

## Letter from the Guest Editor

Mary Goulding, M.S.W.

It is not easy, saying good-bye to Bob Goulding. For over 25 years he filled my life. In preparation for this issue, I listened again to his voice on tapes, as he taught our therapy and we did therapy together. I experienced appreciation for his talent and pain over his absence, and am overflowing with memories of him and of our years together. All of the people whose articles appear in this *Journal* are also a part of my memories.

Barbara Allen was living in Esalen in the mid-1960s when Jim met her there. Jim was my first trainee. His next supervisor after me was Anna Freud. When I quit the clinic in Salinas, California, to work full-time with Bob, Barbara took my place briefly.

When Bob and I started our training program, among the first to attend were California Youth Authority guys Paul McCormick and Len Campos, who both later went into private practice. Paul had steered a large research program through the maze of state government, and he chose Bob and me to take part in it. Without that grant, I doubt if Bob and I would have had the courage to buy our Mt. Madonna property and go full-time into teaching redecision therapy.

Gene Kerfoot attended our first workshop in Oklahoma, where the participants sang old revivalist hymns after we had finished for the night. We met George McClendon at that workshop, too. After additional training with us, they joined our faculty, as did Ruth McClendon, Jim Heenan, George Thomson, and then Ellyn Bader and John McNeel. Our "imagery buddy" and bird-watcher, Ed Frost of Watsonville, also trained with us and then joined our faculty.

Yes, Ruth, I remember you sitting silently in the corner at that workshop in Michigan, as you tell in this *Journal*. And yes, I did think you were droopy then . . . how amazingly, incredibly off-the-mark I was! I also remember your joy when you introduced us to Les Kadis, a well-known anesthesiologist and psychiatrist. We four had wonderful times together!

Our much-loved friend, John Gladfelter, who probably had known Bob longer than I had, arranged our first workshops in Dallas and went on, with Gene Kerfoot, Bob, Frederick Hudson, and others, to establish Fielding Institute for mid-career people who wanted to earn doctorates in psychology.

The rest of the authors in this issue came to our institute later. I remember Natalie Tyler trying unsuccessfully to cram all her belongings into her suitcases at the end of a four-week workshop. Somehow she always seemed to be overflowing . . . with belongings, ideas, love. Michael Hoyt and Vern Masse were well-established professionals when they arrived at Mt. Madonna. I remember them especially because they taught me so much. Peg Blackstone, Jacquelyn St. Germaine, and Janet Darby were members of Bob's last ongoing training groups, flying from Seattle and Tucson one weekend a month to learn and to cheer Bob during his final year. They and Ruth McClendon were four of Bob's favorite women; in fact, I think Bob was rather in love with each of them.

All of these authors are friends and also outstanding psychotherapists. Vern Masse's article on post-traumatic stress is a must for everyone, because all therapists see trauma victims, even if they do not at first recognize them. Leonard Campos has written an important essay on the necessity of firming up ego state boundaries before doing redecision work, and about the gains that can be made in treating criminal offenders. I hope readers will recognize that most children and adults in our prisons are victims of early traumatic stress, and that they continue to experience almost daily trauma in the kinds of prisons that we tolerate. Campos's youth are more fortunate than most in prison in that they have him and his colleagues to help them.

While visiting Natalie Tyler and her husband, John, in Hawaii, I watched one of their PAIRS<sup>®</sup>-and-redecision groups and was very impressed. It is a fine format. Natalie Tyler's second article in this issue, on her work with a client suffering from multiple personality disorder, is remarkable. Do all therapists use video with these clients? I assume everyone reading the article will decide to do so.

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uilding offering redeci- s how to draw out self- s. The client may safely ose childhood scenes in efeating decisions were : wordless), to evaluate consequences, and to s that are sound. This rlier states of thoughts alizing one has made a n redeciding it, are not elf to do better. Rather, made with both cogni- viction. When genuine, with. Nevertheless, they tions by practice in the e cases than have been g earlier sexualization es, to break that circle. taught me to go with a ible for the underlying

sense of self and to his or her feelings of trust in intimates. However, the client's readiness for these issues must be judged with care. Eager-to-please clients may seem ready before they in fact are, and premature excursions into the issues may invite resistance that can take months to overcome. The impediment is fear, in most cases so cleverly disguised (often as "frustration") that its existence is not even suspected. (Self-preservation feelings are at stake.)

The term "egoism" is best avoided, of course; and so is "delusion." Even "decision" may be inadvisable for a while. Not many people are immediately ready to consider that in early childhood responses to their parents' harmful injunctions they set themselves a life-course for disaster. A redecision therapist waits until the client gets to the self-generated insights needed before pushing toward the unconscious, preconscious, preverbal ground. But there pay dirt glistens.

#### Ten Principles

Conclusion: The redecisions required for mental health are those that help restore the two basic defenses, thus relieving overconcern with self and freeing the energy that egoism had locked up. In summary, here are ten principles of human behavior:

1. Humans' two biologic urges, self-preservation and species-preservation, properly manifest themselves as built-in defenses: "I have the right to be here," and "I have the right to be taken care of," rights that are granted, not earned.

2. These two defenses are necessary if a person is to grow to self-sufficiency (become a separate individual) and to responsibility as a social being (belong with others).

3. Three rules of child rearing promote this growth: forgiving children their mistakes while making sure they learn from them; keeping promises made to them while holding them to theirs; and exposing them to beauty; that is, helping them to invest passion wisely in life before sex.

4. Mistakes and misconduct by the parents and by the children result in the replacement of the two defenses with delusions, mostly unconscious or preconscious, such as "I do not de-

serve to respect myself, or to expect others to respect me" for those putting themselves below the unwavering self-worth baseline, and "I am more deserving than others" for those trying to rise above the line.

5. Since the self- and species-preservation urges remain strong, fears of abandonment may build, and the deluded person tries to escape the anxiety by Persecuting, Rescuing, or accepting Victimization, none of which restores the original defenses because of the resulting overconcern with self (egoism).

6. Distress from the failures spills over into one's sexual expressions, resorted to for relief, and one's sexuality then becomes attached in circular fashion to feelings and circumstances other than love, thereby making a specific sexual outlet addicting.

7. Sexual attractions to others, whether based on love or not, arise as opportunities to reinforce the self-image, even an unfavorable one; here self- and species-preservation combine.

8. Secret contracts of sexual partners, who unwittingly promise to take care of each other's self-image, invariably break down, and frustrated couples with offspring do not keep the child-rearing rules.

9. Children who are used as objects by parents trying to get their own self-protecting needs met are thus trained to repeat the process, because their fears of abandonment usually prevent them from effectively resisting the abuse.

10. However, children are not merely passive recipients, and they resist somehow, either by becoming their own kind of Persecutor, Rescuer or Victim, or by intuiting what is going on, they grow in wisdom, and accept Nature's invitation to a more rewarding adventure: assessing what is real and responding honorably (nonexploitatively), having restored the original defenses.

Hope lives!

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