap with girls.

Th. All right. So that fearful and grandiose sentence of wouldn't it be awful if I failed or they should do this to me seems to be going down a bit and giving you some leeway?

Cl. At least I can talk to them now.

Th. But it requires more work. Apparently you have done some on it cause you have asked yourself if it would be so awful. And in your copywriting work and all
you are doing things now which you've never done be­
fore in your life. Isn't that true?
Cl. Yes. And I've even done enough that I have made
passes at people and been refused. But at least
I'm trying.

Th. Yeah.

Cl. Granted that one of the girls I made a pass at is as
sick as I am - I think this is her problem too. But
I at least tried in some way to make known what I
wanted to happen. Fortunately love doesn't muffle
sex - I can separate the two.

Th. You aren't too afraid?
Cl. No.

Th. So you're contemplating the fact that maybe it isn't
so awful?
Cl. Well, this girl and I have known each other for a
long time and sort of been, you know, just good
friends for years. She sort of rings my chimes.

Th. And . . .
Cl. Well, I don't think I'd ever get anywhere with Jane,
cause she's just a little too hip on being a big
business woman and one of the editors of Harper's
and Vogue. And her career's gonna come first and all
that kind of stuff.

Th. Yeah?
Cl. So she's kind of difficult.

Th. Uh-huh.
Cl. I drove my new Ford over to her house and we had
dinner and she invited me up afterwards for drinks.
And I went and made a pass and she said no and that
was that. But at least I tried. Although granted
I was in pretty safe territory cause I thought she
would probably refuse me anyway. It was like prac­
tice time.

Th. Yeah. So you were able to do it easier than with some
girl that you wouldn't be sure of.

Cl. Yeah.
Th. But it was still an advance and the practice is good isn't it?
Cl. Yeah and I found that I could make a pass without being embarrassed myself at having made an improper approach or something. And I didn't get hit so I guess I came out on top.

Th. And you did get some experiences too.
Cl. Yeah, I came out more plus than minus.

Th. Right. How many girls have you made a pass at in your whole life?
Cl. Only the ones with jingly jewelry (laughs). Actually only five.

Th. So this was one of the five?
Cl. Not a very melodic sex life, huh?

Th. Yeah.
Cl. In fact, I don't even think I've made a pass with a guy - you know they were always after me. And I'm sure this means I must want women to come after me.

Th. Yes. That's right.
Cl. It's an old habit pattern.

Th. Yeah, and isn't that one of the main reasons for homosexuality - that boys find that other boys will chase them while women won't. And it's much safer - and it wouldn't be so terrible because they won't get refused so often.
Cl. Yeah. You can say yes without being the villain.

Th. That's right. You refuse them, but they're not going to refuse you. Let's get back to changing you. Would it be so terrible if you got refused even by a girl you didn't know beforehand would refuse you. Or would it be so terrible if you grandiosely didn't get exactly what you wanted without any effort and without their selecting you?
Cl. No, it wouldn't be so bad - at least logically most of the time.
Th. Most of the time?
Cl. Yeah.

Th. But most of the time you still believe the other things?
Cl. Yeah and somehow I don't notice myself saying that it would be terrible if girls didn't like me.

Th. That's right.
Cl. It's an old habit pattern of which I'm unaware.

Th. And yet isn't that the value of the symptom, such as sleeping too much?
Cl. Yeah.

Th. Therefore, when you have symptoms you must be saying something irrational to yourself.
Cl. But what I'm saying is that I hear it after the fact.

Th. Right.
Cl. After I've gone to sleep and wake up - then I realize I've missed the whole evening.

Th. All right. But if you clearly hear it after the fact, and keep admitting completely after the fact, eventually you'll begin to realize it before the fact.
Cl. I guess I will.

Th. We must hear these negative statements to ourselves - the fears and hostilities and grandiosities - before we can really get to work on them. And if you can listen and listen and listen to yourself through the symptoms - the lack of sex desire, the oversleeping, and so forth - then you can finally get back and contradict and challenge them.
TEST A

1) In the dream the client related to his therapist, the adjective he used to describe the lake was _______.
   a. thunder-riddled
   b. glassy
   c. splashing
   d. frigid

2) The client's age is
   a. 24 years old
   b. 28 years old
   c. 31 years old
   d. 35 years old

3) At one point in the session, the client said "My _______ eyes just won't open anymore."
   a. baby-blue
   b. silenced
   c. heavy
   d. creaky

4) The client's occupation is
   a. accountant
   b. copywriter
   c. advertising executive
   d. insurance agent

5) At one point in the session, the client described his life as
   a. clamoring
   b. suffocating
   c. uproarious
   d. kaleidoscopic

6) The client's father's name is
   a. Tom
   b. Steve
   c. Rich
   d. Bill

7) The client specifically mentioned he did not want women to think of him as a(n) _______ nobody.
   a. wiggling
   b. whimpering
   c. inconspicuous
   d. howling
8) The client is from
   a. Arkansas
   b. Utah
   c. Louisiana
   d. Texas

9) To describe his alarm clock, the client used the adjective _____.
   a. reverberating
   b. white
   c. chattering
   d. wincing

10) The client
    a. has another female therapist
    b. has never been in therapy before
    c. is also in group therapy
    d. is in no other therapy

11) At one point the client said he would like the following kind of romance with women
    a. fireworks display
    b. booming
    c. ecstatic feeling
    d. exploding

12) The client's symptom(s) is(are)
    a. sleeping too much
    b. loss of sex desire
    c. irrational thoughts
    d. a and c only
    e. all of the above

13) The client specifically said "love doesn't ______ sex."
    a. detonate
    b. deaden
    c. muffle
    d. resemble

14) The client attended school at
    a. Stanford
    b. University of Texas
    c. Columbia
    d. was not mentioned
15) The client jokingly said that all the girls he had made a pass at wore _______ jewelry.
   a. bulky
   b. jingly
   c. gaudy
   d. clangy

16) The client drives the following type of auto
   a. Dodge
   b. Chrysler
   c. Ford
   d. Chevrolet

17) At one point the client said "not a very _______ sex life, huh?"
   a. melodic
   b. panoramic
   c. ringing
   d. feverish

18) The client's mother's name is
   a. Cindy
   b. Mary
   c. Jane
   d. Nancy

19) At one point, the client states that his oversleeping may be a _______ kind of habit.
   a. muffling
   b. cramping
   c. masking
   d. muting

20) The name of the girl the client made a pass at is
   a. Peggy
   b. Jane
   c. Nancy
   d. Elaine

21) The client states that he has not had any sex at all for
   a. two or three weeks
   b. two months
   c. three months
   d. six months
23) The client believes that telling the therapist more about the problem might help
   a. illuminate the situation
   b. echo the situation
   c. sound out the situation
   d. get a handle on the situation

24) The girl named Peggy is
   a. dating the client
   b. the client's sister
   c. a member of the client's group therapy group
   d. not mentioned in the tape

25) The therapist appears to believe the client's problems stem from
   a. what he pictures to himself
   b. what he tells himself
   c. his inappropriate feelings
   d. childhood conflicts

26) The therapist believes that oversleeping is
   a. counterwork
   b. an evasion
   c. a symptom
   d. b and c
   e. all of the above

27) The client initially does not understand the significance of his oversleeping. He says that
   a. it isn't clear to him why he oversleeps
   b. it really cuts him that he doesn't understand
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28) The client states he has been noticing more women lately
   a. at work
   b. on the subway
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29) The client states that his mother used to give him
   a. kind of a raw feeling
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   d. sounds from himself he'd rather not hear
30) The client states that his main problem with girls is
a. their aggressiveness
b. he doesn't really like them
c. his age
d. meeting and getting to know them
TEST A KEY

1. a
2. c
3. d
4. b
5. c
6. a
7. b
8. d
9. a
10. c
11. d
12. e
13. c
14. a
15. b
16. c
17. a
18. d
19. a
20. b
21. c
22. a
23. c
24. c
25. b
26. e
27. d
28. c
29. d
30. d
Th. At the close of our last session, you had a dream you wanted to relate. Do you remember?
Cl. Yeah I do. It was really strange - I saw such a vivid picture. I found myself gazing out over a glassy lake. It was really glassy. My vision was blurred, but the sparkling water really stood out. The sun was radiant. It was a gorgeous day. But somehow I couldn't appreciate the panoramic scenery because my vision was blurred by something - still it was beautiful.

Th. Does the dream mean anything in particular to you?
Cl. No, it really doesn't.

Th. Then let's leave it for the moment and go on.
Cl. All right.

Th. How are things otherwise?
Cl. Oh, pretty good since the last time I saw you. Well, to tell you the truth, I haven't been too great. I've really been pretty disturbed. I've been keeping pretty busy, but I'm on that going to sleep routine again.

Th. You are?
Cl. Yeah - not too bright, huh? And I don't really, you know as I scan the possible reasons, I don't think I need the sleep, but I just sleep.

Th. How much have you been sleeping?
Cl. I've been making it a point to get home at midnight and usually if I go to sleep then I think I should only sleep till 8 or 9 in the morning - after all I am 31 years old.

Th. And . . .
Cl. And it's to my advantage to wake up around 8 or 9 cause I can get a day started. But I'm witnessing that right now, I'm waking up at 10, 11, 12. I don't see why.

Th. Tell me more.
Cl. Yeah, it may help to illuminate the situation. Well, like yesterday afternoon I went in and I thought I'd rest. I'd been writing all day - you remember I'm a free-lance copywriter - my eyes needed rest so I thought I'd sleep. And this was at 5 and I woke up
at 8:30. And this is just too much sleep. You know, if I needed the sleep it would be different - but I don't.

Th. Are you sleeping past an alarm or anything like that? Or does that not make a difference?
Cl. No, I haven't. I haven't bothered with the alarm since I went to school at Stanford. I still have the alarm clock, it's a small, white one, but I don't use it. I know for a fact last night I slept through a phone call. It didn't wake me up. So evidently I'm really going out - nothing wakes me.

Th. Nothing at all wakes you?
Cl. You got the picture. I would think I would wake up quicker - I used to anyway.

Th. Why don't you have an alarm on?
Cl. Well, up until just recently, I've always been able to lie down and try to sleep an hour, and I'd sleep for an hour and then wake up. My baby-blue eyes just won't open up anymore.

Th. You don't have that internal alarm clock going?
Cl. No, but I used to be able to count on it.

Th. Yeah. But isn't the thing to use the external alarm when the internal isn't working?
Cl. Yeah. I guess if I had to get up I would use the alarm clock.

Th. You would?
Cl. What isn't clear to me is the idea of why am I wanting to sleep so darn much? I know it's not necessary to sleep so much.

Th. Yeah?
Cl. Unless it's just a masking kind of habit. May be some shadowy, obscure kind of cover-up.

Th. And so you think it might possibly be that you're trying to evade work, or evade life, or something like that?
Cl. I think that's probably the only thing I can think of. But one thing - since I told you I was, you know, I was quitting with the boys.
Th. Yeah?
Cl. I've seen some of the boys that I've known. They have come to dinner and things like that. But this is where I've made it a point to be home by midnight. And I haven't, I ain't had no sex at all for two or three weeks, cause I haven't made it with any of the girls I've met yet. And, you know, I would like a fireworks display kind of romance.

Th. Yeah?
Cl. And, you know, I perceive maybe I'm sort of hiding behind sleeping. I know I'm not getting the sex I would like, so I go to sleep and sleep it off, you know.

Th. Are you sexually frustrated when you're awake?
Cl. No. Now this is the strange part. I was thinking this morning that since I said I was gonna try really working at getting girlfriends, I haven't been particularly wanting of sex. I haven't wanted to go out and find something or somebody. What a kaleidoscopic life. I'm concealing something.

Th. Yes.
Cl. Of course, to be frank with you, the times I have wanted sex, it's just too easy to masturbate, you know. I can always take care of myself that way - but it doesn't particularly solve the problem except it is an outlet.

Th. Well, again do you think that your lack of sex desire is an evasion?
Cl. Yeah, I do. I think that on one hand I say I want this - logically this is what I want to do; and still more subconsciously I must be angling away, blindfolding myself - taking the safe way out. That's what my father, Tom, would say anyway.

Th. All right now. Let's ask ourselves exactly what you would be picturing to yourself to avoid the truth. What would you be afraid of with, let us say, the girls, that would induce you to sleep more and when you're awake not to have much of a sex desire.
Cl. Now that's the difficult one, because frankly, I don't view myself as afraid of girls.

Th. Yeah?
Cl. I mean in a sex relationship. I think what I'm probably worried about is just going out - I'm really worried
about the first meeting and how to get into it. The worry doesn't fade.

Th. Yeah, of the encounter, the meeting.
Cl. Yeah.

Th. You do have to go out first and get to meet and know the girl.
Cl. Yeah. And that's when I get really shy and I get all blurry inside. And I think probably what I am doing is, well, if you oversleep, then you don't have to go out.

Th. Yes, that's true. And if you don't want sex, you don't have to go out.
Cl. You're refocusing my image of myself now. Kind of like my mom, Nancy, used to do.

Th. All right now. Let's assume that, for the moment, that you're worried about the meeting. Now let's get the exact image you're picturing to yourself to make yourself worried about the meeting. What are you picturing as so dreadful?
Cl. Well, it's almost too clear. It would be dreadful if girls didn't like me. I wouldn't want women to think of me as an inconspicuous nobody. I'm sure that's it.

Th. Yeah. In other words you're picturing . . .
Cl. I'm making up a lot of crap to avoid the issue.

Th. Well, let's get a little more specific. You're picturing that if you go out and meet a girl then there's a good possibility she won't like you and that would be dreadful.
Cl. Yeah. That may not be all though.

Th. Yeah?
Cl. It's like I picture myself as defeated before I go out. I set up meetings, but I also set up my failure. That seems plain to me. The girls, though, are really pretty and nice, but I picture them as ugly. I visualize them as ugly.

Th. Yeah?
Cl. So already before I start - I'm through. My relationships don't fade, they never start.
Th. It seems that you have three evasion techniques. One is sleep, two is no sex desire, and three is picturing the girls as ugly when they're not.

Cl. Yeah, that's the picture.

Th. But we still get back to the proposition that if you did have the desire, if you didn't oversleep, and if she were good looking enough, and you did make some kind of overture that she wouldn't like you and that would be terrible.

Cl. Yeah, I guess. It's not a bright future for me. Hasn't looked good for a while.

Th. Uh-huh.

Cl. You know, I don't even think I've got to the stage of finishing it out and saying that it would be dreadful if girls didn't like me.

Th. You mean you don't say it?

Cl. I mean I'm not picturing it vividly. It's too dark in my subconscious.

Th. It's not conscious, right. But doesn't your behavior show by inference that you must be picturing something like that? Because if she did reject you, you'd still get the lovely experience of being rejected.

Cl. Yeah. Growing up in Texas makes it difficult for a guy to be rejected by a woman (laughs).

Th. So on some level you must be picturing that "it would be terrible, it would be awful! I couldn't take it; look what a crumb I would be if she rejected me."

Cl. Yeah, also in there is that - as we talk, I'm seeing that I'm still very, I'm too much on my own terms. No need to expose myself. If I go somewhere and want to meet a girl and I don't immediately meet her - well that's a bad deal and I go home. You know, I'm sort of trying, but not really trying.

Th. Now is there a little grandiosity here?

Cl. Yes, unfortunately. I'm looking for somebody good enough for me, not me good enough for them. And I think it's part of the problem.

Th. What else?

Cl. I think they ought to come flocking and they don't.
Th. That's right. They don't and this is terrible.
Cl. I think it's even more than the physical fear.

Th. The fact is that you think it's unfair they don't flock to you and they should.
Cl. Yeah. It never materializes.

Th. And it should!
Cl. Yeah. Because, you know, as I gaze at myself, my countour and everything, I'm not bad looking. Others agree with me.

Th. Yeah.
Cl. And I shouldn't have trouble meeting people.

Th. Yeah.
Cl. But I do. I just flat-out do. And I go out with this attitude of gee "I'm God's gift to women." And then nothing happens. I guess I don't dazzle anyone.

Th. Yes. But isn't that notion that you're a good looking guy and you shouldn't have any trouble meeting people, isn't that rather unrealistic? Because no matter how good looking you are and how bright you are, don't we all have trouble meeting people?
Cl. Well, I don't know about the rest of the world - but I do.

Th. But don't you think that most people have some degree of trouble? Don't they always have some trouble? And don't they have to do some work to overcome that some degree of trouble?
Cl. Yeah, that's it. I think that really a lot of the problem is that I finally made up my mind that I would work at it - but I'm not performing.

Th. Yeah.
Cl. I need to work at making myself go right up to people, stare into their eyes and simply ask "What's your name?"

Th. That's fine. But isn't that the second thing you have to work at? You do have to work at that. But don't you also have to work at that crap you're picturing to yourself?
Cl. I guess so.
Th. Isn't that where the work may first be required? Secondly, of course, you need to get off your ass and go out and actually talk to girls.

Cl. I see your point.

Th. Are you seeing the more important goal which has plagued you all your life in so many other respects, in your work and so on. The number one, that I must work on me, on myself. Are you seeing that very clearly?

Cl. Not really. It's not that clear.

Th. Yeah?

Cl. I'm blind to my true goal. I'm substituting the goal as a thing rather than working on me as the thing. That seems to be the outline of things.

Th. You got that from your group therapy?

Cl. Yeah.

Th. You could see it with Peggy the other time in the group - but are you really seeing it with you?

Cl. No, the first date is the thing I'm aiming for - and it really shouldn't be that important.

Th. Yes. Oh, it should be important.

Cl. I mean, it should be important. But not the main thing.

Th. The main thing is changing yourself.

Cl. Yeah.

Th. What you're picturing to yourself; your ideas; your philosophies; which have kept you back, as we just said a minute ago, in lots of other respects, including and especially this one with girls. Now shouldn't most, or a great deal of the work be there? Then you can do further work.

Cl. I suppose.

Th. You never quite get to that point when you're doing the counterwork, we might say, of oversleeping.

Cl. Yeah. At the same time out of fairness to me and the discussion, I must admit that I have been looking at pretty girls more lately.

Th. You have?

Cl. I mean occasionally on the subway. I haven't had the
foresight to walk over to a pretty girl and make a date, but I'm getting there.

Th. The defenses are going down somewhat.
Cl. Well, I am seeing more dazzling girls.

Th. Yeah?
Cl. And more girls I'm seeing are younger than me which is unusual - for me to notice younger women. They were always my age or a little older.

Th. Because you edited out the most eligible and best-looking ones so you wouldn't have to do anything about it.
Cl. I'm sure that's it. But I am beginning to notice. I like to ogle girls.

Th. All right. So that fearful and grandiose picture of "wouldn't it be awful if I failed or they should do this to me!" seems to be going down a bit and giving you leeway.
Cl. At least I can look now.

Th. But it requires more work. Apparently you have done some on it cause you have asked yourself if it would be so awful. And in your copywriting work and all you are doing things now which you've never done before in your life. Isn't that true?
Cl. Yes. And I've even done enough that I have made passes at people and been refused. But at least I'm trying.

Th. Yeah.
Cl. Granted that one of the girls I made a pass at is as sick as I am - I think this is her problem too. But I at least tried in some way to make known what I wanted to happen. Fortunately love doesn't resemble sex - I can separate the two.

Th. You aren't too afraid?
Cl. No.

Th. So you're contemplating the fact that maybe it isn't so awful?
Cl. Well, this girl and I have known each other for a long time and sort of been, you know, just good friends for years. I find her very attractive.

Th. And . . .
Cl. Well, I don't think I'd ever get anywhere with Jane,
cause she's just a little too hip on being a big business woman and one of the editors of Harper's and Vogue. And her career's gonna come first and all that kind of stuff.

Th. Yeah?
Cl. So she gives the image of being kind of difficult.

Th. Uh-huh.
Cl. I drove my new Ford over to her house and we had dinner. She invited me up for a drink after dinner. And I went and made a pass and she said no and that was that. But at least I tried. Although granted I was in pretty safe territory cause I thought she would probably refuse me anyway. It was like practice time.

Th. I see. So you were able to do it easier than with some girl that you wouldn't be sure of.
Cl. Yeah.

Th. But it was still an advance and the practice is good isn't it?
Cl. Yeah and I found that I could make a pass without being embarrassed myself at having made an improper approach or something. And I didn't get hit so I guess I came out on top.

Th. And you did get some experiences too.
Cl. Yeah, I came out more plus than minus.

Th. Right. How many girls have you made a pass at in your whole life?
Cl. Only the ones with gaudy jewelry (laughs). Actually only five.

Th. So this was one of the five?
Cl. Not a very panoramic sex life, huh?

Th. Yeah.
Cl. In fact, I don't even think I've made a pass with a guy - you know they always were after me. And I'm sure that this means I must want women to come after me.

Th. Yes. That's right.
Cl. It's an old habit pattern.

Th. Yeah, and isn't that one of the main reasons for homosexuality - that boys find that other boys will
chase them while women won't. And it's much safer - and it wouldn't be so terrible because they won't get refused that often.

Cl. Yeah. You can say yes without being the villain.

Th. That's right. You refuse them, but they're not going to refuse you. Let's get back to changing you. Would it be so terrible if you got refused even by a girl you didn't know beforehand would refuse you? Or would it be so terrible if you grandiosely didn't get exactly what you wanted without any effort and without their selecting you?

Cl. No, it wouldn't be so bad - at least logically most of the time.

Th. At times.

Cl. Yeah, at times.

Th. But most of the time you still believe the other things.

Cl. Yeah and somehow I don't notice that I'm thinking that.

Th. That's right.

Cl. It's an old habit pattern of which I'm unaware.

Th. And yet isn't that the value of the symptom, such as sleeping too much?

Cl. Yeah.

Th. Therefore, when you have symptoms you must be picturing something irrational.

Cl. But what I'm saying is that I see it after the fact.

Th. Right.

Cl. After I've gone to sleep and wake up - then I realize I've missed the whole evening.

Th. All right. But if you clearly see it after the fact, and keep admitting completely after the fact, eventually you'll begin to realize it before the fact.

Cl. I guess I will.

Th. We must see that we have the negative notions - the fears and the hostilities and the grandiosities - before
we can really get to work on them. And if you can perceive and perceive and perceive them through the symptoms - the lack of sex desire, the oversleeping, and so forth - then you can finally get back and contradict and challenge them.
Subject Information

Name:

Phone:

M ____  F ____

Age:

Major:

Where were you raised?

Were any languages other than English spoken in your family? If so, which ones?
1) In the dream the client related to his therapist, the adjective he used to describe the lake was ________.
   a. thunder-riddled
   b. glassy
   c. sparkling
   d. frigid

2) The client's age is
   a. 24 years old
   b. 28 years old
   c. 31 years old
   d. 35 years old

3) At one point in the session, the client said "My ________ eyes just won't open up anymore."
   a. baby-blue
   b. dark
   c. heavy
   d. creaky

4) The client's occupation is
   a. accountant
   b. copywriter
   c. advertising executive
   d. insurance agent

5) At one point in the session, the client described his life as
   a. unrecognizable
   b. suffocating
   c. uproarious
   d. kaleidoscopic

6) The client's father's name is
   a. Tom
   b. Steve
   c. Rich
   d. Bill

7) The client specifically mentioned he did not want women to think of him as a ________ nobody.
   a. wiggling
   b. whimpering
   c. inconspicuous
   d. shapeless
8) The client is from ______.
   a. Arkansas
   b. Utah
   c. Louisiana
   d. Texas

9) To describe his alarm clock, the client used the adjective ______.
   a. reverberating
   b. white
   c. flashy
   d. wincing

10) The client
    a. has another female therapist
    b. has never been in therapy before
    c. is also in group therapy
    d. is in no other therapy

11) At one point the client said he would like the following kind of romance with women
    a. fireworks display
    b. dissolving
    c. ecstatic feeling
    d. exploding

12) The client's symptom(s) is(are)
    a. sleeping too much
    b. loss of sex desire
    c. irrational thoughts
    d. a and c only
    e. all of the above

13) The client specifically said "love doesn't ______ sex."
    a. eclipse
    b. deaden
    c. muffle
    d. resemble

14) The client attended school at
    a. Stanford
    b. University of Texas
    c. Columbia
    d. was not mentioned
15) The client jokingly said that all the girls he had made a pass at wore _______ jewelry.
   a. bulky
   b. jingly
   c. gaudy
   d. dazzling

16) The client drives the following type of auto
   a. Dodge
   b. Chrysler
   c. Ford
   d. Chevrolet

17) At one point the client said 'not a very _______ sex life, huh?'
   a. melodic
   b. panoramic
   c. flashy
   d. feverish

18) The client's mother's name is
   a. Cindy
   b. Mary
   c. Jane
   d. Nancy

19) At one point, the client states that his oversleeping may be a _______ kind of habit.
   a. muffling
   b. cramping
   c. masking
   d. covering

20) The name of the girl the client made a pass at is
   a. Peggy
   b. Jane
   c. Nancy
   d. Elaine

21) The client states that he gets _______ inside when he has to meet girls.
   a. blurry
   b. quivery
   c. squealing
   d. hazy
22) The client states that he has not had any sex at all for
   a. two or three weeks
   b. two months
   c. three months
   d. six months

23) The client believes that telling the therapist more about the problem might help
   a. illuminate the situation
   b. clear up the situation
   c. sound out the situation
   d. get a handle on the situation

24) The girl named Peggy is
   a. dating the client
   b. the client's sister
   c. a member of the client's group therapy group
   d. not mentioned in the tape

25) The therapist appears to believe the client's problems stem from
   a. what he pictures to himself
   b. what he tells himself
   c. his inappropriate feelings
   d. childhood conflicts

26) The therapist believes that oversleeping is
   a. counterwork
   b. an evasion
   c. a symptom
   d. b and c
   e. all of the above

27) The client initially does not understand the significance of his oversleeping. He says that
   a. it isn't clear to him why he oversleeps
   b. it really cuts him that he doesn't understand
   c. he hasn't the foggiest notion why he oversleeps
   d. it hasn't snapped into his brain why he does this

28) The client states he has been noticing more women lately
   a. at work
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a. kind of a raw feeling
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c. checkered compliments
d. sounds from himself he'd rather not hear

2) The client states that his main problem with girls is
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b. he doesn't really like them
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d. meeting and getting to know them
TEST V KEY

1. b
2. c
3. a
4. t
5. c
6. a
7. c
8. c
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10. c
11. a
12. e
13. c
14. a
15. c
16. c
17. b
18. c
19. c
20. b
21. a
22. a
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Th. At the close of our last session, you had a dream you wanted to relate. Do you remember?

Cl. Yeah, I do. It was really strange - it felt so real. I felt myself suspended over a frigid lake. My feelings were dulled, but the creepy water really shook me. The sun's rays were very cool - almost wintry. It was an anguished kind of day. Luckily, the dream didn't last long because it was really a crawly feeling.

Th. Does the dream mean anything in particular to you?

Cl. No, it really doesn't.

Th. Then let's leave it for the moment and go on.

Cl. All right.

Th. How are things otherwise?

Cl. Oh, pretty good since the last time I contacted you. Well, to tell you the truth, I haven't felt too great. I've really been pretty disturbed. I've been keeping pretty busy, but I'm on that going to sleep routine again.

Th. You are?

Cl. Yeah - I'm not coping very well emotionally, huh? And I don't really, you know as I think about the possible reasons, I don't think I need the sleep, but I just sleep.

Th. How much have you been sleeping?

Cl. I've been making it a point to get home at midnight and usually if I go to sleep then I think I should only sleep till 8 or 9 in the morning - after all I am 31 years old.

Th. And . . .

Cl. And it's to my advantage to wake up around 8 or 9 cause I can get a day started. But it's chafing me that right now I'm waking up at 10, 11, and 12. I can't get in touch with it.

Th. Tell me more.

Cl. Yeah, it may help to get a handle on the situation. Well, like yesterday afternoon I went in the I thought I'd rest. I'd been writing all day - you remember I'm a free-lance copywriter - my eyes needed rest so
I thought I'd sleep. And this was at 5 and I woke up at 8:30. And this is just too much sleep. You know, if I needed the sleep it would be different - but I don't.

Th. Are you sleeping past an alarm or anything like that? Or does that not make a difference?
Cl. No, I haven't. I haven't bothered with the alarm since I went to school at Stanford. I still have the alarm clock. It's a wincing alarm clock - makes you cringe. Anyway, I don't use it. I know for a fact last night I slept through a phone call. It didn't wake me up. So evidently I'm really going out - nothing wakes me.

Th. Nothing at all wakes you?
Cl. That's my feeling. I would think I would wake up quicker - I used to anyway.

Th. Why don't you have an alarm on?
Cl. Well, up until just recently, I've always been able to lie down and try to sleep for an hour, and I'd sleep for an hour and then wake up. My heavy eyes just won't open up anymore.

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Th. You would?
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Th. Yeah?
Cl. Unless it's just a cramping kind of habit. May be some kind of torrid, seething cover-up.

Th. And so you think it might possibly be that you're trying to evade work, or evade life, or something like that?
Cl. I think that's probably the only thing I can think of. But one thing - since I told you I was, you know, I was quitting with the boys.
Th. Yeah?
Cl. I've contacted some of the boys that I've known. They have come to dinner and things like that. But this is where I've made it a point to be home by midnight. And I haven't, I ain't had no sex at all for two or three weeks, cause I haven't made it with any of the girls I've met yet. And, you know, I would like an ecstatic feeling kind of romance.

Th. Yeah?
Cl. And, you know, I feel maybe I'm using sleep to avoid painful feelings. I know I'm not getting the sex I would like, so I go to sleep and sleep it off, you know.

Th. Are you sexually frustrated when you're awake?
Cl. No. Now this is the strange part. I was thinking this morning that since I said I was gonna try really working at getting girlfriends, I haven't been particularly wanting of sex. I haven't wanted to go out and find something or somebody. What a suffocating life. Something is stifling me.

Th. Yes.
Cl. Of course, to be frank with you, the times I have wanted sex, it's just too easy to masturbate, you know. I can always take care of myself that way - but it doesn't particularly solve the problem except it is an outlet.

Th. Well, again do you think that your lack of sex desire is an evasion?
Cl. Yeah, I do. I think that on one hand I say I want this - logically this is what I want to do; and still more subconsciously I must be wiggling away, brushing the issue - taking the safe way out. That's what my father, Tom, would say anyway.

Th. All right now. Let's ask ourselves exactly what feelings you're having to help yourself avoid the truth. What would you be afraid of with, let us say, the girls, that would induce you to sleep more and when you're awake not to have much of a sex desire.
Cl. Now that's the difficult one, because frankly, I don't feel I'm afraid of girls.

Th. Yeah?
Cl. I mean in a sex relationship. I think what I'm probably worried about is just going out - I'm really worried
about the first meeting and how to get into it. It's a gnawing worry.

Th. Yeah, of the encounter, the meeting.
Cl. Yeah.

Th. You do have to go out first and get to meet and know the girl.
Cl. Yeah. And that's when I get really shy and I get all quivery inside. And I think probably what I'm doing is, well, if you oversleep, then you don't have to go out.

Th. Yes, that's true. And if you don't want sex, you don't have to go out.
Cl. That gives me kind of a raw feeling. Kind of like my mom, Nancy, used to do.

Th. All right now. Let's assume that, for the moment, that you're worried about the meeting. Now let's get the exact feeling you're having which makes you worried about the meeting. What is so dreadful?
Cl. Well, it really hits me. It would be dreadful if girls didn't like me. I wouldn't want women to think of me as a wiggling nobody. I'm sure that's it.

Th. Yeah. In other words the feeling is . . .
Cl. I'm making up a lot of crap to avoid the issue.

Th. Well, let's get a little more specific. You're feeling that if you go out and meet a girl then there's a good possibility that she won't like you and that would be dreadful.
Cl. Yeah. That may not be all though.

Th. Yeah?
Cl. It's like I beat myself before I go out. I set up meetings, but I also set up my failure. That feeling torments me. The girls are really pretty and nice, but I don't accept that. I make myself feel they're ugly.

Th. Yeah?
Cl. So already before I start - I'm through. My relationships don't erode, they never start.

Th. It seems that you have three evasion techniques. One is sleep, two is no sex desire, and three is making yourself feel the girls are ugly when they're not.
Cl. That's the feeling I get.
Th. But we still get back to the proposition that if you did have the desire, if you didn't oversleep, and if the girls were appropriate, and you did make some kind of overture that she wouldn't like you and that would be terrible.

Cl. Yeah, I guess. I'm not elated about the future. Hasn't felt good for a while.

Th. Uh-huh.

Cl. You know, I don't even think I've got to the stage of admitting the feeling that it would be dreadful if girls didn't like me.

Th. You mean you don't have that feeling?

Cl. I mean I'm not feeling it powerfully. It hasn't erupted from my subconscious.

Th. It's not conscious, right. But doesn't your behavior show by inference that you must be feeling something like that? Because if she did reject you, you'd still get the lovely experience of being rejected.

Cl. Yeah. Growing up in Texas makes it difficult for a guy to be rejected by a woman (laughs).

Th. So on some level you must be feeling that it would be terrible, just awful, you couldn't take it, look what a crumb you would be if she rejected you.

Cl. Yeah, also in there is that - as we talk, I'm feeling that I'm still very, I'm too much on my own terms. No need to melt my cool center. If I go somewhere and want to meet a girl and I don't immediately meet her - well that's a bad deal and I go home. You know, I'm sort of trying, but not really trying.

Th. Now is there a little grandiosity in there?

Cl. Yes, unfortunately. I'm feeling around for somebody good enough for me, not me good enough for them. And I think it's part of the problem.

Th. What else?

Cl. I think they ought to come flocking and they don't.

Th. That's right. They don't and this is terrible.

Cl. I think it's even more than physical fear.

Th. The fact is that you think it's unfair they don't flock to you and they should.

Cl. Yeah. But the stinging truth is it never happens.
Th. And it should.
Cl. Yeah. Because, you know, as I feel myself out, even the twinges of feeling, I think I'm worthy. Others agree with me.

Th. Yeah.
Cl. And I shouldn't have trouble meeting people.

Th. Yeah.
Cl. But I do. It hurts, but I do. And I go out with this attitude of gee, I'm God's gift to women. And then nothing happens. I guess I don't strike anyone like I think I do.

Th. Yes. But isn't that notion that you're a wonderful guy and you shouldn't have trouble meeting people, isn't that rather unrealistic? Because no matter how good and smart you are, don't we all have trouble meeting people?
Cl. Well, I don't know about the rest of the world - but I do.

Th. But don't you think that most people have some degree of trouble? Don't they always have some trouble? And don't they have to work to overcome that some degree of trouble?
Cl. Yeah, that's it. I think that really a lot of the problem is that I finally made up my mind that I would work at it - but I'm not performing.

Th. Yeah.
Cl. I need to work at making myself go right up to people, feel them out, and ask them their name.

Th. That's fine. But isn't that the second thing you have to work at? You do have to work at that. But don't you also have to work on that feeling that it would be dreadful if they didn't like you?
Cl. I guess so.

Th. Isn't that where the work may first be required? Secondly, of course, you need to get off your ass and go out and actually talk to girls.
Cl. It's hitting home.

Th. Are you feeling the more important goal which has plagued you all your life in so many other respects, in your work and so on. The number one, that I must
work on me, on myself. Are you feeling that strongly?

Cl. Not really. Not that strongly.

Th. Yeah?

Cl. I can't get a handle on my true goal. I'm substituting the goal as a thing rather than working on me as a thing. That's my gut feeling.

Th. You got that from your group therapy?

Cl. Yeah.

Th. You could feel it with Peggy the other time in the group - but are you really feeling it with you?

Cl. Now, the first date is the thing I'm groping with - and it really shouldn't be that important.

Th. Yes. Oh, it should be important.

Cl. I mean, it should be important. But not the main thing.

Th. The main thing is changing yourself.

Cl. Yeah.

Th. What you're feeling about yourself; your ideas; your philosophies; which have kept you back, as we just said a minute ago, in lots of other respects, including and especially this one with girls. Now shouldn't most, or a great deal of the work be there? Then you can do further work.

Cl. I suppose.

Th. You never quite get to that point when you're doing the counterwork, we might say, of oversleeping.

Cl. Yeah. At the same time out of fairness to me and the discussion, I must admit I have been warmer to more pretty girls lately.

Th. You have?

Cl. I mean occasionally on the subway. I haven't had the nerve to walk over to a pretty girl and make a date, but I'm getting there.

Th. The defenses are going down somewhat.

Cl. Well, I have been warmer to the really hot chicks.

Th. Yeah?

Cl. And these girls are younger than me which is unusual - for me to notice younger women. They were always my age or a little older.
Th. Because you edited out the most eligible and hottest women so you wouldn't have to do anything about it.
Cl. I'm sure that's it. But I am beginning to warm up. I do like to fondle girls.

Th. All right. So that fearful and grandiose feeling of wouldn't it be awful if I failed or they should do this to me - this feeling seems to be going down a bit and giving you leeway?
Cl. I feel that's the case.

Th. But it requires more work. Apparently you have done some on it cause you have reexamined your feeling that it would be so awful. And in your copywriting work and all you are doing things now which you've never done before in your life. Isn't that true?
Cl. Yes. And I've even done enough that I have made passes at people and been refused. But at least I'm trying.

Th. Yeah.
Cl. Granted that one of the girls I made a pass at is at least as sick as I am - I think this is her problem too. But I at least tried in some way to make known what I wanted to happen. Fortunately lack of love doesn't deaden sex. I can separate the two.

Th. You aren't too afraid?
Cl. No.

Th. So you're contemplating the fact that maybe it isn't so awful?
Cl. Well, this girl and I have known each other for a long time and sort of been, you know, just good friends for years. I feel she's very attractive.

Th. And . . .
Cl. Well, I don't think I'd ever get anywhere with Jane, cause she's just a little too hip on being a big business woman and one of the editors of Harper's and Vogue. And her career's gonna come first and all that kind of stuff.

Th. Yeah?
Cl. So my feeling is she's kind of difficult.
Th. Uh-huh.
Cl. I drove my new Ford over to her house and we had dinner. She invited me up for a drink afterwards. And I went and made a pass and she said no and that was that. But at least I tried. Although granted I was in pretty safe territory cause I thought she would probably refuse me anyway. It was like practice time.

Th. So you were able to do it easier than with some girl that you wouldn't be sure of?
Cl. Yeah.

Th. But it was still an advance and the practice is good isn't it?
Cl. Yeah and I found that I could make a pass without being embarrassed myself at having made an improper approach or something. And I didn't get hit so I guess I came out on top.

Th. And you did get some experiences too.
Cl. Yeah, I came out more plus than minus.

Th. Right. How many girls have you made a pass at in your whole life?
Cl. Only the ones with bulky jewelry (laughs). Actually only about five.

Th. So this was one of the five?
Cl. Not a very feverish sex life, huh?

Th. Yeah.
Cl. In fact, I don't even think I've made a pass with a guy - you know they were always after me. And I'm sure that this means I must want women to come after me.

Th. Yeah, that's right.
Cl. It's an old habit pattern.

Th. Yeah, and isn't that one of the main reasons for homosexuality - that boys find that other boys will chase them while women won't. And it's much safer - and it wouldn't be so terrible because they won't get refused so often.
Cl. Yeah. You can say yes without being the villain.

Th. That's right. You refuse them, but they're not going to refuse you. Let's get back to changing you. Would
it be so terrible if you got refused even by a girl
you didn't know beforehand would refuse you. Or would
it be so terrible if you grandiosely didn't get exactly
what you wanted without any effort and without their
selecting you?
Cl. No, it wouldn't be so bad - at least logically most
of the time.

Th. Most of the time?
Cl. Yeah.

Th. But most of the time you still believe the other
things.
Cl. Yeah and somehow I don't notice that I'm thinking
that.

Th. That's right.
Cl. It's an old habit pattern of which I'm unaware.

Th. And yet isn't that the value of the symptom, such as
sleeping too much?
Cl. Yeah.

Th. Therefore, when you have symptoms you must be feeling
something irrational.
Cl. But what I'm saying is that I know I'm feeling it
after the fact.

Th. Right.
Cl. After I've gone to sleep and wake up - then I realize
I've missed the whole evening.

Th. All right. But if you clearly feel it after the fact,
and keep admitting completely after the fact, eventu-
ally you'll begin to realize it before the fact.
Cl. I guess I will.

Th. We must realize we feel these negative things - the
fears and the hostilities and the grandiosities -
before we can really get to work on them. And if
you can feel and feel and feel these negative ideas
through the symptoms - the lack of sex desire, the
oversleeping, and so forth - then you can finally get
back and contradict and challenge them.
Subject Information

Name:

Phone:

M____ F____

Age:

Major:

Where were you raised?

Were any languages other than English spoken in your family? If so, which ones?
1) In the dream the client related to his therapist, the adjective he used to describe the lake was _______.
   a. thunder-riddled
   b. glassy
   c. convulsing
   d. frigid

2) The client's age is
   a. 24 years old
   b. 28 years old
   c. 31 years old
   d. 35 years old

3) At one point in the last session, the client said "My eyes just won't open up anymore."
   a. baby-blue
   b. deadened
   c. heavy
   d. creaky

4) The client's occupation is
   a. accountant
   b. copywriter
   c. advertising
   d. insurance agent

5) At one point in the session, the client described his life as
   a. aching
   b. suffocating
   c. uproarious
   d. kaleidoscopic

6) The client's father's name is
   a. Tom
   b. Steve
   c. Rich
   d. Bill

7) The client specifically mentioned he did not want women to think of him as a(n) _______ nobody.
   a. wiggling
   b. whimpering
   c. inconspicuous
   d. stifling
8) The client is from _______.
   a. Arkansas
   b. Utah
   c. Louisiana
   d. Texas

9) To describe his alarm clock, the client used the adjective _______.
   a. reverberating
   b. white
   c. rattling
   d. wincing

10) The client
    a. has another female therapist
    b. has never been in therapy before
    c. is also in group therapy
    d. is in no other therapy

11) At one point the client said he would like the following kind of romance with women
    a. fireworks display
    b. touching
    c. exploding
    d. ecstatic feeling

12) The client's symptom(s) is(are)
    a. sleeping too much
    b. loss of sex desire
    c. irrational thoughts
    d. a and c only
    e. all of the above

13) The client specifically said "love doesn't _______ sex."
    a. paralyze
    b. deaden
    c. muffle
    d. resemble

14) The client attended school at
    a. Stanford
    b. University of Texas
    c. Columbia
    d. was not mentioned
15) The client jokingly said that all the girls he had made a pass at wore _______ jewelry.
   a. bulky
   b. jingly
   c. gaudy
   d. clinging

16) The client drives the following type of auto
   a. Dodge
   b. Chrysler
   c. Ford
   d. Chevrolet

17) At one point the client said "not a very _______ sex life, huh?"
   a. melodic
   b. panoramic
   c. torrid
   d. feverish

18) The client's mother's name is
   a. Cindy
   b. Mary
   c. Jane
   d. Nancy

19) At one point, the client states that his oversleeping may be a _______ kind of habit.
   a. muffling
   b. cramping
   c. masking
   d. manipulating

20) The name of the girl the client made a pass at is
   a. Peggy
   b. Jane
   c. Nancy
   d. Elaine

21) The client states that he gets _______ inside when he has to meet girls.
   a. blurry
   b. quivery
   c. squealing
   d. aching

22) The client states that he has not had any sex at all for
   a. two or three weeks
   b. two months
   c. three months
   d. six months
23) The client believes that telling the therapist more about the problem might help
   a. illuminate the situation
   b. feel out the situation
   c. sound out the situation
   d. get a handle on the situation

24) The girl named Peggy is
   a. dating the client
   b. the client's sister
   c. a member of the client's group therapy group
   d. not mentioned in the tape

25) The therapist appears to believe the client's problems stem from
   a. what he pictures to himself
   b. what he tells himself
   c. his inappropriate feelings
   d. childhood conflicts

26) The therapist believes that oversleeping is
   a. counterwork
   b. an evasion
   c. a symptom
   d. b and c
   e. all of the above

27) The client initially does not understand the significance of his oversleeping. He says that
   a. it isn't clear to him why he oversleeps
   b. it really cuts him that he doesn't understand
   c. the reason for this hasn't struck him yet
   d. it hasn't snapped into his brain why he does this

28) the client states he has been noticing more women lately
   a. at work
   b. on the subway
   c. at single's bars
   d. through friends

29) The client states that his mother used to give him
   a. kind of a raw feeling
   b. a refocused self image
   c. painful insights
   d. sounds from himself he'd rather not hear
30) The client states that his main problem with girls is
   a. their aggressiveness
   b. he doesn't really like them
   c. his age
   d. meeting and getting to know them
TEST K KEY

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APPENDIX C
Appendix C

Instructions for Tape Sample 1

Thank you for your willingness to participate in this research investigation. During the next few minutes you will be asked to think about the type of relationship that you have with your best friend; and then to describe that relationship as precisely as you are able. However, rather than having you begin immediately, it was thought that you should be given a few minutes to think about how you would like to describe your friendship.

So, for the next few minutes think about the relationship you have with your friend in these terms. Think about the times you have had with each other - the good times, the bad, even the indifferent - and then describe what you experience when you think about that friendship, what that friendship means to you.

Your task is to make certain that you describe as precisely as possible the relationship you have with your best friend. Remember, try to describe your friendship in words that really express the experience that you and your friend share together. You are free to use any verbal method that you wish in order to express your experience with your friend. Please stay seated at all times; however, try not
to use your body to gesture in any way. Remember, use a verbal method only in accomplishing your task.

Go ahead now; you will have two minutes to collect your thoughts . . . (2 minute pause) . . . That's fine. Now you will have four minutes to give a description of your friendship. Please use as much of the four minutes as you need in order to be certain that you have described your relationship as exactly as possible. You will be informed when the four minutes are up. If there are any questions please ask them at this point.
Appendix D

Instructions for Tape Sample 2

You are now ready to begin the next segment of this research investigation. During the next few minutes you will be asked to think about a specific event in which you participated with either one or both of your parents and then describe the event as precisely as you are able. Again, however, rather than having you begin immediately, you will be given a few minutes to think about how you would like to describe this event.

So, for the next few minutes think about a specific event you participated in with either one or both of your parents. Think about all aspects of the event - the good times, the bad, even the indifferent - and then describe what you experience when you think about that event, what that event means to you.

Your task is to make certain that you describe as precisely as possible the event in which you participated with your parents. Remember, try to describe the event in words that really express the experience you underwent. You are free to use any verbal method you wish in order to express your experience of this event. Please stay seated at all times and try not to use your body to gesture in any way.
Remember, use a verbal method only in accomplishing your task.

Go ahead now; you will have two minutes to collect your thoughts . . . (2 minute pause) . . . That's fine. Now you will have four minutes to give a description of this event in which you participated with one or both parents. Please use as much of the four minutes as you need in order to be certain that you have described the event as exactly as possible. You will be informed when the four minutes are up. If there are any questions please ask them at this point.
APPENDIX E
Appendix E

Preliminary Instructions for Taped Therapy Session

Thank you for your willingness to participate in this research investigation. You will be asked to listen to a recording of a therapy session and will later be asked some questions concerning this session. The therapy session contains material concerning sexual values and behavior. If for any reason you feel this material is unsuitable, you may leave now or at any time during the session. Also you will notice during the taping that some editing has been done which results in poorer tape quality. This editing was done in order to delete identifying information on the client or to delete material irrelevant to the session.

If there are any questions, please ask them at this time. Again, thank you for your participation.
APPENDIX F
Appendix F

Instructions for Judges

Introduction

You have been asked to assist in an empirical investigation being undertaken as a dissertation research project. Thank you for your willingness to participate with me in this project! The following instructions are designed to acquaint you with your part in this psychological investigation. It will be important for you to clearly understand part of the theoretical background of this endeavor. To this end these instructions have been written.

Representational Systems

Each of us, as human beings, has available a number of different ways of representing our experience of the world. Following are some examples of the representational systems each of us can use to represent our experiences.

We have five recognized senses for making contact with the world - we see, we hear, we feel, we taste, we smell. In addition to these sensory systems, we have a language system which we use to represent our experience. We may store our experience directly in the representational system most closely associated with that sensory channel. We may choose to close our eyes and create a visual image of a red square shifting to green and then to blue, or a spiral
wheel of silver and black slowly revolving counter-clockwise, or the image of some person we know well. Or, we may choose to close our eyes (or not) and to create a kinesthetic representation (a body sensation, a feeling), placing our hands against a wall and pushing as hard as we can, feeling the tightening of the muscles in our arms and shoulders, becoming aware of the texture of the floor beneath our feet. Or, we may choose to become aware of the prickling sensation of the heat of the flames of a fire burning, or of sensing the pressure of several light blankets covering our sighing bodies as we sink into bed. Or, we may choose to close our eyes and create an auditory (sound) representation - the patter of tinkling raindrops, the crack of distant thunder, the squeal of singing tires on a quiet country road, or the blast of a taxi horn through a noisy city. Or, we may close our eyes and create a gustatory (taste) representation of the sour flavor of a lemon, or the sweetness of honey, or the saltiness of a stale potato chip. Or, we may choose to close our eyes and create an olfactory (smell) representation of a fragrant rose, or rancid milk, or the pungent aroma of a cheap perfume.

Some of you may have noticed that, while reading through the descriptions of the above paragraph, you actually experienced seeing a particular color or movement; feeling hardness, warmth, or roughness; hearing a specific sound;
experiencing certain tastes or smells. You may have experienced all or only some of these sensations. Some of them were more detailed and immediate for you than others. For some of the descriptions you may have had no experience at all. These differences in your experiences are exactly what we are describing. Those of you who had a sharp, clear picture of some experience have a rich, highly developed visual representational system. Those of you who were able to develop a strong feeling of weight, temperature, or texture have a refined, highly developed kinesthetic representational system. And so on with the other possible ways associated with our five senses that we, as humans, have of representing our experiences.

Notice that the description in the last paragraph is missing something. Specifically, each of the descriptions in the last paragraph was not represented in specific sensory systems, but rather in a language system - the digital representational system. We described with words, phrases, and sentences the experiences in the different representational systems. We selected these words carefully - for example, if we want to describe something in the visual representational system, we select words such as: black, clear, spiral, image. If we want to describe something in an auditory system, we select words such as: tinkling, silent, squeal, blast. This sentence is an example of
the way that we represent our experience in the language. This ability which we have to represent our experiences in each of our different representational systems with words - that is, in the digital system - identifies one of the most useful characteristics of language representational systems - their universality. That is to say, by using our language representational systems, we are able to present our experience of any of the other representational systems. Since this is true, we refer to our language system as the digital system. We can use it to create a map of our world. When we use the sentence:

He showed me some vivid images.

we are creating a language map of our visual map of some experience which we have had. We may choose to create a language representation by combining different representational systems. When we use the sentence:

She reeled backwards, tripping over the screaming animal writhing with pain from bitter smoke choking the sunlight out.

we are using a language representation which presupposes a series of maps of our experience, at least one from each of these five representational systems.

For example:
At this point, you may have noticed that it is easier for you to create an experience which is more vivid in one of these representational systems than in others. For instance, you may be able to close your eyes and see very clearly your closest friend but find it difficult to fully experience the smell of a rose. Or you may have found it easy to experience hearing a taxi horn, but found it very difficult to picture in your mind your closest friend. To some degree, each of us has, potentially, the ability to create maps in each of the five representational systems. However, we tend to use one or more of these representational systems as a map more often than the others. We also tend to have more distinctions available in this same representational system to code our experience, which is to say that we more highly value one or more of these representational systems. For instance, those of you who have a highly valued visual representational system will have been able to close your eyes and vividly "see" a red square which became green and then blue. Also, you probably were able to make a very rich, clear picture of your closest friend. It is likely that you assume that other people who read this paper will have
this same experience. This is not true in all cases. The representational systems that are highly valued and highly developed in each of us will differ, either slightly or dramatically. Many people can make only vague pictures and some, no pictures at all. Some people must try for an extended period of time before they are capable of making a vivid image, and some can create a vivid image almost instantly. This wide variation in the capability to create a visual representation is also true of all the other representational systems.

**Identifying the Most Highly Valued Representational System**

In order to identify which of the representational systems is the client's most highly valued one, the therapist needs only to pay attention to the predicates which the client uses to describe his experience. In describing his experience, the client makes choices (usually unconsciously) about which words best represent his experience. Predicates are words used to describe the portions of a person's experience which correspond to the processes and relationships in that experience. Predicates appear as verbs, adjectives and adverbs in the sentences which the client uses to describe his experience. For example, in the following sentence, examples of each of these categories of predicates occur:
She saw the purple pajamas clearly.

The predicates in this sentence are:

verb: saw
adjective: purple
adverb: clearly

Exercise A - Identify the predicates in each of the sentences below.

He felt badly about the way she held the crawling child. 
verbs - felt, held
adjective - crawling
adverb - badly

The dazzling woman watched the silver car streak past the glittering display. 
verbs - watched, streak
adjectives - dazzling, silver, glittering

He called out loudly as he heard the squeal of the tires of the car in the quiet streets. 
verbs - called, heard
adjective - quiet
adverb - loudly

The man touched the damp floor of the musty building. 
verb - touched
adjectives - damp, musty

Exercise B - Identifying Representational Systems by Predicates.

After you have identified the predicates in the above sentences, return to them and determine which representational system or systems each of them implies. Notice that some of them are ambiguous with respect to representational systems - for example, the predicate light may imply either a kinesthetic representational system or a visual one, depending upon its use. Or, the predicate tighten in a sentence such as:

She tightened her body.

may imply a visual or kinesthetic representation, as I can
verify the experience described in the sentence either by
touch or by watching the muscle contractions of the person's
body. One way to assist yourself when you are uncertain
which representational system is involved is to ask your­
self what you would have to do to verify the description
given by the predicate and its sentence.

We would like to mention at this time that, in our
training seminars, the common reaction which we receive to
identifying highly valued representational systems by
identifying predicates is one of disbelief. We would like
you to realize that very little of natural language communica­
tion is really metaphorical. Most people, in describing
their experiences, even in casual conversation, are quite
literal. Comments such as "I see what you're saying" are
most often communicated by people who organize their world
primarily with pictures. These are people whose most highly
valued representational system is visual. And they are
literally "making pictures" out of what they hear.

In conclusion, most students of this technique first
go through a stage of not believing this; secondly, they
begin to listen to people in this new way and become amazed
at what they can learn about themselves and those around
them; thirdly, they learn the value of this knowledge.
May I suggest that you begin to listen to yourself and the
people around you in these terms as you prepare for your role in this investigation. Specifically you will not be asked to do the following exercise to develop these new skills.

(Reprinted in part from Bandler and Grinder, 1975, pp. 6-11.)
APPENDIX G
Infonned Consent and Release of Infonnation

I, ________________________________, hereby agree to participate in a research project conducted by Chip Mattar, Department of Psychology, Utah State University. I understand that I may terminate my participation at any time and that strict confidentiality of my involvement will be maintained. With this understanding in mind, I agree to allow the results of my participation to be reflected in the subsequent report of this research. Furthermore, I understand it is my right to be informed of the procedures being used and that my questions regarding these procedures will not be viewed adversely. Finally, I recognize that after the data have been collected, I will be allowed to have full details of the experiment explained if I so desire.

Date

Signature

Witness
VITA

Alan Thomas "Chip" Mattar

Candidate for the Degree of

Doctor of Philosophy

Dissertation: Primary Representational Systems as a Basis for Improved Comprehension and Communication

Major Field: Psychology

Date of Birth: September 22, 1953

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Professional Experience: 1973-75, Head Child Care Supervisor for Adolescent Males, Balcones Children's Psychiatric Center, Austin, Texas; 1977-78, Playground Director, 3-8 year old children, New Age School, San Antonio, Texas; 1978, Nursing Assistant, Schick Alcoholic Center (Summer), Fort Worth, Texas; 1978-79, Practicum Counselor, Bear River Community Mental Health Center, Logan, Utah; 1980 (Spring), Counselor, Utah State University, Counseling and Testing Center, Logan, Utah.