



CONTRIBUTION TRAINING MANUAL

Contents

Part 1	Introduction	1-1
Part 2	Contribution Training – an Overview	2-1
2-1	The development of Contribution Training	2-1
2-2	What is contribution?	2-12
2-3	The Philosophy of Contribution Training	2-24
2-4	The Pellin model.....	2-32
2-5	Stages of working in Contribution Training	2-38
Part 3	The Pellin Tools.....	3-1
3-1	Transparency.....	3-1
3-2	Callousing and attraction to hurt.....	3-20
3-3	The wheel of change	3-36
3-4	The seven levels of listening	3-41
3-5	Referrals	3-49
3-6	The life forces - Caring, Performance and Material 3-56	
3-7	The pendulum.....	3-90
3-8	Steps - accepted and rejected efforts.....	3-110
3-9	Purpose and feelings of accomplishment.....	3-130
3-10	Strata	3-164
3-11	True rest.....	3-181
3-12	Self-identity feedback and advisors	3-203
3-13	Resistance to nourishing change.....	3-232

1-2		Contribution Training
Part 4	Practical skills and techniques	4-1
4-1	Ways to focus work and give it aliveness.....	4-1
4-2	Jargon	4-3
4-3	Therapeutic choices	4-5
4-4	Dream work and art therapy.....	4-7
4-5	Assessments and decisions.....	4-12
4-6	Blame, responsibility and change.....	4-25
4-7	Closure.....	4-28
Part 5	Group work.....	5-1
5-1	Pellin approach to group dynamics	5-1
5-2	Communication exercises	5-11
5-3	Conflict in groups	5-16
Part 6	Specific applications.....	6-18
6-1	Six stages of professional burnout	6-18
6-2	Working with couples	6-21
6-3	Working with sexual problems.....	6-34
6-4	Working with sexual abuse	6-40
6-5	Uses of the pendulum	6-52
6-6	Creativity and creative blocks.....	6-71
Part 7	Glossary of Pellin terms	7-81

Part 1 Introduction

Contribution Training (CT) and life

Contribution Training is about life, it's about understanding life, solving life's problems and being more fulfilled in life. It is also about contributing to life. The contribution is to those we love, those with whom we work, the community in which we live and the nation and culture to which we belong. Hopefully, at times, to the world at large. It is also, healthily, about contributing to ourselves. In this sense, CT has a large brief. It is not just about life's problems. It is not just about the problem of mental illness, social delinquency or community deprivation. It addresses those malaise, those human concerns and tragedies, but its brief is to look at the beauty and strength in all this as well as the weaknesses and illness that is also normal. While the brief is large, the intention is modest. In saying that CT is about life, it is obvious that CT does not claim to have, or could have, all the answers about life.

CT is different

CT is different. While it is an integrative approach to counselling and psychotherapy, drawing on psychodynamic, behavioral, humanistic and existential elements, it aims to be

more than just counselling and psychotherapy. Integrated into CT are the influences of Alcoholics Anonymous, learning psychology, theories of democracy and ideas of evolution, including evolutionary psychology.

An accessible language, quality of service and feedback

CT aims to achieve a language that is accessible regardless of educational or professional background. It aims to teach theoretical material directly to the patient/client population and to use the same language with clients or patients or students that we use in training professionals. It aims to address the question of how language creates elitism which creates distance between the people delivering a service and the people receiving that service. That distance creates a relationship of superiority. That relationship of superiority, it is our claim, has an adverse effect on the quality of service delivered. Superiority in the helping professions creates mediocrity. One of the reasons for this superiority, and it is at the same time one of the reasons for the influence of theories of democracy on CT, is that in a superior relationship there cannot be a free exchange of feedback. There is, therefore, not a free exchange of information, and in particular there is not a free exchange of information that

is critical to the service being delivered. The doctor does not receive critical feedback from the patient. The therapist does not receive critical feedback from the client, the social worker does not receive critical feedback from the user. We are not saying that this exchange of feedback never happens but we are saying that it happens rarely and there is no routine structure for that flow of crucial information. Therefore, in the assessment and maintenance of quality of service this crucial information is missing. From the CT point of view we should be looking for structures for critical feedback that are as ordinary and routine as the existence of a structure for voting within a democracy.

One person one vote

In terms of the influence of theories of democracy on CT there are two crucial structures in our society that I want to use as examples. One is 'one person one vote' and the other is the jury system. Both these deep rooted structures and values in our society have ramifications that are not always addressed because they are taken for granted.

Commitment to 'one person one vote' and the jury system both recognise in a profound way that wisdom and judgement are not dependent on education, class, position or professional standing. There is no way we would consider

weighting the votes so that a person who had a Ph. D. in history or political science got more votes than someone without an education, or even got more votes than someone who was socially not to be admired, a drunk, a bully, a lazy good for nothing fellow. The lazy good for nothing fellow will have one vote, the Ph. D in history will also have one vote. If there is any suggestion of changing that system, it would be an outrage. This to me says something profound and fundamental about what we believe about human nature in terms of where good judgment comes from.

The jury system

In a similar way we would not pack a jury with people who have an education in law, sociology, or the helping professions. It is twelve ordinary people who we somewhere, and in some way, believe can provide the best chance of justice. In some sense we are saying that twelve ordinary people, and that does not exclude someone with legal training, will have a better chance of reaching the right judgment than if a legal elite was given the responsibility for making the decision about guilt or innocence, about basic justice.

The danger of elites

In these profoundly important areas of who shall hold power and who shall decide on guilt or innocence, we recognise that within the evolution of human organisations and thinking, we need not to create elites. I am saying that the ramifications for this for the helping professions is that we need to look at the danger of creating elites within the helping professions.

Professional elites are, in part, created through a lack of openness about criticism, an inaccessibility of language and a lack of opportunities to ask questions or get second or third opinions. An elite will inevitably protect its' own power. There is nothing in the history of human nature, in the history of the human struggle, to suggest anything otherwise. Elites create power and elites will protect the power that they hold.

One of the issues that I believe happens with a closed system that comes from a commitment to, if not obsession with, elitism is that fundamental questions are not asked. Along with this there is a withholding of basic information from the people receiving the service. Fundamental questions, important questions, silly questions, fun questions, are not invited or permitted. The lack of addressing fundamental questions keeps the field mediocre.

Closed systems and quality

The sort of fundamental questions that CT is ambitious to address include what is happiness, how is a person fulfilled, where do heroines and heroes come from, what's a good way to love a baby or raise a child? There is no doubt in my mind that from Freud to now, and even from the precursors to Freud to now, there has been an accumulation of knowledge and wisdom, skills and insight in the field that we call psychiatry, or psychotherapy or counselling. And also in what is philosophy, psychology and psychological schools of learning. However, because of the nature of closed systems, in some way, the knowledge is not available to address what I call the fundamental questions. And that is not because of the nature of psychiatry or psychotherapy or counselling or philosophy, it is because of the nature of closed systems and the patriarchal domination and fear of criticism and competitiveness that closed systems generate. There certainly were, within the closed system of Soviet Communism, great advances in science. However, those advances in science could not be directed to looking at fundamental questions of how we protect the glory of nature in mother Russia. That great science somehow could not look at disastrous damage to the environment. Closed

systems prevent fundamental questions from being asked and in the inability to ask fundamental questions, solutions are prevented. And at times that knowledge is used to justify perverted solutions. Nourishing applications do not happen in closed systems.

Nourishing Applications

CT aims to contribute nourishing solutions in a number of fields. This is our wide brief about nourishing applications. And to do this we aim at an open system.

We side with Mark Twain's view of experts. When asked to be an expert on things just because he was famous he used to simply say 'dunno.' And he'd say 'dunno' when asked for his opinion on the expert's solutions. We need more 'dunno's'

CT is different in that we try to create an open, not a closed system. People can question their practitioners and can ask direct questions about the practitioner's way of working, life, clinical or social prejudices, marital or relationship history, and the worker, to use our phrase, (we prefer that phrase to client or patient), will be given a direct and honest answer by the practitioner. At times that answer might be 'no, I won't tell you about that', if it was of the nature of an invasion of

privacy, for example if the worker wanted to interrogate a practitioner about his or her sexual, political or spiritual preferences. The practitioner might say, 'I will answer some of your questions but not all of them'. But that too is an honest interchange to use Martin Buber's phrase, an 'I - Thou' interchange between two human beings. There will often be a power struggle between the practitioner and the worker. There are inevitably power struggles within the therapeutic relationship. In CT those struggles are directly addressed and called that, 'there is a power struggle between us and part of it is me not you. What are we going to do about it?'

What are we going to do about it?

Transparency

In CT, as part of our commitment to an open rather than closed system we have developed the concept and way of working that we call transparency. Transparency is the practitioner being open in a safe and appropriate way, open about his or her life to the worker. In other words the person delivering the service is, in a responsible way, taking into account professional boundaries, open about who he or she is, where she comes from, what his values are, and what her ambitions are. Transparency is a powerful tool. But like any

powerful tool it can be dangerous. A scalpel can be used to save a life or to take a life. A hammer can be used to build a bookshelf or to smash a window. Within the responsibility of using the powerful tool of transparency we move cautiously. Transparency is used in direct proportion to someone's professional experience, sense of personal well-being and knowledge in the field. Transparency adds depth and practicality to the therapeutic relationship. It creates trust and it delivers caring. Someone who has very little experience is encouraged to use transparency very little. Someone with a lot of experience is encouraged to use transparency extensively.

The Background to Transparency

Transparency is based on the work of the philosophers, Martin Buber and William James, on the work of Carl Rogers and Fritz Perls, and on the effectiveness of Alcoholic's Anonymous and programs based on that model. It is also informed by theories of democracy and particularly on the thinking of Abraham Lincoln and Thomas Jefferson.

As well as transparency, another way that CT is different is that we are concerned to have theoretical material that can be taught directly to the people receiving the service. One of the aims of this is to develop a theoretical language and

theoretical tools that are accessible regardless of people's education or professional background. We believe very strongly that ordinary language is enough and that the elitist language of professional or academic worlds is unnecessary. For example, there is a way of talking about acute suspicion, the invention of suspicious circumstances and the invention of negative motivations, and the word paranoia does not need to be used. This is a particular point of view of ours that is related to the work of Szasz and to the work of the Meningers in Topeka Kansas. It is also the intention of a large part of the humanistic psychotherapy field from Maslow and Rogers to Perls and Berne. Inaccessible language is power and it is used in ways that can pervert the power of the professional relationship.

And we hope modesty

Perhaps another way that CT may be different is in our modesty. We are committed to the point of view that nobody has the whole truth about one person, or about the nature of human development. Any professional or thinker, any school of thought and practice can only have some of the truth. No one can have all of the truth. In fact, we say even more than that. Any school of thought and practice can only have a very small percentage part of the truth. It is when we blow up

the bit of truth or wisdom or deep understanding that we have into something larger, into the arrogant intention of having more answers than in fact we are capable of delivering, that the field becomes unacceptable. It is the difference between the image of what can be delivered and the actuality of what can be delivered. This means that there is some truth in the way our field is mocked, and yet our field has a great deal to offer.

Our modesty is that we only claim to have a small part of the truth. And that is the case whether we are talking about our highly sophisticated theoretical material, our ever so polished techniques or even just one person or even just me. I cannot have the whole truth about one person or about me. This means we can only aspire to have, and can only have, partial understanding of any one person, whether they be client, patient, student, or even parent or child. No one can know everything about another human being. This leads to the methodology of what we call tools, and this is crucial to CT. Perhaps another crucial difference is that we are not claiming ever to have theories or formulas, categories or techniques, just tools.

Focusing on the Positive

A distinctive feature of Contribution Training is the insistence in focusing on the positive. Our premise is that people are first healthy, strong and capable, not first ill, weak and inadequate. We see the health before the illness. That does not mean we deny illness or weakness or inadequacy. But to use another considerable influence on CT, the American novelist, William Faulkner, first and foremost, human beings endure. We are looking for the up side of adversity, the strength in enduring emotional trauma, abuse, and hard times and bad times. We are looking for the strength to endure just as we are looking for that which is strong and beautiful in a relationship that is collapsing and perhaps destined to fail. In this sense we see human kind as a holistic equality. Another American, the philosopher William James maintained he had never met a person who did not have something to teach him. That is precisely where CT is and what we believe.

In that way we do not see those who provide the service in a caring relationship as superior to those who are receiving the service. We see them as equal. And this is basic. We are not saying that a provider or a professional does not have something significant to contribute. Even something

especially important, even grand. We aren't shy on human ambition as can be seen from our influences. As a teacher I feel I have a great deal to contribute and I hope at times I contribute as much as I aspire to. That does not mean I don't have my own problems and my own inadequacies and my own failures.

Contribution From Hurt

In focusing on the strength we come up with one of the most healing forces in the world and one of the most significant tools in Contribution Training: the contribution from hurt. Again, this, I feel is a place where CT is different in its formulation. The term contribution from hurt is simply about how people can and do make contributions to others which come from their own pain and loss and fear and failure, from their own hurt. The development of the idea of contribution from hurt comes from an extensive study I did in Vancouver, Canada in 1965/6 on the reasons Alcoholic's Anonymous programs are so effective. One of those elements was contribution from hurt. People were significantly contributing to others from their own failure, guilt and shame. In contributing from the failure, guilt and shame, the failure, guilt and shame begins to heal. Contribution from hurt is in the Germans who go to work in Israel. Hopefully, it is also in

some of the Jews who work with Palestinian refugees. Contribution from hurt is the power of women's consciousness raising groups and Afro Caribbean groups. The shared pain and the shared oppression is personally and politically an offer from pain. Contribution from hurt is the survivor of a disastrous childhood in a residential home who claims the depth of that pain, reaches down into it, and contributes to establishing standards for child care; who works with victims of abuse in a way that not only makes a contribution to people who have been damaged by childhood abuse but demonstrates the power of becoming whole through contributing from past pain.

A contentious difference in CT

It needs to be noted in terms of looking at how CT is different, that if someone heals by contributing from their pain then the person who is receiving that contribution is enabling that other person to heal, by allowing that person to make their contribution. In this sense, we do not run from the fact that people who are delivering a caring professional service are also meeting their own needs. Whether that results in good or bad service depends on whether the practitioner, the person delivering the service, is working in a nourishing way, and is aware of getting his or her own needs

met. The ethics are not in the person delivering the service not meeting any of her or his own needs and the person receiving the service being in the inferior position of being delivered to. The ethics are in the quality and rigorous assessment of good practice. The ethics are also in deep self-knowledge and open sharing of faults. Once again, we get to the equality that is at the centre CT. In a way the essential equality of human pain and suffering. If a professional person is delivering a service to someone in need, then the person in need is aiding the professional by being someone that the professional can make a contribution to. The person receiving the service is clearly and certainly making a contribution back to the professional person who is delivering the service.

The contentious point is that professionals are getting their needs met in their work. We need to understand and accept this fact. Not run from it.

Our place at the centre...

There are also ways that Pellin is not different and fits into the history of psychotherapy and counselling. CT represents an integration of a number of strands in the history of the field. It is an integration of psychodynamic, behavioural, existential and humanistic approaches. The pillars of the

field that support CT are the sense of social context and contribution in Adler; the belief in the future and life's value in Frankl's Logotherapy; the sense of individuality and in particular secret place in Winnicott and Construct Theory; the accessibility and clarity of conceptualisation in Eric Bern's Transactional Analysis; the deep humanity of Carl Rogers and Person Centred Psychotherapy; the immediacy and responsibility in Perls and Gestalt Therapy; the practical emphasis on maturity and, again, responsibility in Glasser's Reality Therapy, and the currently unsung contribution from Karl Marx's psychology or alienation. Other central pillars are AA and its spin offs Narcotics Anonymous, Gamblers Anonymous and other programmes that come from that inspiring base. To allow myself to sneak in one other: the awe and humility that some of us have achieved from the Hubble Space Telescope.

Depth and Practicality

CT's intent is to be both deep and practical. And it aims to be non-hierarchical. We do not recognise or pursue a hierarchy of values or needs. Even though Maslow as a humanist is crucial to CT, within CT we do not have a hierarchy of needs like his. We have a spread of needs. And when we look at issues of depth and practicality we do not regard one as

more important than the other, they are both of equal importance. There is a strange, I would say odd superiority in the top of the pyramid approach. The person who is into science has to believe and preach that science is the be all and end all. And the same is true of the creative arts, of politics, of religion and spiritual journeys: or of course therapy. What I am into is so good for me that it just must be equally good for everyone. In fact to all of human kind. And yet it ain't necessarily so. No one has all the truth. Equally there is no one overarching need or pursuit that will work for or bring fulfilment to everyone. Another influence is the pluralism of the Greek philosopher Hericlitus and 'You can never step into the same river twice'. Journeys change and meander. To be absolute is to be rigid and limited.

There are times in any of our lives when we are able to look deeply into our past, whether it is our past hopes or our past pains or past successes and achievements. Equally, there are times when solving a day to day practical problem, or getting practical support around employment or relationships, or children is the issue that needs to take priority. The combination of depth and practicality represents the integration of the psychodynamic approach and the behavioural approach in CT. It also represents the point of

view that while there are perhaps times when anyone has to look at their past pain, the humanness of solving problems of daily life must not be seen as some sort of secondary importance.

Onions

There are a number of metaphors in this field of human knowledge which in my view have not served us well. One of the guilty ones is the metaphor of the onion. Not only is it inelegant, it is also inaccurate. People are not onions. And the flavour of the centre of the onion is no way superior or more important in the cooking, or in the dish, than the outer layer of the onion. The metaphor is simply wrong and not thought through. I guess, in a crude way the outer brown protective skin of the onion needs to be peeled away to get to the flavour but the layers immediately under the brown dry skin are every bit as valuable as the core of the onion. If we see the outer brown skin as, let's say, our daily superficial politeness 'How are you?' 'Fine' exchanges, there is still a place where that is crucial. And what is just below that, the relationship, the marriage, the job, the child, the friend, the bank, the bills, is also crucial. It is a disservice and a particular power play, and ego need on the part of professionals in many schools of therapy, to feel there is an

almost Shakespearean or religious depth to peeling away, and pooling away, layers of emotional defences to achieve some inner core of pain. The essential issues that someone is facing may be right on the surface.

Eastern Thought and the West Coast of North America

One of the pillars in CT is the influence of Zen and Taoism. Eastern thought and philosophy can give us a sense of the power of the present moment and the wisdom in the practicality of daily living. One of the early influences on CT was the sweep of radical movements that effected thinking and practice on the West Coast of North America in the 1950s, 60s and into the 70s. That particular West Coast influence included the fundamental contribution of Alan Watts bringing Eastern philosophy into American psychotherapeutic thinking. That was combined with the atmosphere of innovation and revolution that came from the beat poets like Alan Ginsberg, the civil rights movement in the United States and the fundamental changes brought about by the women's movement. These coalesced with the help of people like Maslow and Rogers and Perls into an authentic humanistic practice that then became the humanistic psychology movement.

In terms of influences, one way to look at Pellin and CT is as one particular combination of the old and the new. A combination in influences of the practicality, energy, belief in change, the immediacy and even hedonism of North America, with the depth, the wisdom, the centuries of pain and the sense of tradition of Europe.

Questions of theory and practice.

Another point of integration that is crucial to Pellin is the integration of the experiential and the cognitive: delivering a service at the same time as attending to theory. At times in CT training I say that what students who are ambitious to be professionals in the field need to do is to look at their own issues, to face their personal issues, and that this is interfaced with their professional development. Parallel to this I say that often what clients who need a therapeutic service, and the therapists on whom they can become dependent need to do, is learn some theories and make some contributions. This is one of the fundamental role reversals that are frequently present in CT and which relate to our belief in an open system and a humanistic commitment to human equality and basic human sharing.

Experiential work without theory can be temporary and not lasting even though it can be astoundingly insightful. In other

Contribution Training 1-21

words, it can be shallow. Theory without the experiential, the academic without real personal sharing can be authoritarian and dead in the water. There has to be both the cognitive and the experiential, the theory and the practice, as much as there needs to be a way to use the depth and practicality that exists in the intellect and the intellectual ability of the people receiving the service, the people who are usually seen as the client/patient population. This population is in no way without strength, insight and intellectual capacity. That capacity cannot be drawn on if an approach to the field is experiential without being cognitive and theoretical.

Part 2 Contribution Training – an Overview

2-1 The development of Contribution Training

Contribution Training is a method of helping people to achieve social and emotional health. It is the development by Peter Fleming of the ideas of David Pellin, who ran a drop-in centre in Vancouver, Canada in the late 1960's and early 1970's, and Fritz Perls, creator of Gestalt therapy. It is also an integration of psycho-dynamic, behavioural and humanistic strands from the rich history of the psychotherapeutic field. The work of Contribution Training has, since 1972, been carried out at the Pellin Institute in Italy (first in Montecorice and now in Agropoli) and London, England. There have also been various seminar workshops in the United States. Contribution Training methodology operates by building on the persons strengths and works with past hurts to release blocked creative and caring energy. Practitioners are able to work at deep levels and produce effective and enduring results. During the process

clients begin to understand and learn how to apply the tools that are an integral part of Contribution Training.

1. The basic argument

People become socially and emotionally hurt when they are not making the contributions they need to make. At that time they frequently make contributions that are wrong and inappropriate for them. This further perpetuates the hurt they are accumulating in themselves and causing to others. In this sense the cause and the solution of what is called 'mental illness' is in the present and the future, as well as the past. The cause and solution is in the world of human activity as well as in the world of human emotions.

The relevance of emotions is that they can prevent us from making the contributions we need to make and can entice us into making contributions in which we perpetuate hurt. They are also the source of the most powerful contributions we can make. Contribution Training teaches people how to use the energy of their emotions, even the painful and shameful emotions, to motivate them toward activities in which they will feel fulfilment and recognition. With the methods of Contribution Training our deep fears, dark secrets and even wild fantasies can be used to make nourishing contributions

to others. Contribution Training looks at trauma and tragedy with a sense of calm.

2. Assumptions of Contribution Training

A basic belief underlying Contribution Training is that there is in everyone a strong and healthy nourishing core. At times that positive centre can be found and reinforced even before problems are explored and solved. In fact, it is often considerably more effective to find the nourishing core before focusing on the negative of problems. People need their own strength to solve their problems, not the dependent strength they derive from a professional relationship or from professionally-prescribed medication.

The most effective way to strengthen the nourishing core in a person is to discover the particular contribution to others from which that individual derives most satisfaction. Contribution is the nub of human existence.

The contributions people make are infinitely varied - the performing arts, the helping professions, working in a factory or at a trade, business, politics, conservation, sport, voluntary work, the family, at school and in universities. Some contributions are formal, in jobs and careers; others are intimate and spontaneous in marriages, family and

friendship. Contribution Training can teach people how to select and begin to make the contributions which will fulfil and satisfy them as a unique individual.

3. The approach of Contribution Training

The approach of Contribution Training is non-dogmatic and extremely concerned to respect people's individuality. We are not, for example, all going to make the same type of contribution any more than we are all going to desire or have the same type of intimate relationship, the same sort of social life, the same ways of raising children, achieving rest and renewal, or relating to sex. We are all different. In response to this difference, Contribution Training is concerned to respect the integrity of the individual and to add to what a person already knows and the personal philosophy or beliefs to which he or she is committed. Contribution Training does not claim to have all the answers, or for that matter, to have easy answers. However, for people who accept both the necessity and the hardship of personal change, the tools of Contribution Training can help to make that change effective in a practical, nourishing and lasting way.

4. Some issues which Contribution Training addresses:

a) Contribution and hurt.

The nature and dynamics of emotional and social hurt and pain. How we can live with it and even contribute from our hurt and pain rather than deny or be imprisoned by it. The place where we are most hurt is potentially a source of great energy.

b) Establishing and reaching goals.

The personal nature of goals. Understanding life goals and setting priorities. Finding, selecting and using advisors. Making onerous tasks acceptable. Protecting the pleasure of the tasks we enjoy and extending that pleasure to tasks we do not. Assessing personal progress over time.

c) Using our feelings: the emotional present.

Sources of energy and excitement. The nature of depression. The manufacture of unnecessary problems through emotional swings. The dynamics of self-defeating behaviour and resistance. The nature of true rest and the crucial importance of rest. Causes and prevention of addiction and escapism.

d) Understanding our emotions: the past.

How our emotions today refer back to emotions and incidents in our past. The complexity and the simplicity of this referring back process. Understanding the sources of intolerance and ways we can use our emotional past to achieve tolerance and understanding of others and of ourselves. Methods of finding the energy in our past and methods of overcoming past-related fears and failures.

e) The concept of feelings of accomplishment.

The nature of human development. Feelings of accomplishment as the basic human need. The individuality of the feelings of satisfaction. Sources of feelings of accomplishment in purpose, the most healing and powerful human activity. Types of purpose. The search for purpose.

f) Communication and relating to others.

The nature of intimacy and the crucial importance of listening skills. The non-verbal aspects of communication. Personal needs assessment. Straight messages. Methods of feedback and evaluation. The nature and use of transparency. Courage in communication.

g) Human recognition and contribution.

Types of recognition, and types of careers. Discovering who we are through our particular needs for particular forms of recognition. The healing power of the right contribution. The trap of the wrong contribution.

h) The structure of accomplishments.

The dynamics of personal authority. Methods of maintaining and structuring accomplishments. The nature of threat and the nature of domination. The place of caring and creativity and security. Risk-taking and quantum leaps.

i) The unknown self.

The concept of self-identity. The ways others perceive us and the way we affect others in terms of our styles of communication and connection. The need for feedback and the nature of hard feedback. The essential lessons that lie within stubborn resistance and characteristic conflict. Overcoming resistance to nourishing change through the selection of advisors and the use of small behavioural steps and controlled risk-taking. Accepting the unknown and the necessity at times of losing control.

j) Long-term fulfilment through purpose.

Being able to find purpose that is not destructive. The dangers of opinionation and how it restricts personal achievement. The personal healing power in true rest and sustaining purpose. Personal diagnostic tools for assessment over time.

k) Politics and prejudice.

Contribution Training is concerned to be empowering, not authoritarian. The empowering aim permeates the work. We are concerned to directly address issues of equal opportunities and oppression. Wherever possible we aim to pursue a policy of positive discrimination and affirmative action. There is a deep awareness of the relationship of politics and history to counselling and psychotherapy.

5. Applications of Contribution Training

Pellin programmes over the last 25 years in England, as well as the seminars in the United States and Canada, and the programme provided at the Pellin Institute in Agropoli, southern Italy, have proven the effectiveness and the practicality of this approach in a number of fields of human activity.

Contribution Training has been applied in these areas:

- a) Training professionals and lay practitioners in the helping professions, including social workers, drug counsellors, teachers, university administrators and professors, nurses, psychiatrists, lawyers, child-care workers, family therapists and community workers.
- b) Teaching people to successfully establish and maintain intimate relationships, whether they are conventional marriages or other intimate relationships.
- c) Managing personal crises and dramatic - even tragic - life changes.
- d) Programmes helping people to get through school when they want to drop out, from secondary to university level.
- e) Professional burn-out.
- f) Ageing. Working with the elderly in home situations and in institutions. Also, Contribution Training has been found to be extremely useful in training people who are working with the elderly.
- g) Working with people with learning difficulties.
- h) Family communication and dealing with family difficulties.
- i) Working with teenagers, both those into troubled times and anti-social behaviour, and those who are doing well,

- but want to explore themselves and the world in which they live.
- j) Problems of addiction and escapism, including alcoholism, drug addiction and gambling.
- k) Working with sexual and other forms of child abuse.

6. A note on language

Contribution Training is intentionally presented in a language which is accessible to a wide group of people. We are looking at fundamental processes and the cognitive tools are powerful and applicable to a variety of situations. They are sophisticated and demanding. The aim of the language is to demystify and make accessible these basic processes. The same language is used in training highly qualified professionals and in presenting the material to people who have had less opportunities of education, training, or careers, but who are not without their own strength and talents.

7. Pellin's roots in social work

Pellin's distinctive approach to counselling and psychotherapy was developed when Peter Fleming was a social worker in Canada in the 1960's and 1970's. He

worked in prisons and mental hospitals with people who were seriously deprived and damaged.

To create what has become Pellin, Peter Fleming worked with a number of colleagues and teachers. These included David Pellin, Fritz Perls and other senior Gestalt thinkers such as Janet Ledeman, George Brown and Jerry Greenwald. Their aim was to develop thought and practice which would achieve dignity with clients and patients who were at the bottom of society's barrel, without sacrificing rigor in both deep and practical clinical work.

What the Pellin and the Gestalt group came up with were counselling and clinical tools which, in an accessible language, enable clients to use their intellect and practitioners to be open about their humanity. The tools include practical methods to achieve behavioural change (roots in behaviour modification and reality therapy); the creativity and humanism of the Gestalt movement (Perls, Brown, Ledeman, and Maslow); deep analytical work into childhood trauma and abuse (Freud and, particularly, Adler); and the energy of self-help movements (Alcoholics Anonymous, Gamblers Anonymous and the early and healthy days of the Synon School).

The Pellin approach of openness combined with boundaries and ethics means there is room for social workers to help each other, get deep support and feel some inspiration in working with people who might be seriously damaged and damaging. Pellin's realism means we can feel secure in our talent and our work, even though results will inevitably be frustrating.

Pellin Training Courses can give social workers practical skills, deep support, and access to their talent and energy.

2-2 What is contribution?

The word 'contribution' is central to what Pellin work is, and we call our approach 'Contribution Training Counselling and Psychotherapy' to indicate that we want to make the work pro-active, forward-looking and combining future desire and intention with our past emotional, social, and even political, history. Contribution is about doing things, not just about examining things. It is about achieving good results and not just having a good argument or analysis.

Our life is spent using our energy to accomplish actions. We accomplish tasks, establish relationships, work at jobs, enjoy sports and pastimes, and overcome illness. We are active even as we sleep, rebuilding and restoring our bodies. A

contribution is energy organised in a particular direction, for a specific activity, with the hope of a particular result.

We are born with the ability to nourish ourselves and to reach out to and nourish other people. We call this the process of contribution. The energy I possess is replenished by exchanging energy with others. When I am making a contribution to you, you are contributing to me by giving me the opportunity to make that contribution. When this process is positive, it creates a self-generating cycle of nourishment.

My contribution is what I do. What I talk about only has meaning if it leads to an action. I am what I accomplish; not what I plan to accomplish, or dream of doing. If I invest most of my energy into making contributions toward my family, then this becomes the direction and shape of my life. I develop purpose in contributing to my family. If I spend all my energy making contributions to my work, then that is the direction of my life. I experience a sense of clarity when I can see what I am doing with my energy. I usually have choices about which contributions I make, where I invest my efforts, and what directions and goals I select for myself.

Purpose of contribution

The world is full of paradoxes. Central to Contribution Training is an examination of the nature of selfishness. We do not run away from the fact that we do things because we will get something back from our actions. We make a contribution because we are selfish. We make a contribution because of our need to feel that we are accomplishing something in the world, that our position in the world is of some importance, and that our existence has meaning. In Pellin, we call this enlightened selfishness. I cannot be useful to others if I am not looking after myself. Also, contributions can become poisonous if I am not aware which of my needs are met by making that contribution. There is an honesty and a morality about taking responsibility for the quality and depth of my contributions and the effect of those contributions on others.

We are more honest and effective when we can own that at times we are putting ourselves first, rather than when we assume our contribution comes from our so-called 'dedication'. When I am honest and say that I do the work I do because I enjoy it, I come across to others as myself. When I am working from my selfishness, I come across as a

whole person. When I am working from my 'dedication' I come across as patronising.

When I invest my energy in making contributions, I feel I am accomplishing something in my life. In order to achieve the contributions I am capable of making, I need to discover who I am. I need to develop an awareness of my abilities, my talents, my limitations and my emotional blocks, which have the potential to cripple me and destroy my contributions. I have to acquire the self-knowledge that will enable me to understand and face the history that my emotional blocks represent.

If I become engrossed in the rhetoric of a professional role I can lose the awareness of what I am really like as a person. I can disown the parts of myself I do not like and see those parts as failings in other people. I need to find ways to accept the parts of myself I try to disown. If we are going to continue to make contributions that are satisfying to us and useful to our society, then we must continue to explore ourselves. We must be continually adding to our emotional self-knowledge.

The goal and purpose of making a contribution is to achieve recognition from others. However, it is not enough to receive

recognition from just anyone. We need it from those people we specifically want it from in order to feel satisfied.

What we call feelings of accomplishment is a central concept in Pellin work, one of the basic cognitive tools. In one way it is the central concept. It is the feeling of satisfaction which we get when we do something. We are motivated to make contributions because of the feelings of accomplishment, the feelings of satisfaction, which those contributions will bring us. Without a feeling of accomplishment, the contribution will go sour. This has particular applications to burn-out in professions and dissatisfaction in relationships. There are two ways to evaluate accomplishment. One is an outside, objective evaluation of the accomplishment, the other is the internal feeling we have about the accomplishment - our feeling of accomplishment. Individual satisfaction is personal and idiosyncratic. Satisfaction is not how the world judges me - it is how I feel about what I do. Elsewhere we will be looking at the relationship between the internal and external evaluation of contribution.

The conscious and the unconscious contribution

I make two types of contribution. I make contributions directly, through my emotions, to myself and to others. Each

person's set of emotional responses and needs are totally unique and individual. Through my emotional responses to situations and people I make contributions of which I am not aware. For better or worse, we are doing this all the time. Who we are emotionally reaches out and touches people, is present with people in how we connect with them and how we communicate with them. We are often unaware that this is happening, in fact at times we are inevitably unaware of how this is happening. We call this the unconscious contribution. It is the part of me that I do not and cannot know directly, but to which other people respond.

The other type of contribution is called the conscious contribution. This is when I contribute with the parts of myself I know and of which I am fully aware. When I contribute with my knowledge, my material possessions, a conscious decision, action, or risk, I am making a conscious contribution.

My conscious contribution is what I am doing. My unconscious contribution is derived from what I am feeling. Of course, there is a connection between the two. How I feel will affect what I do, just as what I do will affect how I feel. My emotions provide the energy for my contributions. The

only things which are significant in our lives are what we do and how we feel.

Children know intuitively that their reality is in what they feel and what they do. For example, many intellectual parents are not as effective with their children as they could be, because they become too involved with using their intellect to analyse their relationship with their children and the children remain hungry for the straight messages contained in their parents' feelings and actions. They feel unhappy and frustrated when they only receive interpretations and explanations. The often found strength of parenthood in primitive societies is caused by the degree to which they communicate their emotions directly to their children.

I do not deny the usefulness of our thinking processes, but we need to find the right place for them. We must find a way to use our highly-developed intellects, so that they add to, rather than stifle, our feeling selves. If my intellectual capacities are at war with my emotional capacities, that will detract from the contributions I can make. If my head is co-operating with my gut, that co-operation will enhance the contributions I can make.

Contribution through feeling

My emotional self is a stranger to me. That is the reason why I will go to tortuous lengths, such as therapy, to find my emotional self. Each one of us lives with the most fascinating stranger we can encounter - ourselves.

As I am unaware of how many of my small mannerisms, such as picking at rugs or running my hands through my hair, function, so I am also unaware of how my emotional self is perceived and interacts with people around me.

I can become very impatient and uptight because my work might not be going very well. Often, I will not be able to perceive where the uptightness is coming from. I will get angry at a messy ashtray, or impatient at someone's lateness when in fact this emotion is coming from a very different place - my own troubles with my work. I will not be aware of how you perceive me when I am like that. Someone can say to me: 'You're really uptight now. Why don't you take a walk in the garden?' and I feel a shock. I feel they are talking about a stranger. I have no idea what this person is talking about to me. At the very best, it takes me a moment to accept that there could be something in what he or she is saying. However, even in that acceptance, I do not identify with the emotions. I accept the words only

because I trust their perceptions - what in Pellin we call feedback.

We all know the pain of disowning a part of ourselves out of anger, fear, or bitterness, but we do not know the effect of that disowning on other people. We do not realise the effect of that disowning on ourselves, and often do not know how to free ourselves from our self-denying feelings.

The paradox of our emotional self is that other people can see it clearly. While we can confuse people about where our emotions are coming from, we cannot hide our emotional selves from others completely. People experience us as hurt, or caring, or bitter, or loving, or lonely, or tired, or joyful. We cannot hide these feelings, because even in trying to hide them, we will be revealing ourselves - perhaps not directly, but people pick up that something is going on. If I try to appear confident when I am in fact very scared, you will quickly identify my phoniness, even when you cannot necessarily name it or know why it is there. You will also notice when my emotions are absent. Not only is our emotional self a stranger to us, but it is also not ever completely controllable. And yet, within the emotional self lies great energy.

I am constantly contributing with my feelings, and other people are noticing that contribution, and either accepting or rejecting it. That contribution affects the recognition they give me. However, I must remain unconscious of this type of contribution. Direct knowledge can destroy it. The consciously 'wise person', the consciously 'sexually attractive person', even the consciously 'good parent' can make contributions which can appear artificial or false to others.

Our emotional self provides many of our most important contributions to other people; our caring, our loving, our wisdom, our acceptance of others. These are the things we contribute through our feeling selves. This is a flow of emotions between people that cannot be forced. If I have to strive to love somebody, that is not going to be real love for them. In understanding how much of what we are remains a stranger to us, we can understand the paradox of how we cannot strive for happiness, or wisdom, or caring. The professional, caring smile adopted by social workers, psychologists and physicians fails because it is pushing something that cannot be pushed. A person either cares for another or they do not. The person being cared for will know whether it is genuine or not. Caring is something you cannot make conscious. I cannot set out to be a caring person, any

more than I can strive to be a wise person. If I set out to contribute to you consciously, with something I call my wisdom, I will end up being a bore. If I set out consciously to contribute to you from what I call my caring, I will end up being patronising. I have to go with the flow of my emotions in these areas and trust my emotional self. Ultimately, I need to know my emotional self sufficiently enough to trust it, even though it is a stranger to me.

The paradox is that I can learn to be loving and caring and even wise; these are talents that can be taught, just as artistic or therapeutic intuition can be developed. There is a large package of caring, wisdom, love and ability within me. I may have that package tied up. I may have that package boxed, or stuffed away in a cupboard. I can be taught to open this box and develop my potential. A great deal of this stems from the interaction of feedback from advisors, but I will be learning things that in their time will need to become unconscious to be effective.

You observe my emotional self as soon as you meet me. You can quickly pick up tiredness or enthusiasm in my voice, even if I am trying to hide them, and you can see hurt or kindness in my face regardless of whether I want you to see these qualities in me. My emotional self is clearly something

from which I cannot run, and at the same time, it is that part of me which I cannot force. If a person tries to force his or her strength with another person, he or she will often be perceived as weak, 'untogether', or uncentred. The other person will feel: 'Why is he pushing himself like that? Why is he coming on so strong?' Emotional strength is something that has its reality only when it is not pushed. If I can let you see my weakness, then you can perceive my strengths. If I am trying to let you see only my strengths, you will see me as weak. If I am relating to you always very smilingly, very cheerfully and very caring towards you, you will quickly begin to doubt my caring or my confidence.

The nature of my emotional self is such that I can only have my caring when I can also have my ability to be cruel. I can only have my strength when I can also have my weakness. There is a balancing, an equilibrium, between being able to possess both my strengths and my weaknesses, to be able to own and use both my caring and my cruelty. If I only own and make use of one part of those opposites or polarities, then I will not have my wholeness as a person. Without this balance, I cannot effectively contribute to myself or others. If I can only be caring but never cruel, I will end up being patronising. If I can only be cruel and never caring, I will end

up hurting others and hurting myself. I need to own both the positive and the negative in me. I also need to use the negative in such a way that I make a positive contribution to other people.

2-3 The Philosophy of Contribution Training

The basic philosophy of Contribution Training is that we are all equal in life's struggle and we can all learn. We aim to give people cognitive tools which they can use in their own way to handle their own social and emotional problems and aspirations. A person can learn these cognitive tools without having to divulge material he or she genuinely does not want to divulge. There are times in Contribution Training when it is useful to divulge personal material, even material that has not been shared with others before and around which there may be fears. However, this is not essential to our approach, nor is it necessarily encouraged. At times, Contribution Training is used as an individual counselling and psychotherapy, which means there is an emphasis on personal material. However, at other times it is used in business, politics, and with teenagers, where there is not the same need for the practitioner to elicit personal material.

Tools need to be used appropriately and with boundaries which relate to the situation in which they are being used. We want the tools of Contribution Training to be both safe and effective. We do not have the right to judge when it would be most useful to share fearful and private material. Control rests with the person receiving the service, not with the person delivering it - with the recipient, not the practitioner. Part of our philosophy is to be flexible rather than rigid, just as we want to be respectful rather than intrusive.

Another part of our philosophy is to acknowledge that not everyone will need or want all we have to offer. Contribution Training does not wish to create problems where none exist. For example, if a person's management of his or her financial affairs, or sexual life, is both unharmed and fulfilling there is no need to make the successful process conscious to that person. When something works, it is best to leave it alone. Similarly, a person does not have to know all of Contribution Training to be able to use some of it. The parts are safely self-contained. A person does not have to commit himself or herself to a whole philosophy or a large course of study to be able to use some of the tools of Contribution Training safely and effectively in his or her personal or

professional life. Nor does someone have to give up a philosophy or approach to life to use Contribution Training. It can add to what someone already has, add to what someone is already doing, or add to what someone is already practising.

Philosophically, we want to respect the strength and integrity of a person's life as it is now and not be judgmental about that life. The concept of 'adding to' who a person is, and what he or she is already doing, forms a central part of our methodology. It reflects our belief that to help and heal you must concentrate and add to a person's health and strength with our cognitive tools, not diagnose the illness or focus on the weakness. Contribution Training is my baby, and I can believe that with it there is a whole philosophy without having to insist that others adopt that philosophy, study it all or even show interest in its depth. Most of us read 'Moby Dick' or 'King Lear' and take from the novel or the play that which appeals to and fits for us. And that is often a fairly small, rather than a large, part. We then add that part of Melville or Shakespeare to who we already are and what we are already doing. We rarely absorb, take on, or integrate the whole work. In Contribution Training we do not believe there is just one proper way to raise children, make love, handle

money, teach children or do therapy. The variety of the human kind needs to be mirrored in a willingness in writers to realise that there are many different approaches to people and their problems and not just one. To quote a premise of Contribution Training - no-one can have the whole of the truth.

Integral to Contribution Training is the assumption that it can effectively add to the truth people already have and that it does not have all the answers or all of the truth. People already have an effectiveness; they have their strength, they have their health. Contribution Training does not have all the effectiveness, nor will it be effective with everyone, or with one person all the time.

With Contribution Training we teach cognitive tools such as the pendulum of our emotions, or the concept of feelings of accomplishment, or the uses of purpose - to name a small number of them - in a straightforward way using lectures and discussions. It is our belief that the intellect of the client or patient has been insufficiently used in therapy, while the intellect of the professional has been, at times, overly developed. Small wonder that the intellect of the former shrinks, while the latter develops - we develop those muscles we use. Politically, this has worked to keep the

practitioner on top and the client or patient underneath and 'less than' the practitioner. This often creates a vicious circle of keeping the client - who we should want to grow and develop - stuck in one place, if not actually losing ground because of dependency, while the practitioner - at least in social, educational and financial standing - develops. This circle keeps producing hurt, because the practitioner senses his or her professional ineffectiveness, even though in other areas he moves ahead. The practitioner therefore becomes guilty and the patient or client, feeling a lack of progress, becomes bitter. Guilt on one side and bitterness on the other is a stand-off and a hurtful stand-off.

We break this vicious circle in Contribution Training by teaching patients, clients and students the same theoretical tools that we teach practitioners. It is empowering to encourage the client to use the tools without having to report all the details of his or her personal life to the teacher or therapist. After all, the teacher is not about to share all the details of his or her own personal life with the client.

Contribution Training is a set of tools which is not just applicable to one set of people. It is equally applicable to me or to anyone with whom I work. And it is applicable to me on a day-to-day basis, not just at a particular time of my life -

when I am a student or when I am in training. A tool is something we can learn how to use, but in learning how to use it we are not finished with it. In fact, we have just begun to develop our competence. Tools are not something you can finish with. The search for a strong life and the peaceable kingdom is never done. Thus, the tools and practice of Contribution Training are at any time equally applicable to therapist and client, to teacher and student. An accomplished artist is struggling no less with his or her paints and brushes than a beginner. The tools are the same, and the struggle has similarities, even though they may be struggling around vastly different things. And none of us can really claim to be very accomplished in the art of living a life.

In Contribution Training, we recognise that we are all seekers after our own strength and that it is not a search that is in any observable way over for therapists, clergy, psychiatrists or social workers. It is certainly not over for me. Contribution Training models this situation by presenting theoretical ideas and conceptual tools that at any one time can apply to anyone. The training addresses itself to the strengths we all have and the problems we all face - not just to the pathologies that a few have.

Tools are something we need when we have a use for them. We do not need them all the time. Tools are not formulas or rules. They depend on the skill of the operator every bit as much as upon the skill of the manufacturer. Learning how to use a hammer and chisel - let alone becoming skilled - is not the same as, and does not end with, simply learning what a hammer and chisel are. Learning how to use the tools of Contribution Training is a continual process for me, and I am never satisfied with my proficiency or my product. People use tools in an infinite variety of ways. One person with a hammer and chisel will carve an object of beauty from wood or marble. Another will make a serviceable table. Some of us will barely get shelving to appear horizontal. A tool requires practice and skill on the part of the user. So with the tools of Contribution Training there is not much validity or excitement unless the user of those tools gets to know them and practices with them over and over again. There are no easy answers here, no short cuts.

Philosophically, we are looking for accessibility and equality. We are also searching for excellence and facing complexity. Some of the tools are simple. The concepts of advisors, of callousing, of the performance and material life forces, of the attraction to hurt. Yet those simple tools are demanding if I

am to use them well. A hammer, a chisel and a file are simple tools and yet they are all Michelangelo had to carve his work and although his proficiency was boundless, he was still dissatisfied.

Contribution Training requires practice in using tools which can be simply taught. That practice can take place in a number of spheres; in a group or class, with friends, at home, at work, on our own. And that practice is a more important activity than the initial teaching. If I am going to become a proficient tennis player or a proficient practitioner, practice is going to be at least as important - if not more so - than sessions with my coach or teacher. I become proficient, I am improving my backhand or my technique. I am the one doing, working, developing. The power is invested in Contribution Training, in the 'doer' whether we call that person patient, client or student. We become healthy and find our strength in making contributions. Contribution Training teaches people how they can make contributions to themselves and to others without giving their own power away to their therapist or teacher or to a school of thought.

2-4 The Pellin model

Theories v Tools

For many years I have resisted using the term 'model'. It is a concept that, together with theory, I moved away from and created the Pellin methodology of tools. My concerns with theories and models is that I felt they could not sufficiently take into account the extent of human diversity. So often in a theoretical approach people were made to fit the theory and the theory's jargon, rather than the theory made to fit people. However, tools are infinitely flexible and adaptable. The use of the tool depends on the practice and experience, the skill and the integrity of the practitioner - of the person using the tools. There are no inherent answers in tools. There is not a chair or a sculpture within a hammer and chisel. There is only the potential in a hammer and chisel for a skilled craftsman or artist to create a chair or sculpture. Also, if we use the concept of tools we are recognising, too, that they can be dangerous and destructive. A hammer and chisel can be used to create a chair or to create a sculpture, but they can also be used to destroy that chair or destroy that sculpture. Therapeutic jargon can be damaging. I feel that the terminology 'Pellin tools' is now firmly established. I still

feel that there is work for me to do in delineating more clearly what this particular methodology means.

However, in these more formal times, I think it is important to be able to talk directly about the 'Pellin model', because it makes our approach more easily accessible to professionals, and people feel more comfortable with a clearly presented model. So here is the Pellin model.

The Aims of the Pellin Model

1. To integrate psychoanalysis, behaviourism and humanism. These are the three central strands in the history of counselling and psychotherapy.
2. To use Gestalt Therapy as a central element in this integration.
3. To achieve a combination of the deep exploration of past conscious and unconscious emotional memories, including traumatic memories, with practical attention to the client's day-to-day and current life circumstances.
4. To achieve a model which includes cultural and historical aspects of a person's life such as racism, sexism, issues of class and allied issues of oppression.
5. Philosophically, to achieve professional relationships which are empowering of the client and patient and not based on professional superiority.

6. To achieve a model which is both cognitive and in that sense uses the power of the intellect of the client and patient population, combined with an experiential approach to achieve immediacy and intensity.

Therapeutic energy

Central to the Pellin model is the theory and practice of therapeutic energy. Therapeutic energy is the energy that is released when negative emotional memory and behaviour becomes positive. Therapeutic energy is available when past destructive behaviour and past negative traumatic memories are, through counselling and therapy, resolved, changed and transformed into positive self-awareness and action.

Pellin recognises that there are many ways to achieve therapeutic energy. Pellin is only one of many solid approaches to solving the problems of past pain. To use Pellin jargon, we only have our own small amount of the whole truth. We would even say that the therapeutic field needs to recognise that some people find what we call therapeutic energy through sources other than therapy and counselling - religion or creativity or relationships or family or nature or sport.

Elements of the Pellin Model

8. The relationship

Establishing the right relationship is crucial and this involves respect for individual differences. This means a particular receptivity whether the practitioner is working with individuals, couples, families or groups. In the Pellin model this means using the seven levels of listening, particularly passive listening. It also involves transparency. Caring and trust and integrity are crucial in the relationship. Supervision and personal therapy on the part of the practitioner are also crucial. This involves issues of transference and counter-transference which are related to the emotional reaction level of listening.

9. The Wheel of Change

The Wheel of Change provides the essential integration of psychodynamic and behavioural elements; professional and humanistic goals; deep, intense therapy and practical action; cognitive and experiential methods.

10. The past

Through the concept of referrals we look at past pain, both conscious and unconscious. We use cultural and historical

referrals to explore and understand hurt that is not just from a client or patient's familial history.

Exploring and understanding referrals means using the **seven levels of listening** so the practitioner's clarity about the client's past is not clouded by the practitioner's own history, values and experience.

We find first the **strength in any situation**, even if that strength is only the energy to endure. The tool of strata is used to help locate this strength. The concepts of **performance energy, caring and material energy** are central to recycling past hurt into positive self-worth and nourishing accomplishment.

11. The present

Pellin is concerned to be as practically applicable to understanding a client's present life situation as it is to understanding their personal history and formative events in their past. We look at day-to-day events and occurrences, including areas of both satisfaction and dissatisfaction and enable them to gain insight into these by the use of the concepts of **feelings of accomplishment** and **attraction to hurt**. By teaching them the tools of the **pendulum, resistance to nourishing change** and the concept of **callousing**, they are

able to understand and appreciate the contributions they make which are useful and fulfilling to them and make changes to those contributions which are hurtful or damaging to themselves or to others. The tools of true rest and the techniques associated with **accepted and rejected efforts** are taught to clients to facilitate a sense of choice and control.

12. The future

Pellin is concerned that the process of therapy should empower clients to have choices about their future, as well as gaining insight into their past and their present actions. We believe that the greatest and most powerful contributions are made from a person's deepest source of pain. We call this our contribution from hurt and it is the cornerstone of all Pellin therapy. Having discovered and explored their greatest source of hurt, Pellin is then concerned that a client should be able to use the energy from that hurt in order to make contributions which will be satisfying and fulfilling for them. The concepts of purpose, feelings of accomplishment and authority are taught with this aim.

13. Ethics and boundaries

Pellin is determined to maintain the highest professional integrity. It is a course requirement that all student

practitioners have undergone personal therapy either immediately before and/or during the course of their training. Ongoing supervision is also encouraged for more experienced practitioners as required. The Pellin Organisation holds a list of approved supervisors, which can be made available on request.

The Pellin tools of transparency and feedback are taught to all students and are used during client work and supervision sessions to ensure that integrity and honesty is maintained at all times within the professional relationship.

2-5 Stages of working in Contribution Training

One of the major intentions of Contribution Training is to draw on the ability to achieve emotional change and insight which psychotherapies, from psychoanalysis on, have achieved over the years, without getting into the situation whereby the patient or client becomes dependent on their problems for recognition. A major reason for the inability of psychotherapies to achieve lasting change is that the psychotherapeutic relationship enables the so-called patient or client to continue over a long period of time to get

recognition for problems, inadequacies and illnesses instead of getting recognition for strength, ability and health. One of the aims of Contribution Training is to create a mode of working with people which will continually place emphasis on the health in people instead of the illness, the strength in people instead of the weakness, the capability in people instead of the inadequacy. People do not learn, nor do they heal, by continual focusing on their problems and inadequacies. The emphasis in Contribution Training on teaching people self-help cognitive tools, on the search for purpose, and the practical insistence on people learning how to contribute to others through their hurt, are all ways of focusing on the capability instead of the inadequacy.

In Pellin work there is a sequence we follow in pursuing the goals of empowering the client and underlying our humanistic intention. That order is as follows:

1. Finding the client's strength.

It is always possible, even in the harshest institutions, such as prisons or the backwards of mental institutions, to discover in a patient or client a spark of strength and health. It is not within the human condition that people are ever without some strength, any more than they are ever without some beauty. For too long psychotherapies

have been excited by their own focusing on pathology. In part, this is a consequence of the somewhat unfortunate accident that therapies developed from physical medicine and have maintained some of the unuseful and inappropriate methodologies of physical medicine. Focusing on strength means interviewing the client and finding out that part of their life - whether it be a hobby, their family, their work, or even a casual friendship they have been able to achieve - in which they have some pride and in which the interviewer can see some glimmer of feelings of accomplishment. To focus on problems before strength is demeaning and also the cause of a great deal of therapeutic ineffectiveness, even when there is therapeutic accuracy. Accuracy that does not achieve change is pointless. Focusing on problems or illness to the exclusion of strength and health is unjust. Injustice creates resistance.

2. Awareness of hurt.

We are not denying problems, they are just not the first stage in working with people in Contribution Training. This comes in the second stage, awareness of hurt, where we do look at problems, using as many of the levels of listening upon which we are able to draw. We

want the client to talk about problems and to feel heard. Through that process, we are concerned to give the client or patient an awareness of how they are hurting themselves, how they are hurting someone else, or how they are letting someone else hurt them. It is possible through interview techniques and Gestalt methods to achieve this awareness rather quickly and it is almost too easy. It is an easy, rather than a difficult, activity to sit around with a person and talk about their problems. Our methods are to attempt to quickly delineate the polarities that are causing fragmentation, the areas of unfinished business, the disowned parts, or the crippling fears and secrets that a person is carrying. With the Contribution Training tools of the wheel of change and referrals, combined with the tool of the pendulum, we are able to see and hear whether a person is hurting themselves or others. At this stage we are concerned with how that hurt is being caused, not why.

This awareness is achieved by having the person talk to the practitioner, share the material with a group, or use Gestalt methods where the endless internal dialogue can be externalised.

3. Heightened awareness.

In both Gestalt therapy and Contribution Training, the aim is to hold the problem in suspension, not go for a quick resolution, but to give the person a heightened awareness of how they are hurting themselves, hurting others, or letting others hurt them. There are many methods that can be used to achieve this heightened awareness from group rounds, to exaggeration exercises, to keeping a journal, and even to the Victorian school room method of writing one phrase 50 or 100 times. All these methods can work at times, and none are to be dismissed. Heightened awareness requires a considerable amount of self-discipline. It requires hard work on the part of the patient or client - it is one of the real contributions of Gestalt therapy that the patient or client is called the 'worker'. Some of the hardest work that he or she will do is in the consistency and daily discipline of trying to achieve a heightened awareness of how he or she is both enmeshed in, and perpetuating, hurt.

The aim of this stage is to have a person sharply aware of the mad hurtfulness that they are causing to themselves or others. Unless we are genuinely evil, we can only continue to engage in our own vicious circles of

hurtfulness if we do not have an awareness that we are being hurtful. With an enhanced ability to notice what we are doing to ourselves and to others we are motivated to change. Often, this heightened awareness is the only solution to the motivation problem.

4. Small behaviour changes.

Stage 4, small behaviour changes, aims to use and test that motivation for change. The most effective way of testing anyone's goodwill is by presenting them with possible new types of behaviour, risk-taking or communication, which can be attempted in small steps. (Goodwill is a person's ability to conceive the possibility and practicality of change). In Contribution Training we believe that change is most frequently, although not always, best achieved through small steps. The individual session, the group situation, and homework assignments can be used to set people the task of trying new modes of behaviour. In Gestalt therapy it is called 'trying a new position'. At this stage the client needs real encouragement and support, just as in Stages 2 and 3 they needed hard feedback and frustration. Genuine change without support and encouragement for most of us is almost impossible. The importance of the listening

levels is that they enable the practitioner to be able to make the fine evaluations about when to frustrate and when to support. For example, at the time when someone is, through the tone of their voice, through the content they are presenting, or through the internal logic of the situation, showing a readiness to change, it is important to be able to respond to that readiness with positive feedback and encouragement. A person who has not in their lifetime learned how to be demanding has a problem of learning more than a problem of mental illness. This person could be taught how to be demanding through structured, small behaviour changes and with the right support at the right time.

5. Deep facing.

This is the part of Contribution Training which helps people look deeply into their emotional problems and emotional histories. This process involves helping the person to face, in an intense way, who they are, where they have come from and how their emotional past influences their present behaviour and problems. There are times when a person cannot find their full talent or available energy, their ability to be creative or to love, unless they are prepared to go through the pain that lies

in the pattern of past hurt, deprivation and tragedy. In Contribution Training we are saying that it is not possible to diagnose effectively or to analyse the past unless there have been some feelings of accomplishment achieved through small behaviour changes and some evidence of hard work through staying with the heightened awareness of hurt caused or received. Deep facing without small behaviour changes and awareness can be an enervating trap. The patient or client can simply spend too much time looking at the hurt of the past. At the same time, deeply exploring our past hurt, when it is combined with strength, can be the most significant source of our talent to be caring and creative. In a similar way, to achieve the excitement of our full emotional energy we have to be prepared to face our fears and inadequacies.

In Pellin work, deep facing is achieved by using Gestalt methods of chairwork and awareness continuum, shared dyad exercises (particularly with parental situations), psychodynamic methods, dreamwork, psychodrama, and art therapy. Timing is crucial in deep facing, as the aim is to release energy rather than consume it. One way to achieve this timing is always to be looking for the positive

in the negative. The methods and themes of deep facing will be further developed later, however, as a word of caution, we do want to point out the need for the practitioner to be wary of the fascination with extreme cases and bizarre material.

6. Contribution from hurt.

One of the most powerful ways to achieve lasting change around emotional pain and trauma is to teach a person how to contribute to someone else from the very material that he or she is, or has been, most hurt and stuck around. This is the power of so many self-help movements such as Alcoholics Anonymous, Narcotics Anonymous, residential programmes such as Phoenix House and similar programmes for alcoholics. Contribution from hurt is also the healing motivation in consciousness-raising and support groups from the women's movement to racial and ethnic minority support groups. There is no real healing without contribution, and contribution from hurt can provide the most effective healing. The practitioner's skill lies in being able to teach a person how to make the precise contribution that will work for that person. And there can be pitfalls here and a need for the practitioner to provide both useful direction

Contribution Training 2-47

and patience. Some people will not regard themselves as competent to make contributions to others and they will need encouragement. Others will want to go too fast, become over-enthusiastic, and in that way place their contributions from hurt in jeopardy. People can be taught to use advisors and feedback and in that way make useful evaluations and discoveries about the contribution from hurt that they are experimenting with.

This schema is to be seen, like all of Contribution Training, as a set of tools. How tools are used and what is produced with them depends on the user. Contribution Training is not a set of formulas. It is an extensive set of tools which aims to be able to cope with the nature of the individual differences in both the practitioner and the patient or client. We are all different. We will all use the tools differently. There are times when this sequence should be broken, perhaps a person should be taken immediately into some type of small behaviour change, or even taught how to make a contribution to someone else. As a general first principle, always first focus on strength and health and always first engage the patient or client in such a way that he or she will receive a positive feeling of accomplishment.

Part 3 The Pellin Tools

3-1 Transparency

What transparency means is being open to the client about what is currently going on in your life, something of your life history, something of your relationship to the issues the client might be raising, and openness around political values, religious values and social, national or racial background. It also means being open about specific feelings towards the client at certain times of the work. However, I cannot emphasise enough that the bottom line, the first assumption, in Pellin work is that we evaluate in terms of hurt and purpose, ie. 'What is the purpose of the particular piece of transparency I am about to use, and what might be the hurt caused to the client if I did, or did not, use it?' Transparency is used when it will be effective for the client. It is used briefly. It is rehearsed if necessary. You can say a lot in a very short period of time. For example, it is possible for a practitioner of my 30 or 40 years' experience to say to a client: 'My own background is that I'm 63 years old, I've had three divorces and am now remarried again. I've got four children from my first two marriages, three of whom were

born in Italy. The youngest has now left home and the eldest is married.' That transparency literally takes about 30 seconds. Transparency needs to be calm and not emotionally charged, except when appropriate.

My point about transparency is that if we do not say what is going on for us, something will show. The basic argument for transparency is that practitioners are human - just because we are therapists, counsellors, psychiatrists, nurses, teachers, social workers, does not mean we are not human. The relationship with a client is essentially emotional and intellectual and if there is something going on for us it will consciously or unconsciously be communicated to the client. If we have a bad attack of PMT, or if we are very uncomfortable with him or her, or we are feeling ill, or are worried about a child, our finances, a parent who is ill, or business or a job, it will show. Something will communicate to the client. They will pick up some emotion and personalise it and feel it is about them. That is inevitable.

Use transparency to say briefly to a client, initially with small risks, not large ones, what is going on for you at a particular time. You might say: 'I'm not feeling well today, and I'm pleased to see you, but I might look a bit pale'. It is possible to say those things. A deeper transparency would be being

able to say to a client, in a way that the client will easily receive: 'I've got a bad attack of haemorrhoids. I'm embarrassed to say that to you, but it might make me appear uncomfortable, and I want you to know that it's nothing about you'. Another example might be to say: 'I've got really bad PMT and that makes me look tense, but I'm pleased to see you and I'm sure I'll work with you effectively'. Haemorrhoids and PMT are within the human condition and a client will not, in fact, be threatened by a professional sharing those things as long as the professional is comfortable with saying them. But I want to re-iterate - do not say things that are difficult for you to say. Instead, keep it smaller: 'I'm not feeling very well today, but it's nothing about you, and I'm really pleased to see you'.

The aim of transparency is to create a more effective therapeutic or counselling relationship which uses the concept of democracy and the fact that we are all basically equal. Trust is enhanced because the practitioner is not being superior or hiding her or his basic humanity behind a professional role.

I do not want to claim that transparency is entirely original to Contribution Training. It draws on the work of Kirkegaard, Martin Buber, Carl Rogers and a deep study of the

effectiveness of Alcoholics Anonymous and other self-help programmes. However, the concept of transparency is central to Contribution Training and is more highly developed by Pellin compared with any of these other schools of counselling and psychotherapy.

Transparency is not about letting the client see you 'naked'. We do not have to reveal our deepest, darkest secret. We do not have to 'take off our clothes', or let the client see our soul. Transparency is simply letting them see us as a person - letting them see who we are. That may mean specifically telling a particular client that we will not reveal our darkest secret; telling them we would be terribly embarrassed to 'take our clothes off'; telling them that there are parts of our soul we do not, cannot, will not share with anyone. Transparency means encouraging and helping clients to see us as people with strengths and weaknesses, just as they are people with strengths and weaknesses. Transparency may mean saying when we are angry or irritated or intimidated or envious of our clients. Using transparency is safe because within it there is the responsibility of knowing we are possibly creating a deep and profound relationship with someone, because transparency creates effective and deep relationships. Given that responsibility, we have to be

careful how we use it. If we are seeing someone for three sessions because they want those three sessions, but that is all they are going to have because they are returning to New Zealand, you must be careful not to create a profound relationship in the same way as you might if you are working with someone over three months. It can still be a useful relationship, but with less depth in it.

One of the basic arguments for transparency is that it keeps us in touch with our Caring Life Force, and that prevents us from getting into our Performance Life Force (which can mean we are serving our own ego through the work) or push us into our Material Life Force (which means we are only in the work for the money). If the work, whether individual or group work, is serving our own ego or our own pocket, it ends up being ineffective. Trust and caring will not be established. One way to stay in our caring is to be transparent. The amount of transparency that will be used will depend on the client, the situation, and the rules and regulations which exist within the particular organisation in which you work - some organisations simply will not tolerate transparency. So there has to be an assessment of how much transparency can be used in particular situations with particular clients and groups. There is nothing in

transparency that says it should be spontaneous and that we should be completely open. Around transparency, we have got to think about how we are going to use it, when we are going to use it and where we are going to use it. Those questions must be evaluated.

One of the arguments against transparency is that it can be misused, and the therapist can use it to talk too much about themselves. Of course, like any tool it can be misused and, similarly, opaque therapy can be very effective, but it can also be used to oppress people, make them dependent, put them down, reduce their self-worth and humiliate them. Such viciousness is not part of the opaque approach, but it can be misused in this way. Similarly, wasting the client's time by talking too much about yourself is misuse of transparency, the same as humiliation is a misuse of opaqueness. But with this approach you can deal with a lot of complex issues - political values, sex, money, time-keeping - in a much more honest and humanistic way. Transparency reduces the arrogance of the practitioner and empowers the client.

It leaves us open to the charge of paternalism if the client cannot come back and ask you questions about what they are getting from the sessions. (We need here to make a distinction between being 'paternal' and 'paternalistic'. There

is nothing wrong with being 'paternal' and accepting responsibility for the fact that within the therapeutic relationship we have certain powers as therapists which the client does not have and therefore we have different responsibilities). In Pellin work we actively afford clients opportunities to come back and say they do not feel they are getting their money's worth, or they do not feel they are getting enough out of the sessions, or that they are not moving along, or that you are not paying enough attention. All those statements need to be made from a place which is a straightforward human demand and they need a straightforward human response. They do not need to be turned back on the client in terms of diagnosing them.

There are, of course, always boundaries and limitations in any relationship, and careful judgements need to be made as to how detailed and/or deep the transparency needs to be. Within a family situation, for example, parents may decide to disclose information and be more transparent with children of 15, 16 and 17 than perhaps they would with children of 5, 6 and 7. There may even be some problems which they would decide not to be transparent about with their children at all - although in a healthy family, as in any healthy human relationship, there will be a lot of

transparency most of the time. As a therapist you have a responsibility to work out the boundaries and limitations of where this work can be used, just the same as you have the responsibility to make an assessment about what expectations you can realistically have about a client. Another of the responsibilities which the practitioner must carry is to decide when the use of transparency will be in the best interests of the client or patient. Transparency is about being open about how we feel when it is going to help the client. At times, both from the practitioner's point of view and also from the client's point of view it is going to work to get all our feelings out and get them out quite quickly, but at other times it will not help to do that. Certainly there are times in group therapy when the client is carrying around quite a lot of anger and misunderstanding and it can work for them to sit on that for a week or two and see how it goes. It is not always necessary to get it all out, and that is a real misunderstanding within the field. The human connection is much more subtle than that.

Transparency is a subtle but powerful tool which needs to be used with precision, care and with practicality. That means we must start with small amounts of transparency and that we must always be concerned that transparency is neither

oppressive, by means of the practitioner being too close to the client, nor ineffective by the transparency taking up too much time. The more experienced and senior a practitioner is, the more transparent they must be. Less experienced practitioners need to begin to use transparency in very small amounts. Trainees need to know that they have that responsibility and it is not an abdication of their responsibility that they use transparency in a different way. Working from transparency means we carry much greater responsibility because we are going to handle issues in a much more straightforward way.

Like so much of Contribution Training, the theory of transparency is simply codified common sense. Often practitioners with common sense know how to be what I call transparent, whether they are doing it consciously or unconsciously, and whether they are placing a label on that activity, mine or their own. But while some people have this common sense, some do not. No-one has all of common sense - no-one has that much wisdom. Hence the need for tools. But as well as any one person's limitations around common-sense, around wisdom, there is the fact that professional education, professional conventions and professional models all have a visible tendency to drain off

some of the wisdom and common sense a person has acquired through life, and through experience. Some people have the strength and tenacity to try to block that drain, but we are not all that perceptive or persistent. Often a young student psychiatrist has some of the potency that lies in transparency - only to lose it after 20 years' practice. The tool presented here is aimed at teaching something which some of us had and were afraid to own, some of us had and lost, and which some of us never had at all. And practitioners who are effective and making full use of their talent may not need this tool.

The Tao of strength and weakness

One of the foundations of the theory of transparency is the paradox that often we are seen by others as strong when we are perceiving ourselves as weak, and seen by others as weak when we are perceiving ourselves as most strong. And we cannot know when the paradox is operating because we do not, and cannot, know ourselves completely. We are often surprised, even very surprised, when we hear our voice played back on a tape recorder, or see our picture on a video screen. We are not as familiar with our own voice or appearance as we are with the voices and appearances of others. There are parts of us that we do not know as well as

others know. And further, we should not try. If a person is charming, to consciously try to know that charm will destroy it. A person who is consciously charming is unappealing, not appealing. There is a similar dynamic at work in whether we are seen by others as strong or weak, confident or uncertain.

Often, we hide our weaknesses and uncertainties, and imagine the world is seeing us as strong. However, the act of hiding is in fact seen by others and thus diminishes the extent we are seen as strong. Once the act of hiding is seen, then we are not known as strong. Someone may not know what we are hiding, but they will know that we are hiding something. A client, patient or student who is troubled by social and emotional pain will have a sensitivity to that pain in others. He or she will have an ability to see clearly where real strength lies and where strength is a facade to hide weakness and inadequacy. The person will not trust when he or she senses acts of hiding. The motions of trusting may occur, but the commitment to deep trusting from which real healing of social and emotional hurt springs, will not.

For a surgeon to set a broken arm you do not need to trust his emotions or his soul. For a psychiatrist or social worker or priest or therapist to heal your broken emotions or soul, you do. The psychiatrist, the social worker, the therapist and,

yes, the priest, will tend to be people who have fears of and hopes around their adequacy, sexuality, strength, security. It is these fears and concerns that motivate them to enter the field. It is in these fears that their talent to heal is rooted. As a consequence, the clients, patients, or students are going to tend to be experts at picking precisely that hiding which the practitioner is most inclined to do. This may not be conscious - it is often on an unconscious level that the person receiving the service feels that something is missing. Something does not add up. The smiling professional fools no-one with the smile when it is consciously hiding tiredness, boredom, anger, insecurity or irritation. The intent of the smile is to convey caring and confidence, but it is usually seen by the patient or client as patronising or disinterested. I need to patronise you precisely when I do not care about you and do not have much confidence in you. Letting the person who is the client or patient see and experience the tiredness, the boredom, the anger, is a compliment. Then you are strong enough to cope with my real feelings, even if I am bored or angry with you. And I care enough about you so that I know that just because I am bored or angry now does not mean that it is all of our relationship.

If I patronise you, I diminish you and reduce the well of my own caring. If I run the risk of being honest with you, all I have to lose is this one time which may not go well, but I am building the basis of trust. I am signalling to you that when I smile you can believe it.

The burden of being opaque

Many professionals may feel and fear that being transparent is a burden. I want to suggest that a far greater burden is the usual one of having to assume a strength, a confidence, a sureness that does not exist. We all know that practitioners in the helping professions are not sure, strong, together. They, we, have the crises and the pain that characterise any life. In fact, there are some crises and hurts to which we may be particularly prone - a function of being in tune with and working in the emotional world. The idea that psychotherapists etc are more 'sussed' in terms of their emotional and social lives is simply not the case.

Social workers, parole officers, psychiatrists, the clergy, teachers - to name some of us simply are not a group that lacks problems around intimacy, marriage, raising children, escapism, commitments to jobs, mates, children, addictions. But they do feel a need to hide their problems, both from those to whom they provide a service and to the world at

large. This hiding, this opacity, is a burden. This burden is certainly known to immediate family and friends who may experience it directly or indirectly, but they do know its presence and weight. The burden may be seen directly in that someone they care about is dissatisfied, bitter and unfulfilled in his or her job. Or it may come out indirectly as unpredictable anger, coldness, sexual deadness or excessive neediness. And within the circle of opacity those close to the practitioner feel that there is nothing they can do to help. If I will not let my clients or patients in, it is likely that in some significant ways I will not let my family or friends in either.

Let me briefly outline the basic dynamic. The talent to care and heal is based on our caring. To be able to claim and use our caring we need to allow ourselves to feel pain when we are rejected by others. To feel that pain we need to let others see our vulnerability to that pain - caring cannot be experienced alone or with only one or two other people. To be vulnerable we need to be transparent. If we cannot be transparent we cut off the source of our talent, our caring, and when we do that we begin to become ineffective. Because we cannot be vulnerable our feelings of ineffectiveness must be covered up by a veneer of strength.

In covering up our ineffectiveness we find a deep-seated guilt. That guilt, too, must be covered up. So we become more opaque and hence even less effective. We then carry the burden of having to appear as effective, strong and confident when in fact we are becoming increasingly unsure of ourselves. This cycle is both self-defeating and self-diminishing. It has killed some people, destroyed others and pushed people out of a field of work where I would want to insist that they, in fact, belong.

Graduate schools and professional models are prone to teach and condition students and practitioners how to maintain power, not how to care. These schools and models so often encourage the fearful and the ineffective to establish systems within which they will not be threatened. The purpose of opaqueness is to maintain superiority.

Politics, therapy and transparency

The helping professions have, over recent decades, accumulated great powers in terms of the groups to whom they deliver services. This power entails responsibilities and dangers which need to be examined, and unconscious values that need to be faced. For emotional and social growth, the healing relationship must on the most fundamental level be a relationship between equals. This is

what Martin Buber called the 'I thou'. Without this equality, the relationship between psychiatrist and patient, social worker and client, can unconsciously serve to maintain an oppressive system. Transparency provides the equality, the 'I-thou' that enables the professional relationship to be nourishing and effective.

Much in the helping professions ineffectiveness is caused by a misunderstanding of professionalism. Professionals are not being fair to themselves if they have to deny their own weaknesses and their own problems. You cannot heal others if you are denying your own humanity. In that denial, professionals lose their talent. I am concerned that more people in the field get more job satisfaction. Often, professional people are attracted to the political power of superiority without realising the price in ineffectiveness and guilt which they are paying for the superior role. The professional as well as the patient or client is oppressed by that system.

We need to learn to use our humanity, our problems, our own hang-ups, in our work. We need to learn to use our whole self, even our personal problems, to help others. We need to learn to use these and not have to hide them. The psychiatrist, the nurse, the person in the clergy, the teacher,

as well as doctors and counsellors, are not a group of people who lack social and emotional problems. Yet often, because of a misunderstanding of what 'professionalism' is, they are compelled to appear too strong, too 'together'. The methods of transparency are rigorous, challenging. They require training in evaluation, timing and the dimensions of hurt.

Transparency and equality

If healing is to happen in social and emotional fields, some equality is crucial. It is simply not possible to adopt the superiority of a medical doctor and be effective. And where practitioners have tried they have been tragically or comically ineffective. Superiority does not work. It is that simple.

Social and emotional growth happens when person touches person. That equal touching is the crucial ingredient. For person to touch person we need a person-to-person equality. Transparency creates that equality without detracting from my skills, which I need if I am to teach and help you. We can be equal and I can have something special, insightful, powerful, to offer you, to bring to you. We are equal because I have feelings, involvements, stuck places, too. And we are equal because I do not have to hide them from you. At times I may choose to hide them from

you, but I do not have to. More, I can tell you when I am hiding. That, too, is transparency. And I do not have to hide that I have something to learn from you. To paraphrase William James - I believe in transparency because I have not yet met the person who does not have something to teach me.

The elitism in the psychiatric and therapeutic fields, like other elites, has created ineffectiveness and corruption. Challenging new blood is kept out. The appearance of change and growth is often more important than the reality of change and growth. Such elitism does not work, otherwise the 'best' universities would be turning out the best practitioners, and that simply is not the case. The best universities turn out people who make the most money, who have the most successful careers, who feed the elite. They cannot claim, and will not claim, to turn out the most talented, the most caring, the most healing practitioners. Because their purpose is to maintain and feed the elite, the apparently best schools in the field of social and emotional hurt often reduce the healing talent of the students and graduates.

It is not possible in this day and age for an elite to be transparent, because then they would have to be prepared

to allow others to see how very concerned they are to have and to maintain their superior power and privilege. Transparency for an elite would mean saying: 'I have this power and these privileges. I want to keep them. I will fight to keep them, even if that means keeping you down. As a client, a patient, a student, you help to keep me in my power. We are mutually committed to a system in which I am up and you down'.

Power and privilege are addictions that are hard to give up. However, the withdrawal is not all that painful and the payoff relatively quick. Like quitting smoking, it is hard to do, but you end up feeling better and having more energy. And you are not polluting the environment and being a toxic model for younger people.

Transparency is a continual struggle. Like fidelity in marriage, honesty in politics, faith in religion, it would be easier to be seduced. And yet... one thing does make it easier, and that is to realise just how much courage in expressing themselves we ask of our clients and patients. How much transparency we demand of them. So why not ourselves?

3-2 Callousing and attraction to hurt

There are two aspects of hurt which we look at in Contribution Training. One is 'callousing', and the other is 'attraction to hurt'.

14. Callousing

Callousing is a tool which can help us to understand how we become insensitive over time to how we hurt ourselves, how we hurt other people or how we let other people hurt us. Callousing is a tool which enables us to understand how we perpetuate hurt. It is even a way of understanding how hurt is passed on from generation to generation and of how hurtful families produce hurtful families. Bigots, racists, etc. end up as much imprisoned as those who they would like to imprison.

'Callousing' is a metaphor for what happens to us physically if we are around a lot of hurt, or if we are hurting ourselves. My hands are quite soft; if I go out and dig the garden they will blister. Over time my system is not going to tolerate that blistering skin, and it is going to callous and produce dead skin; in fact my system is going to turn the blisters and the hurtful part of my hand into dead skin which will enable me to do more gardening. The dead skin becomes a callous, my

hand toughens up and I can continue to dig in the garden and do that which was at one time hurtful to me, but now has become easy. The physical activity that was hurtful has become easy for me to carry out because my hands now have callouses on them. I have layers of dead skin. People who do lots of physical work can lose the sensitivity in their hands because they develop too many callouses.

Just as callouses are layers of dead skin in terms of our physical body, in terms of our emotional being we in a similar way become calloused to hurtful situations, hurtful activities or hurtful people. If I hurt you, I will callous to the fact that I have hurt you, which enables me to hurt you again. Also, if I hurt you, not only will I callous to that fact, but you will callous to the fact, which will also enable me to hurt you again. An example of that is in a relationship where someone does something that is hurtful - say they talk sarcastically or are chronically late or insensitive to their partner's needs, whether they are needs for domestic tidiness or needs in sexuality - what happens is that they callous to the fact that they are hurtful and then they are able to continue with the hurtful behaviour. Not only does the person who is being hurtful callous, but the person who is

being hurt also callouses, and in callousing, the possibility is created for the hurtful behaviour to continue.

Advantages and disadvantages of callousing

What callousing does is deaden the emotions. Layers of dead emotions build up over time in such a way that we are not aware of hurt we are causing or hurt that is being inflicted on us. It is a real explanation for how people who really care about each other can continue to hurt each other because of callousing. Callousing is also an explanation for how people become really unfulfilled or develop a lot of self-defeating behaviour. A callous is not necessarily traceable back to one or two particular significant or traumatic incidents. Often, we develop hurtful or self-destructive patterns slowly because we engage in hurtful activities and callous to them, and over time the callouses thicken, and so we end up carrying a lot more hurt in us than we realise. Not many people put on weight by putting on two stone in two months, but if I put on three pounds a year, in 10 years I am 30 pounds overweight, and I am calloused to how I am overweight. So one of the ways that callouses can be very destructive is that we do not realise we are being hurtful. One of the best examples of this is of people in a long term sexual relationship or marriage relating to each other in ways

that are really quite hurtful, which can be seen as obviously hurtful by other people, but they do not realise they are being hurtful to each other.

There is a place, however, that callouses are really useful - indeed not only useful but really crucial. They start off as something that simply enables us to survive. We cannot always be open and vulnerable every time someone speaks sharply to us or does not meet our sexual needs or does not want to do the housework or the cooking just the way we want them to do it. So we have to develop some callouses to be in a relationship, just the same as we have to develop some callouses if we are going to do the garden. What we need to be able to do, however, is to distinguish between callouses which are hurtful and callouses which are productive and protective. There are a lot of callouses that parents need to develop about children, otherwise when the time comes for them to be able to cross the street on their own or use a sharp knife or light the gas stove they would not let them. In the same way, we have to develop callouses around the pain that children or adolescents go through around friends. We just cannot be open to all that pain, we have got to be able to have some emotional distance from it,

some insensitivity to it, otherwise we would not be able to let our children grow up and would never let go of them.

Callousing is a way in which we can learn to handle hurt so that we can continue to function. The hurt in question might be emotional hurt, social hurt, political hurt or physical hurt. Callousing can come from a repetition of something painful or from constant subtle messages, for example, of not being 'good enough'. Some callousing is necessary and allows us to be effective in the world. People who do not callous will become isolated, cutting themselves off in order to separate themselves from pain. Some people need to be taught how to develop callouses, whereas others need to learn how to let go of perpetuating callouses.

Professional callouses

One of the ways that professions become ineffective is that they develop group callouses which initially are quite useful, because they enable the professional and the professional group to function, but over time they become destructive. The callous initially functions to enable the professional person and the professional group to be effective and to have some distance from the hurtful world in which they are operating, to be able to try to reach the goals that the profession has set for them, and not to have those goals lost

in all the hurt that is around. I will go into each one separately.

To take some particular examples of professional callouses: doctors; social workers; and divorce lawyers. Doctors have a way of keeping some distance from the hurtfulness of people being sick and injured by being pleasant but to a certain extent remote and distant, because the doctor can not be too involved in everything that is presented to her or him. All he or she can do is provide some treatment for the injury or the illness. He or she can not take on everything that this person in pain represents. There is a callous in a doctor being remote, distant and formal, but pleasant. However, that callous over time becomes arrogance. The pleasant distance becomes superiority and arrogance and disturbs patients rather than being a comfort to them.

Social workers also, are involved with people in a lot of pain and hurt. They can only set themselves some goals, they can not take on everything, so they need to be able to keep some distance from the massive hurt and pain and unhappiness that they are presented with and just be able to reach those goals which are realistic. To do that they keep a lot of control over the situation. They are warm and friendly, but they are also distant in the sense of trying to be

objective. This enables them to get a clear perspective on how they could reach the limited goals which they can set for themselves. Initially, that can simply be friendly interest, but over time that particular professional callous and the objective perspective that they are trying to reach means that they become seen by the person receiving the service not as friendly at all, but as impersonal, controlling and patronising. 'Friendly inhumanness' is a way that clients often see social workers, just the same as some patients see some doctors as arrogant.

Divorce solicitors, in a way similar to doctors and social workers, are often dealing with an enormous amount of pain, even tragedy. They can not handle, nor is it their job to handle, all that pain. They again have specific goals which they have to try to reach. To try to reach those goals they keep some distance from the pain, and they do this by being efficient, pleasant and having a certain sort of humour or light touch in the situation. The aim of that behaviour is to enable them to keep some distance from the situation so they can function, but over time that light touch becomes a slick, professional humour, and I think many people have experienced solicitors' humour which their clients can experience as quite offensive.

From the inside, the professions do not see their own callouses. Doctors mix with doctors, social workers mix with social workers. The doctors do not see how their arrogance is affecting their patients, just as social workers do not see how their patronising, controlling qualities are affecting their clients. Professions would benefit from regularly looking at their callouses so they can see the part of their callouses that are effective and the part of their callouses that are destructive. To do this, it is important not only to have good advisors who will give hard feedback, but also to get feedback from the people to whom they deliver their services.

Working with clients

We all have our callouses for a reason, whether professional or personal. When working with a client who needs to have fewer callouses, it is important to have something else to give the client before you use their goodwill in order to take away something which has become protective. One important thing to put back is increased effectiveness. Find their feelings of accomplishment and their strengths within the callouses. Find the client's purpose from their contribution. The best way to be able to let go of callouses is to help someone else to let go of theirs. Contribution from

hurt is an essential part of this work. This is one of the ways in which self-help programmes such as Alcoholics Anonymous can be so effective. Someone lets go of their callouses, shares about it throughout the process and through that sharing enables other people to let go of their callouses.

If there is a crisis in a family or at work, we have an awareness of not wanting this tragedy to be repeated and we tend to do a lot of sharing which is mutually enabling and, in being a little more open, we can let go of some or our own callouses. Some people use crisis to let go of callouses and find nourishing change from the contribution from hurt. Others use crises to form harder and thicker callouses where the attraction to hurt increases and the responsibility for their own place in the world and for their own actions becomes less. You can see this process enacted in soap operas, where the effect is bitterness, tragedy and 'closing off'.

Get the client to look at how they need to be able to take responsibility. And to take responsibility for their attraction to hurt. Taking responsibility is very much part of the existential approach to psychotherapy. We have to take responsibility for our callouses. If I hurt someone that hurt is in me, whether or not the hurt is intentional. We need to have an

awareness of when our callouses enable us to avoid our own responsibility for our actions and to deny our own particular attraction to hurt.

In terms of the wheel of change we need to be able to look at our callouses without being defensive, and that is where we need passive listening and sharing, and feedback from people outside of our line of work.

15. Attraction to Hurt

The attraction to hurt, like callousing, starts off as something quite positive in that we are drawn to hurtful situations because they will enable us to survive, will enable us to handle them. If a child cries in a particular way, if we hear a car crash, if our house is burgled, we are drawn to acting appropriately. Evidence of the attraction to hurt of the human race can be seen in many everyday situations - traffic jams on the opposite carriageway to major pile-ups because those drivers are slowing down to 'have a good look'; the sites of murders or air crashes have to be cordoned off by the authorities in order to deter 'sightseers'; newspapers sell most copies when they are carrying news of great tragedy.

Wars evolved from the original need to fight to enable the species to survive, because we would have been wiped out

by some other species, but over time the attraction to hurt has become institutionalised and accepted to the point where wars might cost us the whole thing. Wars no longer enable the human species to survive, just like a lot of the things which enable us to rest are also things which can destroy us. Alcohol and even drugs can be simply a way of letting go, except that the attraction to hurt works so much that we get addicted. There is a way that callousing feeds the attraction to hurt and we are attracted to hurt which is quite destructive to us which we do not realise is destructive to us. People can be attracted to a particular thing - drugs, alcohol, destructive sex or even to destructive friends or choice of partner. We become calloused to the hurt we are causing ourselves in being attracted to that hurtful behaviour.

Working with a client's attraction to hurt

Attraction to hurt is seductive and intriguing. Some of the fascination of the helping professions in general and counselling and psychotherapy and psychiatry in particular is the attraction people have to their own pain and disasters and to other people's pain and disasters. I use the word attraction here because we are talking about a magnetic pull,

a gravitational force, for the human species the attraction to hurt is almost ever prevalent and frequently ever relevant.

At times with a client the relevant factor that is operating is not necessarily the failed marriage, crummy relationship, lousy job or impossible child or parent. What is going on is the clients attraction to hurt, the attraction to having problems, the attraction to being a sufferer and to being sorry for ourselves. I am not saying that there can not be problems in relationships, marriages, jobs and I am not saying children are not difficult and some parents are impossible. But, if it were not for the attraction to hurt those problems would be easier to solve. The attraction to hurt multiplies the severity of problems and reduces the chance of solutions. Problems build on problems because the addiction is to problems. People become conditioned, even institutionalised to getting recognition, even love and affection because they have problems, because they are suffering, because they are hurting.

The attraction to hurt, because it is so prevalent and subtle, is hard to spot and hard to work with. Usually the way it presents itself is in a steady procession of problems. This means that if one problem is solved there is always another one to take its place. If a relationship improves then the

situations with the difficult and elderly parents deteriorates rapidly. If someone's work situation improves, their health goes to pot. Or if the situation with one close friend improves then that with another close friend intriguingly, subtly, almost mysteriously becomes disastrous.

When the attraction to hurt is happening it is difficult to stand back from the ongoing storm of crises, accidents, pain and suffering. Just because the phenomena that is happening is the attraction to hurt, it does not in any way mean that the crises are less real, the pain is not felt, and the suffering not being experienced. Attraction to hurt becomes a tight, vicious circle of real problems which are somehow or other enjoyed. The problems achieve love and recognition. The person becomes identified and dependent on the problems. Solutions will be sabotaged and more problems will be created

The practicality of the mechanism means that it is possible to cut into the tight vicious circle by teaching to take a cognitive approach. The therapist or counsellor becomes a teacher or coach. Instead of listening to the story, the narrative, the problem, the gory details, all the by paths and byways of the hurt, all the real pain, all the misunderstanding, all the melodrama and soap opera, the practitioner teaches the

client the tools. One of those tools is teaching the client about the attraction to hurt. Then use the other tools of Contribution Training to take a cognitive approach which provides emotional distance from the presented material. Teaching the tools reduces the magnetic pull of the hurt.

Many of the Contribution Training tools are relevant. The attraction to hurt will have its history in referrals. Around the hurt that is so attractive there will be pendulum swings, there will be a sabotaging of real feelings of accomplishment. There will certainly be a denial of the need for true rest and a dismissal of the power of purpose. One of the premises of Contribution Training is that you do not take away anyone's defences unless you have got something to put back. You do not take away someone's attraction to hurt, you do not rub their nose in it unless you have got something to put back. What we put back are the tools. What is important is the practicality of the tools and, in particular, the practicality of the pendulum.

The practitioner also needs to be able to see when what is operating for him or her is attraction to hurt, that he or she as a practitioner, and as a human being, is intrigued by the melodrama and the soap opera or is pulled in by the genuine tragedy and suffering. One way that the practitioner can

assess his or her attraction to hurt is to use the levels of listening. If we can passive listen and take in the obvious, the attraction to hurt, if that is what is operating and stopping any nourishing change, it will be clearly there to see and hear.

Transparency is also important because to get through to someone that what is operational for them, what is happening to them is their own commitment to staying stuck because of attraction to hurt. It is a pretty heavy message to deliver and receive, but if the practitioner can use examples of his or her attraction to hurt, and if those examples are authentic the teaching becomes possible. Once the teaching takes hold, and that is a crucial goal, then the client will be open to their need to look at the process, to look at motivation, and to look at sources of good will.

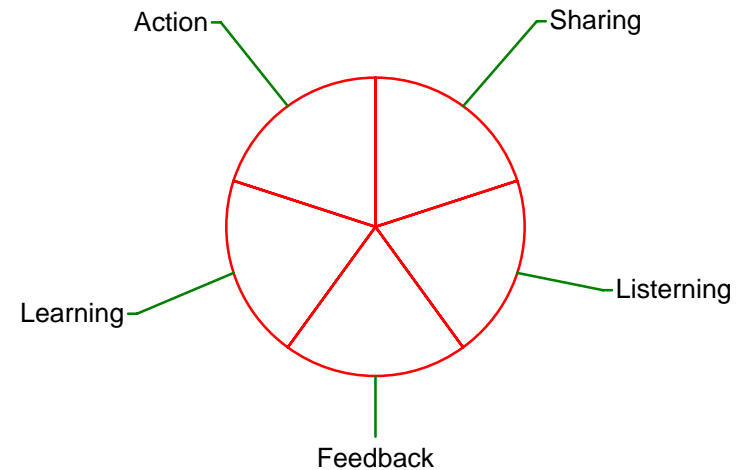
Awareness of our own attractions to hurt

It is important as practitioners to be aware of our own attraction to hurt. In Contribution Training we aim to focus on the positive in the client, on their strengths rather than their weaknesses, and as much on the successful areas of their lives as on the problematic ones. In this respect, we can sabotage our own good efforts by ignoring our own attraction to hurt. It can be both intriguing and fascinating to focus on

the 'down side' of what the client is presenting to us, and we can quickly become enmeshed in the trap created by the combination of their attraction to hurt and our own.

This is not to say that we should avoid confronting those issues which are both painful and hurtful, but it is of vital importance that we bear in mind that the client themselves will almost certainly have a tendency to focus entirely on their problems - that, after all, is the most likely reason they have come to see us in the first place - and that, as humans, we will have a tendency to be drawn in by this. As practitioners, we must at all costs avoid the disservice which we would offer to our clients by collaborating with them and constantly focusing on the negative, thus denying them the opportunity for positive change.

3-3 The wheel of change



The Wheel of Change is a simple way of looking at the basic elements in the Pellin model.

The Wheel of Change is simply a diagrammatic representation of the five things that are needed if we are going to achieve significant and nourishing personal and professional development. Those five elements are: - sharing, listening, feedback, learning and action.

Sharing

Sharing is the basic element in any therapy and counselling. Sharing means having the opportunity and the trust to talk in depth about our hopes and fears, pains, problems and

sorrows. It is also talking about our plans as well as taking the risk of talking about both positive and negative things which we might at other times keep secret. Sharing enables us to claim the energy that is tied up when we keep things to ourselves and become isolated. In Pellin we are also looking at how the practitioner, through transparency, can share his or her life with the client. However, it is important to recognise that sharing is not the only element to achieving change.

Listening

Listening, again, is essential in any therapeutic situation. The client needs to feel listened to, the practitioner needs to be working constantly on their listening skills and this is something absolutely fundamental to the work. In the Pellin model we look at seven levels of listening. We base our approach to listening on passive or meditative listening, which is a constant challenge to the practitioner to be in touch with their listening abilities and the changes in their listening levels. It is professionally sloppy not to realise that we need to be working constantly on our listening skills, and the seven levels of listening provide ways that we can be constantly working on these skills. None of us can ever really

take for granted our listening abilities. They need to be worked on. And they need to be practiced.

As well as listening to the client, we can also teach the client listening skills. Passive listening is particularly powerful here, but so are some of the other levels of listening, for example the level of listening called internal logic. Both of these levels of listening can be taught directly to the client. They are extremely important in terms of couples counselling and family work. They can make the progress made in the counselling and therapeutic process healthily visible. The client, and particularly the couple, can really sense when they are listening better and therefore being more effective in solving problems and certainly being less hurtful. Listening also means the practitioner being able to listen to feedback from the client.

Feedback

This element in Pellin work is different from other schools of therapy. We put emphasis on the practitioner being able to tell the client in a straightforward manner his or her perceptions of them and also being able to tell the client his or her reactions to the ongoing work. Feedback is practiced in conjunction with passive listening. In understanding the concept of feedback it is also important to understand the

concept of transparency. Feedback without transparency can be patronising. It is like the wise person from on high delivering judgements. Feedback with transparency provides intense and exciting problem-solving within a deep understanding of the human struggle.

We are also looking at feedback from the client to the practitioner.

Learning

Pellin is a cognitive approach. We teach people things, for example, the pendulum, true rest, feelings of accomplishment and purpose. Without a cognitive element in therapy, we are not drawing on the capacity that exists in the client's intellect. There is also an empowering process in a cognitive approach.

The cognitive approach reflects Pellin's roots in working with socially deprived people who have a natural suspicion of professionals. For them, being taught a theory was both an empowering process and a reassurance that the professional person did not just have a whole lot of 'stuff' up his or her sleeve, which it would be assumed they could not understand. As with feedback, transparency is essential to the cognitive approach because teaching things from our

own experience creates trust and appropriate close sharing. Teaching people without transparency can come across as superior and patronising.

Action

Action is crucial to the integration of depth and practicality. At times, taking action is more important than all the sharing in the world. At other times, the sharing is more important than people being practical. What is important is what is right for this person at this time. Pellin is concerned with that individuality, and therefore uses a prescription that takes into account the person's needs, not the needs of a theoretical model.

The use of the Wheel of Change is really simple. There is no particular sequence. Someone might start with action, someone else might start with learning, someone else might start with hearing some feedback. It is probably the case that the vast majority of alcoholics who end up being engaged in an effective process of nourishing change, start that process with feedback - someone gets through to them that they are an alcoholic. So the reason we have the elements of change on a wheel or circle is to indicate that there is no particular starting point. Someone can start changing anywhere on the Wheel of Change. There are, however, particular

relationships between some of the elements. There is a particular relationship between sharing and listening. There is a relationship between listening and feedback. There is often a relationship between learning and action. At times when we know something cognitively it makes it more possible to take some practical action.

The Wheel of Change is used to help the practitioner delineate which particular process he or she should be engaged in with the client. It is vital to keep an awareness of those five elements, it is not about hiding behind sharing and never doing any teaching nor about being so concerned to be supportive in a practical way that the depth of sharing that needs to occur does not happen. The Wheel of Change is also something that can be taught directly to the client so there can be a dialogue between the client and the practitioner in terms of what the therapeutic process should be. This is a very healthy part of the therapeutic process.

3-4 The seven levels of listening

The seven levels of listening are increasing degrees of interpretation and analysis, from passive listening, which has none, to internal logic, which is to some extent all analysis and interpretation.

16. Passive listening

This is a combination of meditation and listening which aims to blank the mind and let in the other person whole and complete without the interference of the listener's thoughts, assessments, diagnosis, programmes and ideas. To say the least, this is hard to do and requires constant daily practice to be attempted, let alone achieved. Passive listening considerably increases people's memory and intuition. In fact, the process of emptying the mind, which is the aim of passive listening, is a form of meditation. Passive listening comes from influences such as Zen Buddhism schools of meditation.

Passive listening is about being able to let in what someone is saying, remember it, let it imprint, but not be doing anything with it. We are not even considering how important it is or not. We are passive listening, we are literally an empty vessel letting something in. One of the things passive listening practice can provide is an unconscious sense from another person that we are listening to them deeply. People do pick up that message. There is some common sense in that, if we do not listen to people, they are not going to listen to us. The way we handle conflicts, work with couples, and use feedback really depend on passive listening. You could

not use feedback in the way we use feedback if you did not have passive listening - it would end up being too provocative and too ambitious. But with passive listening we can certainly use feedback, because passive listening to feedback does not mean we are agreeing, it just means we are letting it in. We might in time think it is a load of rubbish, but at the time we let it in without interpretation.

One of the reasons I stress passive listening so much, call it a form of meditation and bring it in so early into groups, is that it is the form of listening which requires the most discipline. Particularly it is the form of listening which requires most discipline for people who are, in the main, working in the helping professions and because of that have a lot of caring, and not necessarily that much performance. Passive listening requires self-discipline, and when we are into our caring, we often do not have self-discipline. We want to be active around someone, helping them, interpreting them, reacting to them. Someone who is really in touch with their performance will certainly be able to have the self-discipline which makes activities like passive listening possible. People who are into meditation and yoga often have a great deal of performance because that enables them to have the self-discipline that those pursuits require.

17. Listening to content

This is the conventional notion of listening to the content of what a person is saying in an interview. This is the basic material of case histories, family reports and school and institutional files. The importance is to be able to take in all the content, the large themes and the small details, the examples and the figures of speech, the changes of subject, names, places, times. This is the basic factual level. Here there is a slight degree of interpretation, and the listener has ideas about what is being said. In trying to take in all the content, the listener inevitably decides that some of the content is more important than other parts. This listener needs to be able to be aware that this is his or her decision.

This seems to be almost identical to passive listening, but the difference is that in content we are noticing meaning and we are noticing what might be important, and in that sense it has an amount of interpretation in it. We are not doing very much interpreting here, but we are certainly noticing something and we are alerting ourselves and alerting our concentration if something comes up and seems to be really important.

18. Listening to the obvious

The obvious, related to listening, is the Gestalt of taking in the whole of what is going on in an interview or conversation. It is the attempt at a verbal 'bird's eye view' of what is being presented. This is the phenomenological totality of the situation from the point of view of listening. (There is, of course, the other phenomenological obvious that we take in with our eyes). The obvious is the notions of repetition, the emergence of major themes, and the combining of the intentional and the accidental; for example, the first thing a person says when they come up to the empty chair combined with the theme they choose to work on. The inevitability of the obvious, used well, provides considerable accuracy in diagnosis. This level, paradoxically, combines a lot of editing with very little interpretation. To attain the obvious, familiarity with the practice of passive listening is crucial.

19. The message in the voice

This is listening to and assessing the message in the character and quality of a person's voice without regard to the content of the words. It involves being able to interpret rhythm, pitch, volume and emotional content. What does it mean that a person talks loudly, nasally, bitterly, quickly, or

slowly, or that the voice disappears? This level of listening is one amongst seven and it is not always the most relevant. With this level, there is often a temptation to be diagnostically clever. An example would be a person who is talking calmly, but expressing anger. This discrepancy may or may not have significance. The diagnosis requires the levels to provide other material. Learning to listen to voice messages can be practical in a wide variety of situations. As with other interpretive levels of listening, the diagnostic jump needs to be slow and timed carefully. This, too, can be practiced.

20. The emotional response of listening

Listening with our gut' is the vernacular way of referring to this level of listening. The listener's emotional reaction to the person talking and to the material can be extremely significant in making an assessment. However, that gut response of the listener is no panacea for accuracy. The listener's response may be more about him or her than about the person being listened to. The person may trigger an emotional response in the listener that in fact has little to do with the speaker. An example is when the person being listened to triggers a memory we have of someone in our past whom we loved, or perhaps whom we hated. At other

times the listener's emotional response is the most direct way into his or her intuition, which is one of the two bases of talent in people-work. For example, the intuitive emotional response of fearing someone, or trusting someone, can be crucial. The point here is extensive practice and an awareness of when we are being influenced by our own emotions and where these emotions are coming from.

21. Goodwill

In Contribution Training, goodwill is defined as a person's willingness to consider the possibility of change. It is a crucial element in any process of diagnosis and prognosis. Goodwill can be heard in the quality of a person's voice, the nature of his or her questions, whether or not the person is himself or herself willing to listen, to accept suggestions, to concentrate on a particular subject. Possible indications of a low level of goodwill include;- a voice which is inconsistent with the material presented; insistence on the relevancy of the person's own diagnosis of himself or herself; a person who traps the listener into 'Catch 22' situations; who embroils the practitioner in power struggles - and an unwillingness to try passive listening.

The material about resistance to nourishing change examines in detail ways to assess goodwill.

22. Listening for internal logic

Internal logic is when all, or at least much, of the material being presented confirms an assessment or diagnosis being made. It is the coming-together of all the parts into a whole. It is the combining of the material being presented now with material presented in the past. An example is the mistakes almost all of us carry from one intimate relationship into the next. It is also the combining of large themes with small, apparently unimportant details. The small details, in fact, can provide some of the confirmations which are essential for accuracy, sureness and speed in assessment. For example, when a person who is working on giving away power and then quietly asks the question 'Am I doing it right?' that is the internal logic. That can be confirmed if the first thing this person said in the session was 'I really think you can help me with this problem'.

To be effective in helping people with their social, emotional and mental-health three ingredients are essential - our eyes, our ears and our caring. We need to be able to see, to hear and to have a heart for human suffering. The seven levels of listening are an attempt to make practical the complex issues around just one of these essential ingredients - our ears and our capacity to listen.

These levels are intended to be practical tools which people can use to improve their listening skills. There is no single way to use them. As with any tools, constant practice is crucial if real proficiency is to be achieved. And, as with other tools, we all do something different with them.

3-5 Referrals

In Contribution Training, how we look at our conscious and unconscious memory, our emotional history, is by looking at our referrals. A referral happens when a situation occurs which results in a large internal emotional response. Referrals mean that if something happens to me in this moment and I have strong feelings about it, then this particular incident, as well as the feelings I have for what is happening then and there, are also referring back to other incidents which have raised similar emotions. The incidents themselves may or may not be similar. Referrals can be positive or negative. The internal emotions engendered can be pleasant or unpleasant. The internal emotions arise because the present situation refers back to previous situations in the person's life from which they have an emotional memory. Because I am having intense feelings, due to my emotional memories of similar situations or

incidents which raised similar emotions, my pendulum starts to swing, sometimes destructively. Of course, this is what other people call the unconscious.

A chain of incidents around which we have significant emotional memories results in a referral chain. Because our individual emotional histories are both complex and varied, a picture of any one person's patterns of referrals would be as complicated as a scientist's diagrammatic representation of the molecular patterns of genetic material.

What happens with a referral is that a present situation triggers off stored emotions from previous situations which make up the particular referral chain. To give some simple examples, we all have pieces of music which can flood us with feelings of sadness, love or nostalgia; particular types of weather - the first snow, early spring, a particular summer's day - also have the ability to refer back to the emotions of the seasons of our childhood. Or, to touch on some negative referrals, a particular word spoken in a particular way can cause us to feel angry or afraid or panicky because of the times that word was said to us before in extremely negative situations. If a person has been physically abused in their childhood, adolescence or adulthood, they will certainly have referrals about tones of voice or a person moving in a

physically aggressive way toward them, and we all carry with us chains of referrals embodied in how we related to our parents and how our parents related to us.

The concept of referrals and the diagrams which we use to look at referrals are a theoretical simplification of extremely complex material, like a diagram of the sky at night is a graphic simplification of the immense complexity of the universe. We are not looking at just one or two traumatic events in someone's life, we are looking at hundreds of thousands of incidents which have happened. Any referral chain is in fact made up of at least hundreds of emotional incidents of which each in themselves relate to other hundreds of emotional incidents. What we carry through from all these incidents is the emotional memories. We might not even remember what the incident was, but in some sense we will remember the emotion. Something could happen now which triggers off an emotional memory, which on the referral chain will pick up all the other emotions which went with the situation in the past, and hence may cause an angry, panicky high, or a low of guilt or depression. Additionally, we all have referrals which go beyond our personal emotional history and these are a set of referrals into which we are born. We could be born into oppression in

terms of race, religion, educational status, economic or social status. And of course, people of different gender or different cultures are going to have different referrals. There is an enormous amount of human variety and there is not going to be one correct theory or model of what is in the unconscious or how it works - it is much more complicated than that.

Any examples we give must be understood within the sense of a theoretical tool, the aim of which is to be teachable and practical, but which is not in any way claiming to provide a full or comprehensive picture of any person's emotional past or present problem. It is important here to remember the premise in Contribution Training that around any situation, problem or person, any of us can only have a small part of the truth and no-one can have all of it.

The small bit of the whole truth
that we might have

This whole length represents the whole truth

The premise that no-one has all of the truth enables us to avoid the dogmatism of expanding an important discovery into a general theory, claiming to cover all situations. The theory of referrals enables us to look at significant incidents

in a useful way without needing to claim to understand all of a person's emotional past. The aim of referrals is not, by knowing someone's history, to be able to predict what they are about. It aims instead to take the present incident, this moment now, and to look at it asking why this situation is so hurtful. From the Gestalt approach, this is the now moment, and I can trace that referral back to find out what the emotional dynamics are around that particular pain. It does not aim to enable the practitioner to make automatic assumptions that if, for example, I am vulnerable around being rejected, my childhood was of a particular nature, nor that because a child was deprived in a certain way, they will end up in a certain way. It does not aim to put things in such a simplistic 'cause and effect' manner.

The referral chain goes back to our childhood. Within our personal history, incidents occur as young as when we are an infant which become part of a very significant referral chain. We always have those emotional memories, even if we cannot remember the incident - some of those being negative and some positive. Referrals explain the surprising moments in therapy when someone's pendulum is swinging in a compulsive way around a certain incident which might in itself appear quite minor. For example, someone losing a

jacket and getting terribly upset may be having referrals around being disciplined as a child when they lost things, or for someone else it could trigger off the referral around never being able to afford a warm enough jacket as a child. In both cases, this referral would cause a pendulum swing. The tool of referrals can be very useful to help understand how past incidents affect people's present emotions and behaviour.

It is important to be aware that, when a referral causes a big pendulum swing, that swing will tend to pull in other referrals. For example, a person may be taking their examinations and may fear not being able to do well. Their pendulum swings and they will have a panic attack, which is due to their fear of not doing well at school in exams. Because this is a deep referral in this person, there is pain involved and the pendulum swings to the extreme. Because of the severity of the swing, other referrals will be drawn in to compound the feelings - perhaps those of isolation due to studying for the exams (which in the here and now could be triggered by needing help from other students and not being able to ask); perhaps those of being cold in the Winter and hating it (brought in by the exams now taking place in February); a relationship not going well could get pulled in, too, and bring in three other referrals - all of which gives an overwhelming

situation of panic and compulsive swings. So, the pendulum swings because of the pattern of referrals, not because the exam is on Wednesday. On the one hand, we can look at where the major referral has come from, but we can also separate and isolate the referral chains and look at the referrals which are causing the accumulation of hurt and pendulum swings. If we can then trace them back, we can provide practical support for someone as to how they are going to handle the next referral that will come along on this chain.

The situations that bring people to counsellors and therapists are, of course, negative referrals. However, even though most practitioners' time is spent on negative referrals, it is extremely important to remember that the process of building up referrals contains as much positive as negative. If we can always keep in mind that there are positive referrals as well as negative ones we are able as practitioners to adopt the point of view with someone we are trying to help that the force that is going into a negative referral could be turned in a positive direction. We are always living with the referral chains of our past. However, we are also always building and continuing the process of developing referral chains. In this sense we are today creating what will in the future be

our referral chains. We are today creating our own past. If today we create a positive referral point rather than a negative referral point we are then creating the possibility of an on-going positive referral chain rather than an on-going negative referral chain.

3-6 The life forces - Caring, Performance and Material

1. Introduction

Caring, performance and material are three different personality-forming characteristics which we all possess in considerably varying degrees. They are three forces which form our personality and character and in doing this, clearly define the type of recognition we need from other people. In defining the type of recognition we need to feel fulfilled, the three factors of caring, performance and material also point to, as well as limit, the nature of the contributions we should be making to others in our work and the type of purpose within which we will find strength and happiness. Thus, caring, performance and material are literally forces which shape our lives.

Through the process of referrals, each of these three forces reaches back to the beginning of our emotional and personality development. In ways I hope to describe at length in the following pages, each of these forces begins at least in the cradle and is reinforced and developed through each stage of our life - infancy, very early relations with parents, school days, friendship and peer patterns, family relationships, adolescence, early adulthood in both relationships and work, maturity, parenthood, success and into ageing. Our whole emotional history, what we feel about what we do, can be understood in terms of these three forces.

2. Jargon

The following are definitions of the jargon terms used in this part of Contribution Training.

A motivating force

Caring, performance and material are each regarded as a motivating force. By that term I mean literally a force which motivates us to achieve particular goals and to structure our accomplishments in a particular way so that we receive from people a particular type of recognition. A motivating force is thus a force which motivates us towards accomplishment.

Authority

In Contribution Training, we use the word 'authority' in terms of an authority in a particular field. It does not in any way relate to authority over people or the authority to dominate others. It is the authority of an expert in a field, not the authority of a judge in court. I do realise that many people in these days find this particular use of the word difficult. Its continued use derives partly from a sense of loyalty to David Pellin. However, over 15 years of using this material, I also feel that this particular jargon word does work, particularly in the stages of teaching someone new material and also providing practical diagnoses that do not focus on entirely negative aspects of a person's personality.

Authority is not just the accumulation of a set of activities, even when those activities are the appropriate ones. Authority is the structure of our accumulated accomplishments. To put it most easily, authority is something we have which people will pay for, whether that payment is in time, money or some equivalent. Obviously, it is more complex than just money. However, in a simple way we can say we have authority when someone could pay for our contribution. When we can consciously know the dimensions of the contribution we can make and easily know

the price we can put on it, that contribution is coming from our authority. In this sense we define the contribution we make from our authority as the conscious contribution. The conscious contribution to authority has a set route eg. training, job, promotion, election etc. and those contributions are the 'steps' which make up the whole of that authority. In an over-simplified sense, the contribution we make from our authority is the contribution of which we can consciously know the world. It is also a contribution of which other people can know the worth. Around authority there is always a set of contractual arrangements. Our authority in a sense always has a price. Even if someone's authority, for example in a political direction, is not actually paid for, and in that sense does not have a price, there is an understood price. The person making the political contribution and the people receiving the political contribution do know that the contributor's authority is of value. He or she could be using these skills in another way to make money. Or, in a sense, there will be a pay back when the election is won, or the political campaign successful.

It is often difficult in these times for people to accept the market value in authority. We are rightly conscious of the danger of reducing everything to a market price and a

marketable process. However, within the valid criticism of some of the emptiness of the modern world, it is important to see the validity of authority as something we have which is marketable. It is equally important to be able to accept that we have authority when someone is prepared to pay a price for our contribution. It is oppressive to suggest to people that they have authority in a particular area but not be prepared to pay the price for their authority. One way that a ruling group, usually an elite, maintains power in sporting circles is to insist that the contributors, the tennis players, the athletes, the cricketers, remain amateurs. It is when athletes insist on being paid adequately that their authority is truly recognised. In passing, it is interesting to note how clearly this is a struggle for authority. The elite officialdom of sporting circles - Wimbledon, the Olympics or the MCC - consciously maintain their power by keeping the sportsmen and women amateur and, while they are amateur, under the ruling elite's rules and regulations. When the players organised to be paid, the ruling elite clearly lost some of their power. The struggle for authority can be seen in the struggle of these three ruling elites to maintain their position of dominance.

The conscious contribution is more clear-cut, the contractual arrangements both clearer and fairer when there is a price

placed on that contribution. In saying this, I do not want in any way to deny the fact that putting a price on a person's contribution is only looking at one aspect of the fulfilment which people achieve, and the health they acquire when they are developing the authority that is right for them. I certainly do not want to suggest that the recognition for excellence, quality and even genius can be measured purely in financial terms, even in a sophisticated marketing and pricing way. The main point I want to make here is that there is always an element in authority that relates to what others are prepared to pay for it. I clearly want to be able to make a distinction between the conscious contribution and the unconscious contribution.

In the unconscious contribution pricing simply does not work. The contribution needs to be made in a spontaneous and unconscious way from our self-identity. The easiest example to see here is being a parent. It is not possible to put a price on being a good parent. The statement is even irrelevant and ludicrous. The type of recognition we get for an unconscious contribution, such as being a mother or father, is simply very different from the type of recognition we get from the conscious contribution of our authority. The recognition we get for the unconscious contribution often

needs to be unspoken, not only unpriced. It does not work if children are going to their parents frequently and telling them what good parents they are. Both the parents and the children need to be unconscious of that contribution, unless in some way it breaks down. This is not saying that we do not both get and want recognition for our unconscious contribution. It is just that the recognition needs to have a quiet unspokenness. A person's unconscious contribution will be of a more personal nature, ie. in intimate relationships or within families, and have a less set 'route'. Within authority, it is not uncommon for a person to be very skilled in their conscious contribution but very unskilled in their unconscious contribution (eg. an experienced and competent marriage guidance counsellor might be in a terrible relationship; a successful child psychologist might be a very ineffective parent). This quite common situation in itself illustrates the point. It is possible to 'learn' (ie. consciously know) about the dynamics of marriage or children's' cognitive behaviour, but it is not possible to 'teach' the unconscious in the same way. So, paradoxically, it can be possible for a person to understand at a conscious level what they are doing wrong, but because the contribution has to come from the unconscious, it is not possible to 'rectify' the problem in a practical way. The total contents of any

authority will hold both positive and negative features (i.e. both comfortable and uncomfortable aspects).

The distinction between the conscious contribution and the unconscious contribution is extremely important in working with people in a therapeutic way. This tool, the life forces, applies to the conscious contribution, whereas people who have difficulties and problems stemming from hurtful or inappropriate contributions made from the unconscious need to be taught other tools, such as self-identity, feedback and referrals.

When working with people, it is also important to bear in the mind the fact that any threat to a person's authority, or challenge to someone's way of carrying out their role within that authority, is likely to be met with a great deal of defensiveness. A person's authority is that important to them. And often there is more of a fight if someone is in the wrong authority, because they are overly defensive - although some people may admit they are in the wrong authority and accept criticism. But it is important to approach the subject with sensitivity and care.

In Contribution Training we are totally re-defining much of what people refer to as 'mental illness'. Instead, we view it in terms of people not having authority in the right direction

around the appropriate motivating force. The relevant issue here is not about gaining insight into or resolution around the emotional problems in someone's past. In Contribution Training, the issue is about finding a way to develop the right authority for that person.

One of the ways many groups in society are politically and socially oppressed is to deny them the opportunities to develop the authorities that they need. This particular form of political oppression is often extremely subtle around the performance life force. Destructive and/or minor outlets for performance energy for oppressed groups are frequently romanticised and admired by people who themselves have a great deal of authority and for whom maintenance of the 'status quo' is distinctly advantageous. For example, men tell women that being at home with the house and children is enough. In a similar way, middle class academics and writers are prone to romanticise the quasi-criminal pub life of the unemployed working class. And for years the dismal, empty life of prostitution has been glamourised by writers and painters who themselves have a great deal of authority within their performance.

Recognition

Each life force needs a specific type of recognition from others as follows.

Applause (Performance life force)

We use 'applause' in a jargon way to refer to the type of recognition that a person who is motivated by their performance needs to receive from others. Applause involves admiration, even adoration, from large groups of people. It is not necessarily the applause of an audience. When we are into our performance, the 'applause' we need may take a particular form. Often creative people deny that they need what I am calling applause. However, they are often very concerned to be admired by a significant group of critics, to have their work admired by God, or to be remembered into posterity.

Acceptance (Caring life force)

In Contribution Training we use acceptance in a jargon sense to refer to the type of recognition we need when we are developing authority from our caring. Acceptance means simply being accepted as a person and for our work by people whom we are helping or teaching. Acceptance often involves small

numbers just as applause often involves large numbers. In fact, acceptance is receiving caring back from the people we are caring for. Here I want to make a distinction between acceptance and love. Love compensates many of our feelings of caring. Love, however, is in our intimate life, not in the life of our authority. To touch briefly on a point we will be looking at more fully later, if a person has a great deal of caring, to attempt to have all those needs, all those referrals, looked after in his or her intimate life will over-burden those intimate relationships. Some of those caring needs need to be met by having a caring authority.

Respect (Material life force)

Respect is the form of recognition we need from others when we are into material, our material needs. Respect is a form of recognition in which there is very little emotional content. There is great emotional content in both applause and acceptance. The world of material is the material world and the form of recognition we need from our accomplishments in that world have a quiet, unemotional quality. People need to be recognised in a respectful way without

emotional closeness for what they have achieved in terms of acquisitions or competence in a material world.

3. The Life Forces

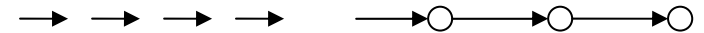
Performance

Performance is the emotional force that motivates us to be creative, take risks, perform and make discoveries. This motivating force is the result of referrals around being the centre of attention, needing to be the centre of attention, being dominated or needing to dominate. The factor of performance motivates people to be poets, playwrights, artists, musicians, actors, religious leaders, politicians, professional sportsmen and women.

a) Sources of Performance and Referrals

The motivating force of performance starts in the cradle and in very early childhood. The baby needs to be the centre of attention and is the centre of attention. A baby is admired and applauded for smiling or being able to roll over, or at a later stage being able to suck its toe and crawl and walk. In many of these situations we naturally clap our hands, laugh with admiration, even cheer. This is even the way we respond to the baby being toilet-trained and in fact the way we try to get the baby to use

the toilet. We will clap our hands and applaud and say 'That's marvellous! That's marvellous!' In this sense, the referral chain of the need to be the centre of attention, of the need to be admired and applauded, begins.



The beginning of a referral chain.

So far, all of the referrals in this chain are positive

('O' represents a positive referral)

the nature of this particular referral chain, the importance of it in a person's life, whether it is the major referral chain or a secondary referral chain, whether it is a referral chain that involves destructive memories or positive memories, all these questions will depend on the rest of the person's life.

Certainly, the referral chain will be developed and extended in early and later childhood. In fact, in many ways a child is simply a bundle of performance energy. A healthy child almost needs the opportunity just to explore its performance energy, and to have its needs around

caring and materialism taken for granted. It is not that those other needs are unimportant, but the most present force in a child, the one that is motivating it to daily activities is performance. The 'authority', if I can use that word, of a child is clearly around being creative, taking risks, performing and making discoveries. The wonderment of a small child around discovering the flexibility and power of its own body, the beauty and eccentricities in nature, and the power in throwing balls or stones or in breaking cups or toys - this is the force of performance.

In this sense the child continues to need to be the centre of attention at times with family and with friends. Certainly, the child needs the applause and admiration from parents for risks taken and discoveries made. However, the referrals begin to be more complex as the child develops. The hurt of performance is the empty hurt of boredom. It is a vacuum, a void. It is the absence of something upon which we have learned to depend, like hunger is the absence of food, and frustration is the absence of sexual activity. Referrals around performance develop when a child becomes dependent on applause and admiration. I do not want to infer here that this

dependence is necessarily negative or destructive. I am simply saying that this is the way referrals develop with an enormous complexity of hundreds, if not thousands, of incidents. These referral incidents develop over time into a pattern. For example, if a child becomes dependent on applause and admiration for being creative, this could lead to a referral chain which means a person is motivated to become a musician or an artist. However, whether that referral chain does motivate a person towards the authority of being an artist will depend upon other incidents between childhood and adulthood which reinforce the positive chain of referrals. The child who becomes dependent on admiration for being creative could find itself heading towards other motivating forces if other referrals, which have for a time been dormant, become activated and reinforced.

Let me take a negative example of the same child who received recognition for being creative and in that way started reinforcing a performance referral. Say this child has a baby brother or sister and no longer gets the admiration and applause upon which he or she had become dependent. The child may then act up, be

naughty and at that time get recognition, even if the recognition is in the form of discipline.

Let us now say that this child is the first child in a family that ends up having eight children rather quickly. The performance referral chain could then develop in terms of negative behaviour, bringing in attention from parents and applause and admiration from other children. This could in turn set up a referral chain which creates the performance of juvenile delinquency and criminal behaviour. However, for that to occur, that very negative referral chain would have to be periodically reinforced in the time between childhood and adolescence. In this sense we are saying in Contribution Training that the tracing of so-called pathological behaviour or mental illness to indelible causal factors in infancy or early childhood is an over-simplification of the complexity of any one person's emotional development. Also, we are saying that it is far too pessimistic to say that people's negative characteristics are in any way deeply imprinted early. We are also saying that, because of the referral chain, the opportunities for change are ever-present. It is always possible to turn a negative referral chain into a positive one. And it is always possible to reinforce and

bring up a secondary positive referral chain and in that way divert and reduce a negative one.

Within this process, performance provides perhaps the most striking example of how a referred hurt is in fact a motivating force. The hurt in our past brought forward into our present motivates and impels us to act. The feelings of this hurt provide the motivation which in fact are and become our life. Our life is what we do. Without action, without moving towards goals, without feelings of accomplishment and without daily movement of our body and our intellect we would die. If we do not move our muscles and use them for action they shrink. The same is true of our emotions and our intellect. Seen in this way, hurt is the stuff of life which pushes us to be. 'Hurt' is just a word. The force it refers to, as well as being what we call hurt, is also energy and excitement. That is why in Contribution Training we use the term 'motivating force' to describe hurt.

The need to be admired and to be the centre of attention which is performance, certainly is a force which pushes us to action. The hurt behind this force is the empty feeling of nothingness, or insignificance, a feeling of crippling unimportance. This emptiness must be filled.

When we have this feeling we cannot live with it. It is the source in large and small ways of some of the most destructive aspects of human behaviour. It is also the force in large and small ways of some of the most glorious achievements, and of the most glorious achievements of the human kind.

The motivating force of performance pushes us to pointless shoplifting, dumb and destructive sexual affairs, reckless driving, gambling and drinking and drug-taking. The empty feeling inside us so much needs to be filled that we are capable of risking our relationship and our life within the performing and risk-taking activity which will bring us the admiration for being slick or trendy or dangerous. That activity can and does cost us dear. However, at the moment that the performance need so much has to be fulfilled, we are almost totally indifferent to the consequences, and of course the pleasure of having our need fulfilled in the short term is large.

It is performance that pushes us towards this type of self-destructive behaviour. It is the need to take risks to put on a performance to be creative. It is the need for the type of recognition that is admiration and applause. That need can equally be fulfilled by taking the risk of trying to

paint a picture or write a poem, of riding a bicycle to Brighton, of going on an adventurous holiday, or trying for a part in a play or a place in a rock group. It is the force of performance which impelled Michelangelo to paint the Sistine Chapel and Shakespeare to write so many plays. It is the force which pushes Bob Dylan to keep trying something new, that motivates playwrights to be outrageous and athletes to extend their bodies to a level that some years ago would have seemed impossible. I would say that people climb the highest mountain, not because 'it is there', but because performance energy is there.

b) The authority of performance

In a sense, authority in performance is taking our talent, our ability to be creative and our ability to perform seriously. It is finding the self-discipline to practice, and to become accomplished in a particular direction. It is becoming an artist, a poet, a football star or a successful politician. It is being taken seriously by others in this direction. There is a real risk in taking ourselves seriously around authority and performance, whether it be political, sporting or artistic. We can fail. We can be left out. We can even be humiliated. It may simply

emerge that we do not have the skills to win the election or the match or have our painting or play accepted by people 'in authority'.

c) Working with negative contributions from Performance

When a person has a lot of performance energy, which is not being used in a constructive way, it will very quickly become destructive. Examples would include such situations as a therapist having sexual relationships with clients when what he or she needs to do is write a paper, or a sports person getting drunk and putting on weight when what he or she needs to do is go into training. If Brixton had less reggae, the riots and crime would be worse.

One use of this particular tool of Contribution Training is to be able to recognise when a person or a group's restless self-destruction is coming from performance that lacks an outlet. The therapist's job there is not to talk about, focus on and certainly not to give recognition for the self-destructive behaviour. It is for the therapist to use his or her imagination to come up with practical ways where there could be 'performance outlets'. To put it simply, performance is a force that needs an outlet. We see this so simply in children. We recognise they have

'all this energy' and we know that we must find an outlet for that energy, or they are going to become troublesome or, for an older child, get into trouble. We lose the common-sense insight into this with adults. I would like here to simply try and give a number of quick examples: the restless, middle-aged professional needs to take the risk of trying something creatively new in his or her profession instead of finding someone new to go to bed with; the bored teenager needs to play outrageous music instead of stealing cars; the woman trapped at home with children needs to seriously play tennis or write and read poems instead of endlessly getting into 'style' and sexual fantasies; the factory worker who has been made redundant needs to throw him or herself into demanding political activity instead of putting that energy into the pub or into driving the car; the old person who is not far from the end of his or her life needs to find a way to be outrageously eccentric, even demanding, instead of being obstreperous and attackingly difficult.

d) The Hurt of Performance

The hurt that underlies the performance life force is feeling insignificant and unimportant. It is the pain of not being the centre of attention. It is the hurt that is felt

when someone needs to be centre stage as a politician, an actor or a sports person and is defeated in an election, does not get the parts anymore or does not win the matches anymore. The hurt of the performance life force is at worst a knowing emptiness. At times the hurt of the performance life force is having all this energy, whether it is the energy of politics, the energy of the theatre, or the energy of the world of football, tennis, or snooker, and having no where to put it.

The energy of the performance life force needs the outlet of a creative, performing or risk taking act. Without that outlet the hurt of the performance life force turns to the destructiveness of escape into alcohol or drugs, busyness or violence. The hurt of the performance life force motivates people to achieve on a level of Michelangelo and Shakespeare, Gandhi and Nelson Mandela. It also creates the Dunblane massacre and Lee Harvey Oswald and the Holocaust.

Caring

Caring is the force that motivates us to be caring for others and to acquire knowledge so that our caring for others is skilled and effective. This motivating force comes from referrals in which we need to be comforted and cared for.

These result from hurt around feeling rejected, lonely, unwanted. The motivating force of caring pushes people towards careers and purpose in work such as teaching, counselling, social work, psychiatry, general practice, nursing.

a) Sources of Caring and Referrals

Caring in a sense is simply another way of looking at our need to be loved. In this part of Contribution Training we want to look at the depth and sources of that need, but we also want to look at the practical and professional ramifications.

Caring not only starts in the cradle with the needs of the new baby and the needs of its mother. Caring starts in the emotional past of the society and culture into which we are born. It starts in the even earlier past of our needs as animals. We need to be loved, to be accepted, to be not alone, to be part of a group, a tribe, a home. We are diminished by the hurt of not being accepted, or not being loved.

I would like to give an example of referrals of caring. The small baby is surrounded and needs to be surrounded by endless love, attention and acceptance. In fact, any activity is accepted, even keeping parents up at night so

they get no sleep, soiling nappies, spilling food, being grizzly, ill-tempered or demanding. If a parent cannot tolerate a small baby's endless demands, the parent's built-in reaction is to feel guilty (and that in itself is an example of a cultural referral around caring). A small baby needs the endless love and acceptance and we make sure that the baby receives it, and that is the positive referral chain around caring. It is the positive referral chain of the warm and pleasant emotions we feel in adult life when we are cuddled in an intimate relationship, held by someone else when we are afraid, fed by someone else when we are grizzly and demanding. These 'mothering' activities trigger off the positive referral chain that goes back to the emotional nourishment and pleasure we received as babies. In other words, the power of a good cuddle to satisfy us, literally draws on a referral chain which goes back to the emotional nourishment and pleasure we received as babies. It was built up by endless incidents in which being held and physically soothed and comforted from the time we were a small baby to our life now created a history of emotional feelings that the act of being held triggers off.

b) The Authority of Caring

The caring life force motivates people to be knowledgeable and skilled in nourishing and helping others. In the caring life force it is the other who is central to the contribution. In the performance life force the self is central to the contribution. The caring life force motivates people to be in the caring professions, to be social workers, teachers, psychotherapists, counsellors, general practitioners, primary school teachers. In the caring life force people need to feel that their contribution makes a difference to the quality of someone's life. That their contribution in a perceptible way has helped.

The authority of caring is the satisfaction, the feelings of accomplishment at being competent, even excellent at looking after others, helping them learn, helping them heal, helping them grow. A very good skiing instructor will have some authority in the caring in that he or she will want their people to do well and will feel a satisfaction, a well-being in seeing that. It is true in that the skiing instructor will, in the main be a bundle of performance life force. Authority is that which gives us a sense of well being, a feeling of security in the world. The authority of caring is knowing that others perceive our

effectiveness in achieving results with people in our chosen field. They see that we are a good social worker, an effective teacher a useful and practical therapist. In that perception of others of our competence and skill we feel accepted. Within that acceptance we feel emotionally secure. If all our needs around the caring life force are met in the family and intimate relationships, the personal side of life, rather than the authority side of life, we will overburden those relationships with our need to be loved and accepted. If we have a preponderance of the caring life force, we need an authority from the caring life force.

c) Working with negative contributions from Caring

The negative side of the caring life forces is quite subtle. It is about desperately needing to be close to people and desperately needing to be accepted by them. In our personal life, rather than the lives of our work and authority, the negative contributions from the caring life force are about loving too much, needing too much, being jealous too often. They are about being close to someone, emotionally close, where we will not give the other person the time, space and independence to be their own person. It is the spouse or partner in a sexual

relationship who wants to take over their partner. It is the parent who will not allow the child to leave the nest and who will try to continually make the nest comfortable, secure so they are continually enticed back to it. The negative contribution from the caring life force in terms of authority is in a similar way not allowing someone else to be their own person, and to claim the strength of being their own person. This negative contribution can be the general practitioner who will not encourage and respect a patient's desire to try alternative medicine. It is the primary school teacher who will not recognise his talent in the 8 year old who is taking an unconventional, even wacky, view of the story or of sums or of geography. The negative contribution is also in the counsellor or therapist who will not let the client stand up to him or her, who will not give the client the equality of Martin Buber's I/Thou. It is the therapist or counsellor in the Contribution Training point of view, who will not encourage and listen to, respect and deeply value feedback from the client about the therapist's effectiveness and process. At times the negative contribution from the caring life force is the viciousness of the sexual, financial and emotional exploitation of that life force. The ability to get close to people, to explore and expose their vulnerability, means

there is also a responsibility to handle that vulnerability by achieving appropriate boundaries and ethics.

In general, negative contribution from the caring life force is in mishandling, in exploiting emotional closeness.

d) The Hurt of Caring

The hurt of caring is feeling lonely, unimportant, having no-one to turn to, having no-one to give comfort, feeling alone with problems and pain, feeling the panic of isolation. This hurt is immediate. It twists our stomach and our soul with pain. While it comes from our past the causes are in the here and now. The cause of the pain in the present could be large or small. A friend we were expecting to come to dinner is unable to keep the engagement because of bad weather; one of our children goes through a time of being nasty to us; someone who we are having a good relationship with for a time is not interested in us sexually. Each of these three things is ordinary and everyday as well as being rather minor. However, at the moment we are feeling the pain they can feel catastrophic and like the end of the world. 'No-one ever wants to come and visit me', 'I'm a failure as a parent', 'I know there's something going on because she

doesn't want to make love'. The hurt feels large because it is reflecting back to large hurts in our past.

Material

a) Sources of Material and referrals

The material life force is about basic material survival and security. In some sense it is primary to the other life forces and simpler than them. This life force is about surviving in a physical world, an environment which can be hostile, which can have scarcity within it and within which we need physical input and comfort to survive, within which we need food, clothing and shelter. Like the other life forces, material starts with the baby. The unborn baby in the mother's womb certainly does have food and shelter and is securely covered, even if we cannot use the word clothing. In this way the material life force is primary to the unborn child and at birth it does immediately need physical well-being and security. The child at birth will cry on leaving the physical security of the womb and will cry loudly and healthily throughout babyhood if its physical needs are not being met. The referrals around this life force start here. There is anger, irritability and rage when our material needs are not met.

The referral pattern that we all have is a need for material comfort and well-being. That is the essence of this life force. If that need is not being met, if that referral chain is not being compensated, we will become angry and hostile. I am not saying all anger is about this life force, but a significant part of anger is. Some of the straightforward simplicity of this life force is how physical objects comfort. The baby and the toddler and the child can have 'comfort objects': teddy bears, toys, a piece of clothing or blanket. There is certainly a simplicity in childhood and adolescence where the basic material security needs to be provided by parents and society. In a sense, the child and adolescent needs to be able to take that for granted. The child will want a home in which they belong, a home and parents around whom they can feel possessive and materially secure. The older child and adolescent will want a room in which they can feel private, clothes and computer games, hi-fi sets, bicycles, around which they can feel the strength of possession. They need material objects and material skills through which they can develop the feelings and health of this particular life force.

b) The Authority of Material

The material life force is an energy that motivates people to develop authority around acquisition, competence and skill in the material world and for this authority they want people to respect them. People who are mainly into this life force are not so concerned to be loved and accepted or to be applauded and admired. They want to be respected for their competence around material matters, for their property or wealth, for their collections and acquisitions. In a way, they want those things respected more than they want direct respect for themselves.

Material energy motivates people to become bankers, engineers, computer programmers, plumbers, carpenters, conservationists, trade unionists, economists, sculptors. It also motivates people to acquire property and make money.

c) Working with negative contributions from Material

The material life force sees everything in terms of achieving material security and expanding material well being. This is both the strength and the narrowness of this life force. The aim is to achieve material security and material well being, whether it is making money by chopping down the trees, or by fighting to save the trees

from being chopped down so that the material well being of the trees will be there for the grandchildren,

The down side of the material life force is in not taking at all seriously the power of emotional needs, the needs for intimacy, for closeness, for long chats about how we feel. And the need to know what others feel. And not taking seriously the need that some of us have to make an emotional contribution, a caring contribution. Within the material life force all that is shut out.

'Why do you take everything so personally.' 'Why do you have to talk and talk about it. Can't you just accept that we are getting married?' or 'getting divorced?' Within the material life force human emotional needs simply aren't very important, They aren't as important as making money or as saving the environment.

One way to work with someone whose material life force is hurting them is to educate, convince or entice them into the caring life force: play with the kids, go away for a romantic weekend, plant a tree, teach your child to plant seeds and smell the roses. The aim, the trick, is to demonstrate and prove the satisfactions and the pleasure from caring. But at the same time to find a way to link it to the material side. In the same way, when we

are working with the hurt of the denial of the material security by someone in the caring life force, we have to convince them of the satisfactions and pleasures of having the cheque book balanced and the filing done.

The hurt of the Material life force can also narrow out the performance life force and its satisfactions. Here, the emphasis on the money, on the physical world, on financial structures, on market share and market forces can exclude the creative, performing and risk taking element and keep people stuck in the familiar, the secure. It can keep people stuck in an industry that is going nowhere. It can keep people entrenched in a professional structure that has become weak on quality, but the structure feels secure. The performance life would enable people to achieve new perspectives and new opportunities. But there would be risks. The material life force doesn't like risks as it doesn't like emotions. So, again, in working with the hurt of the material life force what is required is to slowly, cautiously, a step at a time, teach people how to take risks.

d) The Hurt of Material

The hurt of the material life force is feeling materially insecure and never feeling the comfort and quiet

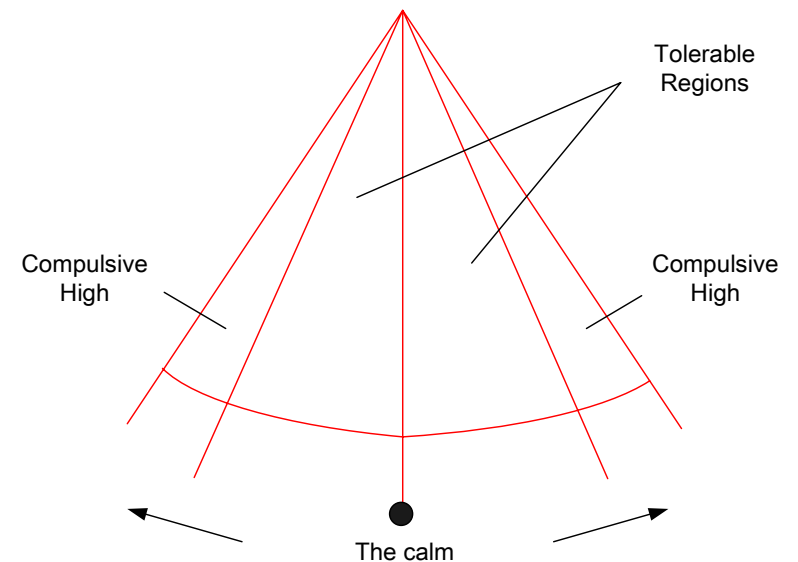
happiness that comes from the right possessions and objects. This life force involves everyone in feelings of 'this is mine'. It is a healthy and necessary sense of possessiveness: my teddy bear, my dolly, my bicycle, my room, my guitar, my walkman, my car, my flat, my video, my library, my art collection. There is even within this life force an inevitable sense of possessiveness around people: my Mummy, my Daddy, my grandpa, my sister, my girl-friend, my husband, my wife. Some of the more complicated dynamics within a family, such as sibling rivalry and sexual jealousy can be at times more deeply understood by realising that human life is not just about the caring life force, it also has roots in material life force.

The material life force is simpler in many ways than the caring or performance energies. Someone who is mainly into their material life force will frequently have a simplicity around family and relationship issues. They will not want to go into all the complexity that feel intriguing when we are coming from our performance and necessary when we are coming from our caring. Within material, people are not always pulled into their emotions. Sometimes, they want to keep the emotions at bay and just make a decision to take a particular course

of actions. 'If we are going to split up, let's split up'; 'if we are going to get married, let's get married'. There are not always a lot of words in this life force. Because the primary issue is surviving physically,

Put simply, the hurt around unsatisfied material energy is compensated by recognition around the material world and the satisfaction that comes from that recognition.

3-7 The pendulum



Our emotions are constantly in motion, even when we sleep we dream. We are like a violin string that, even when still, has in its tension the potential for harmony or discord. We

always possess an emotional tension within us which is the ever-present possibility of pleasure or pain and even if we know ourselves well our emotions can always surprise us.

Swings of the pendulum

The motion of emotions is like the swing of a pendulum. If the pendulum swings high it will then swing low, and even when the pendulum is in the centre, still and calm, it has within it the energy to oscillate back and forth if it is moved. Similar processes are present in emotions. Even when we are calm we can quickly be touched off to swing either to the high side or to the low side.

I can be calm, centred in the middle of the pendulum, and friends whom I have not seen for some years, unexpectedly arrive. In the surprise and pleasure of seeing them and sharing news and gossip with them I can quickly become emotionally high, voluble, happy, enthusiastic. For most of us, social occasions are accompanied by pendulum swings. To use another example, I am driving my car, my emotions are relatively stable and quiet - tolerable - and I am involved in an accident. My emotions swing high with anger, fear, perhaps guilt and embarrassment. This swing is about what happens to my feelings, not what appears to be happening. I may look calm and yet be very upset, or appear to be very

angry when in fact my emotions are quite still and I am fairly calm.

Lows

The low of the pendulum is the result of a depletion of physical and emotional energy. You can feel low after a strenuous game of tennis, a swim, a long car drive. These can be lows that are in the tolerable area of the low side of the pendulum. Here we can get low without being hurt because we are still close to the strength of our calm. A pleasant low can also be a feeling we have after seeing a harrowing movie or a good production of a Shakespearean tragedy. The pleasant low can be the martyrdom of feeling that we are working harder than everyone else, or giving more than everyone else, and in the low after the working and the giving we can feel rather smug or self-pitying or perhaps both at once. The extent that we are going to be hurt by the self-pity or the smugness will depend on how far we swing on the pendulum. The further we swing low, the more we are going to get hurt.

That same situation will apply to the unpleasant, intolerable low. The degree to which we are going to get hurt or hurt others in that low will depend on how deep that low is, and how long that low lasts. When I swing very low, because of a

preceding extreme high, my mind will seduce me into focusing on the hurt around me to the exclusion of the nourishment around me. One way to begin to move out of this dangerous state is to be able to draw on other people who are not caught up in the negativeness of my low, and who can move me towards doing something that will give me a feeling of accomplishment.

Even when the low feels pleasant, however, there is still a great temptation to stay there and focus on 'down stuff' - the imperfectability of man, the darkness of the night, the prevalence of crime and dishonesty and selfishness, the meaninglessness of our lives, the inevitability of death, the profundity of pessimism, and the impossibility of marriage. Some of these feelings can be enjoyable, some of these can be useful to us. What we need is to have an awareness of the process that is happening. When we are low we are not in fact able to evaluate things in a balanced way.

Often in the low, we want to say to ourselves that we are in fact in the calm, that we are seeing things in balance, when it is clear to an outsider that we are low and being negative. Indeed, one function of the deep low side of the pendulum is feeling that our negativeness is profound. We feel that we are both correct and justified in our negative evaluations. In

fact, we have swung low on the pendulum and this is clear to others while it is in no way clear to us. Even when someone points out to us that we are low, we do not want to recognise it.

The unpleasant low is a feeling of worthlessness, self-hate, depression and often guilt. When guilt slips up on us or engulfs us when we are in a low, that low is going to be invariably both unpleasant and extremely hard to come out of. A pleasant low of self-pity can become an unpleasant low of depression because we begin in the self-pity to feel guilty. This guilt can feed on itself. In the deep low we set up a vicious cycle of self-pity.

An unpleasant low is going to be harder to get out of than a pleasant low. In the unpleasant low we will often feel a great sense of inertia. We will be rejecting of people who want to assist us in moving out of a possibly dangerous space that we are in.

In the low, our emotions are turning inwards. Twisting and turning on each other, becoming convoluted with the mental sabotage of believing that we are alone with these emotions, with these problems, and that solutions are not possible. In the low we can only be aware of ourselves as failures or victims. In the low, our mind functions to convince us that

this is the truth, that we are either failures or victims. In this way we are most productive in manufacturing emotional problems which are in fact mainly a function of the content of those problems. If my low is sufficiently long and deep, I can turn my failed marriage into a sincere belief that I have serious problems in intimate relationships. If I continue to stay low, I can feed these problems with new evidence, new guilt, new proof that these problems are the core of my person. However, what may well be happening is that I do not have problems that are serious in these areas - I am simply very low. In this sense, the low creates my illness, as it is sapping my strength.

People can stay in lows for very long periods of time - days, weeks, months, years. They can come to feel that their life in this low is quite tolerable. Yet they are always on the brink of hurting themselves more and hurting other people more.

We need to be able to recognise when we are low, how we are low, and how deeply we are low. We need to have people around us who have the ability to perceive when we are low and the strength to overcome our resistance to their efforts to help us. We need to find ways that we can get small feelings of accomplishment when we are low so that we can move towards the tolerable area where we can take

responsibility for the space we are in and, in an ordinary way, do something about it.

Highs

When we are swinging high compulsively and putting out the energy which that swing entails, we can hardly bear to be interrupted in what we are doing. This is one way that we can physically recognise the compulsiveness of the high. When I am high on conversation, I am talking, I am pushing my point across, and it is almost physically hurtful to stop myself from talking. When someone is swinging high with anger, verbally or physically wanting to lash out at an enemy, to stop the swing and bring the emotions back down towards the calm can be impossible.

And there are smaller ways in which we can recognise the compulsiveness of the high. I can be high if I am reading and cannot bear to be interrupted; or another high is when, because of my emotional swing, I cannot concentrate any of my attention on the page I am reading. The words simply do not fit together into sentences and thoughts, because of the way my pendulum is swinging.

The energy rush towards the compulsive high takes away our awareness of where we are, who we are with and what

we are doing. The only awareness I can have in the high is the awareness of the high. And, in the high, it is just about impossible to have an awareness of the strength that lies in the calm. Yet this is precisely the awareness we need if we are not going to get too high and get hurt in the high, and then also get hurt in the inevitable swing to the low. In the high we need some way of slowly bringing ourselves back a point at a time into the tolerable area where we can have some choices about how angry we are going to get, or how artificially high we are going to get through drinking or drugs, or how high we are going to get in talking with someone who really stimulates us.

As with the low, where we need someone else to help us find some feelings of accomplishment and slowly move from the deep low into a low that is tolerable, so in the high we often need someone else to point out to us how high we are getting. Yet that interjection when we are swinging high will often feel like an intolerable interference. What we need is to train ourselves to avoid those extreme highs around which we are going to get hurt.

The Calm

The middle area of the pendulum is the area of the calm. It relates to, but is not the same as, the complete stillness of a

pendulum not moving at all. Our emotions are never this still. Life means a continual movement of ourselves and our organs. Without that movement we are dead. Even when we sleep, our emotions are in some state of movement - we are dreaming, we are absorbing and digesting the emotional lessons and the emotional pain of the day. Without the emotional calm of sleep, we would go mad.

Our true strength, our real health, and our genuine awareness is to be found in the calm. The calm is the place where we can both feel our significance in the world as someone who influences the lives of others and at the same time be able to sense our insignificance in the unavoidable passage of time. It is in the calm that we can genuinely sense how we relate to the universe about us. In other words, it is a place of particularly powerful perspectiveness. Because of this powerful perspectiveness we can perceive the possible destructiveness of our own compulsive highs both significantly and humourously. We can certainly have the sense of responsibility in how we can hurt others with the thoughtlessness and insensitivity of some of our compulsive highs. In this sense, the calm enables us to recognise which of our highs are destructive and to begin to take some preventative measures.

Within the calm lies our incredible ability to co-operate, to adapt, to keep going in the face of surprising change and often unbearable pain. Somewhere deep in our organism we know that tragedy is mundane and we live in a world of hurt. I do not know if it is because we know this that we have so much strength to cope, or that because we have so much strength to cope that we can face the reality of how hard life is. I do know that people are mainly strong, healthy and capable of contributing. I know that because I have some understanding of the calm, and of the strength that we have when we are in touch with our true selves; because it is the true me that I can find when I can relate to my calm I can be close to that point of stillness. Personally, I am not very often there. To be there more than I am is a struggle that requires a lot of discipline and a lot of help from others.

The calm also centres us on our strength. Even if we spend only minutes every day in our calm, that centredness on our true self will slow down the extent of compulsive highs which may occur in that day. By spending some time every day in the calm, we have a place to look back to when our emotions become tumultuous. In other words, when we are swinging compulsively high we are able to refer back to our calm, to our true self.

When we have a relationship to the calm area we can make contributions to others without defeating ourselves by the highs of grandiose plans or the lows of demeaning our own abilities. I am talking about a relationship to the calm. I am not saying that we should always stay in that still area. We need the energy to flow through the highs and we need to recuperate that energy in the lows. We need the aggressiveness and the risk taking of the swinging high and we need the deep self-facing that we can achieve in our lows.

Ways that can help us reach our own calm vary from obvious centring activities such as meditation, prayer and chanting to perhaps less obvious activities such as playing tennis, running, playing music. Activities which help some people get into the calm include weeding the garden, reading, walking on a beach or in the country, looking at the sea, taking a long hot bath, hoovering the carpet, planing wood. Some of the activities which enable us to reach the calm of the pendulum entail physical activities which give us small feelings of accomplishment. Other activities involve being able to empty our minds through meditation, energetic physical exercise or concentration on music or literature.

Practical uses of the pendulum as a diagnostic tool

What follows are some of the ways the pendulum can be used in helping to make assessments of people's strengths and problems. The pendulum is a tool, not a formula, and like any other tool there will be genuine differences in its use by different people.

Recognising and working with compulsive lows

When people are in a compulsive low they will be focusing on and producing negative mental thoughts. Their communication to others will tend to be a constant stream of how bad things are, how hopeless they and other people are, how they are to blame for all the difficulties they are surrounded with and, paradoxically, how someone else is to blame for their difficulties. They will continually sabotage positive and useful suggestions and advice. If a particular suggestion does have some potency for positive change, the person in a compulsive low will quickly jump to another problem. An indication that someone is in a compulsive low is often that their problems are intriguing, even bizarre, and certainly have the appearance of not being solvable. When a practitioner feels trapped by the extent and hopelessness of a person's problems, he or she is often faced with someone

who is in a compulsive low. Often, the cause of that low is the preceding compulsive high, not the problems that have been talked about.

When working with someone who is compulsively low, it is almost impossible to diagnose the real from the manufactured problems. The strategy to be adopted is to avoid becoming entangled in the content of the person's problems, but instead to work with the person in such a way as to move them from the compulsive low into a tolerable low. At the time that a person is in the tolerable low it is then possible to listen to the content of problems, as in the tolerable low the person will have some goodwill and won't be so severely committed to sabotaging positive suggestions and the possibility of nourishing change. When a client is in the compulsive low it is extremely important to avoid, whenever possible, the content of problems. In the compulsive low, the practitioner needs to find a way to focus on the positive in the person and in the person's world. This is often very difficult to do. The process is one of deflection of negative material. This means deflecting the negative material that is being presented as a person in fencing will deflect a thrust. In this process of deflection there is need for imagination and mental agility. There is the same need for

mental agility and imagination in finding the positive in the client when all he or she wants to do is present the negative.

The way to move a person out of the compulsive low is to help them achieve small feelings of accomplishment through routine and small physical tasks. Any of us, when we are compulsively low, are extremely tricky in sabotaging help. The time to find out which small physical activities will almost certainly give a person a quick small feeling of accomplishment is when the person is in the tolerable area of the pendulum. For each person with whom we work who is prone to extreme lows, we need to have three or four physical activities which will almost certainly give them a feeling of accomplishment. The emphasis here needs to be on 'small'. Left alone, the person in a compulsive low will set goals which are sure to fail and this failure can then further reinforce the low.

Another important aspect of working with a person in an extreme low is to help them come out of that low slowly. This often entails staying in the low for some time and suffering some of the pain that is almost always felt when we are extremely low. To come out of a deep low fast will almost invariably mean a swing to a compulsive high, which will simply set up a new self-destructive cycle.

When people are in extreme lows they need to be around others who are nourishing to them. Their natural tendency, however, will be to be attracted to people who are toxic to them - 'misery loves misery and a drunk loves a drunk'. It is important to find ways to encourage someone to stay with their own low, and to do that in a nourishing environment. We need to use the times when the person is in the tolerable part of the pendulum to teach them the nature and importance of a nourishing emotional environment. Similarly, we need to use the time in the tolerable area to teach them how important the calm is, and with them to explore ways they can find their own calm. If a person can spend some time every day in their own calm, their lows will be bearable and have within them the possibility of important lessons to be learned. The jump from a compulsive low to a compulsive high will wipe out a person's strength, and increase their proneness to melodrama, tension, crises and even physical illness. It is within the calm of the pendulum that we find our ability to cope.

Whenever we are compulsively low, we want to pull others into that low. We want to deny the positive power and availability of the calm and we will resist activities that will make our own calm available to us - 'I'm too busy to spend

10 minutes a day meditating or 15 minutes a day jogging, or 20 minutes a day listening to Bach'.

When we are low we are drawn in to blame. We feel that things would be all right if only the world, or he/she would change, or the baby would not cry at night. It is easy to place responsibility outside ourselves - 'I would be all right if the world changed, if the system were different, if I had a different supervisor, if we had a different government, or if I lived in a different country'. The blaming is used as an excuse not to achieve the small practical changes which would bring us nourishment, or even the small physical acts which would bring us feelings of accomplishment. Whenever we are drawn into blaming, we are drawn into projecting our failure onto someone else and within that projection we are into our own failure. Blame will cause us to fail. The temptation to blame when we are compulsively low is almost irresistible; that is one of the reasons why it is so important when we are deeply low to change our physical environment in small ways, take small physical actions and be around nourishing people. Each of these three things will give us some chance of not being pulled so rapidly into blame and, through blame, into our own failure.

Recognising and working with compulsive highs

Swings to the high side of the pendulum provide us with some of our most pleasurable moments. Highs, even compulsive highs, can at times not only give pleasure, but also enable us to achieve a vision of our own talent, capability and strength. Compulsive highs also cause a great deal of personal unhappiness and destructiveness. One of the uses of the pendulum is to be able to teach people when they need extreme highs to find their own aliveness and creativity and when to avoid compulsive highs because those highs will result in the person destroying their own personal satisfaction and achievements. It is not that the intense emotions lack either validity or importance. In pendulum theory we are simply saying that it might be useful to be able to extensively increase the choices we have about what we are going to do about our emotional intensity. Within the pendulum there is no good or bad, right or wrong. It is a tool to increase choice and nothing else, and the way that tool is used will always be in the control of the person using it. It is a tool, not a formula.

In working with highs, the most important point is to teach the difference between the tolerable high and the compulsive high. Within the tolerable high we have choices about what

we want to do with our emotions. If we are angry we can decide to express that anger or we can decide to contain it. The pendulum can be used to make choices around whether or not to express anger. This does not mean that we should always control our anger, suppress our anger or express anger from a calm place. There are times when the nourishing act means a full and compulsively high expression of anger. However, that expression can be preceded by choice. Domestic violence, beating wives or children, is 99 times out of 100 an expression of anger and frustration within a compulsive high in which there is no choice or no control.

How the pendulum can be used to prevent the destructiveness of compulsive highs:

Being able to recognise the pattern of our compulsive swings. Some people get compulsively high over one thing, for instance enthusiasm; some people will get compulsively high over something else, for instance sexual attraction. For all of us there are particular patterns and particular situations around which we get high. We need to be able to recognise this. Very frequently, we need advisors who know us well and can give us hard feedback about how and when our emotions swing to the high extreme.

We need to be able to recognise when we are moving from the tolerable area into the compulsive area. It is this point that is crucial. Once we are into the compulsive area we have lost the possibility of pulling back from the continuing pendulum swing. If we can recognise the pendulum swing just before we cross over into the compulsive area and pull back from the situation, what happens is that we achieve a small feeling of accomplishment from that sense of having an element of control over our own emotions. That small feeling of accomplishment enables us to pull back slightly more and achieve a choice about what we want to do with the emotional intensity that is taking us high.

The most effective short-term prevention from swinging into the compulsive area from the tolerable area is to be able to change our physical environment. It might be leaving the room and going into another room. It may involve leaving a meeting and going to the toilet. It might mean leaving the dining room and going to the kitchen. It could be as small as standing up rather than sitting down, or sitting down rather than standing up. The crucial point is that we take sufficient control so that we do change our immediate physical environment and that we make that change immediately. When we change our physical environment, even in very

small ways, it is possible to achieve a perspective on how we are relating to other people and where our pendulum is. When we can achieve that perspective we give ourselves the chance of moving from the compulsive high into the tolerable high. Once we are in the tolerable high, it is then possible to change our physical environment in a more significant way to further bring our emotions down toward the calm.

The pendulum is a tool that can be used over short or long periods of time. Changing our physical environment can also mean holidays or spending a whole day in bed, or an afternoon walking in the country. But there are small physical changes that are always available to us in any situation when we are in a compulsive high or when our emotions are about to swing from the tolerable high into the compulsive high.

Just as changing the physical environment in small or large ways is the most significant short-term way of handling compulsive swings on the high side of the pendulum, being able to experience true rest is the most effective long-term solution.

3-8 Steps - accepted and rejected efforts

This is a part of Pellin which is as practical and fundamental as the pendulum. However, the pendulum is about our feelings, and steps are about action. It is a part of Contribution Training which is positive, practical and at the same time can also be very deep.

If you can recall the chapter in these notes called 'Stages in Working with people in Contribution Training', the first stage is focusing on someone's strengths; the second stage is an awareness of hurt; the third stage is a heightened awareness of how we sabotage ourselves with self-defeating behaviour; the fourth stage is small behaviour changes; the fifth stage is deep facing; and the sixth stage is contributing from hurt. In those six stages there lies some of the comprehensiveness and roots of Pellin work, and also Gestalt and Behaviour Therapy. This work is the Pellin approach to Behaviour Therapy with an analytical approach. The steps I am looking at involve evaluation and creative strata and anything which interferes with or improves these strata. At the same time, in terms of the Wheel of Change, it is about 'action'. These steps are about how we take action.

It does not matter how much sharing, listening, feedback and learning we do, if we do not walk up the steps, we stay in the same place.

We are concerned in this area of the work to change behaviour so people can be more effective and get things done. So that there is recognition and rewards for that and for changing destructive behaviour patterns. This material is also very concerned with being able to have a positive approach. We are not in any way saying it has easy answers in it, but it is possible to change the patterns of behaviour which are destructive to us by a combination of enjoying that change and being aware that the goals we have, if we reach them, will bring a lot of rewards and satisfactions to us. So, in a sense, it is being able to believe we can get more enjoyment and fun from what we are doing and not just stay in a place where we are unhappy with what we have got to do, or where we feel hopeless about trying to change destructive patterns.

The material has its own jargon, particularly the words 'accepted effort' and 'rejected effort'. This is the most useful use of jargon I know, because we do not get pulled into negative and hurtful content or the self-indulgent content of telling a story. We are simply addressing a problem. This

tool has a very broad range of applications from professional burn-out, study and raising children to sex therapy.

The horizontal part of the step represents the action we must take to arrive at our goal. The vertical part represents the assessment of goals taken and goals to select. The nature of our efforts is determined by our goal. Any effort we are putting out, in some sense, has a goal in mind, even if it is unconscious e.g. if we are blinking our eyes there is a goal in keeping them clear or clean; if we are sitting down there is a goal in not being fatigued by standing up. But in most situations we are putting forth an effort towards a goal that we have made a conscious decision that we want to reach. Whether we reach that goal is going to depend on whether

we are happy, contented and accepting of the effort we are putting out in terms of the moment-to-moment, hour-to-hour, day-to-day, experience of it. If we are not, even though we want to reach the goal, we are not going to do so. In other words, while we may accept the goal, we are not going to be accepting of the effort which we are putting out - we are going to be rejecting it. The repeated practice and use of the tools of accepted and rejected efforts are basic for this approach.

The aim of steps is to give us choices around how we take action in the world - the way the pendulum is aimed to give us choices around what we do with our feelings and emotions.

Accepted efforts

What an accepted effort is, broadly speaking, is an activity which we are enjoying on a moment-to-moment, hour-to-hour, day-to-day basis. And in that sense, we 'accept' the energy we are putting in, and we accept the time that it takes. When we are in an accepted effort, we are not conscious of the time we are putting in - it passes very quickly. It is a real tip-off that someone's in an accepted effort when they do not notice the passage of time when they say something like: 'Oh, I didn't know the four hours were

nearly over, the time went really fast', 'Oh, my lesson is over', or 'Oh, have I finished already?' We are not conscious of the passage of time, even though at the end of it we might be tired. Nor are we conscious of the energy we are putting in. I would say in another way that when we are in an accepted effort, it gives us more energy and time. We are more alive.

In an accepted effort a person is truly involved in the process of an activity. The task is exciting and the feeling of achievement is stimulating. The energy of the accepted effort feeds off itself and creates further excitement so that the flow of energy can seem endless. The person enjoys the process itself, rather than focusing on the goal and getting overwhelmed by it. Working within the process gives flexibility, whereas being stuck into the goal limits that flexibility.

Although accepted efforts can sometimes be another way of talking about feelings of accomplishment and purpose, these really relate to a longer-term perspective, whereas accepted efforts relate to the present - what is going on NOW. When we talk about accepted and rejected efforts, we are talking about the momentary feeling and the momentary action. This

part of the work is very much influenced by Zen Buddhism and Taoist philosophy.

However, with accepted efforts we are not necessarily talking about it being pleasurable. It might be an accepted effort to quit smoking or drinking, lose weight, or climb a very high mountain. All these things might be quite difficult or painful, but in the accepted effort it is in some way possible to bring in enough positive feelings to make the effort acceptable for that moment in time. Then it becomes an accepted effort - even if what we are doing is hard, we are in some way accepting what we are doing.

So it is not a time that is necessarily without pain. If someone is going to successfully climb very high mountains, there has to be some way that that whole activity can be made an accepted effort, otherwise they are not going to get there, and I think it is often the case that people, when they climb mountains and when they are interviewed by the press, say 'Yes, I'm glad I got here, but never again'. But a year or two later they are back, because (a) they succeeded, but also (b) they found a way somehow to make that whole activity an accepted effort, whether that was by enjoying the preparation and training, the companionship, the feeling of

success, the rhythm of one foot in front of another, or whatever.

It might take a few weeks to ascertain what the accepted effort is. It is similar to how superficial purpose overlaps with true rest. In Contribution Training we have different tools which can come in at different times to be used in problem-solving. Sometimes one tool might be more beneficial than others. Accepted effort is the force which flows us towards the goal. The diagram referred to previously is oversimplified in some ways, because, like the pendulum, the goal we reach may not be the goal we aimed for.

Rejected efforts

A rejected effort is something that we do not enjoy doing and in which we are conscious of the time and energy we are putting in. A classic example of an indication of a rejected effort is clock-watching. We count the number of minutes, the number of words, the number of sketches. In the rejected effort, we have a lot of negative feelings. We are bored, irritable, we can be nasty if the rejected effort is big enough. The rejected effort eats into us. It is what we call 'the killer of the soul', because within the rejected effort we are almost rejecting ourselves. Rejected effort eats into self-worth, just as accepted effort inevitably builds it up.

If school is a rejected effort for a child their whole self-worth will be affected by it, not just school. And if school is an accepted effort for a child, whether they do well or not so well, it will build a lot of self-worth. And the same is true for us around jobs, study programmes, relationships, or the other example I like to use, parenting. If being a parent is a rejected effort for somebody it is a disaster. Parenting as a rejected effort will create a dysfunctional family and probably social and psychological problems. One of the applications of this work is to help people for whom parenting might be a rejected effort finding ways to make it an accepted effort.

There is something about this work which is very positive and very non-judgmental. The use of the jargon enables us to have a distance from hurt. So someone can say 'OK, that's a rejected effort. How can we turn it around?' rather than 'You are a bad person because you can't make being a parent an accepted effort' or 'You can't enjoy your children, you can't love your children. What's wrong with you?'

If I am putting out energy to present this material to you and you reject the material, that could very well turn into a rejected effort for me. But it will only turn into a rejected effort for me if, because of your lack of recognition, I reject it myself. Someone might be making a speech to a hostile

audience and still feel that what they are presenting is right. It is hard to hold on to the accepted effort in that situation, but someone well might be able to. Much of this work is about those sort of situations. If we are expressing ourselves in a hostile environment, how do we turn that into an accepted effort? Because it could easily become a rejected effort. That is the sort of problem that this part of the material solves, and it is very powerful. But, like the pendulum, we have got to accept the jargon because it is not quite enough to say 'These are the things I like doing and these are the things I don't'.

In the rejected effort we want to be able to do something - we want to be able to get to the goal, but we cannot because we can not find a way to enjoy the process. This often leads to a particular kind of guilt. We feel we are letting ourselves down and it creates a lot of unfinished business. We need to be able to face the rejected effort (like in a compulsive low) and know that there are things we can do about it to get out of it. A rejected effort might be someone who maybe wants to learn Spanish but can not quite find the time - whenever they approach it, it becomes a rejected effort. For some people, making love to their partner could be a rejected effort. Raising children, even when you love them, could be

a rejected effort. And although many of us, at a conscious and rational level, know the answer to many of these problems, somehow we just cannot quite put them into action. We know how to have true rest, but we can not get into it enough to get it to pay off. Rejected efforts exhaust us, they are a real cause of tiredness, depression and anxiety. And there is a whole vicious circle about them, because they are often a secret. We feel down on ourselves, and the secrecy causes us to be even more down on ourselves, which reinforces the rejected effort. In addition, the rejected effort leads to a loss of energy, this in turn leads to self criticism and guilt. Where the accepted effort expanded us, the rejected effort diminishes us. Guilt compounds and feeds off itself in a destructive rather than a creative process.

If we focus on the goal then we experience a rejected effort; we then feel bad about ourselves; our pendulum swings and we get very low and guilty. We lose our ability to be self-disciplined and then we feel even more guilty. Alternatively, we can get into a real high in anticipation of meeting a deadline. This is followed by a low where we procrastinate and doubt ourselves.

Protecting accepted efforts

If we are doing something which is an accepted effort, one of the things we have got to be able to do is to protect it. In a particular way, like in an ecological situation, it can be strong on the one hand and fragile on the other. It is to do with how our memory works. If we have an accepted effort which becomes a rejected effort, often because we stayed in it too long, our feeling about the whole thing becomes a rejected effort, and brings in referrals and the pendulum, e.g. having a good time at a party, staying too long, having it go sour and our feelings of the whole thing become negative, or a relationship which has had years of good times starts to come to an end and all that is remembered is the rejected effort of the final arguments and bad times.

Somehow we hold on to the last moment. This also works in the reverse, where we have a rejected effort which at the last moment turns into an accepted effort and we hold onto the last moment of accepted effort.

This material started with helping people get through courses of study and knowing when to stop and pace themselves so as to keep up their enthusiasm and be able to get back to it the next day, rather than not being able to go back to it, and getting stuck. Some things will inevitably end

up as a rejected effort if we stay in them too long, becoming a killer of the soul and stopping us dead. This is why it is so important to protect the accepted effort. Accepted effort is literally that which will keep our energy flowing in the way we want it to flow and that which will enable us to reach the goals which we have set for ourselves. Being in the accepted effort is about being alive and being where we want to be and is very powerful.

One way of destroying accepted efforts and creating rejected efforts is to be oriented too much on the goal and the future. If we are really oriented on the goal, eg. 'THEN I will feel better', 'When I lose weight...' we will be oriented so much onto the future that we cannot enjoy the moment-to-moment activities which will take us into the future. They appear to be mundane to us. We need to be able to have just a background sense of what the goal is and where it is. In the first instance, of course, we have to have an awareness of where the goal is, and this is certainly going to come from evaluation strata; and then we need to be able to get into the moment-to-moment activity and enjoy it, which is going to come from our creative strata.

Practically, in terms of the horizontal line in the diagram, we need to protect the accepted effort which we do have and

put a value on it. One of the ways we can protect the accepted efforts which we have is to contain them in terms of time and energy, so we are not just extending ourselves to the point of sheer tiredness or boredom. We also need to consciously set ourselves up for our accepted efforts and to be aware of their fragility, for example, by taking some paperwork which we need to do and usually enjoy doing and leaving it until half an hour before we need to produce it, we set ourselves up for a rejected effort instead of a potential accepted effort.

It is important to keep to our time schedule and to stop when we said we would, even if the work is going very well. If we stop when we are still excited then we can return to that excitement. A continuous flow of work is much more creative than a sudden burst of energy. When we are preparing to finish our creative time we should be looking over our work, looking at the long-term goal and seeing it as a whole. It is best not to end on a high, but in a calm.

The other way of protecting our accepted efforts is to be aware that we need a time to be able to pull away from them e.g. we need to be able to leave work at work or sometimes we need some time away from a relationship. Certainly, one really clear example of this is raising children. I think all

parents need some time away from their children. If being a parent is an accepted effort, it needs to be protected by times taken to have a holiday or visit a restaurant.

Accepted efforts should not be taken for granted - they need to be protected. If we stay in the accepted effort too long or stay in a high then we can destroy our accepted effort because of the swing of the pendulum - the inevitable result of a prolonged high is a low.

Changing rejected efforts into accepted efforts

The next part of this work focuses on changing rejected efforts into accepted efforts, because if we can protect the accepted efforts we have and change the rejected efforts we have into accepted ones, we have solved more than half of life's problems! It is very significant work.

How can we help someone make being a parent into an accepted effort; getting to work on time into an accepted effort; getting up in the morning an accepted effort; getting the housework done an accepted effort? In Contribution Training we approach such problems in a completely different way from those of many other schools of therapy. There are times when we need to look at referrals, but somehow it is not the central issue in this part of the work.

If we are looking to change a rejected effort into an accepted effort, first and foremost we must not get caught in the trap of trying to work out why it is a rejected effort. We need just to accept that it is a rejected effort, be ruthlessly determined to overcome it and to focus upon changing it. This is a problem-solving exercise. We look at changing rejected efforts into accepted efforts in terms of strategies, gimmicks and tricks. What these represent are simply ways that we can bring positive feelings into the activity. Bringing in those positive feelings may require a considerably thought-through strategy. It may require some gimmicks that are more short-term and that are, possibly unusual and idiosyncratic. It may require some tricks which bring in some immediate, positive input from outside.

Take a fairly usual rejected effort like housework for example. A strategy around that might be finding a way to get some assistance, so that the person for whom housework is a rejected effort is hardly ever doing it on their own, which can often help. I am not saying it will be of help for everyone, but it often helps. In a whole lot of activities, the strategy of turning a rejected effort into an accepted effort simply involves company, companionship and support. Another example of that is a lot of sporting activities. A lot of

us cannot go to the swimming pool or jog on our own. We do it with someone else. We go from a rejected effort into an accepted effort simply because we have the company.

Another strategy is to set up a daily schedule of short spells of time for the rejected effort. It is crucial to start with very short time spans - 15 minutes, 30 minutes. It is important with this strategy to keep very strictly to the allotted time and not to go under or over it. Going over the time can result in a swing to the high of the pendulum, and then an ensuing low. Very gradually over a period of weeks, the time period can be increased.

Yet another strategy is to 'sandwich' the rejected effort between other activities which are very positive and pleasurable, to generate some good feelings to go around it. For example, before embarking on the rejected effort, the person might have a good breakfast, listen to some beautiful music, make love, stroll around the garden. Similarly, they can then reward themselves after the rejected effort 'time' is completed.

A gimmick is something that is more idiosyncratic. It is some little reward. Some way someone can spoil themselves, something that someone has in their lives that almost always brings them an accepted effort. The gimmick is used to bring

positive feelings into the activity so they feel positive - not necessarily about what they are doing, but because they are bringing in this other thing which makes the whole activity feel positive. And that can have the effect, if the goal is right for someone, to turn it into an accepted effort, because some parts of them will want to make it into an accepted effort (unless the goal is simply wrong). If someone is having a hard time being a parent for a while it might work simply to spoil themselves with treats - some new clothes, some new books, some new videos. A classic case of turning rejected effort into accepted effort is the whole idea of the old-fashioned socio-psychology thing of providing music at work. At this stage I do want to point out that we are just looking at how to reach the goal - how to move from a rejected effort to an accepted effort. We are not at this stage involved with the evaluation that comes from the vertical line on the diagram.

Tricks involve bringing in some positive input from outside sources, and can be really fast and short-term. Like just picking up the phone, calling up someone and saying 'I'm trying to get started with so-and-so', 'I just feel really down about the kids' and getting a quick bit of positive input. With tricks, we can request other people's help in changing rejected efforts into accepted efforts and we can use them

as advisors, but it must be borne in mind that essentially we are on our own. Only our own determination and perseverance will see us through. Often, our tendency, if you remember Pellin work in terms of attraction to hurt and callousing, when we are in a rejected effort, is to be around people for whom that activity is also a rejected effort, so we will grind ourselves into the ground together. What we are saying here is that we need to reach out to people for whom the activity is an accepted effort. We need to be able to accept that the activity is a rejected effort for us, and then we need to find ways to bring in a positive input.

That is what we are talking about in terms of changing rejected efforts into accepted efforts. We are talking about any positive input that will work. Like other Pellin work, a lot of it is just common sense. When changing rejected efforts into accepted efforts, we need to bring in evaluation strata to make sure that the change is a nourishing and healthy one, because like all the Pellin tools, steps can be used in both a constructive or a destructive way. For example, if someone is unhappy at work - they may choose to turn that around and make it into an accepted effort by having an affair with someone or drinking too much. People get through walls by becoming drug addicts. And of course, the positive input

(even if it is not particularly constructive) can sometimes be a pleasurable input. I think a lot of the alcohol industry and the sweets industry are based on people desperately trying to change rejected efforts into accepted efforts.

There is no rejected effort that someone has not found a way to make an accepted effort out of somehow. And once we have found a way which succeeds for us, or for our clients, we really need to be able to find ways to protect that new-born accepted effort, because it will be fragile.

To turn rejected efforts into accepted efforts we need to be bold and creative about trying different things. How can I enjoy learning Italian? How can I enjoy getting down to writing? How can I enjoy doing the filing? How can I enjoy getting fit? If we have a large amount of rejected effort in our lives, it can have the power to suck up a whole lot of other activities in our lives that are in fact accepted efforts, and turn them into rejected efforts. Similarly, however, if we have a large amount of accepted effort in our lives, that also has the power to pick up a lot of small rejected efforts and turn them into something positive.

Conclusion

I guess one of the things which is important in this material is simply being able to say: 'This is a rejected effort' or 'This is an accepted effort'. It is a place where I find the jargon really powerful. Because instead of going into the content of why I cannot get fit or why I cannot learn Italian or why I cannot get the filing done, why I cannot write a book - which would be going into all the referrals and my official stories and I would be very quickly into my resistance to nourishing change - it is saying 'OK, I want to learn Italian, it's a rejected effort - how can I make it an accepted effort?' and there is something about that that has some really powerful action contained in it. I think some people know that intuitively and I guess it is the people who are often quite impatient of therapy and impatient of those of us who are very in touch with our caring energy. Their view tends to be: 'If you want to go from point A to point B you draw a line, find the shortest way and go'. For many of us it is not always that easy, but this part of the material has some of that quality in it for some activities. Again, I want to say it is one tool in the tool kit, it is not all of it. But there are some activities where it is very relevant and there are some activities where it is a very good ancillary tool to bring in.

3-9 Purpose and feelings of accomplishment

Feelings of accomplishment

The basic human need is for a daily, even hourly, feeling of accomplishment. The emphasis here is on the feeling that something is being accomplished. Day to day, year to year, we need feelings of accomplishment, the feeling that we are doing things which are fun, which give our life meaning, which spark our existence. The feelings of accomplishment we get from writing, from visiting Italian hill towns, from going to parties, from raising children, from buying clothes, from working with people - each of these activities is a source from which I get feelings of accomplishment. However, all these can change and will change. Just as a creek can dry up for a few weeks or for years, so the sources of our feelings of accomplishment can dry up for a short time, a long time, or permanently.

What are feelings of accomplishment? It is literally the feeling inside us that we are doing or have just done something that gives us satisfaction. It is the feeling within which we feel pleased with ourselves or others, fulfilled, days feel worthwhile, or at least bearable. Within the feeling of

accomplishment we feel in some way pleased with ourselves, even though that feeling may be major or minor, transitory or lasting. We all know what feelings of accomplishment are. The aim of Contribution Training is to develop the tool of feelings of accomplishment as one which people can use to reach out and obtain those feelings when they are not getting any, and thus prevent heartbreak, disasters and the perpetuation of hurt.

Some of the basic material of Contribution Training was developed when David Pellin worked for 20 years as a lay physiotherapist in an old-age home in Vancouver, British Columbia. At that time he developed the material around purpose in seeing that old people lost their sense of purpose, because of that they no longer had daily feelings of accomplishment and because of that they got sick, particularly they had strokes. He was insistent in saying that 'often people lose their feelings of accomplishment and then get sick, not the reverse'. People who feel that superficial purpose is enough - such as not needing more than the family, the job, the pub, football matches on Saturday afternoons, or a holiday cottage in Wales - often, when they retire or the kids leave home or Saturday afternoons are

particularly cold and rainy, are cut off from that basic ingredient, feelings of accomplishment.

It is possible to accomplish a great deal and yet not have any feelings of accomplishment. A mother at home with four children and raising them well is by any standard accomplishing a considerable amount. By any standard, her accomplishment, her contribution to herself, to the children, to her family, to her community, is major. Yet she may well not be receiving from that contribution any of what in Contribution Training we label feelings of accomplishment. Without feelings of accomplishment people are in trouble, severe trouble. Without feelings of accomplishment careers are ruined, marriages break up, depression becomes unbearable, alcohol, television, drugs and food become addictions, even rest and renewal become unattainable. We are saying that the cause of the divorce, the addiction, the emotional problem, often lies within the lack or the depletion of feelings of accomplishment, not in the relationship or the substance or the mental health. One of the applications of the tool of feelings of accomplishment is to enable both practitioners and people concerned with their own lives to be able to distinguish the real causes of problems they are examining, and also to be able to separate real problems

from manufactured problems. When we are not receiving any feelings of accomplishment we all manufacture phoney problems.

Certainly, different people get feelings of accomplishment from different activities. Someone will get feelings of accomplishment from telling a child a story, making a successful real estate deal, playing tennis, catching a 20-pound salmon, painting a picture, helping a family in distress, talking to an inmate in prison, making a table, being elected to Parliament, campaigning for someone else to be elected to Parliament, reading a book and for some even struggling to write a book. I cannot at this point sense the feelings of accomplishment in having a book published. However, if I am going to continue to write this book I must have a daily, hourly, even moment-to-moment sense of accomplishment in the activity of writing.

The feeling of accomplishment is an emotion we feel now. It is short-term, momentary, can fade away, and at times is certainly elusive. It can often be difficult to discover what one's feelings of accomplishment are and what is their source. The tool of feelings of accomplishment is simple. The applications and use can be both frustrating and demanding. We can all become extremely stubborn at times

about what are our best and strongest feelings of accomplishment, about how we can find them and about how much we need them. This process of stubbornness is similar to the stubbornness, again, that we all at times exhibit in recognising those people who are most nourishing to us, how we could seek them and how much we need them.

Some of the difficulties of the stubbornness around feelings of accomplishment lies in the frequent confusion between the accomplishment itself and the feeling of accomplishment. They are not the same, although they can certainly overlap. In fact, the power of feelings of accomplishment, their primacy in the range of human needs, can be glimpsed in the power, energy and fulfilment that is achieved in a person's life when the accomplishment itself and the feeling about the accomplishment become one. This explains how some people's lives, careers and relationships are so obviously satisfactory. The activities, be it a trade, a profession, volunteer work, or a family into which they are putting their energy, are also the activities from which they derive most satisfaction. That situation is a self-generating human cycle which will have the effect of producing personal energy, enhancing personal talent and reinforcing a sense of personal well-being. A person will be able to be making

continuous contributions. We are not saying here that the self-generating cycle or the contributions will necessarily be nourishing. They could well be destructive. The power of human energy, just the same as the power of physical energy can be used for both constructive and destructive purposes. The evaluation of the destructive and nourishing dimension in contribution is a major part of Contribution Training that we are not looking at here, however. Here we are simply looking at the first stage - the sources and discovery of energy. The energy has to be available before we can make decisions about how it will be used. However, I want to make very clear that Contribution Training is in a major way concerned to teach people how to evaluate the effect of their contributions, their use of their talent, on others. Contribution Training is about moral and ethical issues and evaluations. We cannot be neutral to the hurtfulness and destructiveness of the world in which we live.

Some of the power of feelings of accomplishment can be seen in the way people can become addicted to them. People's work or professions, hobby or field of study or sport can bring in such satisfying feelings of accomplishment that the hurt that is caused to other people, family, children,

friends or even the hurt that people are causing themselves, is unseen within the blinding satisfaction of the feelings of accomplishment that are coming in.

What do we do about the problem where a person is accomplishing significant things, but not getting any feelings of accomplishment? Feelings of accomplishment are very central to Contribution Training and it is very important to be able to evaluate whether the situation being presented is in itself the problem, or whether the real problem lies in the fact that that person is not getting feelings of accomplishment from what they are doing. If a person is not getting feelings of accomplishment they will often find ways to have problems and will be very convincing about what the reality is. It is important to be able to ascertain when to focus on the process that someone is going through (ie. sabotaging help, not focussing on their lack of feelings of accomplishment and resisting nourishing change) and when to focus on the content of the problems. Use the obvious level of listening and the pendulum. For example, if you took out all of the extreme pendulum swings, would the problem have the same magnitude. Here you can start to see the relationship between someone's set of problems and their feelings of accomplishment and see the amount of goodwill they have.

You can check this out by using the wheel of change and by introducing them to the concept of feelings of accomplishment. Sometimes, people will need help to explore where they could get their feelings of accomplishment from, which is an exciting, challenging activity which has to draw on the mutual creativity of the practitioner and the client.

This process moves away from the problem-orientated pathological approach because we are using our creativity and focusing on the solution.

Purpose

The purposes we have in our life determine the flow of our feelings of accomplishment. They are the sources of our satisfaction. The concept of purpose in Contribution Training is a tool to help us look at the flow of our feelings of accomplishment. With purpose we can understand where our feelings of accomplishment come from, how they accumulate in ways that make our past rich for us, how our feelings of accomplishment take on shapes that enable us to see our future as hopeful and exciting.

People need a purpose that does not depend on the stage of life they are in and that does not depend on forces outside

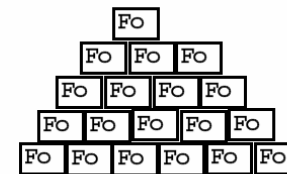
them. People need a purpose that is not just their job or their children or their grandchildren. The grandparent who puts all their purpose in the grandchildren will so often become interfering to the point where the grandchildren are simply made less available to them. I feel this is a powerful example in illustrating the danger of being dependent on an underlying purpose for feelings of accomplishment. Whenever someone tries to hold on to an underlying purpose that has come to an end, because they still need some feelings of accomplishment from that underlying purpose, it is almost always the case that those feelings of accomplishment are cut off even more ruthlessly. This is certainly true of retirement. A person who for eight hours a day has received feelings of accomplishment of one form or another from a job for 20 or 30 years is given the golden handshake and a farewell party along with the message 'We're really going to miss you, and do drop in any time'. 'Drop in any time' means once every 12 months, or at most once every 6 months. If the retired person were to drop in even once every week the people who have up until this time been work colleagues will tend to be unimpressed, or even cold. That underlying purpose has come to an end and so have those feelings of accomplishment.

Contribution Training is an attempt to teach purpose directly. Usually, we learn about purpose indirectly. The presence or absence of purpose in the home in which we grow up is the first and most crucial exposure to purpose. If our parents have purpose, we will know about it, which does not necessarily mean we can do anything with that knowledge. We may learn from them, directly or indirectly, that the only way to have what I am calling purpose (they may call it something else, the words are unimportant) is to be like them. To have careers as a tinker, tailor, soldier, social worker. In rejecting their lifestyle or them, we may reject the purpose they support and recommend, and in doing that we may reject purpose itself.

William cannot stand his father's ambition or feels he has been hurt by that ambition. He wants to reject the comfortable wealth that his father's ambition has achieved. He rejects the value system which puts such an emphasis on ambition and achievement. He runs the risk of not being able to realise the importance of purposes that are available to him because of his rejection and suspicion of his father's type of 'purposiveness'.

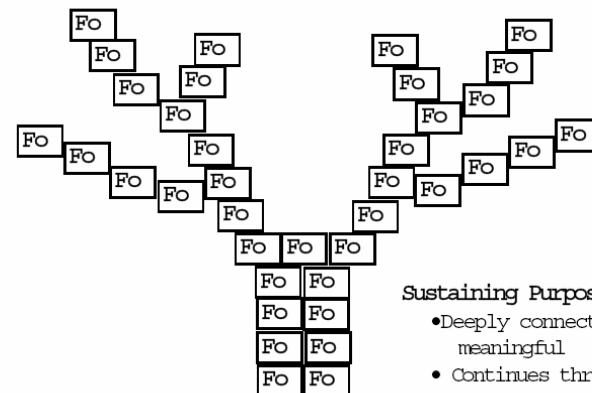
The family we are born into can also give us an intuitive understanding of purpose. The children of parents who know

purpose will some time in their life generally know purpose, too. Attitudes and understanding around purpose are often handed down from generation to generation, just as prejudice or openness in sex roles are handed down from parent to child.



Underlying Purpose

- Linked
- Gives security and meaning



Sustaining Purpose

- Deeply connected and meaningful
- Continues throughout

Three kinds of purpose

I want to look at three different kinds of purpose: superficial purpose, underlying purpose and sustaining purpose.

Superficial purpose is living from one car to the next, one partner to the next, one party or one job to the next. It is always seeking the easiest and most immediate feelings of accomplishment. Our life, then is superficial because our activities, literally our affairs, don't link up to each other. We are entrapped in moments which have the appearance of being satisfying, but we end up with a life that is desperate in its superficiality, even though that life may appear attractive to others and even to ourselves.

Underlying purpose is having a career, building a home, raising a family. The satisfaction and sense of accomplishment we feel from these activities add up day to day, month to month, year to year; they are not isolated activities and we are not isolated from the feeling that our life has meaning, that we are significant, that we are in this world for a purpose. With underlying purpose, we build our own lives and our authority, and the lives and authority of people around us also grows. When we have underlying purpose, we are contributing. Underlying purpose, however, is finite. We retire from a

job or a career, children leave home, husbands and wives can leave us.

Sustaining purpose is not dependent on others for its ongoing existence. When we have a sustaining purpose, we are not beholden to someone else for the meaning and significance in our lives. We both have control and can take responsibility for the shape of our lives. Sustaining purpose can be a life-long vocation that does not end with retirement; it can be a sense of belonging to and contributing to a community, a family and a place that continues after the departure of one's immediate family; sustaining purpose can be a hobby that becomes a life-long interest. This purpose builds continual growth into our lives - even in old age we keep growing. Sustaining purpose literally keeps us alive. Sustaining purpose is Fritz Perls still working when he was seventy-seven; a local peasant lady outside my window working in the fields in her sixties or perhaps eighties; an ex-con in Alcoholics Anonymous staying away from the bottle and healing others; hopefully for me there is sustaining purpose in Contribution Training. Sustaining purpose is Dave Pellin surviving a serious attempt at suicide to go on and develop these ideas. A woman, trapped as a housewife in the emptiness of her life when her children

have left for college and the husband's interests are elsewhere, can find purpose in the sisterhood of being with other women who are successfully growing through the same trap. Both her frustrations and aspirations come together in her purpose. With sustaining purpose, varied feelings of accomplishment from various parts of our life add together. They feed on themselves and feed into a centre that gives our life shape and is our purpose. Sustaining purpose has not necessarily been there all throughout a person's life. Some people find a sustaining purpose which works for them very late in life.

These three types of purpose - superficial, underlying and sustaining, are tools which hopefully can enable us to make sense of some of the most complex issues in life. Why some people stay young and others grow old. Why someone will go through tragedy and shrink into bitterness, while someone else will go through an identical experience and be able to grow. Why some people can beat an addiction like alcohol or drugs or television or gambling and others cannot. How some of us seem able to fulfil our talents and some of us never do. Why some social programmes work brilliantly while others fade rapidly. Purpose is a set of tools with which we can look at these problems.

I think sustaining purpose is like a primary relationship, and you can only have one or two. If you have had a good one and you lose it through bad luck or genuinely losing interest, you will tend to find another one. Sustaining purpose is like a marriage, to use the conventional word. I wonder if underlying purpose is more like friendship - you can have a number of friends and in the same way you can have a number of underlying purposes, for example, the home, the family, the marriage and the career, and I guess if someone had all of those things and in some way kept them all together until they died their issues around the meaning of their life and their feelings of accomplishment would have been looked after and become their sustaining purpose. But if that person lives to be 80 or 90 they may not, because the feelings of accomplishment may fade. We can become emotionally sick if we do not get our feelings of accomplishment met because we have become too dependent on our underlying purpose/s.

The Search for purpose

How do we find purpose? How can we know whether a purpose is right for us? Purpose is like marriage; the choice individual, the maintenance difficult, the pleasures elusive.

Most of us cannot effectively, consciously search for a mate. The need is there, certainly, and we find people whom we marry, but there is a long, unconscious quality to that search. To consciously look for someone to marry will make us desperate. We know that is what we want, but we keep our awareness of that search in the background while we are searching. We cannot look for a husband or wife or a purpose the way we look for a job. We need the patience to wait for the right mate or the right purpose to present themselves, and then we need to be slow in exploring the commitment we are making to that person or that purpose.

There is a rightness we will feel when we do find the right purpose that is individual to us, just as there is a rightness and sureness when we find the right mate. The rightness can often confound family and friends - Why is Peter spending so much time with that weird David Pellin? Why does Elizabeth want to become a doctor? Why is Ken so wrapped up in the theory of the brain? Why is Val going to live in an Ashram? What is Bill's new religion? Why isn't Julian taking the job as chairman of the department? Why is Mary going to marry Harry - what does she see in him? We could define a friend as someone who can respect and see the rightness of a choice we make, even though he or she

cannot understand that choice and even feels it is unattractive.

The Escape from purpose

In a way similar to our rush from the sanity of rest, we also can become desperate to resist the strength, the solidness, the life-preserving quality of purpose. Without purpose, we die - going slowly more inside. People retire, go to Arizona - it does not work and they die. Young men go to Vietnam full of purpose, and find it is not there for them and go to heroin. Children leave home and parents age. Men and women drop out of careers for a religion and can soon find their lives empty. Men and women drop out of religion for a career and can soon find their lives empty. People let go of the identity they have in a minority group and find themselves lost. Some of us travel to distant lands and soon find that travel is meaningless. We can lose the arena within which we can best develop, which is all we mean by purpose. We can be attracted to the mirage of a glamorous purpose, only to find what we choose is not an area within which we are developing. We do not always know where our purpose lies. We can be in our purpose and not know it; we can be in our purpose and not be able to see it. Purpose is elusive. Purpose is individual. Purpose is difficult.

The power of purpose

Contribution Training is certainly not the first discovery of the power of purpose. Many people have a deep understanding of what we are calling purpose, and intuitively they are able to pass that knowledge on to others, particularly to their children. Often successful programmes are based on the power people almost immediately feel when, through that programme, they begin to sense that they could experience and possess a sustaining purpose.

One way of seeing the pull of purpose is to look at how, through purpose, people are often sucked into activities or movements that are obviously destructive to other people and even to themselves. Purpose creates Nazis and draws people to exploitative gurus. Not everyone intuitively knows how to evaluate purpose in terms of hurt. While people will use different words from ours, many people do understand purpose and are able to fill their life easily with the satisfactions that come from it. However many, many people do not have either an understanding or a sense of how important these facts are in their lives. Also, many of us at times feel purpose, but at other times simply feel lost and do not know what to do. With Contribution Training we hope to develop generalised tools that can be taught to people in a

straightforward way. We hope to make generally teachable that which can appear to be a fortuitous talent that is available to some and not to others, a power to motivate that some organisations, almost by chance, have, and others do not.

The politics of purpose

Privileged or successful classes are often able to use their intuitive and unspoken understanding of purpose to maintain their privilege and success.

There are two parts to the way purpose perpetuates privilege that I would like to take time to look at here: how the privileged instil a sense of purpose in their children and how they convince the less privileged that they do not need purpose - that the very thing which they are backing themselves is unimportant to others. I maintain there is a sensitiveness around purpose, that the secret is surrounded by myths, that the function of the secret is to maintain power. Like ancient China's secret about the manufacture of silk, the secret of purpose can be maintained for hundreds of thousands of years, even though a great many people know it. Hundreds, perhaps thousands, of people in China knew the secret of silk making and yet for two thousand years the secret was kept. China exported silk in great quantities for

great profit, but never let the knowledge of how to make silk get outside the Great Wall.

The privileged keep purpose to themselves by convincing others that they do not need it. They live one lifestyle and convince others to live another. Often they do this without being aware of what they are doing. They too are trapped in their privilege. They too are trapped by their own Great Wall.

Fritz Perls taught people to stay in the present, the here and now, to be in touch. In doing this, he down-graded, even denigrated, people's attachment to religious movements or to careers. He developed powerful ways of criticising the sort of intellectual activity in which people got into their futures, into projects, into exploring in their minds the directions which their lives might take. Funnily and powerfully, he called this 'mind-fucking' and 'elephant shit', both of which were symptomatic of being out of touch with the here and now or, in Gestalt circles, slightly outside the pale. 'Mind-fucking' and 'elephant shit' certainly were not acceptable activities if taken seriously. I am saying that these are crucial activities for each of us if we are to find the purpose that will suit and satisfy us.

Fritz certainly found the purpose that suited and satisfied him. He would maintain that it was the wisdom in Gestalt

therapy that made his life alive for 77 years, maintain that it was the purpose which the development of Gestalt gave him that made his life what it was. He could teach the power of Gestalt to others; but he could not teach them the power of purpose. The people who got most out of Gestalt, including myself, were those who became practitioners, who found purpose in Gestalt, and as practitioners, joined the privileged. Now we too could write books, be in a movement, look after our future - both financially and intellectually, engaging in 'mind-fucking' and 'elephant shit' as long as both were about Gestalt.

Fritz developed in his purpose until the day he died. He had a sustaining purpose that outlived him. He developed in that purpose by writing books, reading books, engaging in intellectual activity and worrying endlessly about his place in the future. The future, while he was still alive, the future after he was gone. He achieved prestige and wealth because of his sustaining purpose. That was the privilege he created for himself.

'Stay in the here and now', 'stay out of the future'. We end up with the practitioners having purpose, and the participants being encouraged and seduced to not regard purpose as important, just as women for thousands of years have been

encouraged to give the powerful healing and even cosmetic possession of sustaining purpose to men. Old Gestaltist therapists look better than old Gestalt clients. They look better because they have purpose. Similarly, men often keep their looks and add to them in their middle age when their sense of purpose then deepens. Women, trapped in a sole commitment to underlying purpose, age because their purpose inevitably becomes diluted.

I do not accept the accidental quality of Gestalt practitioners and men having a road to purpose, and clients and women simply by accident not finding that road. The privileged know the power of purpose and, consciously or unconsciously, keep others in ignorance of it. There is a dividing wall. The Great Wall of China was to keep the barbarians out; it divided the civilised from the ignorant. The Chinese let many influences come through the Great Wall. They even took in one of their two major religions, Buddhism. All they let go out through the gates in the wall was that which they could sell. They did not let out their secrets around silk or painting or gunpowder or Taoism.

Gestalt clients, like Zen pupils, are kept away from the knowledge that the Gestalt therapist or Zen Master's life is full, and thus admirable, precisely because, as a Gestalt

therapist or Zen Master, he possesses authority and purpose.

Purpose creates its own lack of awareness. The Gestalt therapist and Zen Master do not feel that they have a crucial ingredient of their lives which they are denying their clients and pupils. Within their belief and purpose in what they are doing they cannot see that it is not just the content of Zen and Gestalt that is working and gives their life a purpose, gives them feelings of accomplishment and satisfaction - it is having a sustaining purpose. These life giving satisfactions are powerful to the point where they want everyone to have them, and they feel they lie essentially in Zen and Gestalt. They want everyone to be practising Zen or Gestalt. They believe it would be a much better world if everyone did. They have lost the awareness that their particular purpose is not for everyone. There is no one purpose that will satisfy us all. There has never been just one way, ever, to find purpose in God. The Zen and Gestalt practitioners can teach their philosophy to others and enrich their lives with that much of their philosophy which others can take in. They cannot teach others purpose. They can only teach this to the very few who also are inclined and able to find purpose in just the way that they found purpose. For some, Zen or Gestalt will be an

activity that can provide sustaining purpose. For others these may, for a time, provide an underlying purpose that sustains them for some years, but does not last. For many, Zen or Gestalt will be an enjoyable recreation, but nothing more. Their experience of Zen exercises, or some Gestalt hot-seat work, remains only in the areas of superficial or underlying purpose for many, perhaps for most.

Superficial purpose is enjoying a hard game of tennis on weekends, following the sports pages, watching tennis stars on television. The tennis stars themselves have found underlying purpose in the game: it brings them money, applause, their friends are players. Day to day, year to year, tennis is the source of their feelings of accomplishment. Tennis is their authority. After 10 or 15 years, a player's authority as a ranking competitor rapidly fades and with that fading of authority, the player can also lose the purpose they have in tennis. They can find authority of purpose in another direction, or they can find a way to keep their purpose in tennis in another way - as a teaching professional, an organiser of players, a writer of books, a publisher of a tennis magazine. The continuance of authority and purpose in this way can make the unconscious jump from underlying purpose to sustaining purpose. Billy Jean King developed

from a teenage champion to an entrepreneur to a champion of the rights of women players to a teacher of women players about their rights. This developmental process shows growth into sustaining purpose and then growth in that purpose. That growth is visible. To see purpose, all you have to do is look at Ms King.

Purpose is hard to find without opportunity. Relatively recently, wealthy mediocre players controlled the future of tennis. A small group of rich aristocrats in the United States, Australia and England kept to themselves the best opportunity of finding sustaining purpose in the game; certainly they controlled the future as well as the rules of the game, and inherently believed they were the best people to have that power. With that power lay a monopoly on a great deal of opportunity. To give themselves a chance to find more purpose in their chosen life, the players had to wrest control from the aristocrats. They had to organise, and within that, players like Jack Kramer began not only to be more than mere amateurs, but also to give themselves greater purpose. Kramer was no longer the world's best player, but he certainly became the champion of the players and within that had a new purpose. The huge financial gains made by the tennis professionals not only changed their status from

'boys' controlled by the purpose-hungry aristocrats, to players controlling their own lives and incomes; those gains also enabled them to accumulate the capital which they could use to develop new ways of finding purpose for themselves in tennis.

To win this fight, the tennis professional had to overcome the myth that they were in some way unfit to care for the future of tennis; that the health of tennis depended essentially on their remaining amateurs; that they should be available as players and when they faded they should step aside and make room for a 'new crop of boys' who would again be easy for the wealthy to control, patronise and dismiss. A privileged class put great skill and effort into keeping a monopoly on a broad continuing purpose. The myths that the future of tennis depended on players being amateurs and on players not controlling the rules and organisation of tennis events were not only believed by most players, but also by the vast majority of spectators.

But then the male professionals, once in power, wanted to control 'the girls'. Men's tennis is more exciting than women's tennis. Male professionals should be paid vastly more than women professionals. 'The girls' would be foolish to go out on their own and establish their own tournaments. They

wouldn't know how to organise. The men believed, like the aristocrats before them, that the future of tennis and women's tennis and the money was best left in their hands. Again, a monopoly on the opportunity of sustaining purpose developed.

Classes who maintain this monopoly on sustaining purpose are often highly skilled at making underlying purpose attractive to those to whom they want to deny sustaining purpose. They will effectively romanticise and even 'sell' both underlying purpose and superficial purpose the way a literary will romanticise the peasants.

I feel it is a false issue to try to establish how much of the monopoly of life-long purpose is intentional and conscious, how much is unconscious and accidental. The fact is that the monopoly exists, and where it exists, people get hurt and are denied one of the most healing ingredients any of us can have in our lives - to the extent that, if I find purpose and you don't, I will feel guilty and will have to cover that guilt with the convincing callouses of rationalisation. When academic-professional social workers, from their newly-won place of privilege, try to keep the non-academic from doing that work, they callous to the hurt they are causing. They rationalise away their guilt at the opportunity they are denying others.

They talk away the hurt they are causing. The callouses are in their light faces, unfree mouths, rigid bodies, in their held-back anger. They become unable to be transparent. The callouses cause a deadness which accounts for their tendency to be ineffective in their work and often unsuccessful in their intimate relations. The symptom of this spreading deadness is the flood of defensive words preceded by an attack of high mental activity. Their 'high', their fever, is accompanied by a feeling almost of euphoria of great justification. An outbreak of surface 'but's' is another observable diagnostic indicator of their disease. 'It's not that we want to deny you the chance to use our office, but...'. 'We know you communicate well, but...'. 'We do want to support your programme, but...'. The words be damned! People are denied both an opportunity to find purpose and a chance to develop their authority. 'Do it my way or not at all!' This control is coming from a privileged group of people who have in no clear way been able to demonstrate that they are carrying out the responsibility of their authority, that they are healing people.

The French academic painters had ceased to turn out significant art. However, they were still turning out art. Professional social workers are trained to help and heal.

They simply are not trained very well. They do not do their jobs very well. In this they feel hurt and guilty. They callous and rationalise, attack and become defensive. And they narrow. They do not look at the world around them; they do not quietly look at others' work. They continue with their mediocrity. The French Academy was not indifferent to Manet. They could not respond with 'Maybe Manet can paint ... maybe ...'. 'I'd like to -think about that possibility ...'. 'I'd like to quietly and at length look at his work ...'. 'What is he attempting?' 'What is he doing?' No, they attempted to do all in their power to prevent him from painting, from selling, from making money, from getting commissions. The people who tried to stop Manet were highly trained. They had their piece of paper. Their callouses seemed to convince them that the future of French, even of Western, painting, depended on them maintaining control, on ensuring that only graduates of the Academy received recognition as legitimate painters. And they turned out paintings that were not only mediocre, but bad. They could not recognise talent, just as the academic-professional social workers will not recognise the talent, even the genius, of people who have not graduated from the Academy. How many good and great paintings simply did not get painted because the Academy would not think in terms of talent the way patrons thought during the

Italian and Dutch Renaissance where there were, literally, thousands of painters? Those in power, those with privilege, then romanticise the creative stimulus of freezing garrets, of an inadequate diet and poor health. They rationalise away the hundreds whose creativity was killed by romanticising or by praising the pitiful few who, by luck or will, did not give up, or who did not die creatively or physically.

I want to look at some of the ways underlying purpose is, and is made to be, so appealing. Melville talks about the appeal of domestic felicity. How that can provide a comfort, a refuge that Ahab does not have in his purposeful search for the great white whale. A family, a marriage, a career, can provide our life with an underlying security, a sense of belonging and a place in this world. Our lives have an ease which is more pervasive because that sense of belonging to a family, a spouse, an organisation, has often been preceded by a time - an extensive time - when we were feeling lonely and unsuccessful. We find a career after years of wandering from job to job; we find someone to share our life permanently after a series of hurtful relationships; we buy a home after many rented apartments. 'I now have something permanent. This is my wife, my job, the way the sun is to the earth. It will be there daily and forever'. Our

lives are warmed by this permanence. It is a warmth that the wealthy take for granted and push on to something broader and more continuing.

At the time when we find underlying purpose, we will be surrounded by people supporting that purpose - other home owners, other parents, other couples, other members of the corporation or the university where we work. Difficulties we may have had in our social life tend to be automatically solved. Support will also come in from the people who have been most important in our lives - family, close friends, teachers, even old loves. 'Congratulations on your baby', 'Well wishes on your wedding day'. That support will even spill over into gossip about us. One of the basic ingredients of our self-identify is how people talk about us to others when we are not present, 'I'm so pleased that Karen got the job at Michigan ...', 'Ken is going to be really surprised how much he enjoys being a parent, and he'll be a good one, too ...', 'I'm really pleased Mary is married at last. She'll be good for Rob', 'I'm so relieved that William finally decided to go back to Law school'.

The warmth that we feel when we settle in to underlying purpose is very real. The prodigal has returned and the hearth is heaven. Not only are we feeding ourselves feelings

of accomplishment, but others are generously giving us the very support and recognition for which we have often been so hungry.

This recognition will continue, even though less intense, as long as we stay within and stay loyal to that underlying purpose. Leave that underlying purpose or ever have doubts, and not only will the supportive recognition stop, it will turn critical, even vicious. Friends, family, work colleagues, can write us off, not like us any more when we move away from a career, a house, a marriage, a political party. We are held in underlying purpose the way a child is held in the family. The small child needs to be cuddled, nourished, held. That is crucial, the essence of childhood and even more so of babyhood. We must begin to let go of our teenager; otherwise, he will not be able to survive when we parents are no longer there for him. We need to be able to let go of our underlying purpose or we will survive badly or not at all when that underlying purpose is no longer providing sustenance for us.

We can invest so much of our energy in a relationship that we can fall apart when that relationship breaks, and baby, they are breaking up all over! Once upon a time, relationships, marriages, lasted and lasted. That was a

given. God said we stayed together, and by God we did! We do not have that particular God any more. It is interesting to note that at that time the children, or some of the children, stayed home too. What I am clumsily calling underlying purpose continued. We cannot live in a time that is past without getting hurt, any more than we can live in an underlying purpose that is gone. To survive, we have to let go of the children when they are eighteen, the job we no longer have, the university we no longer attend, the wife that walked out on us, the home we built and which we now occupy on our own, the political party that is not interested in us. We can permit ourselves nostalgia and sadness and interest. We can permit ourselves a lust for letters and news. We can allow ourselves to cave in greatly. We cannot allow our lives to depend on these past dead purposes for feelings of accomplishment. We cannot permit our future have meaning only in relation to that which is, for us, gone.

We can let go of underlying purpose if, and only if, we can find something to put in its place. Looked at from one side, all the discussion on purpose is simply an attempt to develop a tool with which some of us can better cope with less. If we could keep getting feelings of accomplishment from the kids once they left, from the career once it ended, from the home

after it was broken, we would not need that tool. But most of us do experience the agony of loss. We will hurt and callous and be eaten up with the guilt and the bitterness of the loss if we do not have something to put in the place of what we have lost. And we have lost. Something is gone. Gone - we can live in the shadow of our own death if we cannot feel we leave something of ourself behind when we go, or that there is some place for us to go. We have to feel we have something when we lose our underlying purpose. And we have to let go of the underlying purpose that is gone. Let go of that as a source of feelings of accomplishment, of accepted efforts of recognition and of satisfaction. Even if we could keep the kids home into their twenties and thirties, that is not going to give us the recognition we want. Our relationship with them will not be an accepted effort. No, mother, there are few feelings of accomplishment there.

We let go of underlying purpose not as an act of will or sacrifice or a gaining of strength. We let go timidly and slowly when we have something to put in its place. Try not to take away without putting back first. Contribution Training hopefully is a box of preventative tools. We cannot prevent suffering and agony. And we would not want to prevent the

experience we all must have of suffering and agony. We do want to prevent the callousing hurt that goes on and on.

3-10 Strata

We use the concept of strata to look at the part of our lives that involves growth, learning and evaluation over long periods of time. We are using the term 'strata' in the sense of layers of development that people go through in their lives, and we talk about seven layers, or strata. The purpose of this tool is to provide a way to look at how we relate over time to our purpose and to our hurt. These seven strata are intended to help us see ways where we are pulled away from our purpose and back into our hurt, and also to see ways where we can use our purpose to move away from our hurt and away from our narrowness. Low strata is a place where we are attracted to our own hurt, attracted to the hurt of others, where we are prone to hurt ourselves or let other people hurt us, or hurt other people. Low strata is a place where we are susceptible to both the attraction of hurt and callousing around hurt. Low strata is a place, to put it most simply, where we perpetuate the hurt in the world. And one of the ways over time that we can get in touch with the

hurtfulness of low strata is being able to be in touch with our opinionation.



Low - Hurt & opinionation

The seven strata

Opinionation is a large concept in this chapter. By opinionation I mean the narrowness of feeling 'I know', ie. 'I know the whole truth', 'I know the answer to this problem', 'my approach to teaching or therapy is better than anyone else's and I know that', 'I know what you think about me', 'I know how I relate to other people'. Opinionation always has a hurtful 'I know-ness' about it, and it is a way of keeping us involved in hurt and keeping us from fulfilling a nourishing purpose. High strata is about being able to contribute from and fulfil ourselves in a nourishing purpose, and high strata

is being able to look at the factors involved when some people's lives are very good for themselves and others.

The strata material generally is an attempt to look at why some people's lives are better than other people's lives. It is a way to approach ethical, religious and political evaluations. It is a way to put moral philosophy, or moral thinking, into therapy and learning.

Social strata

Social strata is literally how we relate to the world into which we are born. We are all born into a particular social, economic, educational, racial and national class or grouping. Low social strata is being locked into a particular class or grouping that we are born into, or that perhaps we find in some later stage in our lives. We are locked into that particular social class in a way that we cannot see or respect the validity or usefulness of a class that is different from our own. The tip-off to the low social strata is the opinionation - it is stereotyping, eg. a feminist stereotyping men, or men stereotyping a feminist, or Christians stereotyping Jews or Jews stereotyping Christians. It ends up being very hurtful in terms of preventing people moving up social strata into finding and contributing from their purpose in a way that is nourishing to others.

High social strata is being able to transcend the class we are born into and relate to people from other classes without giving up our own roots, or without giving up the strength of the class we have found, but still being able to relate to others. It is not just a question of being able to relate to them; it is the ability to see them as being worthy of validity, respect, and admiration.

Certainly, one of the importances of social strata for practitioners is simply being able to relate to people of different classes, and one of the importances of roots is not being caught in a professional class and giving up everything for that professional class, ie. someone not forgetting they are a human being first and a doctor, social worker, therapist, second. The opinionation of low social strata really puts people in a place where they are continually putting their authority in threat, because 'I've got to be right', 'my group is better than your group', 'my group has got to be right', whether psychiatrists are right, or Freudian psychiatrists are right, or Jungian psychiatrists are right. When the outside world tries to contribute something valuable or useful, people with low social strata often feel incredibly threatened by someone else's knowledge or way

of doing things and therefore cannot learn from or relate to that outsider.

Communication strata

This very often relates to social strata, but whereas social strata is being able to value people from other classes or groups, communities or nations, communication strata is being able to get through to them. Someone might have high social strata in terms of really valuing those other people, but might not necessarily be able to get across to them. Communication strata is being able, literally, to get our ideas, our thoughts, our intentions and our emotions across to other people. There are certainly people who have high communication strata and low social strata. There are some master communicators who are therapists or teachers, but they cannot see the world outside their own little professional group. As a particular example, there are a lot of people in teaching or therapy who cannot see the validity of lives that are not very involved with emotions and thinking about emotions. A lot of people know they have emotions, but designing furniture, or designing computers, or saving rivers is more important to them than looking at their emotions. So someone could be a very good communicator, yet have low social strata in that they are not able to see the worth of

people who are involved in the material world. Other examples are of people who can communicate very effectively within their own class, but as soon as they get outside it, there is something lost.

High communication strata is knowing what you want to say, saying it and having it received. It is very simple. And high communication strata can involve a lot of intuitiveness, a lot of unspokenness, a lot of silence and a lot of listening. At times it involves quick, high pendulum swings, such as letting yourself get very angry or very enthusiastic for a few minutes to get your point across and then coming back from the high. Certainly, low communication strata can be letting your pendulum swing to the point that you are just ranting and raving and you cannot even know or evaluate whether someone is receiving what you are saying or not. Low communication strata can also be not even attempting to communicate - not saying anything at all. An example of that is, 'I've said it one way and I don't think you got it and I give up'. Again, that is the hurt and opinionation of 'I know I can't get it across' and/or 'I know that you are not interested'.

High communication strata often involves a lot of presence, or charisma, because it makes people receptive. On a political level, people who have high communication strata

often have a lot of presence. They walk into a room and they electrify the room just by being there, eg. an Adlai Stevenson or a Winston Churchill. They literally provide the atmosphere in which what they are saying is going to be deeply received and remembered and that is high communication strata. High communication strata often involves setting the theme and providing the atmosphere as well as saying the things that need to be said. If I want to communicate something to someone and it is really hard to get across to them, and I know they are irritated by kids, and I sit down to talk with them with my children climbing all over me and interrupting me, my communication strata is going to be badly affected by that.

Emotional strata

As soon as someone has heard the material on the pendulum and the material on referrals, I think they know what we are talking about when we talk about emotional strata as being able to use your emotions nourishingly and constructively and not be trapped by them or hurt by them. The opinionation and hurtfulness of low emotional strata is when I let my pendulum swing and I am mean and hurtful when I do not intend to be. All of us, when we are in our pendulum swings and trapped by not understanding or not

being able to deal with our negative referrals, are simply hurtful and also prone to being hurt. If I yell at you because I am really high and you yell back because you get pulled into my high, then I smash the car up. So that is one way people get hurt by low emotional strata, let alone hurting friends, hurting loved ones, marital fights, all the hurtfulness that is involved in the unreasoned and useless anger, fear or panic or big, high swings. Or the unhelp-fulness of phoney and manufactured depressions and self-doubt on the extreme low swing of the pendulum.

High emotional strata is being able to transcend that and being able to say 'I've got all these emotions and I feel really intense about them, but I'm not going to get trapped in them and I don't want to use them to hurt people and I'm not going to let my pendulum swing all that much'. That does not mean not having those emotions. High emotional strata does not mean giving up any of the intensity of our emotions - it means having more choices around them. This is a good place to give an indication of what I mean by the strata material being layers of our life over time and how we can look at and gain some perspective on our life. Because in terms of our emotions, the pendulum is a way to look at our emotions over short periods of time. The strata material is a

set of interlocking tools that help us make useful life evaluations as our lives develop over time. Someone's emotional strata is not just what is happening with them now, it is the accumulation of things over time. So if you are going to change any of these strata, none of it is going to be quick. It is going to be slow and quite often the work is indirect.

Evaluation strata

Evaluation strata is in some ways the fulcrum. It is a summation of the others and it certainly affects all the others. It is somewhat central.

Evaluation strata is being able to make useful evaluations in terms of hurt and purpose. When people cannot make those evaluations they certainly are very hurtful and are very opinionated, from the Hitlers and Nixons, to people who go through a couple of bad relationships and then make the evaluation that they will then go around exploiting people sexually because they know everyone is out to exploit them. In the case of someone like Nixon or Hitler, both were rather brilliant in terms of evaluating purpose, but had almost no evaluation in terms of hurt. And it toppled them; it pulled all their other strata down so it toppled them. In both communication strata and emotional strata they were both really high, but they had almost no evaluation strata at all,

because they only had half of evaluation strata, which is evaluating in terms of purpose. And you cannot have half evaluation strata. The evaluating in terms of hurt has to be happening at the same time that you are evaluating in terms of purpose. And the reverse of that is true, too. Sometimes people will only evaluate in terms of hurt, but will not evaluate in terms of purpose. I may be so afraid of being hurt, and evaluating in terms of hurt, that I will not reach out to anyone who might hurt me, which often cuts off some of the most important people in our lives. Evaluating in terms of hurt and purpose is one of the ways we can learn to take hard feedback. Yes, it hurts, but if it relates to my purpose, I will take feedback. Because of my purpose, I need the hard feedback.

So, low evaluation strata is the opinionation of, for one thing, not using any advisors - 'I've got the only answers that will ever be useful to me. No-one understands me'. You can see that if someone is low in social strata or low in emotional strata, how very clearly that is going to pull them down in evaluation strata. But if someone is low in social strata and can only use advisors out of their own narrow set of people, that is going to cause them to make some really bad evaluations. If someone is low in emotional strata and never

finds their calm, they are going to make a lot of evaluations when they are really high or really low, and that is going to keep them low in evaluation strata. If someone cannot or will not communicate they are not going to be able to reach out for the advisors they need or ask the questions they want, and they are going to be low in evaluation strata. And certainly if someone is low in evaluation strata it is going to hold them down in the others.

In terms of evaluation strata, but also in terms of social strata, communication strata and emotional strata, a sense of sustaining purpose will pull us up in strata; a sense of sustaining purpose will often enable us to go through pain to realise that a lot of our pendulum swinging and a lot of our escapism is self-destructive. Our purpose can give us the strength to realise this, and help to pull us up from low emotional strata. A sense of sustaining purpose will often give us the courage to develop the communication strata that we feel we are not capable of, whether it is just learning to be a public speaker or learning to put lectures on tape, or learning to say something to someone that is really hard to say, whether it is to a work colleague or a lover. A real sense of underlying purpose in a relationship that we feel strongly about will push us to communicate in that relationship, even

when that communication is painful or scary. A sense of sustaining purpose can, at times, pull us away from the narrowness of low social strata, but not always, because often people can find purpose in low social strata and not see the danger in this. Doctors only meet with doctors, lawyers only meet with lawyers, social workers only meet with social workers, and they do not realise how some of their mannerisms and some of their self-identity is hurting the people to whom they are delivering a service. All they would have to do is make that jump and approach the people to whom they are delivering that service and ask them how the doctors' arrogance, the lawyers' slick humour, or the social workers patronising caring and use of jargon, is hurting them. But they will not put together the high communication strata and high social strata and ask 'Do you feel we doctors are arrogant?' or 'Do you feel we divorce lawyers use humour in a calloused way?' or 'Do you feel we social workers use too much jargon?' All they have to do is ask the client population or the patient population and they will get all the feedback they ever need in about fifteen minutes, but they will not do it. That is low social strata, they only talk to their own kind.

Accomplishment strata

Accomplishment strata is simply how good we are getting things done, which involves considering what we are going to do and being able to break things down into realistic steps, being able to set priorities and short-term or long-term goals, it means really being able to visualise a dream and then putting that visualisation aside and doing the practical things. To some extent, high accomplishment strata is being able to have that resonance between long-term and short-term goals, the resonance between being able to dream and being really practical. There is a lot of practicality in accomplishment strata. Accomplishment strata is also about getting feelings of accomplishment

Low strata in this area means pipe-dreaming, conceiving a project incorrectly, and also perfectionism. It can be about being in a rut, feeling trapped, feeling stuck. And you can be in a rut and still not hurt too many people, and be fairly nourishing to yourself and others, but still not be getting many feelings of accomplishment. It does not necessarily have to do with emotional problems. Someone can have an enormous amount of emotional strength and be really in touch with their calm, not be particularly trapped by their referrals, really be able to contribute from their emotions,

but, because of low accomplishment strata, they can be stuck in a rut. They are using all the emotional strength they have got to help them stay stuck in a rut. This is one of the ways in which the inter-connections between strata are really important.

Perseverance strata

Perseverance strata is the ability to suffer and come back from the suffering. Someone could have really high emotional strata and low accomplishment strata and be enabled by their high emotional strata to stay in the rut that low accomplishment strata has trapped them in. If they could let themselves suffer the pain of that rut, then maybe they could find the perseverance to bring about change. Perseverance strata is about having the perseverance to endure our own suffering, to endure the hurt we see in the world about us, and still produce. It is about being able to go through disappointments, bounce back, and keep going. As a personal example, I think I have got a lot of perseverance strata around Pellin. I will endure disappointments and keep going rather than endure disappointments and give up, which is what low perseverance strata is all about.

I think in accomplishment strata and perseverance strata we can perhaps see most clearly the upward pull of purpose.

When we have sustaining purpose, then we can really find the courage, the plain day-to-day courage, to find our perseverance strata; just as when we have got sustaining purpose we can find the motivation to conceive practical goals that will help us accomplish things and develop in that purpose. The upward pull of purpose away from hurt and opinionation is easier to see in these two strata. (accomplishment and perseverance), it is harder to see in the other strata. The first three strata are in some way more complex, because they are so much related to our entire personal history.

In perseverance strata we can really see how purpose pulls us away from low strata. Low perseverance strata is giving up, deadening ourselves to suffering. A lot of self-discipline lies in perseverance strata. Once we are in touch with a sustaining purpose that really interests us, or an underlying purpose that really interests us, we more quickly see the practicality of perseverance strata.

Awareness strata

Awareness strata is very practical. Without it we have very little sense of our self-identity, such as how I affect a room I walk into, what awareness I have of my effect on a group of people that I walk into. So on one level it is practicality about

an awareness of our self-identity. On another level it is the world of spirituality and religion, because it is how we relate to the universe around us. It is the awareness we have of the otherness of God and nature and the world that is clearly much bigger than we are. High awareness strata is being able to find the positive in the negative and accept the negative in the positive, and being able within our pain and suffering to accept the inevitable tendency of the universe to move toward perfection.

One way the concept of strata works is if you are high or fairly high in several strata, but one of them is low, that one is like a drop of colour in a clear glass of water; it will influence everything. I often have really high social strata and really high communication strata, and because so often my emotional strata is low, it immediately colours those other ones. Likewise, when somebody is high in emotional strata, not pulled and pushed around by their emotions, but has low communication strata and will not work on it, they will tend to have emotional strength and not be able to do anything with it, and it cannot go very high in strata. They could stay in the middle around emotional strata, but they can never really hit that very high place in emotional strata, because they are

not doing much with their emotions, because they are not doing any communicating.

Strata acknowledges that the negative has a power in its attractiveness - the attraction of hurt, the way it pulls us in - but it also acknowledges that the positive has power in its endurance, over very long periods of time, the positive endures when the negative goes. On one level, nature literally re-cycles everything positively. And on another level, an intuitive level, we all tend to re-cycle our bad experiences into strengths. This does not mean that we always know how to use our strengths. For example, high awareness strata and low accomplishment strata can be a stand-off, because someone can have an awareness of the positive, or all the awareness of strength in other people, or all the awareness of how they affect their environment, but they might not be doing anything about it.

There is equality within these seven strata. They are not hierarchical and they are not a pyramid. It is not that awareness strata is on the top; the spiritual level is no more important than the political. Social strata is a lot about politics. There is a certain equality in the work, between awareness strata and social strata, between awareness strata and evaluation strata.

Think of accomplishment, perseverance and awareness strata as being in one group of three; and social, communication and emotional strata as being in another group of three, with evaluation in the middle as a balance and also as a reflection. Social, emotional and communication strata, are more about our emotions and quite a lot about our past; and accomplishment, perseverance and awareness strata are about what we do with what we are born into - more the 'doing' and future side, less the 'feeling' and the past side.

3-11 True rest

Two practical and usable ideas are regarded in Contribution Training as the most important discoveries of the work of David Pellin. These are the ideas of true rest and purpose. It is the aim of this section to give a sense of the powerful practicality of one of these two ideas - true rest. Some of the most sad, most painful and most tragic of human mistakes are caused by misunderstanding and ignorance around purpose. Heroin addiction, alcoholism and much over-eating are caused by mistakes around true rest. People make mistakes around true rest and purpose out of ignorance. The power of these forces in our lives have not often been

understood the way they were understood by David Pellin. The cause of this ignorance is hard to ascertain. At times it looks as if David Pellin was simply a man of some genius who was able to see a part of the human condition with greater practical clarity than anyone else had. Others have understood the power of true rest. It is a central part of all the great religions, prayer, meditation, silence, retreat, chanting. It is also part of most participating sporting activities. The importance of David Pellin's examination of true rest lies in its fullness. It includes the practical nature of an idea of true rest, the individual nature of the search for it, and the hurt that can at times be part of true rest. Because of this full examination the tool of true rest in Contribution Training can be a genuine new discovery for many people. It is a tool, however, and no more. To get the full benefit from that tool requires self-discipline, just as learning to meditate, play a musical instrument or learn a new sport requires self-discipline.

Many people understand the importance of true rest and in reading this part of Contribution Training will not experience any sense of discovery, but only a sense of confirmation that something they are doing is right. In a sense, Contribution Training is codified common sense, and many people will

identify with particular aspects of it and intuitively everyone has some common sense and the wisdom that goes with it. No-one has all of common sense. No one is all wise. The particular bit of practical wisdom that is true rest will for some people be the most important lesson they need to learn. People's lives are literally destroyed because they will not or cannot understand what true rest is all about.

True rest is the Contribution Training concept or tool which refers to the process of how we can centre ourselves on the calmness of our own emotions. Most frequently this involves also being able to be in the present, the here and now, with our own being. True rest entails entering the present and getting out of our mental activity. This is the meaning of the Gestalt phrase 'being in the here and now and getting out of our heads'.

Not all mental activity necessarily takes us away from or is destructive of true rest. In fact, true rest can be an essential part of evaluation strata, because it provides us with a tool which can help us to evaluate whether our mental activity is obsessive and destructive or whether it is being useful. The pendulum is also a useful tool in our evaluations of this issue. This is a place where to be able to achieve a high evaluation strata we also have to have a reasonable

emotional strata. When our mental activity causes compulsive highs then it can be destructive of true rest, and destructive of our ability to effectively live in the present.

Within true rest lies our ability to know what our true talents are and to most effectively make contributions to others. The most significant source of true rest, although not the only source, is the calm of the pendulum. Everyone needs to have three or four ways which will get them into their own calm. The search for ways to get into our calm is very individual. There is no one activity which will work for everyone.

True rest is that activity which renews us. This renewal enables us to have a realistic view of where our talents lie, the energy to use them and the strength to handle (cope with) disappointment. True rest enables us to know who we really are. Without true rest our perception of ourself, and of others, is always wrong. True rest is any activity that gets us into the calm of the pendulum. For some people it will be listening to music, or playing music, walking on the beach or in the mountains. The forms that true rest takes are infinitely varied, a variety that reflects both the power and the mystery of the place of rest in a human life

The power of true rest is reflected in the way that when people find a way to get true rest that works for them, they want to insist that it will work for everyone. A person who is meditating often wants to claim that meditation would be effective for everyone in releasing and enhancing their energies and talent. The person is not becoming narrow or a fanatic. It is simply that the power of genuine rest, the strength that we gain from our own calm, is such that for a time we are blinded not only to the variety of forms of rest, but also to the variety of people's needs and people's lives. A great deal of this variety lies in the fact that we all have different emotional histories. Because we all have different emotional histories, the activities that will gain for us emotional calm are also different.

In one sense, true rest is nothing more than those activities which will still our emotions, those activities which will give us calm from the turmoil of our feelings. At the moment in time when our emotions are still we can perceive together both our strength and our weakness, our power and our vulnerability, our virtue and our shame, our significance and insignificance. Some of the power of the calm is the fact that it is a place where we can at the same time see both the positive and the negative in the world (premise of

Contribution Training). The practical power of this place is that there we can both perceive our problems and perceive our ability to cope. In other words, we can have the realism of knowing we have problems and difficulties, together with the strength of knowing our own ability to cope and the abilities of others to help.

An essential element in Contribution Training is always trying to focus on strengths and capabilities first, before looking at problems, vulnerabilities and inadequacies. One way that is possible is to help people in their own individual search for true rest.

Without true rest people will exaggerate their problems, manufacture problems on which to focus and waste time and energy and certainly deny the ability or willingness of others to help. The absence of true rest in people's lives is one major cause of suffering in their lives, and the suffering that we, the people, cause in the world in which we live. People receiving true rest (and I want to use that word 'receiving', we can take in the nourishment that true rest gives us just as we can take in the nourishment that true food gives us), are simply less destructive to themselves and others.

Any person who is willing to experiment with change can commence a search for those activities which will bring them

true rest. Any person willing to commence that search can find advisors who will be able to suggest activities that will possibly work. For any person there are activities which will work to bring true rest into his or her life. I do not want to suggest that the search is necessarily easy or short. A person will need to be prepared to experiment and persevere with arduous, strange and even boring activities. A genuine search for true rest will almost certainly entail false starts, times of disillusionment and discouragement and frustrating failure. It is like the search for a partner, mate or spouse to spend the rest of our life with. For some people it will be easy, for others immensely hard. For some it will seem all but impossible.

In Contribution Training we are claiming clearly that the search is never impossible. Further, we are claiming to be able to teach people how to search for true rest without at all claiming that we have an answer about what will be true rest for everyone. A great deal of emotional and social stress and so-called mental illness, both in its historical and clinical sense is caused by people, and peoples, not getting true rest. We are not saying it is the only cause, we are saying it is a major cause. And to the extent that the search for true

rest is possible and practical, then the prevention of much human suffering is a possible and practical goal.

The search for true rest

I want to delineate here a number of stages in the search for true rest. One of the consistent claims of Contribution Training is that it does have practical answers and in that sense I want the search for true rest to be a practical search and not surrounded by the flavour of the esoteric or the narrowness of the true believer. Both recognising the need for true rest and discovering activities which will bring it to us are ordinary elements in people's lives.

4. Recognising the need

The search for true rest is prone to become mysterious, because of the fact that the time when we need true rest most is a time when we almost always effectively confuse issues. The issues we confuse are the problems in our lives and the way they relate to the strength we have to cope with them. When we are not getting true rest, when we are not being refreshed, we do things to magnify the size of our problems and to minimise the strength we have to cope with them. When we are genuinely in need of true rest, we will not recognise that fact, but instead we will focus on our problems and get pulled into a great deal of emotional

turmoil around our problems. We will increase the extent of those problems by being destructive to those round us who could help us.

People who are working at jobs that have gone stale for them have real problems on their hands. The hours at work seem endless, job effectiveness can easily decline, and it is very appealing to get to work late or to take sick days. Lack of job satisfaction is a very genuine problem and one that is not at all easy to cope with or solve. However, at the same time, if a person with low job satisfaction is not getting any true rest, the problem magnifies. Living with the boredom of the hours at work and the frustration and flatness of going to work causes a great deal of depression and anxiety. When someone is not getting any true rest that depression and anxiety is greatly increased. A person can feel that it is simply not possible to get out of bed in the morning and ready for work. Their effectiveness at work can considerably decrease. Being chronically late, combined with being ineffective, will make for a spiralling set of problems in the work place. In this situation it is difficult to the point of impossible for the person to realise that the factor that is making the work problem so much worse is the lack of true rest.

Many people know all about true rest on an intuitive and common sense level. They are handling a stale job, but playing squash at lunch times or playing chess in the evenings, or practising in the church choir or their yoga group. They are getting true rest and the true rest makes the lack of feelings of accomplishment at work bearable. However, others do not intuitively have a sense of the need for true rest. For them, their problems spiral in a vicious circle and the spiralling creates so much emotional turmoil that they cannot see the need for true rest. It is important in this stage of the search to be able to realise when we are in a state of hopelessness, unhappiness or very low self-esteem. That as well as solving the problems that confront us, we also need to increase our strength through rest.

At a time when we are in a state of turmoil, we must look at ourselves and see if we are getting any true rest. We must find a way to uncover that need. The need for true rest for many people is much more easily clouded and confused than the need for food or love or sex or feelings of accomplishment. When those needs are lacking the frustration at the deprivation is usually felt very clearly. The need for true rest is often clouded by the very problems which true rest would help us solve if we were getting it.

We can only recognise the need for true rest in ourselves if we can calmly have a genuine self-knowledge about how we are living our lives on a day-to-day basis. We need to be able to look at our daily activities and to analyse them. We need to be able to see what we do, hour by hour. We need to be able to notice, for instance, if we are spending two to three hours a day complaining about how bad work is and whether we could spend even a small proportion of that time getting some true rest such as listening to music, playing music, running or playing table-tennis. When we are not getting true rest it is very hard to calmly assess our daily lives. We so quickly get pulled into turmoil and destructiveness and our own emotional swings that we will go to great lengths to avoid looking at our hour-by-hour day.

One effective way of trying to look at our day is to spend five or ten minutes at the end of our day, perhaps in bed or just before we get into bed, thinking about what we did today. Nothing else but what we did today. All the activities that could provide us with true rest for most of us lie in the area where we are so prone to say: 'I would love to do that, but I just don't have the time'. To say we do not have time for true rest is as insane and ignorant as saying we do not have time for love, affection, food or work. There is a genuine human

destructiveness in denying the benefits we could get from true rest. It is a particularly powerful aspect of people's resistance to nourishing change.

5. Overcoming the resistance

If we have genuinely and realistically recognised that our life is in trouble because we are not getting true rest, we have to find some way to overcome our own resistance to the change that is required. There is no point in making true rest another burden and another compulsive activity. We are going to have to find and be engaged in an activity in which we find both pleasure and excitement, even if at times it requires some self-discipline to continue that activity. To overcome our own resistance, we need to be able to stop. We need to stop for enough time so that we can think about where our life is and where it is taking us. We need to stop and go blank. Even if we are depressed, we need a certain blankness and emptiness so we can have a sense of our inner self. Here, our inner self simply means being able to have a sense of our whole being and how it is relating to the world around us. There are times when we can do this effectively when we are low and depressed, and if we are not getting any true rest we will certainly spend a considerable amount of time being low and depressed.

The crucial element in overcoming this particular resistance to nourishing change is determination. To achieve this determination we have to have some deep self-knowledge. To acquire this self-knowledge we must be still and quiet enough to look at ourselves. It is similar to the determination that someone needs if they are going to lose weight or stop smoking. Again, it is crucial to be able to have a deep internal sense of what the extra 15 or 20 kilos is doing to both our body and how others see us. In the case of smoking it is important again to think quietly and deeply about what the cigarette smoking is doing to us, how it affects our body and our health, both now and in the future and how it affects the way others see us and relate to us.

I believe that almost all of us can only acquire the determination to overcome our own resistance to nourishing change from ourselves. I do not believe that it is a place where the input of advisers and supporters is particularly useful. Of course, it can be the case that a brief comment, even a brief chance comment, from someone else can get us thinking. But a strong determination to change can only come from us deeply looking at what we are doing to ourselves alone.

There is a place where other people help us find the motivation to change. However, I believe that that comes later in the stages of search for true rest. The willingness to change has to come from us and always has to come from us. There can be a game in continually getting other people, particularly people who love us and care about us, to try and talk us into getting rest. Sucking other people in in this way becomes part of the resistance to getting true rest. Later in these notes I will be discussing addictions in terms of perversions of the search for true rest. The game of putting the responsibility on others to find our own determination for us is most clearly seen in addictions to drugs and alcohol.

To find a deep determination to change and in this instance to search for true rest, we have to be prepared at times to stop talking about our problems and to isolate ourselves with our own thoughts about what we are doing to ourselves. Without this stage of deliberate isolation change cannot occur.

6. Assessing possibilities

Hurt motivates change. We rarely change from a place of comfort. We need to feel our own pain, the hurt we are causing others and even the sense of desperation about where our life is going or not going. Motivation is the link

between desperation and hope. If we allow ourselves to feel the pain of our own existence then we can allow ourselves to see the possibilities for change. In terms of true rest, pain can allow us to open our eyes to the endless possibilities around us of activities which will refresh and renew us. Even in the winter, when it is cold and wet we could wrap up warmly and walk by the river or through the park. We could take in the world around us and with pleasant melancholy have philosophical thoughts and think about our own life. We could sit on a bench or on a wall and look at the wind passing through the trees or the flow of the river. We could silently be with ourselves. We could rest. It is always possible to find and engage in activities which will bring us calm.

It is necessary always to keep in mind in assessing the possibilities for true rest, both for ourselves and others, that activities which will calm one person will not necessarily calm another. I am not saying that when it is wet and cold in the winter everyone should troop out and walk under the trees or by the water. I am saying that that activity will bring true rest to some. For others it might be important to stay home, turn the central heating up and at the same time build a nice fire and sit in a comfortable chair looking at the fire or

reading a book or watching television or listening to music or fingering a guitar. For someone else it might be important to engage in rigorous physical activity, to run or to play football or to tramp in the snow. Someone else might need to almost combat the grey cold of winter by striving to find the time to get out of the house and sit over a cup of tea in a cafe or visit a museum or art gallery.

The time when we need true rest most can often be the time when it seems least possible to arrange our life so we can do these things. At this stage, however, we are not concerned with the time dimension - that comes later - but simply with finding a way to help people free their minds from tension so they can see and assess the possibilities which are surrounding them for true rest. It is useful to get people to make long lists of the things that might bring them true rest. That list can then be taken and prioritised in terms of the activities which will bring most rest and renewal. That second list could then be taken, and a short list extracted from it of the activities which are most available.

Lists are pointless, however, unless someone does something with them. This is a place where the Contribution Training premise that the only things that are real are what we do and what we feel, is pertinent. Some of us are

effective at making lists but not effective with using those lists in a constructive way. There must be a quick move from the short list of possibilities for true rest and experimenting with those potential avenues. The crucial factor is simply to find the time for this experimenting regardless of how busy or pressured we feel. At this stage of the search for rest I am not looking at an on-going self-discipline, but simply jumping in and trying something different.

7. Finding the time

Here we are back almost to stage 2. Once again, we have to overcome our own resistance to nourishing ourselves. Once again there is the issue of being willing to experience deliberate isolation. For most of us, talking extensively about trying something new is not going to work. That can work at the point of assessing possibilities, but once we actually have some clear ideas about what the activities could be which may bring this essential refreshment into our lives, we must act alone to achieve this action. We have to create empty time which has no other purpose than to try some of the activities such as painting or walking or bird-watching or digging in the garden, which may refresh us.

The chronic inability to achieve true rest is frequently, if not always, associated with a person's unwillingness to

experience the pain of undisturbed time. People who intuitively understand and achieve true rest are people who also understand the value, even beauty of unstructured time. Unstructured time is space in our lives from hours to weeks, with which we do not know what we are going to do. In terms of common sense it is the value of doing nothing. In terms of philosophy it is the tao and beauty of emptiness and nothingness. Unstructured time provides the void in which we can occasionally look deeply into ourselves and the world around us. It is also the void from which we can create. True creativity is closely linked with regular boredom.

Experimenting with possibilities for true rest often have the quality of boredom, even of creative boredom. When someone is not getting any true rest they are frequently agitated to the point where not doing anything or living in unstructured time feels intolerable and even painful. This agitation is a particular swing of the pendulum in which experiencing the calm is intolerable. Amongst other things, it is a rush from facing the possibility of true rest and the vision of our talents and responsibilities which that can give us.

The search for true rest involves very deliberately finding slots of time in which we can for a while not do anything, experience that boredom, even the pain of the boredom. We

then need to be able to move from doing nothing to experimenting with some of the activities which we feel could possibly bring us true rest.

Of course, it is not enough to feel bored and do nothing. We must use the slots of time which we find for ourselves. We must feel that the time we find is for a purpose. In all these various stages in the search for true rest we must be able to feel some clear motivation for finding renewal and at least some of the reasons for the search. When we are searching for bits of time in our daily lives which we can put aside for our need for renewal and refreshment, it is essential that we have a sense of the possible pay-off. We cannot just experience the loose emptiness of unstructured time. We must also feel the possible change in our life that can occur because we are going to spend time doing things which bring us rest.

8. Experimenting and finding help

Once we have been able to set aside some time for ourselves, we must be able to jump in and experiment with some of the possibilities which we have found for ourselves. We just have to try the different activities that have emerged from our short list when we were assessing possibilities in stage 3.

For most people it will not work to do this in isolation. After all, even though we are only experimenting we are not looking for an activity which is simply going to happen enthusiastically once or twice. We are looking for a change in the pattern of our daily behaviour so we are building in a time each day that we are giving to ourselves. To find that steadiness in the activity many of us will need the help and companionship of someone else. We may simply need the help to find out how to do something. We may need help in finding out how to buy classical records or how to feel comfortable running a mile in our own neighbourhood or how to join a pottery class, how to get back into an activity like playing the guitar or tennis which was enjoyable to us once. As well as companionship when we are experimenting, we also often need help in simply finding out how to do something. How to find a squash court or a tennis court, perhaps what the best shoes are to run in, where the cut price record shops are. We might need the structure of classes before we can get into something like meditating or pottery or the study of poetry or the writing of poetry.

There are a lot of fears involved in finding true rest just the same as in that other fundamental question in Contribution Training - finding purpose. If we succeed in finding true rest,

just as if we succeed in finding true purpose, our life will be fundamentally changed. That in itself is frightening for many of us. Also, if we do find true rest we are opened up to the responsibilities we have to ourselves and others for our own talent and capability. These are genuinely fearful. So in experimenting with activities which might bring us true rest, we need the companionship and comfort of other people around us. Fears are easier to handle when they are shared. We aren't consistently aware that that is why a keep-fit class, a bird-watching club, a hiking club, are useful to us, even though these are activities we can do on our own. In the same way it can be useful to be buying some new records or cassettes with someone else or walking by the river or across the moors with someone else.

9. True rest and addictions

In Contribution Training True Rest is one of the truly significant human forces. The other tools on a par with it are purpose and contribution from hurt.

However, one of the basic assumptions is that in any positive there is an inevitable coat or covering of negative. The negative around the positive of True Rest is the destructiveness of addictions whether they are addictions to alcohol or drugs, or to food, sex, soap operas, television,

science fiction. In Contribution Training we call this negative side of True Rest escapism. As True Rest are those activities which renew us and in that renewal enable us to return to and face the responsibility of the contributions we want to make, escapism is activities which take us away from facing and carrying out our responsibilities. The power of escapism is huge. One of the things that Dave Pellin used to say in developing this material, and True Rest is one of his original concepts and tools, is that we can feel the power of escapism if we ever escape into sleep. He regarded this as one of the potentially most damaging escapes or addictions and certainly one which pointed to the link between true rest and addiction. There are times when getting out of bed is or feels like an impossibility regardless of the cost of staying in bed, being late for work, losing jobs, missing planes, destroying study programmes. Nothing seems more important than simply staying in bed. And at other times, regardless of the cost to our health, work, relationships or family, nothing seems more important than the next drink, the next drug, gluing ourselves to the next soap opera, enthraling ourselves in the next science fiction book. This is the power of escapism.

We will be looking at it elsewhere in the manual, but at this stage I did want to point to the link between True Rest and addictions and escapism.

3-12 Self-identity feedback and advisors

1. Self-identity

Within the Contribution Training concept of self-identity we have a clear way of teaching people how they can never know themselves as well as they would like to claim. There are whole parts of ourselves which we can never know as directly as other people can. Thus, it is not possible for a professional person to be able to say 'I know how I relate to my patients and clients'. To acquire that knowledge we always need feedback from other people and even when we receive this feedback we still do not know our unknown self directly. The unknown self is about our mannerisms, our voice and presence in a group, the way we communicate, our wisdom, our sex appeal, even our ability to be efficient. People who are genuinely happy and contented do not go round seeing themselves as happy and contented. In fact, they will often see themselves as busy and frazzled. In fact,

others may see them as not only happy and contented, but also as having a basic real satisfaction in their lives. One easy example of this is parents with young children. All they can feel is the tension of not enough sleep and too many nappies. Yet others may see them as happily enjoying the experience of new parenthood. Indeed, at another time in their lives they themselves may look back on this time as one of considerable happiness.

In Contribution Training, we are using 'self-identity' as a jargon word to mean that part of us that other people can know directly but which we can never know directly. At another time we refer to self-identity as the 'unconscious contribution'. Self-identity is the unconscious contribution because, literally, we are contributing to someone else from our unconscious self. The self that we cannot be conscious of. For instance, we cannot be conscious of our physical appearance the way someone else can. Even when we look at our face in a mirror, we are not seeing our face as others see it. We are seeing a mirror image. When we hear our own voice we do not hear it the way others hear it. This is proved by the unfamiliarity we feel when hearing our own voice on a tape recorder. Other people's voices are quite familiar to us.

Our self-identity is our spontaneity, the idiosyncratic ways we express love, our particular modes of communication. How we express anger and resentment, whether openly or hidden, is very much a part of our self-identity. One of the ways that our self-identity is unconscious lies in the fact that it is through our self-identity that our hurt is shown and communicated to other people. We can feel that we are hiding our personal hurt or pain when in fact those parts of us are very much being communicated to other people. We are always communicating from the hurt we have in us. This does not mean that another person will necessarily know the details of our hurt or pain, however, they will certainly know the extent of our particular well of hurt.

Let me give you some examples of this situation. Someone who is holding on to resentments in an intimate relationship will communicate the hurt of the hidden resentments by being irritated at small domestic thoughtlessness. This is the cliché where people say that marriages break up over whether the toothpaste is squeezed from the top or the bottom of the tube. If a couple is fighting over small incidences, those fights in fact are being fed by and are a reflection of much deeper hurt. The main point is that we can never really hide our hurt from others.

In professional relationships, when a practitioner does not have a way of sharing her or his personal pain and struggles through something like transparency, the hurt will still be perceived by the patient or client. And the perception of that unshared hurt will drastically adversely affect the effectiveness of the therapeutic relationship. The use of feedback with professional practitioners aims to give them an understanding of how through a knowledge of their self-identity they can find professional wisdom early.

2. Feedback

Because we cannot know ourselves as others know us, because we can never see or hear ourselves as others see or hear us, we need feedback. It is through the input of other people that we can gain an understanding of those parts of ourselves that we cannot know directly. Through this understanding we are able to make conscious that which inevitably is, but also should be, unconscious. We particularly need to be able to make that part of our self-identity conscious which may be hurting other people, hurting us, or allowing other people to hurt us. We can achieve significant change by making our self-identity conscious. We make our self-identity conscious through feedback.

In Contribution Training we define feedback as receiving from advisors their perceptions of us, and in particular their perceptions of those ways we may be hurting ourselves or others of which we are not aware. A clear example that comes to mind, even though it is one which has become boring to people on the course, is my rambling. I hardly ever intend to present my material in groups in a rambling and unclear way. I hurt myself by not being as clear as I could be, and I hurt the power of the material. I also hurt people who are on the course, in that they become bored and restless because the material is not being presented to them with the clarity of which they know I am capable. All professionals, to maintain their effectiveness, need feedback of this nature, and this need clearly does not cease just because someone's period of training has come to an end. The more senior a practitioner, the more she or he needs to hear feedback about their self-identity.

The feedback we need both to seek out and let in concerning how we resist nourishing change is probably the hardest feedback we ever receive. It is almost always about the part of ourselves we do not want to face, the part of ourselves which we know is poisonous to ourselves and to others, which we want to hide, and it is almost always

unconscious. It is almost always something which we want to hide. Encouragingly, however, it is also usually linked to the part of us from which we could make the most nourishing contributions to other people. If there is a part of me which makes me poisonous in the way I communicate with other people, that same part of me could be powerfully effective in assisting other people to change in ways which would be constructive for them.

It would be easier for us to let in hard feedback if we could accept the fact of self-identity. The fact that we cannot know ourselves as so often we wish to claim. As well as being very frightening, accepting hard feedback can have the excitement of taking a genuine risk. One of the functions of self-identity feedback is to break through the deadness of our complacency. To wish to claim that we can know ourselves deeply and in detail is surprisingly complacent.

There are very many places and very many people who can give us hard self-identity feedback. It takes imagination to find those people and places, and it always takes courage to invite the feedback. We do not need a therapist or a group to get self-identity feedback. A professional group does not need to go on a three-day retreat to receive feedback about their professional communication. We can carefully set up

situations with friends or relatives or acquaintances or work colleagues so we can at times receive, in small ways, their perceptions of us. What we are looking at here is something that is simple and something that can be set up and received in a short period of time. In a sense all we are looking at here is others' perceptions of us.

Feedback to which we are indifferent or to which we do not have a sharp emotional reaction is probably feedback which is not going to be very useful to us in terms of achieving change. This is true if the feedback is appreciative as well as if the feedback is critical. Some of us squirm just as painfully on being given appreciations or compliments as we do on receiving criticism or resentments. One of the easiest ways to see resistance to nourishing change in other people is to be able to see how they resist hard but useful feedback. When we can become aware of our own resistance to useful feedback, we can also achieve an awareness of our own resistance to nourishing change.

3. Passive listening

Because of the innate resistance to nourishing change which we all possess, it is crucial to be able to receive hard self-identity feedback as a passive listener. In fact, this is one of the most useful uses of that first level of listening, as well as

one of the best situations in which to practice it. The listening aspect of feedback can be easily observed in the things that people do instead of passive listening. Because of the nature of self-identity these non-listening activities are always easier to observe in others than in ourselves. In fact, most of the time it is impossible to see precisely how we are resisting nourishing change. Certainly, we can never 'see' this with the precision that we can see it in others.

When we are receiving hard feedback there is almost an automatic reaction to push it away rather than let it penetrate. One of the ways we push the feedback away is to reply immediately whether in agreement or disagreement. 'Yes, you are really right about that, and let me tell you all about the last time I did just what you were saying', or, 'You really don't understand me. You are really wrong about that because...' or, 'You are only saying that to me because you want to hurt me', or 'It is really unfair and mean of you to say that to me at the moment' or 'You know that's really right. How, is it that you are so perceptive?' The function of all these statements is to 'cut off our ears' and in this sense be in control of the degree to which we are affected by the feedback.

To use feedback to its most useful extent we have to be able to let it in without any obstructions. To let feedback in in this way we have to give up control. One of the ways that trust functions as the basic ingredient in therapeutic relationships is that it enables people to give up control.

4. Advisors

In Contribution Training, we define an advisor as a person who we select, decide upon and reach out to. There is a distinction between advisors and advice-givers. An advice-giver is a person who volunteers advice without being asked. The process of advice-giving is most often, if not always, fraught with ineffectiveness and the possibility of uselessness, even if the advice given is accurate.

Accurate assessments and good decisions involve reaching out to and using the input, suggestions and advice of other people. These people may be professional specialists, like doctors, lawyers, bank managers. They may be people who love us and care about us, spouses, children, parents, close friends or perhaps somewhat more distant relatives. They may be colleagues at work or the office or college or church or in a social club, who we do not know intimately, but who we feel have particular expert viewpoints, or the reputation for useful opinions, ideas or understanding. The people who

we choose to involve in our process of assessments may even be people who we hardly know at all, perhaps even people who we do not like but who appear to us to have something important to offer us or who other people consider may have something important to offer us.

Without a proper, appropriate and creative use of other people we are at least halving both the ability and the possibility we have of achieving the accuracy for which we are searching. The choice of the word 'using' is deliberate here. The person who is drawing on the knowledge, perceptiveness, experience and understanding of another person to help with decisions is certainly using that other person. The use of other people's talents is precisely that which enables the person making the decision to have a greater chance of accuracy. I am saying that the use of other people in fact doubles the chance of accuracy.

Using other people's talent to help us make decisions is greatly enhanced when the using of talent is reciprocated. That is not always possible, however, if we are using many people, many advisors, we need to find a way to be useful to many others. The reciprocity of the use of talent is as powerful, or perhaps I should say almost as powerful, in human affairs as the reciprocity in the giving and taking of

love is one of the sustaining and enlivening factors in a large family, and certainly one of the reasons for the effectiveness and efficacy of a large family. It is also an underlining of the warmth that large and extended families possess. Some large or extended families do not draw on the opportunities they have to use advisors and commit mistakes just like anyone else. However, I am saying that it is the opportunity for the use of a range of advisors that is one of the factors many people are attracted to the characteristics of large families.

As with much of the process that we call facing, the use of advisors is often an unconscious process. In fact, the people who use advisors most effectively often are not consciously aware of what they are doing or the importance to them of this process which in Contribution Training is made so deliberate, and hopefully, clear. To the person who uses advisors best, it is often an unconscious, common sense and intuitive part of his or her life which is simply taken for granted. That person will even at times be irritated and feel impatient with the plodding and insistent way which this material is taught in Contribution Training. A similar irritation at times is experienced with the person who uses advisors hardly at all. Why make this process so conscious?

When people do not use advisors well they cannot (regularly) make accurate assessments and good decisions. They are prone not only to mistakes and errors, but to disaster and tragedy. A person who does not use advisors well, and who is not prepared to make this frequent unconscious process conscious so it can be examined is on a disaster course and at the same time will be unaware why. Without the right advisors, people can make mistakes and at least some of those mistakes have serious consequences.

We are all responsible for the advisors we have and also for the advisors that we do not have. Because both the use and selection of advisors is so crucial in Contribution Training, we set out in some detail the qualities that a good advisor will need to possess. Before we list those qualities there are two myths that need to be examined which are powerful in preventing people from using advisors in the way that would serve them best to making the assessments and decisions which they have to make - which everyone has to make.

The myth of privacy

A crucial factor in understanding how to use advisors is to realise that the more hurt we are around, whether it is in us or outside of us, the more advisors we need. Often we will use many advisors around an issue where there is not a

great deal of hurt. This is the myth of privacy. We feel that we must not share with others the shame, or guilt and embarrassment of a divorce, a bankruptcy, being made redundant, children in difficulty, even the fear of a major illness. For many of us it is much easier to illicit advice about our latest bout of flu than it is to share with someone a fear we may have of cancer. And how particularly is this true if to the cancer fear is added the embarrassment that the symptoms are on our arms or breast. We will share with potential advisors the minor ailment, but not the possible illness that could kill us. In a similar way, people will often reach out and use advisors for a lesser family problem, such as where the children should go to school, and yet not find the courage to reach out with the more major issue that things are going so badly that it seems that the family is soon to break up.

There is no mystery here, but there is the sadness of opportunities lost. We all have a hard time telling other people about situations in which our whole life is in danger of being shaken to its roots. To tell someone we have internal bleeding and are afraid, terrified, it could be cancer of the colon. To tell someone, even someone we trust and who we know cares for us, that we are extremely dissatisfied in our

marriage, have been having a long-term affair and are sure that the marriage is in fact dead. Sharing our life in this way for many of us is extremely hard. That sharing requires great courage to overcome this fear. The fear is many fold. It consists of embarrassment, shame, guilt. It can even be the fear that once the sharing is done we will be facing the fear in a less covered way. The act of sharing in itself forces us to face ourselves naked.

Here the myth of privacy provides the comfortable excuse that not only is the sharing and reaching out to advisors unnecessary, but that it is also inappropriate. The myth of privacy is that around the big issues we should not reach out and share our situation with a wide and numerous range of people. No, no, no - this is something I must keep to myself. Or to one or two other people. My doctor, my therapist, one friend, one parent. In this way, we hug our hurt to ourselves and slowly proceed toward disaster. The more hurt that is involved, the more advisors we need. We need, where the present or potential hurt is great, to reach out to a wide range of people, and to let that number be numerous. In that way we will greatly expand the number of possible solutions which we will have available to us. We will also radically increase the depth and accuracy of assessments we are

making. We will simply have more knowledge and a deeper understanding of our predicament. Almost as a by product we will also almost certainly have suggestions about other, possibly expert, advisors which we may be able to draw on. And yet the myth of privacy can with almost insistence keep us from starting a clearly nourishing and comforting process.

There is a small and simple exercise I have groups do when I am teaching them this material and literally trying to 'sell' them on the use of advisors. First, I tell the group that they are never going to have to share what I am going to ask them to do with anyone else, and that certainly includes this present group's members and myself. I am simply going to ask them to think about something. But what that will be they should keep to themselves and in fact I insist it be kept to themselves. Then I ask the group members to think about a situation which could hurt them greatly and which would be extremely hard, even most hard, to share with another person or a range of other people. I do not ask the group to do anything but think about this situation, then about their fear or shame. I ask them to do this for about five minutes. I then ask them to stand up and move around the room and sit or stand in a different place. That is simply to break the thought pattern a bit, or at least to try to. I then ask the group

members to imagine a situation where a friend or acquaintance was coming to them and asking for advice about the very same situation as they were thinking about a few minutes ago. Again, I ask them to simply imagine that for a few minutes. I end the exercise with just one question: 'How bad or terrible a person do you feel this friend or acquaintance is because he or she has this situation that he or she needs to share with you?'

I have not and will not even discuss the details of this exercise with the group members, so I can only guess what the situations are that people come up with. But I imagine we can all make those guesses - money, sex, crime, parenting, illness, fear of death, lust for power. These are probably the situations that are hardest to share.

The point of the exercise is that we so often feel we can't break through our privacy and share with another person the terrible spot we are in because we imagine that other person will think less of us if he or she knows us that deeply. However, when we reverse the situation the dynamic simply does not hold up. Divorce, a fear of being a bad parent, panic around a dreaded illness, shame about sexual infidelity or sexual inadequacy, financial failure - all of these themes lie within the human experience and we can see

them in other people without having within ourselves a need to think basically less of the other person. We may at first feel stunned and shocked. We are, after all, looking at the most powerful human themes. However, we may well feel relieved in that we knew there was something strange going on. We may admire the person for taking the step to open up. We may well feel complimented that we were chosen as an advisor. We can well feel that our relationship now has a closer quality than it had previously.

In short, there is really no reason not to reach out. The myth of privacy is a myth. Simply, it does not work. And again simply, the main reason we will not or cannot break through the comfort that the privacy gives us is that we will not find the courage to do the sharing that needs to happen.

Sharing is hard, as facing is hard. We need courage to overcome that hardness as we often need courage to face who we are and what we are doing and where we seem to be going. With Contribution Training we are insisting on the need to develop courage in a number of different areas, and in a number of different ways. The reason it is a training and not a therapy is that there is not much courage in being in therapy although there certainly can be courage in first entering therapy. But a training requires a continuing

courage, as it requires a continuing discipline. There seems to be more clear rewards, more chances of establishing self-generating nourishing process by seeing people as strong and healthy and thus capable of finding courage and achieving discipline. It is a way around the self-defeating trap of focusing on people's problems, encouraging them to talk about that in their lives which is negative, and thus providing reasons for them to become dependent on a professional person. The use of advisors in Contribution Training involves both courage and discipline. The discipline is in realising that the assessment and decisions to be made is inescapably the person's own responsibility. The use of advisors is to increase our effectiveness. It can never involve giving responsibility away to the person who is acting as advisor.

The myth of the loneliness of office

The confusion that many get into around responsibility and advisors takes us into the second myth that so often prevents people using advisors well - the loneliness of office. The more hurt we are, the more advisors we need to find. It is also true that the more responsibility we are carrying, again, the more advisors we need. So often, people reverse these proportions. When they have little responsibility they use many advisors, when they have great or increasing

responsibility they use few, one or two, or none, or none in terms of the qualities which in Contribution Training we feel a good advisor should have.

These examples are clearest in careers. From the heads of primary schools to prime ministers and presidents, people can and often do ruin a career by not understanding the simple fact that the more responsibility we are carrying the wider and more numerous do our available advisors need to be. Again, Contribution Training is not saying that everyone falls into the trap of using fewer advisors when they have increased responsibility. Some do and some do not. As I say frequently, many people without ever being aware of their own intuitive wisdom, and certainly without ever having heard of Contribution Training, use advisors extremely well. And their lives and achievements are consequently advanced. One factor that often distinguishes a happy life from an unhappy one, a successful life from failure, is the use of advisors. This material is that important.

Responsibility can be lonely because final decisions have ultimately to be made alone, just as facing has to occur alone. However, the process to the decision certainly does not need to be lonely. The office is not lonely. It is just that responsibility at the moment of decision-making rests on one

person. With positions of heightened power and responsibility there is ample opportunity for companionship, for new contacts and for simple chat. Those opportunities are essentially opportunities to reach out for, to test and use advisors. The supervisor who stubbornly isolates himself or herself by not asking for the input of knowledge and experience from potential advisors is halving the effectiveness that would be possible if advisors were used well.

The simplicity is that the more responsibility we have, the more advisors we need and the more we need those advisors to be varied from each other and to represent a wide range of experience, knowledge and understanding.

Lyndon Johnson and Richard Nixon, two extremely clever political tacticians, failed to understand the need for more advisors when the responsibility was greater. They used more advisors when they were Senators and Vice-Presidents than they did when they were Presidents facing the hardest and most major decisions of their careers: Vietnam for Johnson and Watergate for Nixon. As things got worse they inexorably cut themselves off from the number and range of their advisors. This was both a system, but also a major cause, of erroneous evaluations, disastrous

decisions and falls from the pinnacle of political power (or great heights). Those falls occurred without incurring sympathy even from people close to them. There is something clearly stupid in not using advisors when they are available. It is that stupidity which cuts off people's sympathy. The courage to use advisors in the face of hardship and humiliation almost invariably creates ripples of sympathy which have the practical effect of making more advisors available.

There is no place in Contribution Training where we are trying to dilute the responsibility that people must carry - using more advisors as we acquire more responsibility is the responsible act. Similar situations are true of the consultant psychiatrist. With some there is more use of advisors when the psychiatrist is a student or an intern than when he or she is a consultant. There is this tendency for some to cut off advisors as they go up the ladder of prestige and responsibility. This process, as with Johnson and Nixon, represents an insecurity which the person refuses to face and solve by reaching out to advisors whose closeness and input will in fact have the effect of helping to overcome the insecurity. After all, it is not the bully or the isolate who feels

secure, any more than it is the person who can admit being lost and in error who feels insecure.

The myth of loneliness of office creates cycles of error, increasing insecurities, and apart from anything else is simply sloppy thinking, for the fact is that offices of power and responsibility are surrounded by people who are prepared to serve.

Another example which will touch many is, to use the harsh word, the obvious stupidity of the chauvinistic, patriarchal head of a family who, as the children get older and more numerous, insists on trying to make family decisions on his own. When he cannot use advisors - and 'cronies' hardly count as advisors - he makes decisions, or at least tries to make decisions, which can cause huge family discord and pain. It is the same myth - here the head-of-the-family myth - as if it were in any way either more effective or more loving for a family to have one head instead of two, or four or six, or whatever the count is.

One useful way to approach the Contribution Training tool of advisors is that it is a tool which gives people the benefits of power and begins to protect them against its abuses and evil. Evil is much less possible if advisors are used well and bravely.

Not everyone is a good advisor to everyone else. A person can be a good advisor to one person and not to another, just as a person can be a good lover with one person and not with another. There is a chemistry, at times even a mystery, in some of our unlikely but best advisors. However, the issue is crucial. How we use advisors is one of the two or three most crucial issues in our life. It is important, then, that we break down into useful parts the qualities that a good advisor will need to have if he or she is going to be useful to us.

Qualities of a good advisor

The qualities of a good advisor we will be laying out here are quite specific and might be a bit surprising. We make a distinction between advisors and group advisors and their support system. We all need support. We all need love, encouragement and a shoulder to cry on. We all, at times, need sympathy and self-indulgence. The people who can give us that, whether they be spouse, sexual partners, our parents, our children, are people who admire us greatly. These people, who meet basic human needs, are necessarily people who can meet the essential quality of being a good advisor. At times, someone's love and sympathy, adoration and respect, admiration and appreciation, or because of seeing us through admiring and

even adoring eyes, might make them ineffective advisors. As I will be suggesting here an advisor is someone who has our best interests at heart, and also is someone who can admire and respect our contribution, can tune in to and be ambitious for our talent, but it is also someone who needs to have an edge with us.

These are the qualities that make up a good advisor.

1. A good advisor needs to be someone who we can listen to.

At times an advisor will be saying things to us that we do not want to hear. Hard feedback. We need to be able to listen. Technically, in terms of the Contribution Training process we need to be able to passive listen, which means letting in what someone is saying to us about us without reacting, without intellect, without feelings. It is hard to passive listen if someone has a way of speaking, a way of relating to us, a way of relating to the world which presses our buttons, triggers unpleasant memories, evokes negative referrals. Someone might be accurate and well meaning, but if we cannot let them in then they will not be a good advisor for us. Someone might speak from the background of a political stance that we find unacceptable, or a religious belief which we find oppressive. It might not be possible for us to hear

someone if they are sexist or racist and those values are a colour in their communication. They are discernible. Equally, if someone is a devout Christian, or a devout Buddhist, and the person receiving the advice is not, is a rational Marxist atheist, the Christian or the Buddhist might not be a good advisor simply because he or she is too hard to listen to. Someone might speak with a class accent, patronising public school accent or a East London accent and those accents might make it difficult for someone to let in the advice. Someone might remind us of an authority figure, a mother or a father, a teacher or a boss, around whom we have unpleasant memories. Again, it will be hard to let in the advice. So, do not make it hard for yourself. Choose advisors you can listen to.

2. Accuracy.

A good advisor will be someone who is accurate and knowledgeable in the area around which we are seeking advice. They will know cars if we want advice on cars. They will know money and the financial dimension and the property market if we want advice on mortgages. They will be worldly, experienced and tolerant, as well as knowledgeable and astute, if we want advice on relationships and sexuality. If someone wanted advice on a

political career a good advisor would be someone who knew that world. Probably, both loved and hated it, that was intrigued and knowledgeable about its ins and outs, peculiarities and peccadilloes. There would be an accuracy about the hard grind, the possibilities, and the, perhaps, inevitable failures and disappointments. But, there would be accuracy if that person was to be a good advisor.

3. Commitment to our success.

A good advisor has to be someone who has an investment in us solving the problem, succeeding with the issue, being able to move ahead. It needs to be someone who, even unconsciously, is not interested in us sabotaging ourselves, making wrong moves, failing. In fact, this is quite a difficult and subtle issue. There are at times, because of rivalries within families, competition between spouses and people in long term sexual relationships, envy about someone's youth or financial backing or talent, that can result in someone in fact having a slight, perhaps even ever so slight and certainly unacknowledged interest in us not succeeding.

I am not critical of this. It is human nature. It is human nature if we are lonely and sexually frustrated and not with a partner to be comforted by someone else's relationship not succeeding. It is human nature and completely

understandable if someone cannot afford to pursue some expensive qualifications because they do not have the financial resources and have not come from a family that has financial resources to be unconsciously pleased if a friend or colleague gets on a course that ends up in fact not being satisfactory, professionally and maybe not worth the financial outlay after all.

If someone in this way is not quite invested in our success, if they are not inside our will to solve a problem, move ahead and do well, then they will not be a good advisor. The advice will end up being stained with envy and secret agendas whether these are conscious or unconscious. When we are selecting advisors, and I am over and over again saying it needs to be a conscious process, we need to have the tough mindedness to assess whether someone really has an interest in helping us or not. Whether someone is in themselves committed to us doing well.

That commitment does not necessarily need to be very large but it does need to be very real. The test is that if we do succeed and someone has been our advisor they are delighted not slightly disappointed because of their envy or miffed because of their competitiveness.

4. Openness to other points of view.

While our advisor needs to be accurate and needs to be invested in our success they also partially need to be open to other points of view. A good advisor will encourage us to seek out other people's opinions and assessments and not want to control the flow of advice to us and the range of advice which we are considering. A good advisor will often say 'This is the way I see it, but check it out with some other's'. or 'This has worked for me, it may or may not work for you'. A good advisor will be more invested in our success than in his or her advice being right. This aspect of the qualities that a good advisor needs to have has particular ramifications for professional relationships. What we are saying here is that a good architect, lawyer, doctor or therapist will be pleased if someone is seeking a second or third opinion and will not want to prevent that search for alternative points of view and perspective. In a sense, all this is saying is that a good advisor is confident enough in his or her knowledge that they will not be afraid if someone is seeking and acting on alternative knowledge.

A good advisor will be invested in our success but will also be able to let go, and in particular, let go of his or her advice.

5. Standing up to our bullshit.

A good advisor will be hard on us. A good advisor will not be pulled into our excuses, lamentations, and our particular rendition of the blues. A good advisor will challenge us on what he or she sees as our bullshit, self-indulgence and excuse making. A good advisor will certainly challenge us when we want to assign blame rather than solve problems. Inevitably a good advisor will be saying things to us that we do not want to hear or will be pointing out our mistakes and weaknesses. Will be pointing out where we, to refer back to an earlier example, are being romantic about a political career. A good advisor, who, for instance is giving us advice about teenage children, lets say late teenagers approaching their 20s and adulthood, will be firm and insistent in pointing out that we can no longer control or influence our child's life the way we could 10 years ago. And, for most parents that advice is hard to hear. A good advisor will know how to deliver that advice with firmness and insistence.

3-13 Resistance to nourishing change

This material about resistance to nourishing change aims to provide a cognitive structure which can enable people, more safely and less painfully, to look at the part of themselves which is hardest to change. The part of us which is hardest to change is frequently the part that is effectively preventing us both to locate and fulfil our talent. The talent I am talking about here is the talent to make the contribution which will be most satisfying for us and be most likely to bring us the recognition we want. That could be the talent to be caring, the talent to be creative, the talent to take constructive risks, or the talent to be competent around our material responsibilities.

Why we resist nourishing change is a complex question. I am not going to address myself to that question here except to say that it relates to the Contribution Training material about the attraction of hurt and the way we callous around hurt. It is sufficient here to say that both individually and collectively human beings, in this stage of their evolution, rather consistently resist change which would be nourishing

for them, nourishing for other people that they care about and nourishing for the environment in which they live.

I want to set out here both the Contribution Training approach to resistance to nourishing change and also to set out a list of diagnostic factors which indicate resistance to nourishing change. The main issue that we frequently have to face with a patient or client in people-work is not the problem which they are presenting to us, but their resistance to nourishing change.

Approach to resistance to nourishing change

1. Accepting the need for change

People have to accept their need for change. To that extent, they have to have some awareness of both their dissatisfaction and their aspirations. There can be a balance here between the positive and the negative. It is best if not all the motivation for change comes from negative and problematic factors, however, it is the case that for all of us these factors are often most pressing and can provide the strongest and sharpest motivation. It is important to be able to show someone clearly how they could change and what benefits they would derive from the change. One of the importances of the whole resistance to nourishing change approach is to be able to provide people with the positive

rather than be pulled into their frustrating sabotage. Any of us, when we are into resisting the nourishing change that is available to us, sabotage those who are trying to help us. Thus, when a patient or client is most frustrating us, it can be crucial to be able to focus on the positive and to be able to convince, even 'sell' the patient or client on the change which he or she could achieve.

2. Self-identity

Within Contribution Training, the term 'self-identity' is used to describe that part of ourselves which others can see and know but of which we ourselves must necessarily be unaware. There are many facets to our self-identity and these will include our mannerisms, our expressions, the way we make others feel when we speak to them, the feelings which we bring up in them, and the way others talk about us when we are not present, to name but a few. Our self-identity comes from our unconscious contribution, which is why it can never be completely familiar to us (unlike our conscious contributions, of which we are almost always aware). The way our self identity is perceived by others will, of course, vary from person to person - we will spark a different reaction to a greater or lesser extent, in everybody whom we meet in our lives.

The concept of self-identity is important when looking at resistance to nourishing change for three reasons. Firstly, because it is unknown to a client, and the contributions which they make from it will be unconscious or involuntary, it will often give the practitioner a valuable and accurate indication that resistance is present. To take a simple example, if a client has a habit of scratching his head whenever he disagrees with a suggestion - even if he is verbally agreeing with it - then that scratching will indicate resistance and lack of goodwill when suggestions are made that changes, even small changes, need to occur. Secondly, it is important to teach clients the concept of self-identity in order that they can become aware of how they affect others and how these affects may be hindering them from making the kind of contributions which they wish to make. For example, a person's self-identity might be that they are cold, withdrawn or unfriendly, whereas in reality this might just be the outward manifestation of someone who is in fact simply very shy. In learning about their self-identity in this respect, the person in question would then be in a position to realise why they have difficulty in forming friendships or relationships, and thus, if they chose, could change their behaviour in ways which would enable them to form the kind of relationships which they desire. Put most simply,

acceptance of one's self-identity is acceptance of one's self. Thirdly, and most importantly, when a person has begun to accept the concept of their self-identity they are indicating that they have the necessary goodwill to try some small behaviour changes.

3. Feedback

We learn about our self-identity by receiving feedback from others. In the therapeutic situation feedback, as defined by Pellin, will probably be received from the practitioner, although as therapy progresses and the client becomes more comfortable with the process they should be encouraged to seek feedback from selected advisors from outside sources. Again, in relation to resistance to nourishing change, the practice of feedback can give the practitioner useful indications as to how much or how little resistance exists. A client who is unable to passive listen to their feedback (see below), or who is reluctant to accept the feedback without either agreeing or disagreeing with it, or who is unwilling to 'sit on' self-identity feedback for a period of time to let it 'find it's place' is almost certainly indicating resistance. Clients who do not have a great deal of resistance will be able to do all these things, even if they

have found the feedback difficult to hear or even if, ultimately, they disagree with it.

Part of Contribution Training also involves clients in giving feedback to the practitioner. This too, can be a useful aid in indicating the presence of (or the lack of) resistance. The way a person gives feedback comes from their unconscious contribution, and is therefore in itself part of their self-identity. A client who is very resistant will tend to give feedback which is either very critical or has a slightly resentful 'feel' to it, or alternatively they might give feedback which is almost totally complimentary and in agreement with everything that the practitioner says - although there will be little evidence of acting upon their suggestions once the session is over. It may frequently also tend to be overly focused on the suggested change/s. Feedback from a person with a genuine desire to change will be much more balanced with a mix of hard and soft comments and a more overall view of the session or the relationship.

4. Passive listening

We all, clients and practitioners alike, possess an innate resistance to nourishing change, and because of this it is absolutely vital to use passive listening when receiving self-identity feedback. The concept of passive listening must be

taught to the client before feedback is given. As practitioners it is important to be able to work from patience as well as being able to create trust. It is important to remember how hard this is to learn. It is as hard as learning a foreign language, learning a musical instrument, or learning to meditate, and practitioners need to be able to take the time and effort to teach patients and clients this basic skill. Few will. Too much time is so often spent fruitlessly going over new and old problems. In Contribution Training, we are saying that it is crucial to transfer some of the time spent on problems so it can be used to teach patients and clients new skills. The personal and professional life of the practitioner is satisfactory, if not successful, because he or she has the opportunity to learn new skills. The patient and client population must be given similar opportunities. If it takes four hours to teach a client passive listening, it is time well spent.

The therapist or teacher, when faced with a client or student who is resisting nourishing change must, as well as assessing the goodwill factor in the student, be able to assess the goodwill factor in him or herself. It is the goodwill factor in the practitioner which enables trust to be created. Trust provides the opportunity for the penetration of feedback.

5. Small behaviour changes

Like the journey of 1000 miles, significant personal change begins with one step. Being able to take the right first step is more important than breakthroughs or significant insights. One of the basic premises of Contribution Training is that 'the only things that are real are what we do and what we feel'. To achieve change we must be doing something. Significant personal change always involves areas in which the person trying to change is fearful and lacks the knowledge which would make the change possible. People are strong, healthy and capable. If they were without fears and had the knowledge they needed, they would change. For these reasons it is most effective to start with small changes. Those small changes involve the person who is trying to change doing things on a regular daily basis which are challenging but which are safe. For example, if I am trying to stop rambling in presenting lecture material, it would be a useful daily exercise to take one term or concept from my work and write out a one-sentence definition of it and then learn that definition by heart. For this exercise to be effective in achieving the desired change, it is important for me to only take one term each day, but to do one term each day. The importance is in the regularity. To get

enthusiastically high and to come up with five definitions in one day will defeat the process. It will also defeat the process to get lazy and only do it every second or third day.

Let me take an example of someone who is trying to change the way they relate to lovemaking. If someone does not provide sufficient attention and foreplay before intercourse it can be useful to massage their partner as a preliminary step to lovemaking. I am suggesting that it would be most useful to start off with four or five minutes massaging, but to do that every time they are making love for, say, a week or two. This can be more useful in achieving change than feeling a total commitment to rapidly change the way the lovemaking occurs and immediately giving a complete massage which lasts for an hour.

The invitation to small change is a test of goodwill. When the practitioner wants from the patient or client a regular daily activity which requires little effort and little time, the client is impelled to face his or her stubbornness if the small behaviour change is not attempted. Working with people through small behaviour changes enables the practitioner to have control without pushing, to diagnose goodwill without taking away integrity, and to keep the client focused on the need for change. The small behaviour changes that we are

suggesting here are, for example, trying to lose two pounds this week, saying once a day that I want to be affectionate instead of rowing, running around the block once a day, sitting alone and listening to music for 10 minutes a day, writing one postcard a day, sketching one teacup for 10 minutes a day or passive listening for five minutes a day. The practitioner's skill and imagination is required in being able to suggest the most useful small behaviour change. This should possess the following qualities:

- a) It needs to be an activity that can be approached in gradations of time and effort. There is a difference between making love once a day and talking about making love once a day. Communication about sex can happen with gradations from small to large.
- b) The practitioner must find ways which will make the daily small behaviour change, whenever possible, enjoyable. Whether the small behaviour change means cutting out two cigarettes or two pieces of toast or working for 10 minutes in the garden, these must quickly become pleasant to do. In part it is a question of surrounding the small behaviour change with either a nourishing environment or nourishing people - doing the gardening with someone we like, or listening to some favourite

music when we are not having the coffee or cigarette. The practitioner must take on the responsibility of finding ways to reinforce the behaviour change with positive feelings. This does not mean that the practitioner cannot push the client also to come up with ways to do this. The practitioner, however, can always maximise goodwill by showing a personal involvement by the demonstrated use of his or her imagination.

- c) The small behaviour change must in some way be related to the client's strength and capability. If we are trying to get someone to cut down on their consumption of coffee or cigarettes, we are asking them to draw on their self-discipline. It could be important to find other ways where they are in touch with their self-discipline. If someone is shy and tense about small behaviour changes in relation to their sexuality, it can be important to relate this to other ways they are courageous about being close to people. For instance, the person may be good at relating closely to colleagues at work.
- d) It is important for the practitioner to link the small behaviour change into the contributions that the client could make to others. This has the effect of breaking down the isolation which almost always comes in when we are resisting nourishing change. The change that is

hardest for us always involves some secrets. To help the client perceive how other people are having similar difficulties can assist him or her to give up secrets. Giving up secrets can prevent compulsive pendulum swings. There is a way for the practitioner to help the client stop being secretive. That is to get the client to find ways to contribute to others about the same behaviour change. This does not have to be complex. It is simply a matter of encouraging them to share with and be around other people who are trying to cut down on their nicotine or caffeine, or who are trying to be more effective and considerate lovers. Again, this sharing can be done in small ways and does not have to start with communication directly from material that for a long time has been kept secret.

- e) Another way to help the client break down isolation is to encourage him or her to use advisors. This can also demonstrate to the client the practitioner's ability to give up control. When the practitioner insists on maintaining control around an issue of resistance to nourishing change, he or she will be increasing that resistance. It is quite appropriate for the practitioner to suggest to the client people who could be useful advisors. Too frequently, practitioners slow down the development of

trust by trying to maintain too much control. If we are perceiving the people we are trying to help as healthy, strong and capable, we do not need to take control from them.

Encouraging the client to use advisors can also place him or her in situations where they will readily perceive that there are many people who are or have struggled with the same problem. Placing the intended small behaviour change within a context of shared problems must help the client to find the needed discipline and courage.

The aim in Contribution Training is to describe resistance to nourishing change in a general way to the client individually or in a group setting before applying this material directly and personally to the client. We all resist nourishing change. It does not sufficiently protect the integrity of the client to 'diagnose' him or her as resisting nourishing change without having previously described the basic structure of this part of the material. By teaching the client the basic structure, we demonstrate that on a fundamental level we are all the same. That we all resist nourishing change both individually and as communities and nations. That we all need hard feedback. That we all find the most pertinent hard feedback

threatening and because of that, we resist it. And that we all need to be able to take in hard feedback as passive listeners because of the nature of our resistance.

In Contribution Training, the methodology is to share the cognitive tool with the client so he or she can learn to use that tool to solve his or her own problems. The tools of Contribution Training are for the client to be able to do something for him or herself. It is hoped that these tools are not used to do something to the client which creates an unequal relationship. This is particularly true in resistance to nourishing change material which is, in both individual and group settings, the most threatening part of people-work. Thus, it is important to be able in a straightforward way to teach the client the nature of self-identity, the need for hard feedback and the power of passive listening. One way that it often works to open a client or group up to this approach is to start by teaching them the dynamics of using advisors and the qualities that a good advisor needs to have.

Signals of resistance to nourishing change

There are a number of detailed and practical indicators that point to the clear possibility that the major issue of the client is not the problem or problems which are being presented, but resistance to nourishing change. These signals are not

necessarily proof in themselves that the issue is the client's sabotaging of available improvement, but two or three of them together do provide a clear confirmation. For example, if a member of a group is using jargon to engage in a power struggle within the group, that almost always signals the fact that the major issue with this particular group member is going to be resistance to nourishing change.

I want to list here the signals that I have noticed over the years. I do not want to list these in any particular order of significance. There is still considerable work to do in relating them to the basic theoretical structure of resistance. It is simply the case that empirically I have found these to be consistently accurate in pointing to the messy and sad situation when a person is simply not reaching out for the positive change that he or she could relatively easily achieve.

1. Jargon

A person who uses jargon to talk about their own work (in this part of the course notes I am using the word 'work' in the Gestalt sense of the material that a client brings to the group or to a practitioner), nine times out of ten is resisting change that is available to them. In a sense, they are into getting recognition for having problems rather than getting

recognition for doing something positive about their life. The use of jargon is very frequently a signal of this situation. The signal can be tested by asking the worker (again I am using this word in the Gestalt sense) to rephrase the material in another way. What happens here is that the worker uses jargon to distance him or herself from their own life and feelings. Using jargon often indicates playing at change rather than working for it.

2. Metaphors

In Gestalt work the person who wants to describe their feelings, life or problems by using elaborate metaphors is often giving the practitioner a signal about their resistance. The elaborate metaphor often provides an intriguing image which takes up the practitioner's interest and is essentially diverting the practitioner's perceptiveness. The metaphor of someone, for example, being boxed in behind thick glass can intrigue a practitioner to the point where there is not sufficient attention paid to the perception that the worker needs to face the plain daily task of getting close to people. The work needs to be on that plain struggle, not on the clever image.

3. Official therapeutic story

We each have a convincing story about why our life is not as full as it should be. Many of us repeat this story to the point where it becomes an official statement of who we are. People who are into therapy are particularly prone to being attracted and intrigued by the one or two themes in their emotional past which resulted in them being who they are. They will use the methods and jargon of therapy to develop their official story and often work on it repetitively. This repetitive work is ineffective, in that the issue the worker needs to face lies in sabotaging positive change rather than in the official therapeutic story. That an official therapeutic story is accurate or has elements of accuracy in it is irrelevant. The basic irrelevancy is that continually going over this story has not resulted in a better life.

We need all of the seven levels of listening to be able to perceive when someone is into their official therapeutic story. We can learn to hear a rather ritualistic and deadened telling of the problem. It will lack the tension and uncertainty of real work. It has all been said before, too frequently and too much attention has been paid to it. The reason we all hold on to our official therapeutic stories and trot them out with such regularity is that over the years we have simply

received too much recognition for them. In Contribution Training we want to give people recognition for small behaviour changes, not for their therapy stories. For most of us, our official therapeutic story does not have the life and vibrance which can lead to change. It is like the Mona Lisa, a great painting which has become such a cliché that it is hard for the viewer now to see the life in it. The practitioner needs ways which will enable him or her to circumvent this deadness or to put life into the official story. Being trapped in the official therapeutic story is a major cause of ineffectiveness in psychotherapy.

4. Power struggles

When we are pulled into our own resistance to nourishing change we almost always engage in power struggles with the person who is trying to help us, even the person who we have sought out to help us. This is particularly evident in group situations, although it is equally possible in one-to-one work.

The nature of the power struggle is for the person who is resisting to be able to set up a false dynamic of equality so he or she can claim that perceptions and suggestions made by the practitioner or by the group are inaccurate. A vehement, angry or emotional claim of inaccuracy is almost

always an indication of resistance to nourishing change. I am not here saying that the practitioner is never inaccurate, or that the engagement between the practitioner and the client around issues of accuracy and relevance are not vital. However, there is a particular way of making this statement that is a tip-off to the stuckness which means: 'I prefer to stay hurt than to change'.

This particular signal at times takes the form of adversely comparing the person, practitioner or therapist to past ones. It can also take the form of an attack by the client on the therapist's integrity or competence. These attacks are not only vehement, but cunning. When a person is resisting nourishing change they are squirming on their own guilt. This is the source of the cunning. People will attack to hurt, perceive and exploit small weaknesses and expand minor faults or irresponsibilities in the practitioner to major ones. What is happening here is that the client is trying to destroy the trust factor in the therapeutic relationship, and in that way make the relationship and the practitioner's talent ineffective. This is a time when the tool of the pendulum is useful. It can be used to surprise the client with the practitioner's own calm, but at the same time teach the client a cognitive structure which can be useful without being a

label or diagnosis which the practitioner is placing on the client. It is important therefore for a practitioner to have the skill to be both transparent and a teacher. To stay in the role of being a 'wise therapist' can simply perpetuate the power struggle, increase the resistance and further corrode the nourishing relationship.

5. Traps

A rather consistent signal that indicates resistance to nourishing change is when the practitioner genuinely feels that the client has placed him or her in a situation from which there is no easy nourishing move to be made. From such simple situations as 'How do I know that I can trust you?' or 'You have to prove to me that that suggestion would be beneficial to me' to 'I don't feel it would be useful to work with you any more and I would like your opinion on that', the person who does not want the nourishment that is available to them will artfully set traps which will take up endless energy to no positive effect. In fact, that in itself is a tip-off to the type of resistance I am talking about here. The feeling of putting in a lot of energy and a lot of caring and feeling that all the client is doing is verbally fencing. This is an extremely hard situation to work with because the practitioner has to find another tack which will draw on at least some goodwill

on the client's part, and which will also produce some results. One of the dynamics of this sort of therapeutic trap is that to succumb to the client's requests will produce ineffectiveness, and in that sense prove the client's point that he or she is not getting anything from the therapy or learning process. For an example, let me take the trap of the client who insists on an explanation for the way a practitioner is working when what the practitioner feels is necessary at this stage of the therapy is for the client to accept suggestions, say small behaviour changes, without an explanation. The explanation here would simply take us back into the therapeutic story and in that way destroy the possibility of useful results. It is the 'Catch-22' of the client asking the practitioner to prove his or her competence when what the client needs to do to achieve useful change is to accept the practitioner's suggestions without proof. These types of traps are as destructive as jealousy and continual questioning of love in lasting sexual relationships.

6. Claiming to be misunderstood or different in this situation

Another tip-off to resistance to nourishing change that I have noticed empirically over the years is the client, at the point where feedback becomes clear and incisive, says 'No-one

has ever said that to me before'. This statement is said with a voice which indicates defensiveness and irritation. As with the other signals to this type of resistance, I am not saying that every time a client makes the above statement they are resisting. It is this statement, made in a particular voice, and when there are other signals present which are sufficient to provide confirmation.

The statement 'you don't understand me' or 'no-one has said that to me before' has in the voice quality some of the harshness of the power trap signals. People also giving this signal strongly claim to have more of an awareness of how they come across and relate to other people than anyone can. One of the first times I consistently noted this particular signal was in training highly qualified professionals and attempting to give them some understanding of their particular professional callouses such as the patronising elitism of social workers or the arrogant elitism of medical doctors. So often they would say 'You don't understand me' or 'No-one has ever said that to me before'. In fact, if they were to elicit hard feedback from their patients or clients they would certainly have received exactly the same type of perceptions as I was giving to them.

The other part of this signal, and they often go together, is claiming to be different in another situation. 'Well, that may be what I am like here in this group, but at home (or at work) I'm different'. In a sense, although not absolutely, we are never 'different' somewhere else. Our self-identity is our self-identity. Hard feedback is useful, always. Inevitably, we carry our self-identity with us as we carry our shadow. The essential ingredients and flavour of our modes of communication are much more consistent to us than we ever know. It is always a powerful defence to be able to say 'I am different here from how I usually am', and yet most frequently it is simply our resistance to the change which the present situation we are in makes possible for us.

7. Dominating the group situation

A consistent cue to resisting possible positive change is when a group member in one way or another dominates the group situation. This attempt to control may come from challenging the group leader, continually having crises within the group, extensive visible silence, or constantly questioning the group leader's approach or competence. The obvious group dynamic that can be observed here is that this particular group member in one form or another, takes up more group energy than anyone else. This may take the

form of a person who is constantly having conflict with the group or leadership in such a way that the group does not have a chance to get on with the work. It may take the form of silent disapproval which dominates the group atmosphere. It is important to be able to cue in to when this particular method of defence is neither working for the person resisting or for the group as a whole. However, it should be borne in mind that there are times when someone's silence, questioning or demands for attention are genuine efforts to work and change.

8. Spurious and false issues

Any of us, when we are scared of the possibility of fulfilling change are very clever at finding red herrings, discovering false trails and raising spurious issues. Particularly in group situations, people will want long discussions on how the groups are run, what time they should start or finish, how long or short they should be. They will at times claim there is too much of one sort of material or another. These issues, when combined with other signals of resistance to nourishing change, are a clear tip-off to that issue, and not to the issue which the person is raising.

The importance in these signals to resistance to nourishing change is that the practitioner is able to see three or four of

them, and then know with sureness that the issue involved is resistance to nourishing change. For instance, the type of group domination I am talking about here will very frequently place the group leader in a situation where he or she feels trapped. This can be clearly seen when to handle a group member who is taking up too much time simply means allowing that group member to take up more time.

Part 4 Practical skills and techniques

4-1 Ways to focus work and give it aliveness

Ask for, even demand and insist upon:

1. Details, including examples, particular instances and personal details, which include specific:
 - Names, eg. 'John'
 - Times, eg. 'on Saturday'
 - Places, eg. 'at Covent Garden'
 - Not 'my daughter's birthday', but 'Aiscia is in Canada with her mother and is eleven tomorrow'
2. At times, ask for and give finite and specific examples, demands, etc, not general and open-ended ones, eg. not 'Get your anger out', but 'Next time you are angry with John at work, tell him so'.
3. Do not only get the worker to use names, but as the practitioner, remember them.

4. Notice and remember the first thing someone says - it might be an aside before the work even starts, or a comment in a round about what someone wants to work on. Do not diagnose this, but remember it.
5. Keep the worker to the original or main topic of their theme and try not to let them meander from topic to topic.
6. If a subject does change and the energy for the work is in a new topic, be aware of what has been left behind.
7. Be very careful of too much 'it', 'they', 'them', 'that'. Get the worker to put in the first-person pronouns and personal details. Get them to change the 'one' or 'you' form, to the first person (eg. not 'One/you feel sad when one/you think about home', but instead 'I feel sad when I think about home'). Learn to listen for abstractions and generalities. Pounce on them and get people to put in personal content.
8. When using two-chair work, get people to talk to the other chair, not to you.
9. As the practitioner, address the chair as 'you', not 'she' or 'he', 'her' or 'him'. An example would be 'I want you to get your resentments out to Joan' instead of: 'I want her to get her resentments out to Joan'. The first makes the

work more personal and alive, the second makes it more distant.

10. If necessary, you can always get the worker to slow down by getting her or him to change chairs and listen to what the other side said. This can help to focus the work. It can also give you a chance to think about where the work is going.
11. It is both all right and inevitable that you will feel confused, unsure and that chairs will become muddled. Slow down and admit the confusion as long as it does not interfere too much with the work.
12. Learn to be able to leave a piece of two-chair work without, as the practitioner, summing up, commenting, editorialising, or having the last word. If those things are coming in for you as the practitioner, put them in the middle of the work, not the end.
13. In general, always be prepared to slow down. Do not be afraid of silence.

4-2 Jargon

Give feedback with lots of jargon in it in order to practice it and become really familiar with it, until you know it inside and out, and also then to 'unlearn' it quickly, because jargon

has limited uses and certainly has elements in it which are unuseful.

One of the main uses of jargon is as a learning tool. Therefore, we need to use jargon a lot when we are training. In the same way that we are very conscious of what we are doing when we are learning to drive, we are very conscious of using jargon when we are still learning, and it can sometimes feel awkward and uncomfortable. However, once we are familiar with both of these skills - driving and using jargon - it is very important to be able to let it drop into the unconscious. If it does not do so, jargon can sometimes get in the way of giving and receiving the best and most real feedback.

Jargon can be useful to distance ourselves from hurt and to distance ourselves from the attraction of hurt. Sometimes, it is more useful to say: 'I am low on creative strata', than to say: 'I am a mess and I can't get anything done ... and let me tell you why I can't get anything done...' and then to overshare. Just saying the facts, using the jargon, saves rushing into the negative content or our official therapeutic story. This is particularly true in terms of using rejected and accepted efforts. To be able to say: 'That is a rejected effort', instead of saying: 'If I take work upstairs then I lose it and

waste time'. Or, by saying: 'I am really low', it can give us a little distance from our hurt. It is useful to be able to teach a client to use the material with the jargon and then, in having the common language, you will find the client learns the tools.

Examples of the use of jargon might be: 'How is your pendulum?' 'Did you get any true rest?' 'Where do you think you are getting your feelings of accomplishment?' 'Can you passive listen to that?' 'What happens to your pendulum when you and your partner get into conflict?'

Jargon is unuseful when it is used as a way of getting into the pain which would be useful for us to get into and to feel. It is unuseful when it is used to impress a client or be a power tool, with the client not knowing what you mean. Jargon can have a laziness in it and can take away our flexibility and creativity to be there for another unique human being. If we use too much jargon it inevitably becomes a label.

4-3 Therapeutic choices

With the Pellin integrative approach, which includes elements of psychoanalysis, behaviour therapy and humanism as well as Pellin tools and Gestalt therapy, a

Pellin practitioner is constantly faced with a series of choices. These choices are in fact happening probably with any practitioner regardless of the particular skill or practice, but because of the breadth of the Pellin integration and also because of the wheel of change, those choices are perhaps more highlighted in Pellin.

This is a simple list to use in training sessions to consider which is the particular approach that the therapy should take:

- Practical or deep
- Past or present
- Present or future
- Past or future
- Emotionality or rationality
- Experiential or cognitive

In any exercises I would like you to look at where your particular preferences, orientations or strengths might lie in terms of these choice points and where your stuck places or inadequacies may be. For example, you may find that your work is stronger within a cognitive framework, or you may find that it is easier for you to work with the exploration of past material than with future planning.

4-4 Dream work and art therapy

This Gestalt way of working with art therapy is different from other forms of art therapy. The format to use with art therapy can nearly always be used with dream therapy. It is also very similar to using the here and now awareness continuum, expanding a moment in a non-interpretive way, fitting theories to fit people instead of changing people to fit theories. So someone's images and colours which come out in their paintings and dreams are totally the way that person talks about them. This is where passive listening is so important. It is irrelevant what those colours/shapes/things mean to me as a practitioner. For example, orange could mean warmth or anger, snakes could mean danger or fun. The work is very much coming from the content in which it is presented. Another part which is crucial to dream and art therapy is having someone be part of their dream or art work.

For example:

Client: 'I am Peter's painting and I have four circles in me. The black around me means the bad times and the yellow means the good times.'

Then, have someone be the different parts of their painting (as with the awareness continuum and dream work).

For example:

Client: 'I am the black in Peter's painting and I represent the solidness which is in his work. I am the yellow in Peter's painting...'

Practitioner: 'Can you be the solidness in Peter's painting?'

Client: 'I am solid, dense and very experienced and go back a long way. You can rest on me, new and old.'

When it feels appropriate, move around to other parts of the painting. Instead of talking about the painting, make sure the client is the painting, getting inside it. It is not what someone's feelings are about their hands, it is about being their hands. In the above example, you could possibly have the client make resentments and demands between the yellow and the black.

If art therapy/dream therapy does not work then do not push the matter, because it does not work for everyone. It is important to passively listen and make sure you are not pushing someone too far. But when working with it, stay with the painting and keep the work with the painting, continually

bringing it back to the images of the painting or the dream. It is totally irrelevant whether you see sexual images in someone's painting, as this could be a sporting symbol to them, or that you might dislike someone's painting or even find it offensive. It is important to work with someone's strengths as well as someone's weaknesses in art/dream therapy. There could be 500 different ways to do some work on a particular painting and it can not all be worked on at once. It is important to remember to go slow, as this technique, as with the awareness continuum, can get into something deep quite quickly.

Art therapy is a way of working with someone's performance life force, and a way of working with strata. You cannot look at strata without looking at where someone has strength and if they are using art therapy or strata to wipe themselves out about everything then you have to provide some encouragement and support. If someone wants to just come to a session and cry and feel that their world has collapsed and there is never going to be any hope, it probably would be appropriate to offer to teach them strata or suggest they do art therapy, because it is colourful and gets them back into their performance life force and more out of their caring life force. Silence is important during the painting, as well as

adequate time and plenty of supplies if working with a group. The more intimidated people are by art therapy, the more it works to have a good supply of paper, scissors, paints of all colours, pens and space etc. Some people are confident with their performance life force and can do something with anything when it comes to art work, but safety is needed for the people who do not feel confident. Silence is important, as some people can be tempted to sabotage the work of others by interrupting them in some way when they themselves have finished. Huge referrals can come out of this work, for example, someone knocking over the paint pot onto someone else's work or someone treading on someone else's work.

With art therapy we can always see the painting and bring the client back to the paint and have some control. People can do follow-up pictures, have little sheets of paper, and do five minutes of painting followed by some work. You could have the group do a painting together and you could have your painting worked on by someone else adding to it. All of these suggestions will have endless work to be done on referrals. This work is very expansive and you will need plenty of practice to become proficient at it. In some cases it is worth suggesting that the client burn their painting, but

make sure you are in a calm. With this work, come in with something positive quickly so that no matter where it goes you will have something positive to fall back onto.

Dream work

As with the art therapy, the client plays all parts of the dream. Again, it is not for the practitioner to interpret the client's dream.

The aim of the practitioner is to help the client find the emotions and referrals which the dream is bringing up. Have the client tell the dream in the first person, possibly with eyes closed if this feels safe for them, giving all the details. The way dream therapy works is that if there is a murderer in someone's dream, there is in some way a murderer in them, which is about what you see in someone else you also have within yourself in some way. In dream work you should not use two chair work around sexual abuse. Get someone to be inside their dream in the present tense. Ask them which part of the dream draws them. Have them be different parts of the dream, different people. It works for a client to be various different parts of the dream. Do not get into practicalities, just stay with it.

It is a good idea to ask a client to keep a dream diary. If a practitioner never remembers having any dreams, it is probably an idea for her/him to be transparent about it, but it is still not a problem for him/her to work with the client's dreams.

4-5 Assessments and decisions

This is an attempt to break down the way good assessments and decisions are made. The material has resulted from a long, empirical study of people who make assessments and decisions that work for them. Here, a decision which works for someone is defined as a course of action by which the person making the decision feels:

- a) The meaning and purpose of his or her life is enhanced and at the same time,
- b) The hurt caused to other people and to the decision-maker is kept to a minimum. (There are three ways we can perpetuate hurt in the world - we can hurt ourselves, we can hurt other people or we can be hurt by other people).

One of the ways that it is difficult for people to make accurate assessments is that there is a delicate balance between:

- a) Assessment in terms of the hurt caused in a situation, and
- b) Assessment for a person's purpose.

To balance what in Contribution Training jargon we call hurt and purpose can be achieved with careful assessment.

Making practical and effective assessments is a complex, subtle process. For many people it is, and should remain, an unconscious process. If people are making good decisions which work for them, there is no need to break that good process down into its component parts and examine it. However, when a person's life decisions, perhaps for example their financial affairs or their love affairs are not fulfilling and are hurtful it can be useful to have a step-by-step way of looking at how decisions and evaluations are made to be able to see where the mistakes are being made. This material is about the prevention of mistakes.

It is a way of looking at decision-making which can be a useful tool to help when things are going wrong and look as if they are going to continue to go wrong.

Any breaking down of a deep, unconscious process into parts is necessarily arbitrary. It is not a mechanical process that can be followed in the same way all the time. There are distinct stages in decision-making which can possibly

prevent disasters and create meaning (or a life that has meaning). The component parts of the tool will be used in different orders by different people and in different situations. The stages constitute a tool of decision-making.

1. Inward facing

The word 'facing' has a particular meaning in Contribution Training. It is part of the jargon of this method. By facing, we mean looking deeply and 'flinching' at what is going on in our life; at how our actions are affecting our life and the lives of those around us. It entails looking at the doubts, the confusion, the ambiguous fear and frustration, the general feeling of dissatisfaction, as well as the clarity of where we are going and what we are doing. Facing means facing who we are, what we feel and what we are doing.

The facing stage of assessment and decision-making is that time of being alone and deeply looking at what is going on, what we are worried about or even what we are pleased with. It is a time of aloneness and, hopefully but not always, stillness. It needs to be a time of depth. Facing is concentration. We have to be able to let all the details, facts and feelings, swirl around. It is not necessarily a time of clarity, that comes in the second stage. In the facing stage

we must take time, without clarity, allowing our feelings and a general sense of our being, to flow over us.

The stage of facing often needs not to be short. We need time. It is in no way easy to know who we are with depth and to make that depth useful. We need to take time with this facing. We need, time and time again, to begin to know who we are and what our feelings are around the situation or problem or hope which requires an assessment and a decision. For many people it is hard to take this time. It may not have any immediate results. It may seem too muddled. However, the main reason people do not take time for facing is that it is simply too painful. Facing, even around small assessments and decisions, frequently involves looking directly and clearly at a part of ourselves we do not like. That not liking may come from guilt or shame. It may come from the pain some people feel in looking at their strength or grace or beauty. It is not always easy to see even our positive and pretty side. The difficulty of facing may be caused by the strain of unfinished business and unresolved affairs that we have been carrying around with us. It is no accident that facing is difficult. It takes us into our own depth and the essence of our own being. That particular exercise is

always full of fear as well as full of the excitement that is true human energy.

The practicality of facing is simple. It is, to use the terms of Contribution Training, a simple tool. However, simple tools can produce works of strength, beauty and sophistication. This use of simple tools has often been lost in the age of specialisation. We run the risk of becoming, to quote Thoreau, 'tools of our tools'. The simplicity as well as the practicality of facing is being willing, alone, silently, even secretly and at length being prepared to say to ourselves 'This is what I am doing', 'This is what I feel', 'These are my hopes', 'This is my fear, my panic, my need', 'This is who I love', 'This is what seems to come first'. This is a slow, deliberate meditation that is hard to put into words. It is the skill and talent of being with ourselves. It is not necessarily the knowing stage. It is the depth of looking at ourselves, the way a poet looks at the sea, or at a bird in a tree, or at Westminster Bridge. It is the time, the slow time, that the novelist, the playwright, the actor, take in knowing and looking at a character. It has the dimensions of an act of creation. Some people do it intuitively. It is one of the sources of wisdom, which is why wisdom can cut across all age, educational and social barriers. Wisdom comes from

facing. Wise people have certainly known their serving of pain. Not facing (ourselves) inevitably creates the superficiality of not knowing who we are, not being able to know our needs, and most important, not being able to be aware or even notice when we hurt others.

When people are not in some way engaged in what in Contribution Training we label facing (and remember it can at best be an unconscious activity that people do not need to be aware they are doing. Wise people do not know they are being wise) they will make superficial assessments and very likely bad and hurtful decisions. The practicality of facing which must involve both time and courage is that it enables people to avoid bad assessments and terrible decisions. All of us are certainly capable of both. The courage is required because for all of us it is hard to face some parts of who we are. Maybe it is hard to face the large results we could achieve if we put all the parts together. Certainly, the reason we do not face is lack of courage. Time is crucial in facing because the exercise, like any exercise in meditation, has to result in a slowing down to achieve a sinking-in. The sinking-in is 'this ... this... this...' is who we are, where we are, what we are doing and what we feel. Facing enables the need for

decisions to emerge. Facing, to use the philosophical term, is a basic existential act.

2. Needs clarification

Needs clarification is the process of discovering what our needs are in a particular situation. Assessments require clarity. Without clarity we cannot make precise assessments, and without precision we will make hurtful and incorrect decisions. The aim of this part of Contribution Training is to enable people to make accurate assessments which result in correct decisions. It also aims to give people an understanding of what accuracy and correctness look like and feel like. Needs clarification differs from facing in that it is precise and specific. It is about this particular plan, client, policy, problem or threat. It is about this particular situation and our needs and the needs of other people in this particular situation. Needs clarification is a more known and ordinary activity than facing. Most of us are better at it, and know about it. It has an element of everyday common sense. Certainly, for some people, facing has an element of everyday common sense about it, however, this is much less usual. In my experience it is much easier to convince people of the necessity for precise clarification of their needs, than it

is to talk them into the somewhat strange meditating activity that is facing.

As a result, it is rather easier to write about this stage of assessment and decision making.

People must begin to be able to see clearly the needs of the person who is being assessed or to whom the assessment relates. Needs overlap, flow into each other and often screen each other. They are not necessarily clear. At times, we can feel angry when in fact we are hurt and the need is to be hurt and do something about that hurt. Rather than get angry with a spouse, lover, boss or work colleague, we may need to tell them how they hurt us. The corollary can also be true. At times we feel hurt and sorry for ourselves, perhaps even pathetic, when in fact what we need to do is get angry at someone. This is not at all denying that at times we feel angry and that is right. Or at other times we feel hurt and that hurt is true, it is not running away from or hiding some other emotion. We are hurt and that is true.

Needs clarification is impossible without the preliminary stage, conscious or unconscious, of facing. However, once we have faced who we are (or in the case of a social worker or psychiatrist making assessments, who the other person is in relation to us) it will be muddling self-indulgence if we do

not go on to find out the precise needs, and then the priorities within those needs in the situation around which we need to make a decision. We have to clearly sort out what our needs are, which are most important, which are most possible to achieve. If the situation is loneliness, our needs may be for companionship, perhaps sex, love and affection, perhaps for children or people younger than ourselves, perhaps for work or intellectual colleagues and peers. A person may want to get married, but this lonely person may not be clearly seeing his or her needs. He or she may need non-sexual companionship more than an intimate relationship. And certainly, the need for a long-term commitment may not be paramount, in fact it may hardly be present at all. The needs clarification may be to see that old friends need to be contacted and encouraged and new friends cultivated. The person may need to develop new interests which will lead to new and varied people more than they need to find a life-long partner, perhaps to replace one who is gone or lost.

3. Advisors

On our own we will not make accurate assessments and good decisions. On our own it will be hard to clarify our needs. We need the input of other people. We need advisors

who will give us feedback and in that way expand our capacity and accuracy. The function of advisors and the qualities of good advisors are in the chapter on Self-identity, Feedback and Advisors. Here I want to reiterate that we need to consciously reach out to other people and their abilities and the way their abilities are different from our own, to be at our best around assessments and decisions.

We need to be able to recognise when our own referrals and pendulum swings are creating inaccuracy and error. We all have stuck points, it is the stuff of resistance to nourishing change and lack of good will, where we will be rather consistently wrong about how to proceed, who to choose, someone else's strengths and weaknesses, who to fall in love with, who to employ, who are the good guys and who are the bad guys. We all have our past. We all have our personal referrals, cultural referrals, and historical referrals. Someone who is of our age and our life experience and who wants our help or commitment, who wants our money or our time, might not be who they are, as perceived by us from our referrals of that shared historical times. They might be one of the good guys but they could also be one of the bad guys. That is where we need the input from an advisor who perhaps has that same historical referral but sees it from a

different angle, or perhaps does not have that particular referral at all and in that way they can give us a different point of view. I can say with confidence that if we select advisors well and use them we will double our accuracy.

4. Sitting Time

We need to be able to let decisions and assessments sit on the shelf and we need to be able to leave them alone for a time. We need time to pass so we can come at the decision or assessment from the perspective of time passed. We need to be able to sit for a time. Is this the right person? Is this the right job? Does this look like being a good holiday? Does this course seem to be worth the money?

The combination of our own needs clarification, and facing what we want, expanded through input from advisors will in itself produce clarity. But it will only produce clarity if we can let time pass. One of the ways to look at what I am here calling sitting time is to be able to check out a decision from different places of the Pendulum. How do we feel about this person, this job, this holiday or this course of study, when we are high, when we are low, and when we are in the middle and near the calm. That particular use of the Pendulum will not necessarily create 100% accuracy. However, it will prevent a lot of disasters.

5. Trial and Error

It is always the claim of Contribution Training that it is practical. There is no doubt that ordinary human wisdom and intuition tells us that the ability to make good decisions and to achieve accurate perceptions is based on the experience that comes from mistakes. We all learn best by doing rather than being told. We learn best from our own mistakes. This is the value of life experience that we all respect and cherish and which those of us who write books need never to lose sight of.

In terms of assessment and decision making we simply need to note the process and the facts. We need to mentally and perhaps even physically on computers or diaries or through photographs or videos to be able to record what we have assessed and decided and over time be able to look back on them. We all have an enormous capacity to be accurate, to be wisely perceptive. We sabotage, even destroy that capacity through referrals, pendulum swings, and resistance to nourishing change. So the trial and error I am talking about here again requires the input from advisors, feedback on the facts and process of our decision making. And we need to passively listen to that feedback. Our characteristic errors will be very close to our fundamental resistance to

nourishing change. To put it simply, we will not want to look at our past mistakes. And, if we do not look at our past mistakes we are not going to learn from them.

6. The Glory and Humanness of Error

This stage is simply an expansion of trial and error. But, I do want to focus on the fact that whether we are looking at politics, spirituality and religion, war and peace, sexual relationships, we need not to worry about making mistakes. We all make mistakes. Error is part of decision making. To err is human. All clichés and all true.

The glory in the error is that it is a way to claim strength, to achieve personal and professional expansion. In CT terms, mistakes and facing them, and taking the risk of owning them and even sharing them is a way to get into our performing life force.

There can be a protectiveness in the caring professions which says that somehow errors don't occur, or should not; that if we have the right boundaries, the right techniques, the best school of practice, the best training course, the most professional formulas then mistakes won't happen, or shouldn't. This is the arrogance of the caring life force that is not at all glorious, but in fact is petty and patronising. There

are other ways that we see this in the other life forces. It is in the politician who cannot admit a mistake or a scandal and over the long term loses reputation because of the denial or the cover up. And the business person who won't admit error will frequently ultimately fail.

In terms of the CT wheel of change there is huge depth of sharing and the opportunity of profound feedback when errors are owned, when mistakes are admitted. It is the same opportunity for growth that we see in conflict. It parallels the fact that in evolution in nature crucial mutations start off as mistakes. Owning mistakes requires all the life forces and all the dimensions of the pendulum. That is the extent of the opportunity.

4-6 Blame, responsibility and change

One of the things we look at in Contribution Training is the whole concept of responsibility and the idea that we are totally responsible for what happens to us in our lives. Whilst I feel that in some ways that point of view is overly simplified, because it does not sufficiently acknowledge political and social factors, we nevertheless emphasise self-responsibility because it is one of the most effective ways to achieve personal change. It does not work to blame someone else

for our predicament, even when we may have the right to blame them and we might be accurate in our point of view. What we are trying to do in this part of Contribution Training is to look separately at the personal and the political so that they do not cross over in ways that are detrimental to personal change on the one hand, and political effectiveness on the other. I think this is borne out by the fact that at times it is not useful to be looking at personal hurt in the context of political and social oppression - someone can be screened from looking at their own personal responsibility in a situation to the extent that they cannot realise that they might have opportunities to achieve some personal change and get some of their needs met, even though they are being oppressed. On the other hand, neither does it work to look only at the personal responsibility side of things. It certainly does not work to say to coloured people in South Africa or to homeless people in London that they are responsible for their predicament.

We need to be able to separate those issues out if we want to achieve the goals of both personal change and political effectiveness. One of the things that happens to political groups is that at times they want to say that everything is about society at large and they do not want to look at

anything that is personal in their own lives, which can reduce their political effectiveness. Political effectiveness is certainly about an individual person being able to look at their communication and evaluation strata, to mention just two parts of Contribution Training.

So what we want to be able to do is recognise those parts of blame which prevent us from being successful and constructive. Blame takes us away from looking at ourselves and the parts of ourselves that we could change. It focuses our attention onto someone else rather than ourselves and in a sense it makes shallow our own sense of self-knowledge or self awareness.

This can be seen very clearly in sexual relationships, both long and short-term. It can be very easy to blame someone else for the pain they have caused us. We might have the right to do that, and we might be accurate in looking at things that way because the partner has left us or deceived us or disappointed us or acted in a way which enables us, quite reasonably, to blame her or him for how we are feeling and the pain we are going through. However, doing that takes us away from looking deeply into ourselves and the things that we might have done in that relationship to prevent it from flourishing and to cause it to break up. If we are not looking

at the things we did to cause the break-up of a relationship, then we are not giving ourselves a chance to change our own negative or self-defeating behaviour in a way that will enable us to be more successful in a future relationship. That is an example of how blame does not work. It can be accurate and we can have the right to it, but very frequently it does not work in terms of achieving personal change and getting our personal needs met and reaching personal goals.

4-7 Closure

At the end of a training course, or at the end of a week or a couple of weeks in Italy, it is important to provide some sense of closure, rather than opening up more issues at a time when a course is ending.

If we do not achieve closure we end up taking stuff away. The majority of people already have enough at that point in time to work on, without going into another process of opening up new stuff.

Resentments and demands sessions do not always work on the last day of a course, or after a week in Italy, particularly if there has been unresolved conflict between members of the group itself. This has the effect of leaving the group with undercurrents and unspokenness. Particularly around

resentments and demands which have a lot of emotion/venom in them, not having a resentments and demands session is particularly important.

If there is conflict in a group at the end of a year or week in Italy, we handle this in quite a structured way. If someone is upset, then it is for that particular person to do some work on their referrals either in the big group, a smaller group or in a paired exercise, instead of having a resentments and demands session or communication exercise.

The giving of resentments and demands is an unburdening process between two people and it is about people being able to passive listen. It is not a way to resolve conflict. It is not about giving feedback or about taking action, although each of those three things can be by products of it. A resentments and demands session at this point could add to the poison instead of taking it away, because we would be thinking of replies to the resentments and demands or harbouring them instead of passive listening. Some people will get into point scoring and self-justification and this will just perpetuate it. I think it is more important for everyone to do the work they want to do. The issues and patterns for us which are being brought up at times like these are probably still going to be active issues in five years' time. By this I

mean that the people in a particular group are irrelevant. Each situation will need to be assessed as to the hurt and purpose of the exercise.

Part 5 Group work

5-1 Pellin approach to group

dynamics

Pellin is concerned with the uniqueness and integrity of the individual and about developing group processes where we can develop and accept that. We aim to create the greatest safety and to create an environment which gives individuals an opportunity to progress, heal and develop. This means that we work in ways which do not necessarily maximise the emotional intensity for a particular person but in ways which create safety.

Pellin's first priority is that nobody gets hurt or damaged in a group and the second priority is that someone gets something beneficial from the work. If even one person is harmed by the group process, then that is not good enough and the responsibility for that lies on the group leader. By 'harmed' I mean that someone has gone through a process, whether in a half-day workshop or a three-year training course, and somehow their life is put back because of that process and they are less strong, less capable, less healed

because of it. There is something long-term about it. It is not about someone going through a time when they feel lousy or pissed-off with the group or do not feel they are getting their money's worth.

This is not an approach which brings out the most resources in a group. The Pellin approach will at times sacrifice the needs of a particular person getting into their intense emotions in order to create safety for the whole group. However, there is a great deal of focus on the individuals in the group and on those individuals being unique and different from others. We protect those differences, rather than trying to unite everyone together as 'the group'. Sharing as individuals on a deep and practical level and using passive listening and developing a common language means that the group achieves a real slow cohesiveness. Tools which create safety include the pendulum, passive listening, meditation and transparency. Working with those four elements means that efforts are made to make the group leader a human being who also has vulnerabilities, weaknesses and faults, rather than the group leader being an authority figure whose authority would be threatened if her or his weaknesses, vulnerabilities or faults were exposed.

It is important to make a distinction between being safe and feeling safe. Whilst I am insistent on group safety, I am also fairly insistent on discomfort. You have to go through the discomfort, which may mean doubting the group process, hating the person running it - all of that. Often, there is a misunderstanding in groups between discomfort and lack of safety. There are certainly people who do not feel safe in an aeroplane, but they are safe, or at least as safe as they can be. Being safe and feeling safe are not the same thing. You could feel safe in a group and actually be extraordinarily unsafe. If you believe your group leader is God and that no matter what she or he does to you, you are safe, and that person wants to get you into sex or drugs, you are not safe at all. Someone can feel unsafe because they are facing things they do not want to face or because the group mirrors to them their own resistance to nourishing change or their own disowned part or their own callousing. A doctor talking to a group of patients who are giving her or him feedback on professional callouses might feel very unsafe. The doctor might, in fact, be much loved and respected, but might still feel unsafe. If someone is taking part in a mountain-climbing weekend or a scuba-diving weekend, they might feel terrified, but it does not mean they are unsafe. There is a responsibility to create safety, but that doesn't mean that you

must make people feel safe all the time. Someone on the course might feel so unsafe that they drop out, but it does not mean it is an unsafe course.

Sometimes people can feel very comfortable in a group and think that is a good thing, when that can really slow down our personal development. Some people the group leader will 'click' with and they will not go through that process. Sometimes these people can almost miss out. I have certainly run groups where the group was comfortable to the point where they got less out of it than a group which was less comfortable. They probably get something different out of it, maybe more theory because there is more time. Other groups miss out on some of the topics because there is more deep personal work. We have to be careful that we do not hide behind the safety rule by saying 'I don't feel safe' when in fact we do not feel comfortable. There is no significant group experience without some discomfort because there is no risk-taking there.

Pellin does not work in a way that involves building up group anger by simulating anger either by personally frustrating individual members so that they get angry at the group leader, or by having them throw pillows and simulate and develop their emotions that way. I do not work that way

because I feel this kind of work does not create enough safety. In terms of this whole approach, people do have the right to ask questions and get straight forward answers about what is going on in the group, which might be about anything - why it is done this way or that way. The Pellin approach to groups is not having a hidden agenda. We need to be able to validate people's integrity and I do not feel you can do that if you are manipulating, so I do not like setting up groups when we know the aim of this exercise is to get the group from here to there, but we are not telling them. There used to be a lot of them around when group therapy first started. Some groups in America used to literally have staff planted in the group to 'get things going', to stimulate the group. Even Fritz Perls would get people angry at him by manipulating them, or by putting onto them that he did not like them or that he thought they were boring, so that they would get angry at him.

Another underlying principle of the Pellin approach to groups is the importance of the individual, of human diversity, of individual needs and particularly the variety of what people are able and willing to share in the group. Individuals take priority over 'the group'. I do not feel the group has an entity of its own. A group comes together over time because of the

depth and detail of sharing between the individuals within the group. Within this, feedback and an acceptance of and commitment to and training in passive listening and transparency are crucial elements. Closeness is achieved, not by relating closely from a group exercise, but by relating closely from individual sharing. That sharing occurs more fundamentally when we are using feedback and passive listening. Without passive listening and transparency you would not be able to use feedback so easily. The group leader must also be transparent, and get feedback to which she or he has to passive listen. You cannot use a cognitive teaching approach as a group leader unless you are transparent, because otherwise it has a judgmental and moralising quality to it. Pellin is concerned with achieving lasting change as well as the basic humanistic approach that as human beings we are all equal and not that some people are superior to others.

It is important to be aware of this, in relation to the pressures you put on the group about sharing. Consequently, in looking at diversity, individuality or difference, people in the group are in control of the pace at which they are working, around their sharing and the topics about which they are sharing. The control is not in the group or in the group leader's hands.

Within this approach an atmosphere has to be created such that if someone says 'no' or if someone does not want to share around a particular topic or engage in a particular activity that will not be used for other people to diagnose them. Assessment and diagnosis happens slowly in the Pellin approach. When it happens quickly, in most cases, it is the professional person's needs which are being met, not those of the person who is receiving the service. Most people do not want to be diagnosed quickly. They want to be received, accepted and understood. Yes, they want the diagnoses and the assessment, but slowly over time with the accumulation of detail, data and accumulation of this person's individuality. There are exceptions to this. If someone is going to damage themselves or someone else, you diagnose very quickly. The more threat there is, the more quickly you diagnose. However, even working in prison work and probation work, those circumstances are rare when you have to diagnose fast.

I no longer work in a way where I set up warm-up exercises which enable the group to really work together and achieve group identity, trust and closeness quickly. Some of that is physical and I feel that it ends up being a bit too sexy - great for people who are comfortable about closeness and trust in

their bodies, and work in a slightly phoney way, but others are pushed to get closer than they are ready for. They will go along with it, but it ends up leaving some people, six months or a year later, back where they were. Instead, I prefer to go through all the stickiness and difficulties. The learning opportunities are more lasting this way. My approach is to achieve group closeness slowly, because that respects the individuality of the people in the group and respects the fact that different people are at different times of their lives, have different experiences with the group leader, with the method, with groups generally and with therapy. Individuals will take risks at different levels. If an individual wants to opt out of the group then this person should be allowed to do so. This creates an atmosphere which enables lasting change to occur. You can force change in therapy, but it tends not to last. There is no group in which everyone is on the same level in terms of how much they are prepared to share and that has to be taken into account, with people being able to say 'no' around passive listening, resentments and demands, exercises etc, trying to create a situation where group participants are individually in control of the pace at which they are working and that control is not vested in the group leader. Individuals can say no to the group leader and the group can say no to the group leader if they feel he or she is

being too controlling or not listening to what a particular participant has said.

In some ways this is a restrictive approach to groups in contrast to, for example, encounter groups in which people in a free way express their feelings across the group. A problem that can arise in such groups is in something I call 'translation'; how can someone translate something they have achieved in the group into the outside world and their everyday life? People can go to a marvellous, spontaneous group and feel physical and confident, but then find that it does not have any translation to their real life. This can result in very dangerous situations in that there are people who can relate better to the people in their therapy groups than to their lover, partner, children, parents or colleagues. At one time there used to be a cliché of 'join a therapy group and end your relationship', because people got so much warmth and spontaneity out of the group they were listened to and responded to and they got turned on by it.

My concern is to try to create the real life in the group and that means it is all slow and laborious. If a group is boring, I never regard it as unsuccessful. The only realistic evaluation that can be made is in six months' time. It takes that long to realise what you got out of a group. It is pointless to make

that evaluation at the time. We all try to do it, but it is not necessarily important. There are obvious faults - say the group did not start on time or I got incredibly defensive, but looking at the positive side, what has this group achieved? You almost cannot evaluate until time has passed, because it is not in your power to know. It would be like falling in love with someone and thinking that 'Yes, this is going to work for ever'. We all try, but we cannot know. Sometimes, running a 'bad' group was the 'good' group and sometimes running the 'good' group has been OK, but not particularly creating any deep significance for anybody. Pellin is very concerned that what people get out of the group stays with them over time and achieves lasting change. That means that at times the work is very slow and deliberate, quite cognitive with a large teaching element in it so that people are going slowly and using their minds as well as getting in touch with their emotions, finding ways to put in practical elements of change as well as getting into the depth of their referrals. In my view the use of the mind and practicality enables people to translate things from the group experience into their everyday lives. At times, we hold back a little on someone getting into all of their feelings because we do not want them to use the group to do so. For example, if someone has resentments; to their partner, their work colleagues and in

their current life towards their parents, there are ways to get too much out in the group and then it goes flat in the real situation. We are very concerned for it not to go flat in the real situation. The group is a place where we can do the practicing, not an end in itself.

A lot of the Pellin approach to groups is based on the goal of achieving lasting nourishing change. However, it does not make for the most interesting or exciting groups. People can be working with their emotions at a very deep level, taking all sorts of risks, working very intensely, sharing at a high level and 18 months later they are in a group doing the same thing. Some people in a group can be very quiet, not doing very much at all, and come to you later and say they got a lot out of that group and it brought about a lot of change for them.

5-2 Communication exercises

The aim of communication exercises is to get two people listening to each other; listening to each other's resentments, demands and appreciations. An absolutely basic thing about communication exercises is passive listening. At first, you have got to teach, sell or bully somebody into passive listening. You cannot do communication exercises without it.

The two people who are going to do the exercise might agree on one facilitator, or they might each want their own facilitator. The basic function of the facilitator is to set the structure that will most facilitate listening and most facilitate each person expressing their point of view without the two people just getting into replying to each other.

As a facilitator you need to get the person who is going second not just to reply to what the person who went first said, but to speak as if they had gone first. That needs quite a bit of discipline which you will not always be able to achieve. Have each person talk about their side of the situation for either five or ten minutes, depending on how much material is around. Before you change roles, pause for a minute, even two minutes, to provide time for both people to passively listen to what the first person said. When working with couples, it is often a good idea to get them both to write things down at each stage. So, if I am doing a communication exercise between Tom and Mary, Tom says his side of it and I get them both to write it down; Mary says her side of it, I get them both to write it down.

Once both people have said their side of the situation you might want to move on to each person taking turns to express resentments and demands. Structure this part of the

exercise quite tightly by getting both people to use the formula: 'I resent you for ... and I demand that ..'. I am often inclined to have the person who went second the first time around to go first this time around - the same is true when we get on to appreciations.

If you are working with a couple who are in trouble and who have been together for many years, you may need to restrict the number of resentments and demands. But if the communication exercise is between two people on the course, or between me and someone on the course, that relationship doesn't have the same history, the same accumulation of resentments and demands, so it is helpful to encourage all of them to be expressed. You might therefore say as the facilitator 'Do you have any more resentments and demands?' End with two appreciations - particularly in working with couples, as it breaks the tension.

It can be very powerful to have people just listen and nothing more. Often, when I am working with couples I say: 'I want you really to try to listen to each other'. They will have it written down to remind them of it later. At times, however, it doesn't work to have people just listen and not reply - neither person will go along with it. So when there is a need to reply, structure that in. For example: 'I'd like you both to say your

side of the situation and then as a second stage we'll put what you said in the form of resentments and demands and then after that stage will be a third stage to give some room for each of you to reply.' You frequently need this in working with couples.

Sometimes, particularly with couples, things are so rough that no structure will work. In these circumstances, hold on to the knowledge that you need to build up the format over time, but realise that the first time around you may have to let them be nasty to each other.

Before embarking on a communication exercise in a group, be careful that you slow down and make sure that both of these people want to do a communication exercise, and that they want to do it in this time and place. People have the right to say no. In the Pellin method of working, no-one can insist that someone else do a communication exercise with them. The person who wants the exercise, however, does have the right to do some individual work on it in a way that is neither gossiping nor in a way that is having to protect the other person.

When you are doing communication exercises in a group, I think it is a real resource for the two people doing the exercise to get feedback. It is easiest to just go round in turn

and have one person give feedback to the two people as a unit or to each person individually.

It is really important that communication exercises happen in small rather than large groups. When we are in a big group we get into our performance energy. So having a communication exercise in a big group, in my experience, runs the risk of polarising the group around the issue and many of us get into posing, or wanting to win the argument, and we do not have the looseness that we have when there is a small number of people present. If you get into your performance energy around emotional conflicts, it will tend to be an ego trip and tend to be close to your resistance to nourishing change.

In taking the communication exercise out of the big group and into the small group you are providing a much better opportunity for these two people to find the learning opportunity in their conflict. But you are sacrificing some of the group cohesiveness and group dynamics. You have to be aware of that and be aware that there might be some moves you have got to make to bring something back into the large group. You need to find a way that the large groups can be told what happened, otherwise you can set up something of an in-group, out-group situation. However, if

there is a lot of goodwill in the group and everyone is more concerned with their own referrals than with the group dynamics, you will find that the group dynamics will look after themselves, even if no information is brought back to the large group. A situation which illustrates that final point occurs when someone leaves the group with a lot of anger and resentments. The group is left with unfinished business, but my ground rule dictates that no-one is talked about in their absence. And I will be quite firm about that. Over time you will find that it is like a stone in a pond, it does not matter the group dynamics are not affected.

5-3 Conflict in groups

Always say at the start of the group, before any conflict has even arisen, the ways you will deal with conflict in the group.

The Pellin ways:

1. Two people do a communication exercise, either in big or small group. Expressing resentments, demands and ending with appreciations so that they are not swamped by negative. Those two people can choose who the one or two facilitators are.
2. Individual work: Someone can say 'I have conflict with someone in group/who's left group/leader, and I want to

do work on it'. That is the way to do it if other person does not want to do a communication exercise (because people always have the right to say no).

3. Feedback: Either as part of the other two exercises, or separately, people get feedback from the group. If one person wants feedback and the other does not, then do not do feedback. If the communication exercise was very long, and everything was in it, then feedback is too much to take on.
4. Rounds: Round about what is everyone's characteristic response to this sort of situation - people get a chance to talk about it, but also they take some responsibility.
5. Resentments and demands: the format is not a round; it demands passive listening; people just speak as they like. The aim is not necessarily to resolve the conflict, but simply to air it. So, not an exercise when you are getting rid of your burden, which means that I have to take it on. Also, be careful to set it up so people are not responding to each other and scoring points. People are not to respond to the expressed resentment/demand, e.g. B has to wait five turns before responding to A's resentment. Within that there does have to be a space for people to be able to respond if they really feel they need to.

Part 6 Specific applications

6-1 Six stages of professional burnout

1. Enthusiasm. Emotional highs. Surges of energy. Unrealistic expectations. Feedback from experienced advisors. Assessment of goal setting process.
2. Callousing. Work become routine. Some boredom at competence. Feelings of accomplishment fragile. Clients and patients not seen as people. Protection of feelings of accomplishment. Awareness of professional callouses.
3. Lows. Sabotaging feelings of accomplishment by perceiving low. Self-awareness attraction to hurt including using

work effectiveness advisors.
 when this is not the case. Use of the pendulum to handle Depression. depression.
 Attraction to Learning to express negative gossip. resentments and demands.
 Free-floating dissatisfaction.

4. Blame Low real Extensive use of effectiveness. Very the pendulum.
 few feelings of Hard feedback from accomplishment. advisors and Anger, some of colleagues on how which seems professional talent mysterious. and effectiveness is Beginnings of guilt being sabotaged.
 feelings. Help from advisors including professional help on guilt and anger.
 Extensive use of

5. Cynicism

Absence of any feelings of accomplishment.
 No sense of meaningfulness of the work.
 Negative feelings affect other areas of life. Very low work energy.
 Attraction to problems outside work.
 Resistance to possibility of change.

listening skills.
 Understanding of relationship between purpose and feelings of accomplishment.
 Feedback from advisors on purpose.
 On a professional level, exploring true rest and the calm of the pendulum.

6. Deadness Deep bitterness. Constant use of the
 Being hurtful to pendulum and the
 others. Physical calm.
 illness. Search for strong
 Sporadic spurts of feelings of
 energy which are accomplishment
 hurtful. away from work,
 Unrealistic some of which have
 expectations. to be new.
 New short-term
 purposes.

6-2 Working with couples

Couples work at times is very, very hard. I give quite a bit of feedback to couples and I am totally rigorous about keeping it equal so that I am not taking sides. However, once you

have developed a relationship with a couple you are working with, then in one session you can take sides with Mary, but in the next session you have got to balance it up and take sides with John. I feel that in working with couples the important person to be able to focus on and provide with reassurance is the person who is having most trouble being there. Often people get into feeling that one person has goodwill and the other person does not have goodwill. But the person who does not have goodwill might be one in a thousand in terms of being prepared to go through this process. A lot of people will not even consider couple counselling, and here is this person (and it is often the man) who has let himself be dragged along. There is a lot of goodwill in that act alone. It is particularly important not to take sides with the person who is most familiar with therapy. You have got to be there for the person who feels really awkward and who is thinking 'What the hell am I doing here?'

There is a danger in seeing a couple when you have got unequal information. If you know that one person plans to leave, or is having an affair and has not told her or his partner, you are in an almost impossible situation. I will only do it if it is a real crisis and my only other option is to just sit passively back and watch a tragedy happen. It means I have

to carry the burden of knowing some information that is a secret from the other person I am working with. Say I am working with John and Mary and I know that Mary's having an affair, but John does not and it comes out in the session, and Mary says: 'Furthermore, I told Peter six months ago'. □ How is John going to perceive me, knowing that I knew this piece of information all this time? Yet how could I have dealt with Mary's confidentiality otherwise? One option is to tell Mary that I will only work with the couple if she is prepared to say everything. My decision in such an impossible situation is based upon evaluation strata - evaluating in terms of hurt and purpose. If you have any doubts at all, be cautious and say 'Look, it would be best for you to find someone else to do your couple work with,' or 'I'll do couple therapy with you, but you both should find other therapists to do individual work with'. Do not be afraid to be cautious.

I will not work with one person if I think there is any hope at all that they might come back as a couple. If one person storms out, I want to protect that person, so I am very careful to say to the remaining person 'It's not going to work for us to talk about it now'. That does not mean I cannot make someone a cup of tea, but I will say quite firmly that I am not going to talk about it. Now, of course that is a guideline.

Sometimes the most important thing is to be there for someone.

When I am working with couples, I often see them individually, for a different reason - it is possible to be harder on people when their partner is not present. You can say 'If you want this relationship to continue, this is what you're going to have to do'. It is not wise to say that in a joint session because people will use the information against each other: 'You're just doing the thing now that Peter said you do'. I often tell couples not to quote me in fights.

Love, sex and affection

Love, sex and affection are the major motivations for people to get into relationships. These are the forces which make us seek out another person. However, because these feelings fluctuate in intensity over time, they cannot be depended upon to hold a relationship together.

Let me talk about love first. I call love the feeling we have when we are in an intimate sexual relationship with another person: when we are with our partner we can expand and we feel more who we are. Nevertheless, we can like someone a great deal and not feel love for them.

There are many forms of love: there is love of a city, or love of nature, love of books, love of a particular book, love of children, love of friends. They are different things from the special, intimate and sexual love we feel for one other person.

At times we can feel expanded by the other person and our love for them and the love we receive back from them. At times we can also feel lost in the other person. It may be a person we have just met or have been with for a long time.

Love changes over time. It is essentially unstable. I do not want to exaggerate that instability, but I do feel that the love which we have when we are first with someone tends to change. This does not mean that it becomes less, but it does become different. Often, when we are first with someone they appear almost perfect and we are not aware of their faults. We are 'in love' with our own idealised image of that other person, a mirror-image of what we want from someone in a love relationship. But, after we have been with someone for six months or 12 months or 18 months or 2 years, we may feel that they are developing very irritating habits. They eat their food noisily, they leave the bathroom in a mess, they smoke cigarettes in a way that irritates us, they may even talk in a way that irritates us. We feel that these

irritating habits have just emerged in this person, who until now has been close to perfection. However, in reality these habits have been there all along, but we have not noticed them. So when these habits come up we feel hurt. We can imagine that the other person is trying to hurt us by doing these things that make us impatient and angry. But they have been doing them all the time. It is just that our own love has changed. Suddenly we see this person as someone who is independent of us and independent from our emotions. When we see them that way, we see their imperfections.

When love changes over time it does not necessarily improve, nor does it necessarily get worse, it simply changes. Love changes over time like the weather. We can't predict the weather, but we know it's going to change.

It can be extraordinarily frightening for someone to feel that love is gone for a while from their relationship - either the love they feel for someone else or the love they feel coming from the other person. It is terrifying because in our society the whole relationship is supposed to be based on love. Nevertheless, none of us need the same amount of love all the time. Some people need more love than others. Some people need more of it at some times in their lives and less of it at other times. Among parents with a baby, or a small

child, some will need a lot of love from their partner, while others will need very little.

Individuals are different. So that when love changes over time it does not change in an ordered or synchronised way between two people. At times, one person might need a lot of love, but the other person cannot give it or does not feel it. Some people in a financial crisis need a lot of love from their partner, but others can't stand it and feel that all they can do is to work to get out of the mess.

Love is not something that we can get met by a wide variety of people. It is a powerful force that we can get from one or two people. We are not going to be in love with 20 people, but we could certainly be in love with two or three.

(I do not want to restrict this material on relationships to any particular form of relationships. I feel these are tools that can be applied to a lot of different relationships.)

If love is something that has the power to make us feel that we are expanded when we are with some person, the prospect of losing it can be terrifying. If we feel it is going away it can be frightening, or if we feel that it is not there in the way it was once, that is frightening too. However, because love has faded from our relationship for a time does

not necessarily mean that the relationship does not have a future and is not still solid.

I will discuss affection next and then sex. I want to talk about affection next because I think it is often confused with both love and sex. It is, however, quite separate.

Affection does not have an extensive literature. You can go out and buy a lot of books on sex techniques, but you cannot find many books on affection techniques or cuddling techniques. Nevertheless, affection for many people is just as important as love and sex.

What I mean by affection is two people soothing each other. It is physical - two bodies soothing each other. In affection, we get soothing and we give comfort. Like love and sex, affection predates the history of our species. Animals need comfort, they cuddle and they nest.

One of the ways that affection differs from love is that it can be met by a very large number of people. It is not specific in the way that love is specific. We can get comfort from people we are not even very close to. At times we can get affection and comfort from people we do not even like. If we are in a car accident and it has been our fault, we can get comfort from a policeman putting his hand around our shoulder and

saying a few comforting words, even though we know he is going to give us a ticket or endorse our license, and it will cost us money, we can still get the comfort from that physical touching and gentle voice.

As with love, some people need more affection than others. Some people need a lot of affection a lot of the time, some people need very little. Affection also has cultural aspects to it. People in Mediterranean countries, such as Southern Italy, are very physically affectionate - men to men, women to women, old people to young people - they are just touching all the time. It is not sexual, it is just affectionate. Other countries, like England and America, are more removed from that amount of physical touch.

In a relationship, if one person needs a lot of affection and the other person doesn't, it is going to be a difficulty in that relationship - for affection is a very basic need.

Affection, like love, changes over time. There are times when we need a lot and times when we need very little. To use the previous example of a person in a financial crisis, some people might need to be held, and others might need to be on their own and stare out of the window.

Affection can be confused with love and sex. At a time when we want affection from someone and they will not give it to us, we feel that they do not love us any more, or they do not fancy us sexually any more. But it might simply be that they do not feel affectionate to us at that time, or they do not need much affection themselves. Someone can say: 'Every time I give you a hug I feel you go to push me away or go stiff, and I know there's something going on. I know you don't love me any more'. But it might simply be that their partner cannot give affection at that time.

One way to be close to another person physically is to go to bed with them and have sex. Sex provides some touching, but might not provide much affection. Often people, particularly young people, confuse affection with sex. They feel the need for affection but they identify that as a need for sex. They get involved in sexual activity but they find it is not satisfying. It is not going to be satisfying because what they need is not sex but affection.

People need to communicate frankly about their needs and how they change. People need to be able to say: 'I don't feel very cuddly right now. There's nothing else going on. I simply don't feel much about you right now'.

The third part of this trio is sex. It can be the cause of a lot of misery in relationships. Sex is our need for physical openness, orgasm, release, nakedness. Sex involves creativity, performing and risk-taking. We feel intensely alive. It is a chemical need for sexual satisfaction.

Like affection, and unlike love, sexual needs can be met by a number of people. Sex is not specific to one or two people. It is not as exclusive, and we can be attracted to people other than the one or two people with whom we are in an intimate relationship. Like love and affection, sex changes over time. Some people do maintain the same amount of sexual activity (I could say that some climates are similar all the year round). However, a lot of people go through times when they feel a lot of sexual needs and other times when they feel fewer sexual needs. I do not think that that is necessarily a problem, but it can lead to misunderstanding. People can get stuck around sex because of historical and cultural conditioning in ways that they do not get stuck around love and affection. Sex for many people can be the hardest thing to talk about and sexual secrets can be even harder to talk about.

There are two words in the language - frigidity and impotence - that for many are very frightening. Often all that

these words represent is the fact that someone's need for sexual activity changes over time, and yet those words come in and can almost wipe out that person's confidence in themselves.

Sexual activity comes and goes in the way that someone's interest in politics or in poetry comes and goes. If at one time someone is not interested in writing or studying poetry, when they used to be very keen before, that change is not usually seen as permanent or as the result of deep-seated emotional problems. However, if someone goes through a time of not being interested in sexual activity, it is often seen as a deep-seated emotional problem.

Certainly, people in a long-term intimate relationship need to communicate about their sexual needs and sexual satisfactions and their sexual resentments and demands. There is a lot of misery in long-term relationships around sex, just because it has become a taboo subject for communication.

One of the applications of this material is being able to see that a demand for affection is not just: 'Well you like having sex in a different way than I like having sex, and I like to turn over and go to sleep afterwards' but that affection is a very

basic need and it has to be met. It is not the same as sex and it is not the same as love.

I think that men have difficulty in seeing affection as separate and in valuing it. They may see it as something that children or women need, and do not recognise their own need for it. They do not even know that some of their own dissatisfactions around sex are that they need affection. It is hard for a lot of men to say 'You know, I like to cuddle'.

Men have confused sex with power and confused affection with weakness. Women, when they are not getting enough affection, may be pulled into thinking they really need a long term relationship and that short-term relationships do not work for them. That may not be true at all. However, it may simply be that in those short-term relationships they need some affection as well as sex.

To summarise, love, sex and affection change over time and there are a lot of individual differences. Because of those changes and differences, people need to be able to communicate about them frankly. They need to be able to take risks in communicating and also to communicate from a calm place.

The aim of that communication is to state clearly what our needs are and how they might be met. Certainly, a long-term intimate relationship is a place where we expect to get our needs for sex, love and affection met.

6-3 Working with sexual problems

In working with clients around sexual issues it is particularly important to passively listen and to be cautiously and appropriately transparent and non-judgmental. These are hard areas because a lot of us have very strong values and it can be hard for us to put our values aside and just passively listen. For some professionals it is hard to work with different cultures where there are different sexual norms. I am not saying we do not have a right to our values, but we have a responsibility to express them, to tell the client what our values are. An additional difficulty is that in working with the client, certain things may be difficult for us to handle because that experience is in our own and in our partners' background or is in some way around for us less directly. We need very good supervision, especially if we feel we may be judgmental about somebody's sexual problems.

It is also important to be skilled in being able to use the client's sexual language, whether that means using words

such as 'vagina' or vernacular and swear words such as 'fuck' or 'screwing'. Sometimes, we will have to practice such words in order to become comfortable with them ourselves.

There are a great variety of referrals about how our sexuality affects our perception of ourself as a human being. If the sexual problems are serious and there is quite a lot of hurt, someone can feel that because of their sexual difficulties they are less of a person, even, in a philosophical sense, disabled. You will need to ease out the secrets slowly. Sometimes they will be bizarre secrets, but not always negative ones. For example, someone might have had a marvellous introduction to sex as a child from another child.

We have to be able to help people to explore their unconscious and explore their guilt and their shame. A client has to be able to speak of the behaviour they consider shameful and you have to be able to handle it non-judgmentally, whether it be compulsive masturbating, sexual promiscuity, or violent fantasies or activities. You need to be able to accept the client, although not necessarily accepting their behaviour.

Because sexual referrals are so fundamental in terms of the development of mammals as a group of life on earth, the referrals are etched deep. We have referrals in terms of our

sexuality that will certainly go beyond our species - the basis of the sexual drive goes back, in my opinion, to the need of the species to survive. There are also our sexual cultural referrals - cultural norms are not the same the world over. Then there are gender referrals and the effects of that conditioning on our sexuality. The referrals from our particular nuclear family will have enormous individuality in it. 'Happy families are all the same, unhappy families are each different.' (The opening line of 'Anna Karenina').

Whether we are looking at issues of lack of sexual desire, trouble with sexual arousal, sexual frustration, inability to communicate about sex, sexual preferences, compulsive masturbation, affairs, problems around particular things which provide sexual stimulus and which may or may not be generally considered to be acceptable, criminal pathology around sexual acts, acts of violence, sexual abuse... we are always looking at very deep and very imprinted referrals. Sexual difficulties can therefore be very complicated. If they are hurtful referrals they are hard to change. If they are positive and nourishing referrals they can be equally hard to destroy.

Some referrals will be in childhood and others will be in adolescence. For some, their referrals will be almost solely

coming from adolescence, puberty and what happened to them sexually after puberty. There is often a very clear pattern to what happened to someone in their childhood. Adolescence is more complex; the parental influences are massive and the cultural influences in many ways huge, too. In my experience, when the unhappy or negative referrals are from a person's 20's onwards, then the referrals are easier to change.

While the referrals are very powerful, there can be a certain simplicity in their basic causes, for example, a person may have been sexually abused, or exposed to a lot of hurtful sexuality, or lived in an environment where incest was accepted or encouraged, or a subculture where sex was seen as dirty. That destructiveness needs to be faced with simplicity, even though that simplicity will be full of detail.

Sex is an area in which the referrals are very powerful and carry a great deal of forward force. If someone tends to act compulsively and hurtfully to others sexually, they can often put this aside for years, but there is the tendency for it to come back. Something may trigger it off. Often the trigger will be stress and the person will return to the hurtful sexual behaviour. The release and the satisfaction from the behaviour can be like an addiction. All of us can be addicted

at times, as it provides a very large jump out of problems and into pleasure and defends against anxiety. For most of us, it will be a large jump which is in the main, socially acceptable, and not that hurtful or damaging. But to some people, it is enormously destructive and means they cannot stop destroying the relationships they are in, or bury themselves in work, or cannot make compromises about sex or get their needs met in different ways which are not oppressive to a partner to whom they are really committed. These are deeper problems.

Clients may ask you what is the likelihood of change. You can tell them if you think something may be difficult or almost impossible to change, but you can still say that you are prepared to work on it with them. The work begins with getting someone to accept what is current reality for them sexually, but you cannot always achieve this.

For some people their sexuality dies. For some, ceasing of sex in a relationship is an issue about which nothing can be done. For others, when the referrals are worked at, the sexual relationship can come back to life. Some people cannot become sexual, no matter how hard they try. Find out how long this has been a problem. Has sex ever been satisfying? Usually, if sex has not been satisfying between a

couple then it is going to be extremely hard, if not impossible, to change that. Other clients want to change their sexual drive. Some people are desperate around these issues because they want to be sexual with somebody they really love, and cannot. I am addressing here the more difficult sexual issues to change.

Areas which can often be impossible to change are those in terms of someone's preference. It is often hard for someone who is gay and wants to be heterosexual or someone who is heterosexual and wants to be gay, or someone who is not sure whether they want a sex change operation or not. These issues are very hard to change, even if someone badly wants to do so and has a clear understanding of their reasons. You could work on the referrals around why the client does not want to be who they are but, given the evaluation of hurt and purpose, the client has the right to say what is going to work for them in life and what is not. It is important for you to let the client know that this is a hard area to make changes in and to start off realistically, even pessimistically, without giving the client false hopes.

Over a number of years, you will find that people come to you with a lot of different things around sexuality; things which may surprise you because this is not an area which

most people talk about. Issues around sexual crime, acts of sexual violence, and acts of sexual violence on children. This is very complex pathology and can be hard to change. Violent criminals who rape are different from compulsive rapists, whose behaviour is even more difficult to change. The behaviour of those whose criminality is against young or old people is also very hard to change. These people are not hard to work with in terms of motivation, they are just hard to work with in terms of change.

There is no pressure for people to work in this area if they do not want to. Not everyone can work with sexual problems any more than any area of therapy is something everyone can do. In terms of women therapists with male clients, there are times when it is necessary to refer a client to someone else, maybe to deal with the sexual problem alone. If you are not ready to work with male clients, that is fine, too, particularly if you are working from home.

6-4 Working with sexual abuse

in many ways, sexual abuse is one of the hardest things to work on because of it being enormously emotionally damaging and because of the huge conspiracy of silence surrounding it. The enormous pressure to deny that it

happened extends all the way through from the person who perpetrated the sexual offense (often someone inside the family), to the rest of the family and all the way up to a series of professional schools of therapy, eg. the psychoanalytical theory about female hysteria. Sexual abuse is widespread and happens across cultural, sexual and class barriers - there is no evidence that it is just deprived working class alcoholics who sexually abuse their children. A great deal of sexual abuse is perpetrated by men, but it is also perpetrated by women. There are some cultures, such as in Japan, where there is more sexual abuse by mothers on boys than there is by fathers on girls. It is a huge issue and it is tragically damaging.

In terms of therapy, what is important is the relationship that you as a therapist can establish with your client. You must establish a relationship of caring and trust. In my experience one of the reasons why the relationship is so important is that, because of the amount of damage, silence and isolation in this particular pain, client behaviour can be unpredictable, at times angry, and at times that anger will come out on you because that is a safe place for it to do so. It is very important to be aware of the complexities which result in such unpredictability. If the sexual abuse comes from a

parent or other family member, the child still wants the love and approval of that parent. The child's need for love and approval does not go away just because they have been abused sexually, any more than it goes away if they have been abused physically. Sexual abuse is very different from physical abuse, although at times both are present. Firstly, and perhaps most importantly, sexual abuse tends to take place very much behind closed doors and rarely leaves very noticeable physical marks. Secondly, people who notice evidence of physical abuse will get very angry and say, 'How dare you hit that child', but when the abuse is sexual they will frequently not notice, or not want to interfere. At times, too, sexual abuse has elements in it of the appearance of positive intimacy and the perpetrator of the sexual abuse might claim that 'I was being loving,' 'It was only because I love my child that I ... '. The child will become extraordinarily confused. On the one hand, what goes on for them is 'I know this is wrong', but on the other hand, 'I want to please Daddy/Uncle/Mummy' etc. The child wants to have the approval of the perpetrator. It is because of such complexities that it is so important to establish, perhaps very slowly, a trusting therapeutic relationship.

We are concerned to work in a way that does not have unnecessary pendulum swings, so that anger, hurt, panic and hate are handled in or around the calm of the pendulum. When working with people who have had so much hurt and family and socially-imposed callouses, it is inappropriate to use the cathartic approach which, in my view, is too risky. Such an approach might work with one person, but it will be a disaster for others. You cannot afford to take the risk. If a client has this much pain, anger and sadness they need gentleness, love and slowness.

The Pellin approach is to get at the feelings by being able, in both individual and group sessions, to go into increasingly explicit detail of what occurred. The result is that you are working with somebody in a steady way, which I think is crucial when what you are looking at is a great deal of exposure. There might have been hundreds of incidents. Even if there are only a few incidents, the conspiracy of silence meant it all had to be buried and the denial can go through many, many years. One thing is just knowing the uniqueness of this. Within the uniqueness it is important to slow down and remember that the most important thing is to establish a therapeutic relationship with this person.

In sexual abuse you will often be working with flash backs and dreams. This is another way in which the work is unpredictable and another reason why you need to be slow and deliberate. Frequently, because of the huge pressure to deny that it happened, a person who has been sexually abused will have a lot of doubts about whether it occurred, where it occurred, how it occurred and how frequently it occurred, which can place them in an 'unreal' place. You have to be able to go through those doubts and complexities with them, You will not always be able to bring everything back for the client, crystal-clear out of childhood, and just because someone has been sexually abused it does not mean they do not carry some love for the perpetrator. These are other reasons why the doubts come in. I think it is important to lean on the side of 'Yes, I think this happened' rather than to say 'I don't think it did' which could feed into the conspiracy of silence.

Someone going through the exploration of their childhood abuse can, and perhaps almost inevitably will, feel demeaned, lacking self-worth, dirty and dismissed. Sexual abuse is a huge act of human degradation. You have to be there in a strong and supportive way. My view is that this is one of the places where transparency works, because it

simply establishes a closer relationship. This is why so many people get a lot from incest survivors' groups and AA groups - because of the sharing and transparency. Within the human connection there is an equality. If on one level we are connecting humanly, we do have an equality, even though as a therapist and trainer we have a certain amount of power with people. (In the same way that everyone can vote but someone ends up as Prime Minister and everyone else ends up being a voter). I think a lot of damage is done with one-way mirrors and people lying on couches and not looking at therapists and therapists not responding as human beings. I think it is too hard to put someone through that. Transparency is about transmitting to the client some sense of, 'I am not perfect,' 'I have my struggles', 'I have some sense of what human suffering is about'. It is not necessarily about identification, because you need not identify. Transparency illustrates equality of feelings.

One of the things I find amazing is that survivors of sexual abuse are extremely strong - there is a lot of ego strength there, in Freudian terms. They are strong in terms of being able to cope and function; in Pellin terms they are strong in spirit, creative and evaluation strata. The strength of the evaluation and creative strata come from the strength of the

spirit strata. In a way it is like war - some people are destroyed, but many others come through it stronger. Survivors of sexual abuse also have a great deal of goodwill to face things and to give and receive feedback. They achieve well, but also have a lot of vulnerability. I am not saying that that is always easy for us as practitioner. The relationship between client and practitioner can, at times, be difficult. The worker can be unpredictable, confrontational and struggle for control. For a child who is the victim of sexual abuse, there is an enormous element of being out of control. Some of that need to control will come out on the therapist and rightly so - nothing matters more than establishing trust.

There is a way of looking at guilt, responsibility and rights: children have rights; parents have responsibilities. Children should be looked after and the parents have a responsibility to look after them. A child is not responsible for being sexually abused. Blame and responsibility are not relevant, except that the child is not responsible and is not to blame. The client often feels guilty, even though it is not their fault and it is important for the practitioner to give direct feedback on the work which the client has done, even if that means just commenting briefly. It is also important not to expect the

client always to take responsibility within the session. Sometimes you have to start to talk about the abuse in a very vague way and in conversational form: 'This is what happened to me' and 'This is what s/he did to me', talking about it in the third-person form. You can place it on the therapeutic agenda and then leave it for a while without any pressure for the client to work on it until they are ready. Secondly, begin to go into the detail, but again, be prepared for them to come back to the work. It is important not to push someone and it is always OK, even if something gets left for years and years.

The third step is doing it very very intensely; session after session, with a great deal of repetition. By going into considerable and explicit detail you will get at the intensity of the emotions and can do that from a calm place. That does not mean there is not a lot of anger, hurt, tears and pain. We can have very intense emotions in the calm of the pendulum. The calm is not necessarily a place where our emotions are dead, it is a place where there is a lot of choice. Someone can be in touch with their anger, be very angry and directing their anger, making choices about what they are going to do with their anger, but be in and around the calm. Going into

the detail will get someone in touch with these emotions and find where the emotions are lodged.

In practical terms, it can be very important not to put the perpetrator of sexual abuse in the other chair. If you do, never have the client go in the other chair and be the perpetrator - it is too dangerous. You could put the person in the other chair so that they can get out their resentments, fury, rage, hate and anger, but in general, Gestalt two-chair work is not really appropriate. I do not even think it is appropriate to have the person in one chair who believed it happened and the person in the other chair who doubts that it happened. Within issues of sexual abuse, two-chair work is not appropriate because we are not just dealing with emotional or psychological referrals, we are also very much dealing with social and political referrals.

At some point, the client will be talking in the 'you' form, eg. 'You did this to me', but they must understand very clearly that this is just a way of getting out the anger and the hate. They must understand that you are just facilitating them in getting their emotions out. Later, the client will get into anxiety and panic and overwhelmingness. Here lies the importance of sharing. Where else can someone take their history of sexual abuse? The deeper and more intimate the

abuse is within the family, the harder it will be to take it somewhere else. Some clients feel totally confused by a combination of guilt, hate and love. There has to be room for endless repetition, some of that in groups. I would always encourage someone to join an incest survivors or sexual abuse group which can provide regular validation of feelings. There is a contribution from hurt element in joining a group of people who have survived sexual abuse or incest. It can also be useful for people to make a contribution on a political level, from the hurt of guilt and blame.

Sometimes, it is important to take a rest from the sexual abuse and the client will probably give you signals when it is that time and it is perhaps time for more practical support and support on other issues. We have a responsibility to go slowly in that perhaps the client has never told anyone else. Plus, this is not a situation where you can suggest they share it with other people.

There are very important times in therapy when we get overwhelmed by our own pain - in terms of Gestalt theory, what is known as catastrophic expectations. When we feel suicidal, hopeless. Everything becomes hopeless. One or more powerful referrals are triggered off in a negative way, eg. sex is unsatisfactory. What happens then is that all of the

other referrals are pulled into this negative moment and we are simply overwhelmed by the coming together of all these referrals. When working with sexual abuse over time, we need to be able to separate out the strands of our emotional life so that we are looking at the different elements, not just at the overwhelmed moment. The work to do is to explore the strands, take the nightmare to the point beyond which we usually wake up and save ourselves. What would it mean if those things did happen, if someone leaves you, or your child never speaks to you again, if you lose your job? Even to the point of imagining being dead, if that is part of your 'nightmare'.

There is a stage which is further along, although not necessarily the end of the work, which is about issues of letting go, seeing perspective, perhaps understanding, pitying and even forgiving. However, with issues of sexual abuse there should not be any pressure to forgive - in fact, I would lean the other way and almost provide some resistance for the forgiveness. With other issues I would push towards forgiveness. (Marital disputes or break-ups, unfinished business with parents - all can be quite traumatic at times and forgiveness can be a very important factor in dealing with this).

There is a possible stage of confrontation. Confronting the perpetrator and others involved can, at times, be crucial. But it can blow the family apart - that is another way in which sexual abuse is different from anything else - it can break relationships permanently.

Someone may have to build a new family because they no longer have one - and we might be talking here about someone who is very well established in society. The perpetrator might be jailed and might be the main provider. Everyone from the mother to the siblings might deny the abuse happened, and the client may become even more isolated or scape goated. Even if the other siblings were victims, too, they might deny it. Disclosure has to be faced slowly, because once it has been said it cannot be taken back. If it has not been said then it can always be said later. Do not push the client or use the awareness continuum, art therapy or dream work, which can get into heavy stuff quickly. You need to pick up from the client the pace at which the disclosure is going to happen, and give them the maximum number of choices. The gravity of the situation is considerable, and this can go hand-in hand with someone again wondering if they made it up. Someone might well say they do not want to deal with it at all - the client may choose

to continue the conspiracy of silence over confrontation. For others, it is almost life and death - the confrontation has to happen and it has to happen with the whole family.

6-5 Uses of the pendulum

1. Intimate relationships

Many of us, when we get in a compulsive low, regardless of how we have got there, will want to suck other people into that low. In particular we will do that with people who we are in long-term intimate relationships with and in general with members of our family. Some of us suck people into our lows by withdrawing, but at the same time clearly letting those we love know how painful our withdrawal is. Some of us will bristle for a domestic row, and if the low is compulsive, that bristling will almost always be sufficiently effective to achieve the row. In this situation the domestic row, of course, is simply a quick swing to a compulsive high, which will then further feed the low. Some of us in compulsive lows will take on unnecessary guilt and solely blame ourselves for any of the problems in the relationship, be they financial, sexual, about children or about buying or moving house. Some of us in the low will place the blame outward and in fantasy place it all squarely on the shoulders

of our partner. In this state we are very prone to have extended fantasies of the relationship breaking up, or a feeling that we want the relationship to break up - when in fact there is still much love and aliveness in it. In domestic lows we are quite capable of making decisions and taking actions which in fact have the effect of genuinely and seriously placing the relationship in jeopardy. It is often in the compulsive low that one partner in a relationship will reach out and start an affair, just as from the compulsive low an alcoholic will reach out for a bottle. Because of the nature of intimate relationships, an affair that was started off from the phoney manufacturing of problems that happens in compulsive lows can, of course, be extremely hurtful. It is never enough in this situation to say 'Well, I only had an affair because I was depressed. I really still love you'. That hardly takes away the pain for the other partner. Again, this is a situation where it is so crucial to understand the Contribution Training gimmick of never making a major decision, and certainly never acting on a major decision, when we are either compulsively high or compulsively low. It is no panacea, but as a general rule of thumb it is useful if we are looking at an action which may hurt someone to whom we are very close to check out our feelings about that

action when we are high, when we are low and when we are close to the calm.

2. Children

Children, particularly very young children, handle the pendulum differently. They will get incredibly pleasantly high, compulsively pleasantly high, but in playing that pleasant high will often slip into an unpleasant high, irritation, crankiness. They will then swing to a low, be cranky for a short period of time, and fall asleep. They still have a natural, almost animal-like, relationship to the pendulum. Even teenagers can do this. Adults, on the other hand, will get very high, fall into a deep low and have insomnia.

Children, however, can be eased out of some of the pain of their own crankiness by being helped to not get so extremely high or not to be up there for so long. This is one of the easiest places, perhaps, to understand how Contribution Training is in fact simply codified common sense. Many parents know intuitively when to bring their children down from an extreme high, because they know the child is going to suffer some painful consequences from that high. At a time when the play gets too wild, the parent knows that it could easily slip into a fight and will call the kids in for a biscuit and a glass of milk. The biscuit and the glass of milk,

and sitting down at a table to have them, functions to lessen the swing to the low.

The childhood mental illness that is called 'hyper activity' is often nothing more than a family situation where there is no built-in easing of pendulum swings. Family members, individually and collectively, can feed children's compulsiveness. Some families know to build in quiet and calm time on a daily basis - television, story-time, Monopoly. It is sometimes the case in family structures that the first child gets both a lot of attention and a lot of quiet time with the parent, while a third or fourth child does not get this quiet time, because the family is more active and perhaps is simply more tense because there are more problems within the family. Teaching both children and parents the pendulum has been an effective use of Contribution Training with hyperactive children. Contribution Training can be taught to both children and adults.

3. Teenagers

The ages between 12 and 20, the time between the coming of puberty and genuinely entering adulthood, are both physically and emotionally, times of almost natural extreme pendulum swings. Enthusiasm, hope and belief no longer have the simplicity of those attributes in a child. They are

now full of intense emotions, intensely satisfying emotions, at times even intensely frightening emotions. The teenager's love of a parent, a friend, a teacher, will have an intensity that will almost ensure swings to the compulsive high and in this sense there will be, almost naturally, compulsive lows - and this is looking at the most positive side of the teenager's pendulum swing. If we add to this the sheer newness and novelty of the oncoming of sexual feelings and then the frightening doubts that accompany that newness, we can quickly see that there are another set of powerful forces leading to compulsive highs, and further, the teenager is going to have a tendency towards compulsive unpleasant highs of anger, doubt and embarrassment at parents, the adult world and the opposite sex.

So called 'adolescent depression' or 'teenage angst' can, with the pendulum, be seen as a result of a time of life when there will be a lot of compulsive highs, and not necessarily the result of personality or family problems. I am saying that the teenager needs to be taught the pendulum rather than be given therapy which focuses on problems. The part of the therapy that works for the teenager is the attention and acceptance. That attention and acceptance can just as

readily, in fact more readily, come from a teaching relationship than from a therapy relationship.

The teenager, more than anyone else, with the possible exception of the depressed old person, will be prone to manufacture problems in the low. The teenager will even lie to manufacture those problems. For example, the teenager will be prone to exaggerate his or her difficulties with parental figures. The importance here is to use the pendulum to give the teenager reassurance that deep lows are ordinary and 'we all have them', and the practitioner needs all the tools of pendulum theory to help the teenager sit out a low rather than come out of it quickly into a new compulsive high. Teenagers have a thirst for knowledge about their own emotional life and the strength to cope. Both these attributes can be effectively drawn on in using the pendulum with teenagers.

4. Compulsive lows in the creative process

The romanticising of people who are creative that has occurred over the last 150 years has meant that poets, painters, playwrights and novelists have been almost endlessly drawn into extensive highs. There is even a myth that creativity can only occur in an emotional high, just the same as there is a myth that creativity can only occur in a

cold garret. These highs lead to lows in which the creative person feels blocked and in which he or she feels a lack of energy, ideas and belief. The place of the calm in the creative process is simply insufficiently understood. Extended and steady creative production happens in and around the calm, even though high swings are necessary to the creation of ideas and vision.

The creative person who continually gives in to their own sense of romanticism about their passionate involvement in their work to the point where the pendulum swings often to the compulsive highs of enthusiasm, hope and self-importance, will be prone to corresponding swings to the low side of the pendulum. However, these corresponding lows will not be pleasant lows, but unpleasant lows. Within this low the painter, the poet, the actress, the novelist, will deeply believe that their work is of no value or significance. Within the low they will focus on that which is negative in themselves and the world around them. They will be pulled into blaming intimate family members, professional colleagues and systems of patronage and sale for their own difficulties. At other times they will take responsibility for their own difficulties in not being able to be productive, but will

exaggerate these difficulties to the point where they are immobilised.

The creative person who does become immobilised within the inward-turning importance of their own low will genuinely manufacture other problems of feeling guilty because nothing is being done or produced. This guilt will add to further lengthen and deepen the low. The guilt will also at times simply be experienced as a feeling that is so intolerable that the person must escape from it. That escape will often take the form of compulsive high swings around alcohol, drugs, sex, parties. These highs in turn will only deepen and confirm the vicious cycle which is stopping the person experience their own calm and the production which they could achieve in that calm.

It is the nature of the creative process to be at times dependent on high emotional states because it is in such states that vision is achieved. However, unless it is understood that these highs are the causal factor in the extreme and long depressions which creative people go through, both the quality and quantity of the creative product will be adversely affected. Creative highs have been romanticised for too long and creative lows are too often indulged.

5. Therapy groups

The nature of our emotional swings is extremely relevant to the way groups operate and is often not understood. So-called breakthroughs of anger or euphoria are extreme highs and will lead to extreme lows. The flatness, even depression, that can occur after an evening group, or particularly after a weekend workshop, are simply lows following highs. As a practical use of the pendulum, it is almost always useful to end a group in a low, not a high. This can be particularly true of residential groups of two days or more. The low that follows the group high can often occur in an unusual way and happen at an unexpected time. For example, the low following the high of a weekend workshop could occur a week or two later; the low following the high of a one or two month residential programme could occur two or three months after the person has left the programme. Perhaps one way to understand this is the 'culture shock' that often occurs to people when they return to their own country after many months travelling in strange and foreign places. Part of the culture shock is the surprise at getting back to the familiar. However, part of the culture shock is also a low following a high.

It can be important to build into group activities exercises which have the function of giving the participants an experience of their calm. Meditation and passive listening are two such exercises. A quiet paired-off exercise in which there is emphasis on listening can also provide this type of activity. It is important to be able to end a group with the coming-down activity - the equivalent of the child's biscuit and milk time.

I remember one weekend workshop when the group got collectively extremely high on Sunday afternoon, three hours before the group was due to end. I could see clearly that the group was about to get even higher and would end up on a compulsive euphoric high. When I suggested that we do an exercise to bring us down, everyone wanted to do massage. I felt this was simply going to add to the euphoric high. What I did was spend five minutes re-iterating some of the pendulum theory and then to have people think about something that they were going to do on Monday morning that was going to be unpleasant. This very quickly broke the bubble of the group euphoria and returned us to a reality in which what was important was taking something away from the group which would be useful in our day-to-day lives. Group euphorias on their own, if they lead to compulsive

highs, can be very destructive to people who are returning to hard situations in their 'real lives'. It is the group leader's responsibility to make the group experience in itself real. This certainly means having group lows as well as group highs.

6. Patients in hospitals and institutions

The prevalence of long-term depressions in hospitals, mental institutions and prisons is well known to any practitioner who has worked in those settings. The physical atmosphere itself is both a cause of and a reflection on how easy it is for institutionalised people to become compulsively low and for those lows to continue for extended periods of time. As I have said earlier, lows are inherently always considerably longer than highs; they can last for weeks, months or years.

It is even useful for the bureaucratic administration of an institution to have people in long-term lows, as the patients or inmates are then often easier to handle. Some of the medication that is given to people in these settings functions to keep them in lows, although I realise that some of the medication is aimed to bring people out of the destructive depths of the most extensive compulsive lows. With the tools of Contribution Training, I genuinely believe that we can give

patients in institutions help with their deep lows which can build up long-term strength. Any extended use of medication to help people with their pendulum swings will prevent them from acquiring and internalising their own ability to cope with their emotions. People in long-term institutional care must be taught tools which will help them be least damaged by that care. The act of teaching patients to handle their own emotions is much more demanding than giving them medication. It is more demanding on both the patients and the practitioners. However, the teaching approach provides two extremely important possibilities. The first is that it can provide the patients with long-term solutions which they can continue to use both in the institution and after they leave. Secondly, the teaching approach gives us the possibility of making important discoveries in the field, it is my opinion that the chemical approach denies us that possibility.

There are a number of ways that compulsive lows are fed by institutional settings. Compulsive lows are always fed by quick swings to a compulsive high. There are particular ways that this happens in an institution. Anger at the breakdown of the hospital or institutional service and daily arrangements such as eating, toilet facilities, sleeping arrangements, recreation programmes, can all create an atmosphere in

which both staff and patients can quickly get very high. The depressed patient will often use these quick swings to a compulsive high to feed the compulsive low. The depressed patient needs to be helped to express anger and resentments without getting compulsively high.

The depressed patient will also use swings to an extreme pleasant high to feed the low. Often, the long-term patient will become overly hopeful about a visit from a relative, a plan for an early return home or a new friend amongst the patient population. Well-meaning staff can often feed this swing to the high in their own hope that the patient is coming out of the destructiveness of the depression. However, if that high swing goes through the tolerable area into the compulsive area it will continue to feed the destructiveness of the low, even though the high in itself feels pleasant and hopeful. Another example of this situation is a patient becoming high and hopeful on a new staff member, doctor, therapist or nurse in whom the patient feels some real chance of help. The depressed patient will be poorly served if he or she is allowed to swing into a pleasant compulsive high because of his or her hope from this new therapeutic relationship.

It is important for practitioners who are working with institutionalised depressed patients - or in penal institutions, inmates - to be able to recognise that hopeful as well as angry compulsive highs are simply going to function to feed the lows. Overall, the patient needs to be helped to move from the compulsive low into the tolerable low and to be able to stay in the tolerable low before moving into the tolerable high. The way to achieve this move is through manipulating the environment so it can become as nourishing as possible, and also to be able to provide a steady stream of small feelings of accomplishment. Again, however, it is important that both the nourishing environment and the feelings of accomplishment are not allowed to cause quick high swings. The search here is to find numerous practical ways in which the environment can be improved and feelings of accomplishment provided. The challenge to the practitioner is to use his or her imagination in this search. The challenge to us in the field generally is to use our creativity to find attractive and effective teaching methods so that patients who are consumers of tranquillizing and anti-depressant medication can instead become students of the pendulum. The aim is to turn patients into students.

7. Suicide

People usually take their own lives while they are in a deep, compulsive low. The actual act that causes death may be a quick swing to an extreme compulsive high, but almost always this will have been preceded by the very deep low. It is in being able to recognise the dangerous lows that it is possible to prevent suicide. The forms of behaviour and communication which are most relevant here are the constant focusing on negative material and thoughts, being attracted to the negative in conversation, newspapers or television; and being attracted to negative people and environments.

There is one aspect of the compulsive pleasant low which is important to know about in terms of working with potential suicides. In a deep pleasant low the sense of isolation is so great, be it martyrdom or intellectual detachment, that the person is prone to act as if they were in a calm. It is in fact a fake calm. The person who is in this deeply isolated pleasant compulsive low and who may be capable of taking their own life needs constant surveillance. It is dangerous to leave them alone. They will often, because of the nature of this particular low, convince people around them, be it family or professionals, to leave them alone for a while - 'Look I'm

really feeling all right now and it would really work for me to go for a walk by myself in the woods', 'I know I've been a burden to you, but I'm feeling better now and can easily spend tonight by myself', 'Just now I feel that I can manage. I'm grateful to you for spending all this time with me. I know you have your own family to worry about, and I'll be perfectly all right this afternoon'. This particular fake calm is almost the only situation where someone who is in an extreme low does not come on with a steady stream of negative material. What is happening is that they are faking a calm, even almost to themselves. When the person who is providing some support and supervision leaves, the isolation crashes down on them in such a way that there is a quick swing to an even deeper low, and in this place the person often decides to take their own life and effectively acts on that decision.

Because of the danger of this situation, it is one in which we need to be conservative and thorough. These are the ways the pendulum should be used in this situation:

- a) Doing whatever we can to keep the person we are trying to help in a nourishing environment.
- b) Encouraging that person to slowly sit out the low.
- c) Not to get drawn into the problems which the person wants to present us with.

- d) To find some ways, however small, and even directly to help the person get small feelings of accomplishment from physical activities.
- e) Using the pendulum to assess the depth of the low and the extent of supervision that is necessary.

8. Addictions

1. The highs are a flight from ourselves - from our talent, our ability to cope, our caring and our pain and depth. They are a way of avoiding and not looking at our pain and our hurt. We are fleeing from ourselves into the high of the addiction and obsession.

In the addictive high we get into ourselves in a way that is intense because of the effect of drugs, alcohol, sex, food, and this intensity feels like a reality, even a new reality. If we could just stay high and inside ourselves, that reality might have substance.

But two things get in the way: the high inevitably leads to a low and we have to relate to the world and to other people and not just be inside ourselves.

2. The addictive, soul-destroying low that follows the addictive high is unbearable and full of hurt, guilt, depression, anxiety. Self-esteem is sabotaged. And we know a way out - the bottle, the pill, the needle, the affair,

or the food will take us up to another high. The addiction is, I believe, from a combination of:

- The pleasure of the high, and
- The unbearable quality of such a deep, painful low

The addictive low is often a squirming, restless, exhaustive place. It is raw because it is close to facing ourselves. We did, after all, put ourselves in this very unbearable and painful place. Again, the addictive pendulum swing is a flight from ourselves, our feeling and our life.

The lows are worse because there are no feelings of accomplishment from the high to take into the low. In early stages of addiction there are some feelings of accomplishment in the pleasure, but over time the pleasure of the high (because it is just a need fulfilled, not a pleasure), goes, ie. there is no more pleasure. The lack of feelings of accomplishment in the low means the low becomes more and more unbearable and as the lows become worse, they have the effect of destroying other feelings of accomplishment which are not related to the addiction.

There is a lot of guilt in the addictive low. And guilt is the most destructive hurt there is. In the addictive low we have real things to be guilty about; what we are doing to ourselves, our emotions, our soul, our body. Also, what we are doing to others, to people we love, care about and are responsible for. Because of the nature of lows we also invent guilt in them.

The guilt makes it even harder to face ourselves as the temptation to the addictive high from the bottle, pill, needle is even greater.

3. In the calm we have our best ability to cope and to face ourselves and to change. The addictive swings are so extreme and can be so rapid that we are never in the calm and cannot face ourselves and change. We become out of touch with our strength and, as this gets worse, so we become even more out of touch with our strength and ability to change, which gives us something else to be guilty about.
4. It is so important to come out of lows slowly. Being in a deep low and being able to sit it out and come out of it slowly is something that is crucial to facing our deep hurt and to finding our emotional depth. With the addictive swing from low to high we never have the chance to

achieve the depth which comes from moving slowly. We may need a lot of support around stopping the addiction and compulsive behaviour, which may mean a support group, therapist, or person to call.

6-6 Creativity and creative blocks

Creativity is the ability to conceive and to complete projects. It is linked to performance and involves risk-taking, performance and the excitement of discovery. It inevitably involves a high degree of self-centredness.

People who work in the caring professions may find it difficult to use this creative energy. They respond to other people's needs, to problem-solving, but in the creative process there is nothing external to respond to. Instead there is a void, and ultimately nobody cares whether we fill that void or not. Whereas people are concerned about our ability to be caring, the world is rather indifferent to whether or not we create. So a major obstacle in the creative process is lack of self-discipline and a common feature is chronic procrastination.

In order to create, we need to let go of all the excuses we use to avoid actually getting down to it. If we really want to create, then we will do so, whatever the external

circumstances. We must not wait for the ideal environment - we do what we can, and all that matters is what we do. The approach is basically an anti-intellectual one. As David Pellin would say: 'What have you done today?' All the tools which are essential to work with people, such as the need for transparency and the need to share openly with other people - are of no consequence to the creative process. All that is important is the process of doing, and that process needs to be infused with energy and excitement and to be self-contained and separated from people-work.

We do not need to talk a lot to other people about our creative projects. On the contrary, a common characteristic of people who are into their performance and into their creativity is a high degree of secretiveness around their work. Their ability to be so self-contained can make them difficult to relate to. Nonetheless, the ability to be self-contained is necessary in the creative process because it is so very difficult to fill that void. It involves hard work and discipline and a lot of sheer slog and plodding and there is little reward or feedback until the project is finally completed. During that long slog it is very easy to lose the creative energy, it often just dribbles away. The price paid for

creativity is isolation and loneliness. The pay-offs are enormous, but so are the difficulties.

Any one who pushes themselves into new pastures of creativity will at some point have to confront failure. For some this fear means that they get stuck in a rut, having found a successful formula, they stay with it rather than expanding upon it. It demands a lot of courage to keep pushing oneself, an ability almost to suspend a sense of reality and to regard oneself as of enormous importance in the world. Whereas the quest for knowledge of caring is endless, the knowledge of performance is limited and related to the project in hand. The creator has to have an inflated image of her or his esteem. Within this process of 'puffing oneself up' it is easy to become obsessed by the goal and to lose the interest in the process itself, and this is another major block to creativity. For example: 'When I get my Ph D I will ...', 'When I write my book I will be famous...'. In order to create we need to enjoy the excitement and challenge of the process itself. We have to have the activity high on our list of personal priorities and generate our own motivation. We have to make the time to do it - there can be no excuses. The excitement of the process brings a similar colour and vibrancy to our lives as does our sexuality. It is a similar

desire to make an impact, to leave something of ourselves in the world.

In short, in order to create, we need ruthless dedication, single-mindedness, self-centredness and the ability to cope with our aloneness. We cannot all be creators; a human being cannot be all things, and a truly creative person is not likely to be a very caring person - there needs to be a 'sliver of ice in the soul'. If we look at the great revolutionaries, they were rarely caring in their personal relationships. Thomas Hardy wrote wonderfully romantic poetry to his wife after her death, but while she was alive he was cold and aloof towards her. Each one of us has to come to terms with our own individual combination of Caring and performance.

Historically, women have not been in touch with their Performance energy. They have had more access to their caring energy than have men because of the role assigned to them in a patriarchal society. Even those women who had a lot of performance energy were pulled into their caring, and their performance needs were often fulfilled vicariously through their men or their male offspring. ('Behind every great man there is a strong woman' ... and see D H Lawrence 'Sons & Lovers' for an example of a mother living through her son).

In practice, people who are into their performance energy can exploit someone with a lot of caring energy. This can only happen if the more caring person colludes. However, although someone who is into their performance may be very attracted to caring, emotional people, she or he may also find the emotional closeness very frightening and painful and have to withdraw and create a distance. They may also have a need to dominate and to exert their will upon others. Those who are into their performance energy are often cold; their warmth flows into their creativity rather than into their relationships.

Blocks to creativity in therapy

1. Fear of failure

Drawing back, not taking risks, settling for less in order to avoid the possible pain or shame of failing. The practitioner takes a safe stance. He or she may be apologetic and hesitant in his or her interactions and tend to engage in confluent conversation with his or her clients. He or she is generally perceived as supportive but not challenging or energising.

2. Reluctance to play

Literal, overly serious problem-solving style, not playing around with stuff. Fear of seeming foolish or silly by experimenting with the unusual. The stern, serious practitioner who has difficulty experiencing humour in his or her work and has difficulty experimenting with new ways of experiencing his or her client. The practitioner is unable to laugh at himself or herself.

3. Limited use of resources

Failure to see one's own strength, lack of appreciation for resources in one's environment - people and things. The practitioner generally talks too much. She or he is mainly cognitive and fails to explore the client's relationship to the environment. When the client misses her child, he or she can't imagine having her stroke a soft pillow (with her eyes closed) to focus her experience on her physical awareness.

4. Over-certainty

Rigidity of problem-solving responses; stereotyped reactions; persistence in behaviour that is no longer functional; not checking out one's assumptions. The over-certain practitioner is generally sold on a particular school of therapy exclusively and clings to specific techniques, eg.

talking to the empty chair, or 'body work'. He or she has a tendency to resist reading about the work of others and incorporating it into his or her own style and is often more interested in his or her particular way of working, than in the creative needs of the client.

5. Frustration avoidance

Giving up too soon when faced with obstacles, avoidance of the pain or discomfort that is often associated with change or novel solutions to problems. Every practitioner has blind areas of his or her own difficulties. He or she denies or avoids frustration in the area of, for example, anger or sexuality - if anger or sexuality throws off his or her own functioning. The practitioner unconsciously directs topics or themes to areas in which he or she has experience and can do something constructive.

6. Role modelling

Often, we imitate our therapist or trainers. We play the role of our ideal therapist models rather than being natural and comfortable with ourselves.

7. Lack of fantasy life

Mistrusting, ignoring or demeaning the inner images and visualisations of self and others, over-valuing the so-called

objective, real world. Lack of imagination in the sense of 'let's pretend' or 'what if'. Often, this practitioner is constricted to tune in on the client's practical, situational sphere rather than on fantasy or dreams. The practitioner may neglect the latter in favour of 'goal setting' and 'making contracts'.

8. Fear of the Unknown

Avoidance of situations which lack clarity or which have unknown probability of succeeding, over-weighting what is not known versus what is known. A need to know the future before going forward. The practitioner needs to experiment with his or her work, taking a chance of getting into territory which is exciting and brand new. It is also frightening.

9. Need for balance

Inability to tolerate disorder, confusion or ambiguity, dislike of complexity, excessive need for balance, order or symmetry. Although it is important to define the issues - the themes in a particular therapy situation - it is also important not to 'jump the gun' and fix one's perception of the person too quickly. We may need to struggle with avenues which lead to cul-de-sacs or a morass of apparent irrelevancies. A theme emerging out of confusion may be stronger, closer to the client's existential struggle than one which is prematurely, wrapped and tied.

10. Reluctance to exert influence

Fear of seeming too aggressive or pushy in influencing others; hesitancy to stand up for what one believes; ineffective in making oneself heard. Some practitioners get into soft roles, understanding parents, accepting, non-judging or non-committal spaces. Too often these practitioners may refuse to push, cajole, persuade or raise their voices. Such blocking takes away an important dimension of our influence.

11. Reluctance to let go

Trying too hard to push through solutions to problems; inability to let things incubate, or let things happen naturally. Lack of trust in human capacities. We cannot push through a piece of learning. We cannot chew the material and transfuse it into the client's arteries. We cannot make the learning take place in our time, at our pace, but in the client's timing and pacing. Often we must be satisfied with having planted a seed and need to have the faith in our work that important changes will take place in small steps if we just hang in there with the person.

12. Unitegration

Not making sufficient use of contrasting ways of getting at the essence of things; polarising things into opposites, rather than knowing how to integrate the best of both sides; lacking unified perception of the wholeness in the universe. This practitioner has a rigid self-concept and is therefore restricted in his evaluation of the behaviour of others. For example, he or she would have difficulty seeing the beauty in a pile of rubbish. The practitioner constantly puts the client into polarised positions and is not able to help another person become more fully integrated.

13. Sensory dullness

Not adequately using one's primary senses as a way of knowing; making only partial contact with self and environment; poor sensitivity. A practitioner who is sensorily blocked is primarily verbal and verbally conceptual in his or her work, being able to clarify issues and raise relevant questions, but blocked to his or her clients here-and-now humanness. He or she would have difficulty making observations about the client appearing slumped over as if carrying a huge weight on her shoulders, or 'your voice is particularly tight and high-pitched today'.

Part 7 Glossary of Pellin terms

Acceptance	The form of recognition required by a person who is into their caring life force.
Accepted efforts	An activity which a person enjoys, and accepts as worthwhile towards a definite goal.
Advisors	A person who is selected to give advice and suggestions.
Applause	The type of recognition required by a person when they are into their performance life force.
Attraction to hurt	A person's natural tendency to be attracted to that which is hurtful in their own or others' lives.
Authority	The structure of our accumulated accomplishments in a particular field.
Awareness strata	A measurement of a person's awareness of their effect on the outside world and their place within it.

Callousing	A protective mechanism which builds up over time after exposure to hurt, which deadens a person's sensitivity to that particular type of hurt.
Caring life force/energy	The motivating force in a person's personality which drives them to care for, and be cared for by, others.
Chair work	A technique whereby two opposite sides of a person's personality can have a dialogue with each other. May also be used to have a dialogue with an absent person.
Communication strata	The motivating force in a person's personality which drives them to seek to be noticed and admired by others.
Compulsive high/low	The area of extremely high/low emotional energy in which choice and control are lost.
Conscious contribution	The contribution which we make towards a specific, conscious goal.

Contribution Training 7-83

Content, Listening to	The second level of listening in which the whole content of what is being said is noted.
Contribution	Energy organised in a particular direction, with the hope of a particular result.
Contribution Training	The Pellin approach to therapy, which aims to focus clients on the contributions which they could constructively make from their hurt.
Creative strata	A measurement of a person's ability to get things done, to prioritise, and to set realistic and practical goals.
Emotional Reaction	The fifth level of listening which involves the practitioner being aware of their own reaction to what is being said.
Emotional strata	A measurement of a person's ability to be in touch with their emotions, to use them effectively and not to be ruled by them.

7-84

Contribution Training

Evaluation strata	A measurement of a person's ability to make realistic and rational evaluations of situations.
Facing	The process of a person looking both inwards to assess what is going on for them, and also looking at their current life situation honestly and unflinchingly.
Feedback	Passively receiving other people's perceptions of oneself.
Goodwill, Listening for	The sixth level of listening in which the practitioner listens for evidence from the client that they are ready to try to change their behaviour patterns.
Internal Logic, Listening for	The seventh level of listening in which later comments confirm initial diagnoses made by the practitioner during the course of earlier dialogues.
Life forces	The motivating forces which drive a person towards their life goals.

Contribution Training 7-85

Material life force/energy	The motivating force in a person's personality which drives them to obtain material and financial security.
Message in the voice	The fourth level of listening in which the practitioner listens for confirmation and/or contradiction of what the client is saying by the tone of the client's voice.
Obvious, Listening to the	The third level of listening, in which an 'overview' of what is being said is noted.
Opinionation	The state evidenced by a person when any area of their strata areas is low. Evidenced by an attitude of 'I know'.
Passive listening	The primary level of listening in which whatever is being said is simply allowed to 'flow in' without resistance. Does not however, indicate agreement. Must be practiced when receiving feedback. Performance life force/energy person to seek attention and praise.
Purpose	A person's goals, both long and short-term, which give them satisfaction and meaning in life.

7-86

Contribution Training

Recognition	The response from others which is sought by people. Each life force requires a specific type of recognition.
Referrals	An internal emotional reaction experienced by a person due to memories (either conscious or unconscious) of a previous emotional experience of a similar nature.
Rejected efforts	An activity which a person does not find pleasurable, even though they may wish to reach a goal which necessitates that activity.
Respect	The type of recognition required by a person who is into their material life force.
Self-identity	That part of ourselves which is unknown to us.
Social Strata	A measurement of a person's ability to respect and accept others from different groups (e.g. class, race, sex, religion, etc), and also to identify themselves with the group/s to which they belong.

Contribution Training 7-87

Spirit strata	A measurement of a person's ability to continue to contribute in spite of adversity and difficulties. Strata Measurements of people's strengths and weaknesses in specific areas of their character.
Superficial Purpose	An activity which gives short-term satisfaction.
Sustaining purpose	enduring satisfaction. Does not depend on other people for its continuation, nor does it depend on a person's time of life or status.
The Calm	The area of the pendulum when we are able to see things with the greatest clarity, to see our own strengths and weaknesses, and also both the good and bad things in our lives.
The Pendulum	A Pellin tool used to give a guide to a person's particular emotional patterns, or 'swings'.

7-88

Tolerable high/low	The area within the swing of the pendulum in which we may have quite a lot of emotional energy, or quite a lack of it, but in which we have choices about what we do with that energy (or the lack of it).
Transparency	The process of sharing with a client elements of a practitioner's own life and feelings.
True rest	Any activity which puts a person into their calm and renews them emotionally.
Unconscious contribution	The contribution which a person makes from their self-identity and of which they are usually unaware.
Underlying purpose	An activity which gives a person satisfaction for a finite period of time (although this time may be many years). It is often dependent on other people, or on one's stage of life.

Contribution Training

Contribution Training 7-89

Wheel of Change A diagrammatic illustration of the process of change which involves listening, learning, sharing, feedback and action.