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DYADIC TRUST AND SELF TRUST
AS REFLECTED BY SUBJECTS FROM
HIGH AND LOW FUNCTIONING
FAMILIES OF ORIGIN:
A COMPARATIVE STUDY

A Dissertation Presented

by

PAUL J. DUNION

Submitted to the Graduate School of the
University of Massachusetts in partial fulfillment
of the requirements for the degree of

DOCTOR OF EDUCATION

May 1991

Education

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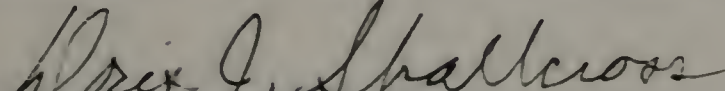
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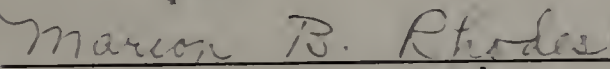
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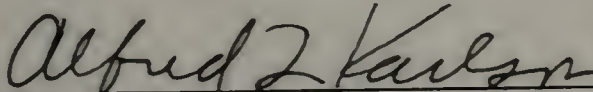
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Paul J. Dunion

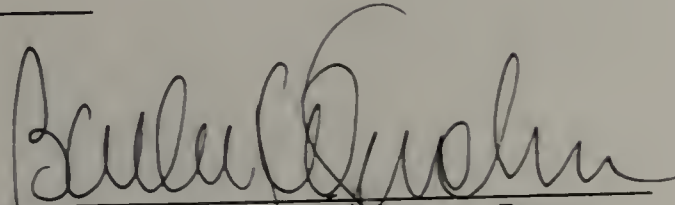
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ABSTRACT

DYADIC TRUST AND SELF-TRUST
AS REFLECTED BY SUBJECTS FROM
HIGH AND LOW FUNCTIONING
FAMILIES OF ORIGIN:
A COMPARATIVE STUDY

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This study explored the trust subjects experience for a significant other and for oneself. Twelve people were chosen to participate in the study. Six subjects identified themselves as having been raised in high functioning families of origin. High functioning is defined as a family that offers its members clear boundaries, nurturing, encouragement and discipline. Six other subjects were

interviewed who identified themselves from low functioning families of origin and who have less than twelve months of recovery. Recovery was defined as regular attendance at meetings for Adult Children of Alcoholics or for Co-dependents. Two specific problems were explored. First, to articulate any possible relationship that may exist between the way subjects trust themselves and trust a significant other. Secondly, to cite any differences or similarities regarding the experience of trust by participants from low functioning families of origin and participants from high functioning families of origin. The study includes narrative profiles of interviews and common themes that were generated.

Participants from both groups reported considerable difficulty in regard to offering themselves adequate encouragement, employing discriminate boundaries and integrating self-discipline. Participants from low functioning families also expressed dissatisfaction with their willingness and ability to nurture themselves. While participants self-identified from high functioning families reported satisfaction with their willingness and ability to nurture themselves.

Participants from both groups reported dissatisfaction with encouragement received from a significant other when

that other was a male spouse. Both groups also cited resistance regarding the employment of discriminate boundaries and initiating confrontation with their significant other when that other was a spouse. Participants from dysfunctional families reported feeling dissatisfied with the level of nurturance received from significant others when that other was a friend or a spouse. Participants from high functioning families reported feeling generally satisfied with the level of nurturance they received from significant others. Both groups expressed satisfaction with the level of mutual self-disclosure when the significant other was a friend.

The study yielded several conclusions. Dysfunctional patterns of distrust were expressed by members of both groups. Potential for distrust appeared to increase with the likelihood of increased intimacy. In general, participants' experiences of dyadic trust reflected their experience of self-trust. Twelve-step meetings appeared to be a useful educational intervention for heightening consciousness regarding dysfunctional patterns of dyadic trust and self-trust.

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CHAPTER I

INTRODUCTION OF THE STUDY

Overview

The primary purpose of this study was to explore whether or not a relationship exists between self-trust and dyadic trust, and to examine whether there appears to be a difference between the experience of trust reported by subjects who are self-identified as co-dependent and those who are not.

Before examining the literature, I will frame the problem and purpose of the study, share some background and consider the limitations of the study.

Statement of the Problem and Rationale

The concept of trust has been treated in the educational, psychological and organizational literature as an interpersonal issue. Researchers are agreed that trust is a powerful growth producing force in a relationship (O'Neill and O'Neill, 1972; Dion and Dion, 1976). Defining and measuring trust has been a major focus of much of the literature. Robert Larzelere and Ted Huston summarize the work that has defined dyadic trust:

Thus, the conceptualization of trust in the literature leads to the following definition: trust exists to the extent that a person believes another person (or persons) to be benevolent and honest (1980, p. 596).

This served as the definition of trust throughout the study. The literature does not provide us with a definition of self-trust that fully meets the needs of this research.

Therefore, the first problem for this study was to clearly define self-trust. The notion of self-trust has received much less attention in the literature than dyadic trust. Self trust is discussed in terms of self-efficacy or self-confidence, that is, the belief in one's ability to fulfill a perceived task (Earle, 1987; Bandura, 1977). One readily notes the distinction between the interpersonal and the intrapersonal definitions. Subsequently, coming to terms with this definitional issue may help to clarify the concept of self-trust.

Another area of examination was to define co-dependency and explore the extent to which co-dependents trust significant others and themselves. In the light of recent work on co-dependency, it may be the case that anyone raised in a family characterized by some level of dysfunction, may be co-dependent (Wegsheider-Cruse, 1984; Schaef, 1986; Schaef, 1987).

Following an articulation of dyadic trust and self-trust, the discussion focused on any possible relationship that may exist between self-trust and dyadic trust. The study concludes with an examination of whether co-dependents trust themselves and others differently than non-co-dependents.

It is the author's opinion that this study makes a number of practical as well as theoretical contributions.

It:

- * Offers a clear and applicable definition of self-trust.
- * Articulates the existence of any possible relationship between self-trust and trusting significant others.
- * Describes how it is that co-dependents experience a reduction of trust for self and others.
- * Clarifies how it is that co-dependents experience trust and how that may or may not differ from the general population.
- * Suggests therapeutic approaches that might help develop trust.
- * Identifies educational advantages of facilitating the building of self-trust in students.

Purpose

I am proposing a research study that provides information regarding the relationship between self-trust and dyadic trust. I have explored co-dependency and its

effects upon dyadic and self-trust. The data has been examined in order to identify what factors diminish and what ones contribute to self-trust and trust of significant others.

Background

The key variables in this study are self-trust, dyadic trust and co-dependency. Dyadic trust is defined as "the extent to which a person believes another person (or persons) to be benevolent and honest" (Larzelere and Huston). This definition is being employed since Larzelere and Huston have summarized the definitions used by other researchers. I argue that self-trust ought not be synonymous with self-confidence. Some elements of trust do seem to be expressed in terms of self-confidence. My position is that the belief in one's ability to fulfill a perceived task, only addresses trust as a competency issue. I want to argue that self-trust might more accurately be portrayed in terms of the belief that we will treat ourselves benevolently. I further suggest that benevolence be defined as our willingness to offer ourselves encouragement, boundaries, nurturance, and discipline.

Each of these four elements of benevolence reflect a specific and valued parenting skill. Encouragement is being

defined as the affirmation of one's goodness and the acknowledgement of one's positive attributes. Encouragement has been widely acknowledged as integral to healthy parenting (Axline, 1969; Dobson, 1974; Gordon, 1975; Clarke, 1978; Salk, 1984). Supplying boundaries refers to the choice to protect oneself from possible threats and establishing limits in regard to the expectations and demands of others. Supplying adequate boundaries has also been articulated as a critical parenting skill (Dreikurs, 1972; Donovan, 1967; Dinkmeyer and McKay, 1982; Fossum and Mason, 1986). Nurturance is being defined throughout this work as the choice to nourish oneself by engaging in play, to receive touch, to eat properly and rest adequately. Nurturance has also been cited as essential to effective parenting (Montague, 1971; Leboyer, 1976; Eyre and Eyre, 1980; Ewy, 1986; Matrich and Birnes, 1988). Self-discipline is being defined as the willingness to stay focused upon what one wants to achieve and to supply the necessary support and resources in order to attain that achievement. Discipline has been written about as key to proper parenting (Missildine, 1963; Hymes, 1955; Ginott, 1965; Blanchard and Hersey, 1978).

In effect, I am suggesting that self-trust be defined as a set of self-parenting skills, whereby, one would encourage oneself, nurture oneself, supply adequate boundaries for oneself and develop self-discipline.

CHAPTER II

REVIEW OF THE LITERATURE ON CO-DEPENDENCY, DYADIC TRUST AND SELF-TRUST

In order to provide a context for considering the design and findings of this study, a review of the literature in the areas of co-dependency, dyadic trust and self-trust is offered. The relationship between co-dependency and self-trust should become more apparent. From that perspective, one can begin to appreciate the implications of a study that focuses upon the relationship between self-trust and dyadic trust (the trust of a significant other.)

Co-dependency

Before offering my own definition of co-dependency, I want to share several of the more common definitions. Sharon Wegsheider-Cruse defines co-dependency as:

... a specific condition that is characterized by preoccupation and extreme dependence (emotionally, socially, and sometimes physically), on a person or object. Eventually, this dependence on another person becomes a pathological condition that affects the co-dependent in all other relationships (1985, p. 2).

Timmen Cermak offers the following diagnostic criteria for co-dependency:

- A. Continued investment of self-esteem in the ability to control both oneself and others in the face of serious adverse consequences.
- B. Assumption of responsibility for meeting others' needs to the exclusion of acknowledging one's own.
- C. Anxiety and boundary distortions around intimacy and separation.
- D. Enmeshment in the relationships with personality disordered, chemically dependent, other co-dependent/impulse disordered individuals.
- E. Three or more of the following:
 1. Excessive reliance or denial
 2. Constriction of emotions (with or without dramatic outbursts)
 3. Depression
 4. Hypervigilance
 5. Compulsions
 6. Anxiety
 7. Substance abuse
 8. Has been or is the victim of recurrent physical or sexual abuse
 9. Stress-related medical illnesses
 10. Has remained in a primary relationship with an active substance abuser for at least two years without seeking outside help (1986, p. 11).

I want to suggest that each of the above symptoms can be depicted as reflecting a significant trust issue:

1. Excessive reliance or denial -- distrusting that one is safe with reality as it is.

2. Constriction of emotions -- distrusting that one can experience emotions, cope with the pain and live through it.
3. Depression -- distrusting one's own life energy and that it is safe to live.
4. Hypervigilance -- a basic distrust that all is well and that life can be something other than a series of crises.
5. Compulsions -- a distrust in the belief that life can be lived lightly and easily.
6. Anxiety -- a distrust in the changing nature of reality.
7. Substance abuse -- distrusting that one can cope with adversity, or distrusting that one deserves joy.
8. Victim of recurrent physical or sexual abuse -- distrusting the right to have one's body honored.
9. Stress-related medical illness -- distrusting serenity.
10. Remaining in a primary relationship with an active substance abuser for at least two years without seeking outside help -- distrusting intimacy and the experiences of joy and peace.

Melody Beattie (1987) suggests a number of characteristics which reflect co-dependency:

"CARETAKING - think and feel responsible for other people - for other people's feelings, thoughts, actions, choices, wants, needs, well-being, lack of well-being and ultimate destiny...feel anxiety, pity and guilt when other people have a problem ... anticipate other peoples' needs ... feel insecure and guilty when someone gives to them ... blame others for the spot they are in.

LOW SELF-WORTH - blame themselves for everything ... feel like victims ... tell themselves they can't do anything right ... afraid of making mistakes ... feel ashamed of who they are.

REPRESSION - push their thoughts and feelings out of their awareness because of fear and guilt ... become afraid to let themselves be who they are ... appear rigid and controlled.

OBSESSION - feel terribly anxious about problems and people ... think and talk a lot about other people ... wonder why they don't get things done.

CONTROLLING - become afraid to let other people be who they are and allow events to happen naturally.

DENIAL - ignore problems or pretend they aren't happening.

DEPENDENCY - try to prove they're good enough to be loved ... look to relationships to provide all their good feelings.

POOR COMMUNICATION - blame ... threaten ... coerce ... beg ... bribe.

WEAK BOUNDARIES - keep letting people hurt them.

LACK OF TRUST - don't trust themselves, don't trust their feelings ... don't trust their decisions ... don't trust other people ... think that God has abandoned them ... lose faith and trust in God" (p. 37).

Schaeff adds to Beattie's list with thinking disorder, inferiority/grandiosity and loss of personal morality.

She also speaks of impression management.

Since co-dependents have established no effective internal referents, it is absolutely necessary that others see them the way they want to be seen ... their main goal in life is to try to figure out what others want and then deliver that to

them, for co-dependents are people-pleasers (1986, p.48).

Schaef cites Robert Subby's definition of co-dependence as:

an emotional, psychological and behavioral condition that develops as a result of an individual's prolonged exposure to, and practice of, a set of oppressive rules - rules which prevent the open expression of feeling as well as the direct discussion of personal and interpersonal problems (1986, p. 15).

Obviously, Subby's definition is a move to a much larger context than alcoholism. This seems to be the tendency in the most current literature.

I suggest that co-dependency can be identified on a number of dimensions. Individuals, families, organizations and possibly entire cultures may reflect co-dependent characteristics. Originally it was thought of as a disorder occurring as a result of living with an alcoholic. Most of the authors cited here would agree that co-dependents possess their symptoms long before they meet the alcoholic. In fact, marrying an alcoholic may itself be a symptom. The next logical approach was to decide that maybe co-dependents are people who were raised in an alcoholic family. However, Janet Woititz, the author of Adult Children of Alcoholics, points out that much of the mail she has received in response to her book has been from adults

who were raised in military families. In a majority of those cases, there was no evidence of alcoholism or chemical abuse. It has become safe to conclude that all adult children of alcoholics are co-dependent, but not all co-dependents are adult children of alcoholics.

As meetings for adult children of alcoholics began to spring up all over the country, more and more of the participants began describing themselves as "Adult children from dysfunctional families". Families characterized by repression and loss, i.e. gambling, death and divorce, chemical dependency, alcoholism, food addiction, workaholism, physical abuse, and sexual abuse may be considered dysfunctional. Wegscheider-Cruse states that "all families fall somewhere on a continuum between painful, dysfunctional family systems, and healthy, optimally functional family systems. She goes on to list those traits indicative of a dysfunctional family system:

1. No-talk rule
2. Internalized feelings
3. Unspoken expectations
4. Entangled relationships
5. Manipulation and control
6. Chaotic value system
7. Rigid attitudes
8. Reverses past traditions
9. Grim atmosphere
10. Frequent illness
11. Dependent relationships
12. Jealousy and suspicion (1987, p. 17).

In September of 1989, twenty of the leading researchers and authors in the fields of addictions and co-dependency, gathered in Phoenix, Arizona at the first national conference on Co-dependency and created the following definition:

Co-dependency is a pattern of painful dependence on compulsive behavior and approval from others in an attempt to find safety, self-worth and identity. Recovery is possible.

Before summarizing what has been said about co-dependency, I want to suggest a definition that I have used throughout this work. Co-dependency is a learned behavior used to cope with the dysfunction of the family. It is the compulsive need to define oneself in terms of others. Co-dependents experience an excessive attachment to another person, experience or thing. They might attach themselves to another's expectations or needs. This usually limits the co-dependent's life to one of caretaking and rescuing. Co-dependents also find themselves obsessed with experiences such as sex, work or exercise. Lastly, they may excessively attach themselves to a substance, i.e. alcohol, drugs, food, etc. The result of being excessively attached to a person, experience or thing is an excessive detachment

from one's own feelings, needs and beliefs. This detachment from oneself can be experienced as disempowerment.

Co-dependents have difficulty knowing what they feel and want. They have difficulty knowing who they are and expend much energy toward securing the approval of others.

Co-dependency is an excessive attachment to a person, experience or thing and an excessive detachment to one's own feelings, beliefs, needs and desires.

I want to summarize what's been said about co-dependency up to this point.

1. There are a number of specific, distinguishable features which have been identified as co-dependent symptoms.
2. Family systems carry specific dysfunctional characteristics.
3. It may not be possible for a family to be immune from some level of dysfunction.
4. People from a wide range of dysfunctional family systems are able to identify with one another's past family experience.
5. Co-dependency might be described as a common way to cope with a diversity of family system dysfunctions.
6. Organizations and institutions may reflect similar dysfunctions and co-dependent symptoms.
7. Co-dependency is an excessive attachment to a person, experience or thing, and an excessive detachment to one's own feelings, beliefs, needs and desires.

Dyadic Trust

The literature on co-dependency explicitly outlines the problems concerning trust that people who were raised in dysfunctional families inevitably face (Woititz, 1985; Black, 1981; Wegscheider-Cruse, 1981). For the most part, there is little distinction made between generalized trust (trust of people in general) and dyadic trust (trust of a significant other). In her book, Struggle for Intimacy, Woititz mostly focuses upon dyadic trust.

The discussion here is about how to build a healthy relationship. A major element -- a necessary pre-requisite for a healthy relationship -- is trust. Without it, the relationship cannot prosper; it simply will not develop and grow. Trust is not easy to accomplish, because you have to unlearn many negative responses and feelings. You have to go all the way back to your early childhood, and once again begin to trust (1985, p. 43).

The idea of "going all the way back to your early childhood and once again begin to trust," will be further developed in the next chapter.

Numerous researchers have cited the relevance of trust to a healthy relationship. Larzelere and Huston (1980) point out trust is an integral feature of relationships and that it reflects the integrity of each partner. Stinnett and Walters (1977) claim that trust enhances the security in a relationship and diminishes defensive behavior.

O'Neill and O'Neill (1972) discuss trust as an essential building block for personal and interpersonal growth within a marriage. Dion and Dion (1976) concur with O'Neill and O'Neill regarding the significant role of trust in a growing relationship. Rempel and Holmes (1986) make the point that trust brings joy and fulfillment to an intimate relationship. It is safe to conclude, from the works cited above as well as from numerous other authors, that trust is an essential ingredient to a healthy relationship. The literature also supports that co-dependents are inclined to have problems trusting (Woititz, 1985; Wegscheider-Cruse, 1985).

Larzelere and Huston summarize the literature in order to conceptualize trust and distinguish dyadic trust from general trust.

Thus, the conceptualization of trust in the literature leads to the following definition: trust exists to the extent that a person believes another person (or persons) to be benevolent and honest. Dyadic trust can be distinguished from generalized trust in that the former refers specifically to the benevolence and honesty of a significant other toward the individual making the judgement. Generalized trust, in contrast, refers to a person's belief about the character of people in the aggregate (1980, p. 596).

There seem to be several other elements of dyadic trust that are articulated in the literature. Rempel and Holmes explore the importance of predictability, reliability, and faith.

First, there is the aspect of trust we call predictability. This refers simply to our ability to foretell our partner's specific behavior including things we like and dislike.... A sense of predictability must be based on the knowledge that your partner acts in consistently positive ways (1986, p. 98).

There does seem to be some merit to the quality of predictability in regard to trust. However, being able to predict unacceptable behavior in our partners would appear to generate a low level of trust. The quality of trust would seem to reflect a person's ability to predict positive or benevolent behavior on behalf of the partner. Rempel and Holmes claim:

The feeling that your partner is a dependable person is based on the emerging sense that he or she can be relied upon when it counts (1986, p. 30).

Faith is described as that element of trust that fosters the belief that one's partner will act benevolently even when there may be reason for not doing so.

Johnson-George and Swap discuss the role of risk and competency in regard to trust.

Interpersonal trust is a basic feature of all social situations that demand cooperation and interdependence. Whether loaning money, forming a car pool, or visiting a physician, one must decide whether the risk of becoming vulnerable or dependent is worth the possibility of a shared positive outcome.... While willingness to take risks may be one of the few characteristics common to all trust situations, willingness to exhibit trust in any given situation will be determined by a variety of more specific factors. For example, the individual you trust to feed your cat while you are on vacation may not be trusted to repair your car, and your trusted mechanic may not be your chosen target for intimate self-disclosures (1982, p. 1306).

The relevancy of risk and competency are especially important to co-dependents. Johnson-George and Swap are basically contending that any act of trust involves some level of risk. Co-dependents are inclined to avoid taking risk, and so, they may need to come to terms with that issue in their attempts to trust. The ideas that it's permissible to distrust someone who is responsible for a particular task, and, who lacks the required competency is also important notion for co-dependents. They tend to trust indiscriminately or not at all. Co-dependents can learn about trusting in a discerning manner by trusting a person who possesses the appropriate competency.

John Butler discusses a number of studies that have measured the significance of reciprocity to dyadic trust.

The literature on dyadic trust suggests that one person's trust in another strongly influences the other's trust in that person. Osgood (1966), Zand (1972), and Haas (1981) derived dynamic models that predict the development of trust through processes of social exchange and mutual risk. Butler (1983) confirmed a nonrecursive structural model demonstrating that reciprocal trust was much more significant in explaining dyadic trust than were any of the personality variables or other situational variables in the model (1986, p. 580).

Butler goes on to cite eleven hypotheses about men's trust in their partners and eleven hypotheses about women's trust in their partners (James, Mulaik and Brett, 1982). Hypothesis one, two, three and seven are of particular interest to this study.

- H1 A man's trust in his partner has a positive effect on her trust in him, and her trust in him has a positive effect on his trust in her (Butler, 1983; Larzelere and Huston, 1980).
- H2 External locus of control (Rotter, 1966) has a negative effect on trust in one's partner. This relationship was found by Frost, Stimpson and Maughan (1978) and by Hamsher, Geller and Rotter (1968).
- H3 The need to control others, expressed control, has a negative effect on trust in one's partner (Schutz, 1958).
- H7 Self-esteem has a positive effect on trust in one's partner. Self-esteem has been found to be correlated positively with

trustworthiness (Frost et al, 1978), and trustworthiness is strongly and positively related to the tendency to trust others. (Deutsch, 1960; Rotter, 1967, 1980). Therefore, self-esteem should be positively related to trust in others.

The first hypothesis, "A man's trust in his partner has a positive effect on her trust in him, and her trust in him has a positive effect on his trust in her" (Butler, 1986), is especially relevant to co-dependency. The thrust of this hypothesis suggests that trusting is a way to build one's trustworthiness. H2, H3 and H7 are relevant to co-dependents since they address issues regarding control and self-esteem (Schaefer, 1986, Beattie, 1987). Hypothesis two, "External locus of control has a negative effect on trust in one's partner," may reflect some of the problems facing co-dependents regarding trust. Rotter defined locus of control (Rotter, 1966) as a generalized expectancy that the outcome of one's choices are contingent upon outside forces such as luck, fate and the influence of others. Co-dependents are inclined to experience themselves as victims of the choices made by others (Schaefer, 1986). Hypothesis three, "The need to control others, expressed control, has a negative effect on trust in one's partner," addresses the problems of low self-esteem experienced by

co-dependents (Schaef, 1986). Self-esteem has been found to correlate positively with trustworthiness (Frost et al, 1978). Trustworthiness has been shown to positively correlate with trusting others. Butler (1986) concludes that self-esteem should be positively related to trust in others.

A number of studies (MacDonald et al, 1972; McAllister and Kiesler, 1975; Vondracek and Marshall, 1971), have shown no positive correlation between trust and self disclosure. However, Huston and Larzelere point out that each of those studies employed measure of trust and disclosure that did not pertain to a particular other person. They go on to claim that self-disclosure may be another important distinction between generalized and dyadic trust.

Dyadic trust has excellent discriminant validity for correlations with love and for correlations with depth of self-disclosure. Not one of the 69 correlations used for discriminant validity was significantly greater than zero ($p < .05$). This includes correlations between love or self-disclosure on one hand, and generalized trust or social desirability on the other. In all 69 comparisons, dyadic trust always correlated more with love or depth of self-disclosure than did generalized trust or social desirability (1980, p. 601).

Larzelere and Huston cite the work of Altman and Taylor (1973) "trust is necessary for self-disclosure in ongoing

relationships." This suggests that their measure of trust and self-disclosure formulated trust as the independent variable and self-disclosure as the dependent variable. One could at least suggest the plausibility of measuring the same relationship where self-disclosure would be the independent variable and trust the dependent variable. Some rationale in support of either measure seems appropriate. Larzelere and Huston (1980) do not appear to have offered such reasoning. Co-dependents usually learn a no-talk rule in their families of origin that they reproduce in their adult relationships. This rule inevitably limits self-disclosure. It may be significant to consider the level of self-disclosure in the context of exploring dyadic trust.

In all the works cited, the idea of giving-up control and exercising faith, taking a risk, and effectively discerning another's capacity to perform as claimed, are especially relevant to co-dependents.

It should be noted that the samples in all the studies on dyadic trust are heterosexual partners who have some romantic connection. In order to more fully clarify the experience of dyadic trust, samples of gay partners, friends, relatives and even co-workers should be explored.

There are several general conclusions about trust that can be made in the light of the literature.

1. Unlike generalized interpersonal trust, dyadic trust seems to be positively related to self-disclosure.
2. A person's choice to trust a significant other appears to enhance the likelihood that the trusting person will be trusted in return.
3. Dyadic trust can be defined as the belief that a significant other will tell the truth and treat one benevolently.
4. Self-trust may also be defined as the belief that one will treat oneself benevolently.
5. The notion of acting benevolently needs to be further defined.
6. The need to control others has a negative effect upon one's partner.

Self-Trust

The literature is much less thorough in regard to the concept of self-trust. For the most part, researchers treat the notion of self-trust as confidence or self-efficacy.

The following is from William Earl:

Self-trust is the faith (belief plus action) in one's ability to fulfill a perceived task, It does not generalize beyond the specific know of associated behaviors that relate to the selected area of "expertise", and appears not to be subject to social cues. It is marked by a certain flexibility toward solving the problem at hand and a marked tenacity with regard to the need for a solution. It is a private and essential part

of the self-identity the individual experiences (1987, p. 421).

It would appear that Earl's definition of self-trust simply reduces to self-confidence. It might be worthwhile to think of self-trust in light of the research on dyadic trust. Johnson-George and Swap (1982) did make reference to the confidence element of dyadic trust. They suggest that when we trust someone, we sometimes do mean that we have confidence that the person possesses the necessary skill and motivation to perform a particular task. However, this seems to preclude the notion of benevolence, referred to by Huston and Larzelere in their review of the literature on dyadic trust. Might it make sense to think of self-trust in terms of acting benevolently toward oneself? This study will take the position that it is both plausible and reasonable to do so.

Earl (1987) goes on to describe self-trust as "marked by a certain flexibility toward solving the problem at hand and a marked tenacity with regard to the need for a solution." From Earl's description, one might believe that self-trust happens only in the most optimum of conditions. It's at least plausible to think that some form of self-trust would be especially important when there was a rigid approach to a problem with a significant level of

indifference. This suggests that some form of self-discipline might be a key ingredient of self-trust.

Albert Bandura (1977) discussed the notion of self-efficacy.

An outcome expectancy is defined as a person's estimate that a given behavior will lead to certain outcomes. An efficacy expectation is the conviction that one can successfully execute the behavior required to produce the outcomes (1977, p. 193).

An efficacy expectation looks very much like a confident attitude. Again, there is the reduction of self-trust to confidence. Such a conceptualization begs the question, "Is it possible that a confident person could experience low self-trust?" It may be helpful to return to a dyadic perspective. It is certainly reasonable to suggest that one could conceivably distrust a confident person. A confident person is capable of not acting benevolently or honestly toward a significant other. Likewise, a confident person could certainly not act benevolently toward oneself.

Holding the conviction that one could successfully execute a desired behavior does not necessarily imply that the behavior would be self-benevolent. The suggestion is that self-benevolence is essential to any meaningful experience of self-trust.

Self-Trust, Generalized Trust and Dyadic Trust

There have been several studies that suggest that high self-esteem, self-trust or positive self concept lead to trust or a positive view of others. Lawrence Wrightsman (1964) concluded that a dissatisfaction with one's self concept would be related to a negative view of human nature.

Kegan and Rubenstein suggested that self-trust was essential to organizational effectiveness.

Trust of self permits openness to, and awareness of, the organizational environment -- its goals, resources, and constraints. That is, non-defensive perception allows the individual to obtain a more valid conception of 'reality', which permits an individual to function more fully and more effectively. Non-defensive communications help one's co-workers receive more accurate information, which in turn can lead to a more valid conception of 'reality,' and thus to more effective functioning on their part (1973, p. 499).

Although the above authors do not define the concept of self-trust, they clearly articulate its benefits.

James Tedeschi, Douglas Hiester and James Gahagan did measure self-trust (self-efficacy) and generalized trust (1969). Their subjects participated in the Prisoners Dilemma Game. One conclusion they drew was that a person who responds in the Prisoners Dilemma Game in an uncooperative manner is likely to have high self-trust. They define

self-trust as self-confidence or self-efficacy. Another set of results showed that male subjects correlated high between self-trust and other Prisoner Dilemma Game variables. Females yielded a high intercorrelation with trusting others. This research showed that self-trusters were mostly males who were also untrustworthy. This result illustrates another shortcoming of conceptualizing self-trust as self-confidence or self-efficacy. Self-confidence and self-reliance are traits that have a serious gender bias. Males are socialized in a way that encourages an excessive independence whereby asking for help reflects weakness and a loss of male prowess. Co-dependents are inclined to be either excessively dependent or excessively independent. If self-trust were defined as self-confidence in this study, we might find them high in self-trust and low in other-trust. A significant measure of the above research may very well be how males define themselves as not needing anyone and that females are willing to be supported by others.

There appears to be no study in the literature that analyzes a relationship between self-trust (Independent Variable) and dyadic trust (Dependent Variable). Subsequently, the goal of this study is to explore a possible relationship between these two concepts of trust.

Trust and Fear

There is some evidence in the literature that both self-trust and other-trust are ways to successfully cope with fear. Jack Gibb suggests:

Trust starts with trusting myself enough to put myself into everything I do....

Personal growth starts with being personal. How I integrate my fearing and trusting into my being and becoming determines how personal I am able to be. The synergy determines the flow of my life, my experiences of pain and ecstasy, the paths of my growth, and the effectiveness of my actions (1978, p. 43).

Gibb seems to be claiming that trust is an alternative to fear. The implication is that trust leads to life involvement and growth, while fear tends to be debilitating.

Bandura explores fear in relationship to self-efficacy.

Those who persist in subjectively threatening activities that are in fact relatively safe will gain corrective experiences that reinforce their sense of efficacy, thereby eventually eliminating their defensive behavior (1977, p. 194).

Bandura is implying that being able to distinguish fearful situations from unsafe ones is a critical distinction in the building of self-efficacy. He also points out that it is through persistence that self-efficacy (self confidence) is created. It seems that any thorough definition of

self-trust will need to address the problem of effectively coping with fear.

CHAPTER III

METHODOLOGY

Methodology

In this section, the methodology of the study is described beginning with how subjects were recruited to participate. Before initiating the fall study, a pilot study involving only two subjects was undertaken.

1. A letter (See Appendix B) describing the study was sent to three Co-dependency Anonymous meetings. (Approximately, fifty participants per meeting.) The letter explained the purpose of the study and requested six people who identified themselves as co-dependent and who had less than twelve months of recovery. (Recovery is being defined as attending twelve-step meetings [Adult Children of Alcoholics meetings or Co-dependency meetings] and/or psychotherapy.) Phone interviews were made with people who responded to the letter in order to choose six participants. The phone interviews consisted of two questions:

- A. Do you identify yourself as co-dependent and do you have less than twelve months of recovery?
- B. Do you identify your family of origin as dysfunctional?

A letter (See Appendix C) also was sent to two counselors at a local community college, requesting six students who identified themselves as coming from healthy families of origin. Each counselor was asked to pass out a letter to twenty students. Phone interviews, comprised of two questions:

- A. Did you receive encouragement and nurturance in your family of origin?
- B. Did you receive the kind of guidance that helped you to approach and complete tasks in your family of origin?

2. A Pilot Study was conducted by interviewing two subjects who identified themselves from a healthy family of origin. The goal was to test the relevancy of the interview questions.

3. Interviews with the twelve participants took place. Six people were interviewed who saw themselves as unrecovered co-dependents; and six others who viewed themselves as from healthy families of origin, as well as saw themselves as healthy. These twelve subjects were asked to elaborate on their experiences of encouragement, nurturance, boundaries and self-discipline as they pertain to their own self-care. These questions were framed in a "native-language" format. They were also asked to elaborate

on their belief that a significant other would be honest and benevolent with them.

Research Design

A qualitative study was proposed to investigate the capacity for untreated co-dependents to trust themselves and significant others. The study also explored any distinctions in the trusting experience between co-dependents and people who are not self-identified as co-dependent. The research design was as follows:

1) Initial Contact. I received self-referrals following my letter which was sent to three Co-dependents Anonymous meetings and a second letter to a local community college. The community college student population is heavily comprised of adult learners who mean age is 34.

These students have a wide range of life experience which would lead one to conclude that the subjects selected from the community college should not be unusually different from the sample chosen from the twelve-step meetings.

2) Subject Selection. I interviewed on the phone. The intent was to identify six co-dependents who had less than twelve months of recovery (Recovery being defined as attending Co-dependents Anonymous meetings, meetings for Adult Children of Alcoholics and/or psychotherapy).

I also talked to community college students who identified themselves from healthy families of origin. From this sample, I chose twelve people to interview in depth.

I contacted the twelve people chosen in order to answer any questions regarding the study. When they agreed to be part of the study, an interview time was be scheduled. It was made clear to the participant that the interview would be taped.

3) Interview. The interview was conducted in a private setting and was taped. A consent form was signed prior to the interview. The interview questions focused in the following five areas:

- A. Background and Personal History. Questions aimed at creating a profile of the participant such as age, education, marital status, sex and occupation. Participants were asked to identify one significant person in their lives with whom it is important for them to develop trust, i.e. spouse, brother, sister, child, parent, relative, partner, best friend.
- B. Dyadic Trust. Questions here focused on the participants' belief that the significant other would treat them benevolently and honestly. Questions were designed to explore four expressions of benevolence: encouragement, boundaries, nurturance and mutual self-disclosure.
- C. Self-trust. Participants were asked to describe how they generally think of trusting themselves and how they might develop it. Questions were focused upon participants' ability and willingness to encourage themselves, nurture themselves, employ

effective boundaries and develop self-discipline.

Data Recording and Analysis

Data was recorded and analyzed through the use of: (1) transcriptions of interviews; (2) profiling each participant; and (3) grounded theory.

Transcriptions of Interviews and Profiles

Interviews were transcribed directly from the tape recording of the interview. Transcriptions were kept confidential and participants were told that this study was not anonymous. Profiles were written on each participant. The profile was written in the first person and reflected the participant's native language. The goal was to have participants use the terms and phrases which were most familiar to them. The names of participants were changed in the write-up in order to protect their confidentiality. Each participant was also provided with a copy of his/her profile before it was printed in the study.

This study employed an ethnographic perspective suggested by Catherine Marshall and Gretchen Rossman. Their research model is both cogent and comprehensive.

This study proceeded through an eight step process:

- 1) Locating an informant
- 2) Interviewing an informant
- 3) Making an ethnographic record
- 4) Organizing the data
- 5) Generating Categories, Themes and Patterns
- 6) Testing Emergent Hypotheses
- 7) Searching for Alternative Explanations
- 8) Writing the Report.

1.) Locating an informant. I received self-referrals following my letters to the three Co-dependency Anonymous meetings and the student development center at the community college. From the self-identified co-dependents, I chose six who had the least amount of recovery and therapy. From the community college students, I chose six who most viewed their families of origin as encouraging, nurturing, offering clear boundaries and assisting in the development of their self-discipline. I made telephone contact with the twelve potential participants. During those phone conversations, I offered an overview of the study, responded to any of their questions, made it clear that interviews would be taped and asked them to make a commitment of a two hour interviewing session and that the study would keep participants' responses confidential.

2.) Interviewing an informant. The interview was conducted in a private setting and was taped. A consent form was signed prior to the interview. James Spradley points out:

The three most important ethnographic elements are its explicit purpose, ethnographic explanations and ethnographic questions (1979, p. 59).

3.) Making an ethnographic record. Spradley explains:

An ethnographic record consists of field notes, tape recordings, pictures, artifacts, and anything else which documents the cultural scene under study (1979, p. 69).

4.) Organizing the data. Marshall and Rossman warn against over organizing the data. They acknowledge that transferring data onto pre-developed data recording charts certainly streamlines data. They point out that "serendipitous findings may not survive such techniques." During the organizing stage data is reviewed, available data will be listed on cards and field notes will be edited in a way that makes them retrievable. The data may be entered into a software program at this point.

5.) Generating Categories, Themes and Patterns.

"The process of category generation involves noting regularities in the setting or people chosen for study.

The goal is to identify different categories of meaning. 'Analyst-constructed typologies' was employed in order to search-out categories of meaning...." The researcher applied a typology to naturally occurring variations in observations. This process entailed uncovering patterns, themes and categories by the use of a matrix of themes.

Logical analysis continued as classification schemes were crossed with one another to generate new insights or typologies for further exploration of the data. A matrix format was used to generate logical discrepancies inherent in the analyzed data.

6.) Testing Emergent Hypotheses. Testing the emergent hypotheses happens by "searching through the data, challenging the hypotheses, searching for negative instances of the patterns, and incorporating these into larger constructs, if necessary." The two points of focus were to: a) evaluate the data's credibility, b) determine whether the data is relevant to the questions being asked and significant to the major themes of the study.

7.) Searching for Alternative Explanations. The goal here is to challenge the patterns that emerge and search for other reasonable explanations of the data. The aim is to generate other explanations and demonstrate how the examination presented might be more plausible in regard to

the analyzed data. It is also appropriate to make suggestions regarding the nature of future research.

8.) Writing the Report. The written report includes the twelve in-depth interviews. The descriptive data was summarized and logically connected to more general theoretical concepts.

Grounded Theory

Grounded theory is the approach being used in this study. First, this study did not attempt to generate findings that are conclusive but rather suggestive. Secondly, since this is a new area of research, grounded theory helped to expand the thinking in the area of co-dependency and trust. It also established direction for further investigation. Thirdly, the methodology of grounded theory is best suited to this researcher's skills, i.e. interviewing, synthesizing data and generating theory.

The study begins with a particular problem area. Glasser and Strauss discuss Local Concepts which enable the researcher to become oriented to the study and establish a tentative direction. These concepts indicate a few principal features of the process and phenomena to be studied (1967, p. 45). These concepts include:

co-dependency, self-trust, benevolence (nurturance, boundaries, encouragement, discipline), trust of a significant other, honesty and coping effectively with fear.

Sample selection is based upon the degree of enculturation and current involvement with the theoretical framework regarding co-dependency and trust (Spradley, 1979, p. 46). Subjects were chosen who would help to generate numerous levels of categories of terms relating to co-dependency and trust. Theoretical sampling afforded a flexibility conducive to analysis as well as generating new theory.

Marshall and Rossman explain the process of generating grounded theory.

"As theory with related concepts emerges from analysis, negative instances will lead to new data collecting and analysis that serve to strengthen theory. Theory solidifies as major modifications occur less often and concepts fall into established categories. Finally, analysis will be complete when the critical variables are defined, the relationships among them are established, and they are integrated into a grounded theory" (1989, p. 114).

This study utilized grounded theory in order to:

- 1) Analyze the data by ordering them into different categories of information;
- 2) Formulate common and contrasting themes which will lead to theory development;

3) Based on the categories and interview content, generate theory in the areas of self-identified co-dependents' trust of themselves and significant others and contrast this with people not self-identified as co-dependent; and

4) Summarize theory generated from the research.

Based on the content of the interviews and the emergence of common categories, analysis of the data included but was not limited to:

- 1) Problems co-dependents experience in attempting to trust themselves.
- 2) Strengths and weaknesses experienced by people who are not self-identified as co-dependent with both dimensions of trust.
- 3) Descriptions of how co-dependents and non-co-dependents are different or similar in regard to their experiences of trust.
- 4) Methods for deepening trust.
- 5) Descriptions of how self-trust and trust of significant others might be related.

Limitations of the Study

This is a qualitative study employing a small sample for in-depth interviews. The findings are to be seen as only suggestive and not in any way conclusive. An empirical study with a larger sample would be needed in order to determine a correlation between the level of self-trust and one's trust of significant others.

CHAPTER IV

PROFILES

Participants

The twelve participants interviewed ranged in age from twenty-two to forty-eight years old. Seven were women and five were men. Careers varied from machinist to college instructor. Six of the participants were married and six were either divorced or single. All the participants took on anonymous names. Some participants chose a first and last name, others preferred a first name only. Names chosen do not in any way reflect the ethnicity of participants.

Participants' Comments Before and After the Interview

Most participants approached the interview excited and curious. One person shared, "I've really been looking forward to doing this!" In almost all cases, participants expressed some concern about whether or not their participation would be of value to the study. Comments like, "I really hope that I can help you" and "I hope that what I say will be useful to you." There was generally an extremely cooperative attitude expressed by all of the participants.

There was a consensus on behalf of the participants as to the value of the topic of trust. Several of the participants giggled after the interview and commented, "I wonder how healthy my family of origin really was." One participant, self-identified from a healthy family of origin, paused following the off-click of the tape recorder and said, "You know, it got pretty bad there when I was about seventeen. My father verbally attacked me everyday. I felt constantly demeaned. I finally had to leave."

Participants expressed feelings of surprise and discovery following the interview. One shared, "I didn't realize how cautious I am in my relationship with my spouse." Another commented, "I've really come a long way. I wasn't aware of how well I'm taking care of myself. This interview has been a way to renew my commitment to nurture myself."

Profiles

Profiles were compiled shortly after the interviews. Although I wanted the participants to remain focused on the interview items, I also wanted to be flexible enough to accommodate a participant's desire to expand on a particular question. I wanted each participant to feel that he or she could use language in whatever style best suited them.

Needless to say, there was a wide range of comfort with language.

The profiles articulate the participant's views on the particular interview items. They also reflect the meaning and spirit of how they relate to themselves and a significant other. The profiles are included here in order to reflect the different perspectives and vision held by each participant. It is easier to see who these people really are in the context of how they define themselves and their relationships.

Experience of the Interviews and Profiles

I am genuinely grateful for all those who were willing to participate in this study. I am especially thankful for their openness and curiosity. People seemed very willing to offer their time and energy. I got the sense that each participant believed that they were doing something valuable.

I found myself feeling somewhat shy and uncomfortable at the start of each session. The level of self-disclosure prompted by the interview questions seemed to bring us closer and more at ease. I felt intimidated during one interview session. While I was interviewing a person in the kitchen, the spouse apparently overheard a segment of the

interview, came abruptly into the room and said, "What the hell is going on here? What's this all about?" I gently stopped the recorder and allowed the participant to respond to the spouse. An explanation was offered with a reminder that the spouse had been part of a discussion regarding the upcoming interview. The interview continued without any further interruptions.

The most rewarding aspect for me was to witness participants learning about themselves as they got into the interviews. They discovered new aspects of themselves. In some cases, participants actually renewed a commitment to their personal growth.

I arranged the profiles such that a participant from a dysfunctional family (PD) is followed by one from a functional family (PF). The reader might more easily identify common and contrasting themes with this kind of ordering. My hope is that the anonymity and the dignity of each participant is maintained in the profiles.

Carl (PD)

Carl is a forty-seven year old, separated, Caucasian male. He is a disabled boilermaker who is presently a part-time student.

Profile

Non-verbally, I would think that ... Today, yes I'm starting to think in terms of affirming myself. I'd feel some self-gratification in accomplishing ... doing something for others. It's fairly new, due to a member of AA and of ACOA and just recently I'm taking a course in assertiveness and effective communication. And one of the assignments only a couple of weeks ago, was not only accept a compliment, but to own it. So to verbalize that you really own a compliment rather than just saying "Thank you." And in the recent past, I've been unable to accept compliments from others, so I would think that it was hard to compliment myself. It was more or less the things that I did were expected ... myself to do them ... it wasn't really good enough ... it could have always been better. Even if the result was excellent, the method to achieve the result could have been better performed. There was a situation recently.... In the recent past again, I would avoid things that I thought that I couldn't do well. Because I'm a

procrastinator, and a perfectionist and I find that they go hand in hand ... put off what you can't really do well.

Today, I think I'm more flexible and willing to learn, and admit to people that I just don't know. That was probably the biggest stumbling block: to pretend that I either knew and kind of fake it, or just an excuse why I wasn't going to get involved in that particular kind of project. Which was really because I didn't want to embarrass myself. But it's okay for me today not to know.

For the second question, again until just recently, and maybe I can qualify that, within a year or so, it was just impossible for me to say no. People would ask me for favors, maybe to do something or be somewhere, maybe two or three at the same time slot, and I couldn't say no, and I'd say yes, and then just try to juggle this thing. It was insane. One of the assignments for last week, was just to say "no" without the explanations three times. And I did 1-1/2, and the doctor said "What the hell is a half a no?" Without the explanation, because people do tend, and I don't want to qualify that most of us do, say "No, and this is the reason I'm saying 'no'." But today I can say no.

I guess I'm telling the other person, "I'm saying no, not because I don't want to do this for you, or I don't like you, but because there are other pressing reasons."

They can continue to like me. I can say no today, but it still is difficult. It evolves around the issue of ego wanting to be in the middle of things, fear of abandonment ... I don't want people to dislike me. I could be anything you wanted me to be.

That's still real difficult for me today to make sure I have enough rest and relaxation. I have to not to the point of write it down, but consciously, and sometimes I really do have to write. Because I'm compulsive, and not as bad as I was, and this is something my therapist is helping me with ... I'd get up in the morning and make my morning list. And if I didn't accomplish everything that was on the list, and the things that come in, that you could never program, just the happenings in life, I could beat myself up over that. But the way I like to relax, it gets more difficult, I enjoy something good on television, and there's a lot of crap on, that's my opinion, but things on PBS, not that I'm intellectual, but I do enjoy ... there were a couple of good basketball games on last night, and after I came home from the meeting, I kind of unwound with those, I like to read a lot, I was a jogger at one time: that was great. But if I didn't think about myself, and I need to do that, I could ride myself right into the ground. It's something that doesn't come easy for me, and I can identify with the ACOA

that just don't know how to have fun ... that don't know how to relax.

I'm working on being able to rest and play, and not having played ... and this is to do with the background, when I was approximately 16, my father, who was an alcoholic, left. I was the oldest of seven. I went to high school and worked sixty hours a week. And I was the head of the household, so there was no play in my life. With that script over forty years, it's hard to change.

Self-discipline for me is something that I touched on in the previous question, and that's, and I still do it today, are the lists that I make up. I'm not so regimented today, that I have to accomplish everything on the list. This is very new for me. For most of my life, I was a perfectionist. Until I burned out, then I would get into procrastinating until I gained enough energy to get back of the road of perfectionism. I'd like to be more flexible. I still feel that there a lot of things that I have to do in my life, and when I think about it, a lot of those things aren't for myself, they're for other people. And I'm working on that too.

It depends on the project or the task. If I enjoy it, and I feel I can be fairly successful with it, I have no problem at all. If it's something I don't particularly care

to do, might not succeed the way I should, then I have a problem with that. But I'm working on that too. Today, what's best about what's happening today, is that I can see what I'm doing today. I can realize what I'm doing ... identify....

I'd try to look for the good parts. I can't imagine something that was all tedium. But if it was that bad, I would say "This is not me. I'm out of here." But if it was something that I needed to do, say a course that I was taking that I wasn't particularly crazy about, and I've had those in the past, and what I tried to do is put something really pleasant on either end of it, and look for the good points, the good parts, maybe the people in class that were easy to get along with ... anything to take the sting away from doing the unpleasant thing.

I can ask for help. I guess I could always do that in some areas. I don't know if I'd know what to ask for when it comes to support. And given that, I don't know if I'd know how to ask for it. Cause I hadn't dealt with feelings for so long, and even though it's been a while, it's still relatively new to me, and I still have some trouble identifying feelings. I can identify them vaguely, but to get down to the nitty-gritty, sometimes it's difficult.

I've got a lot of emotional support about the separation and the divorce that's coming up.

Eating properly is something that program, therapy, everything has given me. I think that from grammar school breakfast has been a cup of coffee. Lunch - hit and miss; especially when I was home it was more important to do things for my wife and children ... make them comfortable, happy, than it was to take care of myself. Today it's a real big step in my life. I have breakfast every morning. That may not sound like much to normal people, but it's a lot for me. Yeah, I take care of myself today. I try to eat well. I get enough rest. I know when I get hungry. I'll take the time out to eat today. And that's something that's different, because I could miss several meals in succession.

I take vitamins now on a daily basis. I'm a great sandwich eater. I'd like to put more veggies and greens in my diet, and that's something that I'm working on.

Scott, my son, acknowledging my strengths and encouraging me. We've had some good conversations, he's been very encouraging in my recovery with alcohol. I think maybe one of the reasons I chose Scott is that at one time a few years ago, I loved this guy so much, that I thought that if anything ever happened to him, that I couldn't go on

living. He was kind of my alter ego, I lived a lot of the things that I wanted to do vicariously. What I couldn't do when I was going to high school ... try to instill a lot of positive values in him. Today, it's different. I have a good relationship with him. He doesn't call or write as often as I'd like him to, but I'm still very proud of him. I encouraged him. Went to all his track meets, things like that. We can have good discussions at the feeling level, which is something that is relatively new to me, to speak at that level.

It's very difficult to say no to any of the children. I guess the one thing in the relationship between Scott and I is that I just wanted him to be more responsible on one hand, and on the other hand, I wanted, I guess the control that comes with "when you need something done, go to Dad and he'll take care of it." So both ends of the spectrum.

It's difficult for me to risk their disapproval. And more than that, even though he's 22 I still feel an obligation as a parent.

I'm still the caretaker. Taking care of people. Even though my wife and I came from Adult Children backgrounds, and we didn't know that at the time, and we couldn't really give to each other emotionally, and we didn't know that either ... I mean it looked like a marriage

made in heaven. She was looking for somebody to take care of her, and I was looking for somebody to take care of. And it just looked great.

Yeah, you know I can give and receive hugs. Even when they were in high school, when they were in college and would come home, I'd checked them at night before I went to sleep, when they were asleep and tuck them in and give them a kiss on the forehead, and tell them I loved them. But today, I can hug them and tell them I love them and get hugged in return. And Scott and I still enjoy a lot of the spectator parts of running, I can enjoy that with him ... when a marathon is on TV, or a track meet ... something like that. We both enjoy good food, something that I cultivated in him ...

I can level with Scott. Maybe the middle guy is the hardest one to do that with. He has a different kind of attitude. But with Scott, I just told him recently, he could run and have his good food, and dress up, he's got a hell of an ego, and he knows it, he loves to dress up, but he would be happy, that all he needs, Scott loves Scott, No. 1, and it was alright for me to tell him that. I can share today with him that maybe a move that he's going to make I don't think is in his best interest.

Yes, I could tell him that I feel offended by something he did or said today. A couple of years ago, I couldn't have. I would have just stuffed it, and went in a corner like a hurt puppy and felt sorry for myself ... everything that goes with that.

I think it's part of it today, is that I recognize that I can say no, and I won't lose their love, but it's just I've done it all my life, and it's just hard....

With Scott, I think we have a real open relationship today. You know, when I got active in the program, and started doing good things for me ... it was easier for me to.... My wife and children, I was literally killing myself trying to make them happy. But I found there were also resentments that for doing all these things and ignoring myself.

When I could verbalize what I felt, rather than just showing it ... a couple, maybe three years. He could open up too, but I think it's harder for him to share feelings than it is for me. But it's something I plan to talk about this weekend. I perceive that, it may not be.

I trust Scott a lot today. Yeah, I can't say it was always that way ... when I was actively drinking, I don't think there was any trust, and it wasn't deserving on my part, either. I trusted him as far as my alcoholism would

let me. And when I say that the way I perceived him doing things would probably be all wrong, but that I was in an alcoholic haze most of the time ... you know, he should have done it that way, rather than the way he did do it.

On certain aspects, like the divorce, I would like to hear more from Scott. I know it must be difficult no matter how old you are to accept, ... and he was the most staunch advocate for staying together. One of the things that I'm sorry about in my relationship with Scott is that I think one of the values that I imparted on him is not to trust ... other people, or anything. Because that was me. If you want something done right, do it yourself. Don't let people get too close, because they're always looking for something or they're going to hurt you. Just I instilled in him an attitude to be wary, be cautious. I think actually I did more than that, but he's a real open guy, he has friends, he seems to trust people, so maybe he didn't get as much of that as I intended at the time, and that's something I would like to talk about this weekend. And that would be wonderful, that at that particular time he wasn't listening to me. That would be okay.

Feona (PF)

Feona is a twenty-four year old, single Caucasian female. She works as a mental health worker at a private psychiatric hospital.

Profile

Like at work, there's a particularly difficult situation, if I felt I handled it good ... usually tell myself "Hey, I think you did pretty good" and then I usually seek out others that were involved to confirm that.

Again, I usually look to others, like my friends and stuff, I would thank and share with them when I did good. I can't think of situations.

It's hard because, I think I just do it. I mean if something's not right, then I acknowledge that, but if it's going well, I know it's going well...

Well, I'm aware of strengths that I have, and I know when I'm doing a good job with things, but I guess it's so much a part of me that I'm not aware of ... I mean I'm conscious not of it, but I don't have to be.

I don't really acknowledge my strengths.

I used to really have a hard time saying "no" to people. You know, I'd feel really bad like I should say "yes", even though ... but my job has helped me out with

that. You have to be really strong and clear ... I work with adolescents. But just with co-workers and stuff, if I had too much work, "Would you do this?" ... "Okay", you know I used to say "okay" I'd get so worn down, that's in life with friends, too, but now I'd say when somebody wants me to do something, a request, and if I say no, I still feel like I should be able to do that, but I know I can't, so I just tell them no and explain why. So I guess the feeling would be, at first, inadequacy, like I'm inadequate, like I should be able to do other things, but yet, when I tell them no, I ... It's about guilt, it's an obligation, you feel obligated to be able to ... it's guilt. But then once I tell myself, "well, no, you know" ... And then I don't feel guilty.

With friends it's harder than co-workers. I'm friends with some of my co-workers, but when we're at work we're working towards a goal, and this is what has to happen, but with my friends it's like I'm there for all of them. I want to be there for all of them.

It's hard to tell them no. Because again I feel like I should be able to....

I tell myself that I should be able to meet their needs because: they've always been there for me. I feel like I owe it to them, but yet, to me a friendship means that you're there for someone if they need you ... if you can.

I don't know.

Before I put other people before me. But I wouldn't let people know that I was getting overwhelmed. But now it's very easy to say ... "I'm getting overwhelmed."

I join things ... It's my way of relaxing. I belong to a fitness center so I go there every day after work when I don't go to school. And during the summer I belong to the softball teams.... So it's like scheduled things. It's a money investment when you go to the fitness center, so ... and I like it. I look forward to it when I leave work. And my softball ... I have a lot of friends on the team. So I get to see them too.

I generally take time out to rest. Like if I'm having a particularly hard day, I would do something. Like maybe ride my bike, or go to a movie ... or do something. And if I'm tired I'll take a nap ... sometimes ... I'll sleep late or go to bed early ... I don't have time to nap, but I would. Like if I was at school and I was staying up a lot, and what not, I would go back to my room and crash, if I had to, if I felt I was getting too tired. If I knew I was going to have a couple of busy days ... instead of doing other things.

I'm a major procrastinator, and ... I'm getting a lot better at it. Like I'm always late ... like today, I was

five minutes late ... I work and I'm always late getting there. I'm not as bad. Wait until last minute to do projects that are due ... that feeling of just rushing ... getting it done. Wait until the last minute.

Self-discipline means not always being able to do everything you want, when you want ... but to do what's best for you.... Like saving money ... doing all these things that are best for you ... instead of playing all the time or doing what you want all the time. It's kind of like keeping yourself on track. Knowing what's best, and keeping that in mind is important.

It's hard for me to plan my time. I always find better things to do....

I'm motivated by pressure. At work it's very pressured, and I know I probably ... I can't say I wouldn't do...as good a job. I don't know, the pressure definitely motivates me in some way. And I really don't know why, either. Once I get into something, I want it to work out just right. I can be pretty demanding of myself. I took a nutrition class at college, and that made me very aware of eating healthily and what. I grew up where my mother always had big meals that all from healthy menus. So I was brought up very aware.

I eat when I'm hungry. My relationship with food: I used to overeat. Even at home it's when you're bored, you eat. And now I'm more stable. I don't overeat, still trying to lose weight. But I'm not crazy about it, I just want to take off a little bit. I like food. I'm satisfied with my relationship with food today.

I would say that my friend acknowledges my strengths, and I guess she's receptive, I'm receptive. So she's always been very supportive of my strengths in my major, and pushing me. Because right now I'm procrastinating once again about going to grad school. I don't say 'yes' you're right. I don't totally accept what she says, but I don't totally blow them off ... I guess I minimize them.

I really don't expect her to acknowledge my strengths. She might bring something up. Have you done this or that?... and you should. But I don't bring it up. It's more like she offers it. Or she even when we're not together, she might send a card to thank ... and say all these wonderful things ... and thank me for the friendship ... It's not really that uncomfortable for me because I know that she's trying to look out for the best of me. But yet it's annoying.

We disagree. Depends on what we're disagreeing on. We have different views on a lot of things ... like politics and that type of thing ... social stuff. But I understand her reasoning, so I accept her. We don't really even bother disagreeing ... she might share her view, and I might share my view, but we don't argue or disagree ... I might try to persuade her, but I'm not going to push it.

I'll think about it but I don't feel pressure to think like her. I have an open mind, and I can listen. We just went on vacation with other friends. We went to Cancun ... that was fun. Sometimes we'll meet and go out to lunch and sit there and talk all day. We're kind of limited, because when she comes here, or I go up there, we want to talk, you know, so where we would probably do other things ... even at school we were limited because we both had a lot of work to do and stuff so. So we would just go shopping, because we would want to talk. We both have different interests: I'm more of a sports person whereas she does aerobics and stuff like that.

I would like to go to museums, things that we both like ... Like with other friends, I would do things that they like, but she doesn't like sports and things like that, so I would not bring her to a baseball game, because she would like to talk, and I wouldn't get what I wanted out of it.

But she likes museums; I like museums; places that we both like. If we had more time, like you said, we wouldn't need to talk, to catch up on stuff like that. Probably go to the beach ... travel....

It was initially difficult for me to confront her. At first I didn't know how to take her.... She would come off sometimes really rude to people, and stuff, where she's very stubborn ... and she doesn't ... she listens to me, I don't know if she would have listened to me a few years ago.... So now I don't have a problem telling her to chill out-type thing. Relax.

She'd say, "No, you don't understand...." But then after I kept with it, she'd listen to me. Or I'd bring it up afterwards, depending on the situation. Sometimes I would jump in right there, sometimes I'd wait.

I often begin by lightly confronting her. I'll start off that way, because otherwise people's defenses go up so fast, I find. Then I'll get more serious. She'll call me and start to tell me things that are going on in her life, and I'll ask her about her eating-type thing, and she'll say, but she's watching it. She's aware of it. I thought that ... I don't like to be lied to, and that was pretty scary that someone that I thought would never lie to me was lying ... I don't remember how, but she told me. She knew

it was hard, I must have told her it was hard for me to tell her. It's hard to remember then, because we've come so much further now. That was two years ago ... break-through place for us.

When she talks I just don't listen, I talk back. She knows just about everything. If there's something she doesn't know, it's because I forgot to tell her, type thing ... about who I am. Because we're pretty open. The only thing I would change is I wish we could be together more often. But as far as the level ... a lot of times it's hard, because we are so far away and, we can't ... like, you know, if I had a really good day, or a good experience, I can't really tell her about everything. Of course not. Only if it's really bad, or really good, but nothing in between. So I'd like that to change, because it seems like that's all I'm able to tell her or hear about from her. Things that are really really bad or things that are really really good ... the commonplace things.

Sue (PD)

Sue is a twenty-three year old, divorced, Caucasian female. She works as an administrative assistant to an elementary school principal.

Profile

How would I compliment myself? I usually do acknowledge it. How do I do it? I usually bring it to mind for quite a few days after it happens. And a lot of times I write it down and I can look back on it. Something about last week after the board meeting I went home and wrote in my journal. Because nobody else ever said it to me.... I hit a point where I started writing everything down, and with the bad came some of the good things. Then when I went back and read it, of course you like the real good things about yourself, and so I decided to do more of it.

I minimize my accomplishments. It kind of depends. Sometimes I just leave it that way. It depends on how busy I am in my day ... I forget and stop and think about myself a lot. I get caught up in what's going on.

I'm someone who's always says yes when I mean no. I basically say yes instead of no because I don't like to hurt other people's feelings. I feel awful because a lot of times I change it to a no, and then I feel even worse

because it would have been better if I had said "no" to begin with, because now I've really hurt somebody's feelings, when at least I could have maybe avoided it to begin with.

It's around guilt, and it's around trying to please people.

Because now I know what I'm doing, whereas before I didn't recognize it. So at least I recognize it. And I have begun a little at work, and I have begun more in my social life with friends, being able to say no to them and not thinking I have to justify it. Before if I had said no I would have always had to have an excuse ready, and a good one, but now I don't really think I need one. Easier to say no in my social life, because I've worked real hard to get where I am at work, and I've put in a lot of hours to begin with, and I tried to shine, and I've tried to make something of myself, and by doing that I've got pushed ahead, and sometimes I think I'll just stay where I am if I don't keep going after what I really want.

I'd like to be able to say no and not feel guilty about it. I can say no, but I can't not feel guilty about it ... 90% of the time, I feel guilty about it.

I really don't rest and relax well. I don't have R & R in my life ... I can't afford it. If I do, it's the time I

take for myself after I put the kids to bed. After I've done my homework I sit down with a big dish of ice cream or a big tall drink of juice with ice in it and I usually just sit there and think. That's my relaxation ... I don't give myself any. I always think that I've got to be go-go-going. In winter I like to go ice skating, and snowmobiling, and I like to go to the beach any season, I like to read. I haven't read in a long time, and I used to like to read anything I can get my hands on I like to read.

We got to get going ... it's our bedtime ... I never nap ... not at all. I can't imagine a nap. Keep plugging away, unless I'm real sick.

I think that self-discipline is disciplining yourself. Well-behaved. That they do everything right. I don't do everything right. Maybe setting up standards for themselves ... what they believe in, how far they will let themselves go on a certain subject ... I have that. I see myself as self-disciplined. But, I do it to extreme. When I get into something, I go all out, it has to be perfect. When it comes to working around the house, I'm not as organized. In fact, I usually put things off until it just has to be done, like things falling out of the closet. If I got stuck, then I would have to ask for help. There was a time not too long ago when it would have been hard to ask for

help. If I need help on the job, or I need help getting through with my emotions, I can ask for help on that, but when it comes down to something, asking for money, if I'm short on money for something, I have a real hard time asking for help, saying I actually need money, I think people will think I've mismanaged what I've been given. But everything else is a whole lot easier for me.

A lot of times, I'd just like someone to listen to me, and tell me that they're listening, show me that they're listening, if they're over the phone just saying yes, or uh-huh once in a while, but if they're face to face, just by watching me and looking at me, that's fine, and saying something nice back to me.

I'm pretty conscious of my diet. I'm not one to go out and buy a candy bar and snack on it, but I don't shy away from sweets either. I was always brought up with three balanced meals a day, and a snack after school, and that was it. And I guess I pretty much used to live like that, and I don't anymore. There's a lot of times when I don't eat and I should; I don't stop and feed myself when I'm hungry, and I probably should. A lot of times I'll buy something that the kids don't like, just so it can be all for me ... something with nuts in it, and I'll sit and have maple walnut ice cream with hot fudge sauce on it, if I have

enough ambition to make it. It's not like I have the whole half gallon, I usually have a little cup of it. Special ... just for me ... for surviving another day. Sometimes I will not even feel like eating, I'll be upset for a couple of days and I just won't feel like eating.... I'll force myself to eat something, because I know you have to eat to stay alive. But I'm not starving I won't have three plates full, I'll just have a normal helping. But a lot of times, if it's been an extra bad day, I'll give myself an extra scoop of ice cream.

I eat, but I don't just eat like I normally eat ... a piece of toast. I think when I don't eat, I'm upset ... I'm scared, most of the time I'm scared. Because when I do eat, I think I'm sad. I cope with feelings of loneliness by eating....

Well, I would have to say that Lori is there for me 24 hours a day ... whenever I need her. She's made that clear to me ... I made it clear to her first that I needed someone 24 hours a day. And she generally gives me a lot of support around a lot of the issues that I'm going through, because she's been through a lot of them herself. And I feel that I can give support back to her, and be there for her. She acknowledged my strengths. When I'm not clear on something, when she's not clear on something that I'm

saying, she'll try to show me where my strengths are by showing me where my weaknesses are, if that makes any sense. It's not that she criticizes them, but she definitely points them out. She's told me some of them, or how she sees them, I agree with most of them.

A lot of times when I know that's what I need is just that little extra push to get me through, I can just talk to her and she'll help me do it.

Something that she wants me to do that I don't want to. But with Lori, I just tell her how I feel. I don't come out in a negative sense, I don't come out and be upset by what she'd say, but I say "I don't like that, this is how I feel," and we'll talk about it. She never says "Well you're going to do it anyhow." She's always "Well, why do you feel this way?" and "let's talk about it," and we always do. She's probably one of very few people that I do feel comfortable saying that with. There's maybe two other people that I feel as comfortable telling me how they feel.

Saying no to my close friends isn't difficult for me. It's saying "no" to acquaintances or people who like to call themselves friends and aren't.

Well, I guess for tenderness ... a lot of times just a smile, or a hug ... a back rub ... something we do for fun? ... go out to lunch ... take a drive ... a lot of times we

take a long walk and talk ... most of the time I'll say I'm too busy. It's not that the potential's not there, because it is. If I gave myself more time to have fun, we'd have more fun. But it's just that I feel that I have other obligations than letting myself have fun. Most of the time, I guess I do try to do it.

I don't initiate doing fun things with her. A lot of times I wish I was the one that would think of things to do.

When she initiates it, the first thing I usually say is "Well, I can't. It's Saturday and I'm supposed to be with my kids." I fear failing as a Mom and so I don't initiate.

Basically it's very easy to just come out with what's on my mind, or to listen to what she has to say. I don't know why it's that way with her and nobody else.

If I felt offended, I would say "I'm hurt, or offended, and this is why." I expect her to be responsive to me.

I've commented on her behavior. She listened like I would listen to her if she said something to me. She didn't get upset. She cried, and she said that she understood, and she knew what was going on. And then we just talked about it.

But she doesn't share as much of her personal life as I feel she could. Maybe if she trusted me a little more to know that I would be there for her the way she's always been

for me, and not putting me down. It's just I don't think that she feels that she can trust me. And I feel that I can trust her. She'll be talking about something, and you know that she has more to say ... you can just feel it ... but she's not saying it.

I've seen change even in the past three or four months, I've seen more trust in me from her, or whatever ... at least her opening more up to me, and I think she is at a different pace ... thinks different than I do.

When people won't say something to me, the first thing I think "Is there something wrong with me."

I think that she shares and she opens up as much as she's able to ... with me or anybody in general.

Lori Britton (PF)

Lori Britton is a thirty-five year old, single, Caucasian female. She presently works as a clerk-typist on a college campus.

Profile

Sometimes I try too hard, and then I don't give myself enough credit.

Well I'd probably think of how well I appreciated myself. Sometimes I'm pretty critical about myself. Because I am to a degree shy, I tend to feel like I love other people, love one particular person better than I love myself, that I think that's, you kind of grow in there as you get older, become more mature ... that helps you become more mature. Sometimes I really don't give myself enough credit as I should, I don't think. I just let it pass.

I tend to try to do for other people more than I do for myself a lot of times. I get mad at myself for being too overly nice, or too pleasing to others. It's easy for me to say no now, different from when I was in my twenties or as a teenager. It's become easier since I've moved around quite a bit. I've learned to become happier saying 'no' to people if I didn't want to do something. It's difficult for me to say "no" to my fiance.

Well, to relax I've joined the aerobics class twice a week which has really made me feel good. And I've met people, a lot of women that way, and it's brought me out quite a bit. I love having time to myself, and even just cleaning the apartment or whatever makes me relax, helps me to relax. I feel real at ease when I can do what I like to do, there's times like on the weekends, I love to clean and keep the house. I love doing that. I'm not a real lover of cooking, I'll cook every now and then, but that's not relaxing. Just piddle ... keeping a scrapbook ... I like to take pictures. And that makes me feel good to have pictures of where I've lived and ... then my relationship with my fiance ... we've done a lot together. The times I've known him, we've had some great times. I just like to take my camera along wherever I go and take snapshots. That helps relax me too. And of course watching TV - most people like that. I like to read, too. That helps me relax. Read newspapers or magazines or books ... I love mysteries ... like reading. I love to travel ... I love day trips. Since we've been in New England I've really enjoyed going on day trips.

I need to make more time for relaxation. I waste time, I think.

I get plenty of rest. I require 7-8 hours of sleep. Pretty much ... I try to go home and do aerobic exercises. You know we have a VCR, and I try to do that to get me relaxed. And I think a lot of stretching exercises help me too. I want to be relaxed and not so pressured. I only make it that way in my mind.

There are other things I enjoy. I love to sew, and needlepoint.

Self-discipline to me, is having an upper hand in the way I feel and I tend to sometimes I think I try to ... that's a really good question ... I never thought about it. I'm pretty easy going.

First, I would make sure I knew exactly what was requested of me. Then if I had any questions I would go over it with my boss. And then depending on how much time I had, I would at least try to do half, if I had just a short time during the day to do it, and then I would say I would continue it tomorrow ... at least try to get it started on it, at least know what was expected of me. I'm pretty hard on myself, but I like to get as much done as I can during the day. I often push myself, maybe too much. Sometimes when I don't know what to say, I try to ask someone else who knows. Well, I feel like I should know, I feel like I should read up on it and study it and not only know, but it

just takes time to learn what I need to learn. You know, I'll even work overtime, and not get paid but I'll stay over so that my boss will know that I'm somewhat dedicated, because I really love what I'm doing right now.

There's just so much I could think about, when it comes to self-discipline. I think just really a lot of the things that pertain to self-discipline I have to think about.

Well, now that I've gotten a lot older, dieting and all is such a health-conscious thing that you just see it everywhere. I try to get enough exercise, but I do need to do more exercise than I do, and I try to eat better than I used to. I used to eat a lot of junk food, and I'm trying to change that now. This made me feel better ... I had more energy too.

I try to eat the right thing. Oat bran and that kind of thing more than like chocolates and that. I like fruits and vegetables more than I used to.

I'm very aware when I'm hungry. Like when I'm at work or something if I'm real hungry I think "well, I get to go to lunch in 1/2 hour or something," and I just will wait until then. I don't like go to the cafeteria and get a bite. I don't do that. I just wait. I'm pretty good to myself. I try to eat the right things. I try to eat vegetables and fruit. But I do need to exercise more,

that's one thing I need to work on more. you know, like exercising every day instead of just twice a week.

Well, he's not one to compliment that much, but he's really sincere ... very warm ... very loving ... to a degree.

That I'm such a sweet warm person, that's what he likes in me. He likes our relationship because I'm such a sincere quiet person.

That I'm really meant for him.... And I think he hesitates in a lot of ways because he grew up in a family, you know, both his parents were alcoholics and he's always seen his mother and dad fuss and fight, and I think that's put a damper in a way on our relationship because he seems to hesitate. I think he's afraid that he doesn't want us to break up so therefore we live together. You know ... to avoid a divorce.

He would like to probably continue just to live with me, but I don't want that. I want a deeper relationship and get married, because I've always grown up in that kind of lifestyle, you know, it's like a wonderful thing to get married. He's always said if he really ... he loves me, but it's not deep enough to get married. It really upsets me a lot. I feel sad; it upsets me, because I feel like I've gone out of my way a great deal to please him. But that

does bother me, because I feel like I go out of my way to do a lot more than he would ever think ... you know any lady should do.

You know, I love him so much that I'd hang in there all the way. I've just given everything I've got to him and you know, and if it wouldn't completely go all the way, I would just be really upset.

I just tell him I don't want to do that. I feel comfortable. He's not demanding at all, he's just really easy going, and real sincere and loving. And I think that's not only the reason.

Well, we usually, the thing is, we very seldom, hardly ever have fights, and I think that that would be good for us to have a fight every now and then, but I'm the type I get real moody, I don't get really ... I don't throw things ... I don't get down right mad, but I get frustrated ... with ... sometimes with him, or with me, with myself. But it's like disagreeing ... I'll give him my opinion, and if he disagrees then I'll just, you know, sometimes I get real moody. It would be better if we had a fight now and then, a down right drag out fight, but we're too easy on each other. We tend to withdraw from one another. I do it more than he does. I know that to a degree that's not very healthy, but we work things out pretty well for a couple.

We both try to go half and half with each other. I get his opinion a lot and most of the time, I'm pretty easy going.

He usually has Saturdays off, so we'll go to Boston, and visit some of his friends like we did yesterday.

I'm trying to think of the things we do Saturdays....

I really like his companionship and I do a lot of things with him. Well, we go out to dinner together, and if he has remotes on Saturday, I'll go with him sometimes ... he's done one since he's been here. And that was a lot of fun. That was in Salem, CT. and he was on the air ... he was announcing and saying come out to the Salem Country Gardens festivities ... that was in October. I really enjoy doing things with him and learning about his career. We go to movies, and you know, and just traveling day trips together.

Sometimes we go jogging together. But I would like to do more of an activity that would be more fun. I would like to play some tennis, get back into the game.

I enjoy kissing a lot. But one thing that I ... it took me a little while to see ... holding hands in public, you know, kissing and stuff ... he doesn't do that. He says, "No, I won't do that." Sometimes after dinner, I'll sit down on the couch with him, and that's nice. And he'll kind of get closer, and that's nice.

Well, I just usually tell him what I didn't like about it. Then we'll talk more about that. He gets my opinion about how I feel, and he talks about it. So that's why we really try to talk it out, if we have any problems, we try to talk it out.

Well, loud music is sometimes a problem for us, but that's really minor. He usually turns it down if I fuss enough, or say "it's too loud," or something. He usually turns it down, or he puts his earphones on so he can hear it. He's really easy going, really not real pushy or real demanding or real forceful.

And I say "Well, I won't know until we try." I'm not even sure what he wants in the future for himself. You know, we haven't really talked about what we want ten years from now what we will expect from each other in our relationship. And that's one thing I do need to talk to him about.

I would like to talk more about how he feels about me; how I feel about him. And just really communicating, you know, as much as possible. I used to hold back quite a bit in how I felt, but it's coming out more and I can express how I feel.... Because he doesn't always express how he feels about me, you know, in our relationship. I feel like it's important for him to have his career, but I think that

he dwells more on his career, sometimes, than how I feel about our relationship. I feel like that's his first priority, his career. And it's very very important, but I feel like he tries to dwell more on his career, than the way I feel about our relationship.

He holds a lot inside, about his past. It even, he's real sensitive about that, and it's like he doesn't want anyone to know, other than like the neighbors who knew how it was.

No. My feelings haven't really come out like they have today, and I probably have to address those situations sometime when we're together and feel like talking about it.

One time when we lived in Florida we had a real deep conversation and we both were crying, so it has happened before. But he's real sensitive too, and tears come to his eyes quite a bit, and it's about things that we need to work out together.

I'd just like to be ... well, we're both pretty sensitive, but I'd like to be more loving, I think, I would like to be more loving.

Bob Valdez (PD)

Bob Valdez is a forty-six year old, married, Caucasian male. He works as a machinist.

Profile

For a job well done ... No. I don't compliment myself. I totally get my messages from outside sources. In other words, I forget to include myself as far as giving myself self-affirmations. If I did a good job, I have a tendency to look primarily from the outside perimeter for people for compliments from the outside towards myself.

With someone from the outside telling me that I did well, I would be inclined to believe that, and so I would get that message, and carry that later on. I could relate to that in other words, but it would still come from that outside source, but I could bring it back and get a later feeling out of that.

When I say no to a person, in disagreement, I am worried about my position with that person, will he like me or not, is there going to be some resentment and space built up between us. And if I do say yes when I mean no, I feel like I'm lying to myself but it takes some of the worry out that this person will be displeased with my answer, even

though it's not the right one like that, it's easier for me to sometimes agree on that basis of no repercussions.

I don't have to worry about them not liking me, or feeling bad about me. So I don't like to do this, but at times it seems like an easy way out rather than face conflict and honesty. Dishonesty seems to be more prevalent under certain circumstances.

Some of my self-esteem, I have traded off, because I'm not being truthful in what I'm saying, it's like I'm lying to myself when I do that. My inner self does not feel comfortable at those present times when I'm doing that, which is very un-frequently, but still as infrequent as they are, I'm giving part of myself away. My self-identity is being diminished and lost when I do that.

My motto since I've been in recovery is "Honesty is the best policy" and if there is an honest "no", pursue that honest "no" on the basis that I will feel better doing it, not worrying about the other person. I have gotten in contact with my inner child, and if I lie to him, he is in a lost position.

The ability to say an honest "no" has been very meaningful for me. Where "NO, I don't like the way you're saying something, or doing something" I'm able to put up some honest boundaries for myself, very much able to take

care of myself in an honest way. Where before I felt very vulnerable to everything like that, hurt and pain from the outside.

Finding time for myself has been a very hard thing for me to do in the past life, and I'm very aware of how much it means to me in my present life, but I'm still having difficulty fitting time in for myself right now. I get caught up very much in the family issues, and the work issues, and other things, and it's very hard for me to fit myself in, but I have been thinking of that very much so lately, and trying to put importance on that I do have to have this time, because without my "self" time, my inner self just loses it's self-identity again. And I feel very lost that I give all my time and self to the outward world, and I have none for myself, no reflection at all.

I take long walks by myself, or with my partner. Just to be with somebody and reflect on what's going on with me. Sometimes just be in a peaceful place, serenity like, just to look at what's going on with me. I like going down by the water ... seashore and sitting on the wall and looking out over the ocean, just watching the waves and really just thinking about what's going on with Bob. I find that's a very peaceful place for having a time out. I like the water ... openness.

I would like to have some kind of an equal balance. I've done very little in the past and up to the present with friends doing things, besides on a work basis. I would like to do something on a pleasurable just go out and share an evening and just for myself and to be with someone with no big strings attached, no commitments, with no heavy shit going down. Just some time for myself. Just to walk through a mall, not to buy anything, just to go shopping which I've done recently with an individual friend, which I've found very pleasurable and relaxing and soothing and healing.

My self-discipline is trying to keep some kind of law and order in what I feel I should be doing. And those disciplines get lost in the confusion sometimes of what's going on with my life. If things are non-chaotic I can sort of feel I have things under control, or my discipline towards what I'm doing is under control. I sometimes feel out of control of my need to do things perfectly. But a lot of times through little changes to my self-worth I will lose my self-discipline... forget my priorities, get caught up with the outside world again where I don't have any discipline. I just go on to what everybody else is doing like that and I get lost and I lose that. So discipline is a real strong issue also that I find affected by moods and

outside issues. I can really get into procrastinating like that. Then I get really down on myself.

If I tend to try to do it by myself, I end up scolding or ridiculing myself. I feel more supportive with the presence of others rather than myself. It's a whole new area for me to have discipline. I've sort of been winging things off the wall, and play it by ear, and don't have much self-control over that issue. Disciplining myself.

My awareness of my diet and nutrition is ... I'm aware of what I should be eating and shouldn't be eating, and how much I should be eating, but again, getting back to discipline I end up losing the concept and end up overeating, eating the wrong things. When I feel good about myself, again in a positive way, I have a tendency to maintain a better nutrition, a better diet. It's when I feel in a negative mood that I end up eating anything and as much as I want and I don't care what I eat. So I have to be aware of where I am that when I start eating not allow myself to get in an area of overindulgence and eating junk food, and that may be manipulated by my emotional status.

The urge to eat at different times of the day is morning, mid-day, and evening would signify that hourly differential should mean I'm hungry. Other times there is an emotional emptiness where I have an empty feeling which

is an emotional empty feeling, and I have a tendency to want to eat when I'm in that state to relinquish that empty feeling. Nurturance from another person helps me to get rid of that empty feeling. Rather than trying to do it in a physical fulfilling way through food, I have to end up making contact with someone to allow myself to get rid of the emptiness through a communication way rather than smother it with food.

The response to me with my wife is that I can be open and honest, and her feelings towards that are not critical or negative and very supportive around my issues. And I have a tendency to be more open and more communicative because of her acceptance towards me because she's willing to listen to whatever I have to say, whether it's positive or negative. And share some of her feelings towards that ... not to isolate or criticize my issues.

She ... I even my times when I don't realize what I am doing, my growth and everything else, she will relate to me without me even asking, just tell me that she sees some positive changes in my being, my attitudes, my caring, towards myself, my family, my children, and really makes my self-esteem go way up when I hear that, and I don't see some of these things. And so she does quite periodically in all honesty tell me things without any bullshit just to make me

feel good for no reason at all. Sometimes I want to be open, but it's hard to believe that I'm doing this good job, and my own self-worth. I don't foresee my own changes are slow and gradual that it's part of me mistrusts her, that I don't totally believe that. It's 60-40 issue, or 50-50 at the least, that I believe in this positive self-affirmation that she's giving me. My own self-doubt prevents me from taking the full credit for it.

I would say what she would expect of me, when she does bring this out of different duties or sharing of responsibilities like that, I get overwhelmed sometimes where I feel I'm being controlled, or trying to be controlled. I get very resistant towards that, sharing of duties.... If I resist I feel somewhat segregated, distant from my partner, which means not giving in. If I do give in, even if I don't want to, I lose my self-identity again like that. So resistance is easy for me, rather than go along. I feel angry. Anger comes up like "you're not going to do this to me," or "I don't want to do this." I get angry.

I can picture that serenity around saying no, but physically do it, it's very, very hard at this time in my life. And another issue that I'm working on. My anger.

But my mistrust in her, what she's up to, allows me to go into the other dilemma. I mistrust her, how honest she's being sometimes. I don't know where she's coming from so I end up mistrusting that. Hidden agenda.

I like tender moments between me and my spouse, when we're alone, with no outside intervention, which is hard for us to have with the family and all the other activities with the work and other responsibility, able to hold hands and touch each other sometimes.

There's very, very little tenderness in our relationship. The issues of the outside pressures of the world, other things, family, overcoming your emotions of tenderness, you end up resisting, or I do, trying to be tender, I have the tendency to be hard and be in control. Not soft, "a man is not supposed to be soft," I believed for the longest time, so it's hard for me to be tender and soft with my spouse, very hard. And moments of where we have are very infrequent at this time. Yes, I would like to have a lot more balance around that issue. It's been an issue of neglect in my marriage and my existence, in my 46 years of life, it's a whole new area for me to explore, I feel scared around it, because I've never been there before, It's an area I yearn for.

Actually, we very rarely go out to eat, just the two of us. Very seldom we spend the night alone because of the children. Very, very little. That's ... besides going out to eat, even going out to a movie together, that's all at this present time. No going away for the weekends at this time. I think the duty of being a parent overwhelms the ... you have to be with your children ... or this is the right place for you to be.... Obligations, and dedications.

To confront my partner over issues, which are puzzling or bothering me, is hard because I have a tendency to bring it back to myself, like "they wouldn't be doing this if they cared about me" so I have a tendency to get angry, and do not sometimes become very clear what they're doing to displease me. I'm not clear at all. I end up verbalizing a lot without really asking "what's going on," and how it's affecting me. I can make a lot of noise and say nothing. And so it's very hard to confront my partner in an open and honest way at this time. And not totally I end up, I'm starting to do this, but in the past there's been no clarity around my way that I address our issues.

I would like to see more honesty in myself and in my partner on a more consistent issue or basis. I say mostly for myself to let her know where I'm at, who I am, and what's going on in my life.

Yes. From mistrust that if I'm open and honest that even some of the stuff that she will not like, and I will lose my bond with her. I have a lot of mistrust around this openness issue. Afraid of reprisal or repercussions. Or resentment that a person might have towards you. It's almost like I feel that they won't get all they bargained for or should have. Disappointed that they didn't get a full person, or that their expectations around this person won't be met, so I have a tendency to not be open for fear of reprisal or recognition of myself ... self-worth. What am I worth to my partner, or something like that. Less of a man, more or less, that I am soft.

I avoid talking about things I feel vulnerable about. She very seldom withholds anything from me. She's very open and lets me know either verbally, or she writes a lot of notes which I can reflect to, in my lunch box every day to let me know where she is at, and both what she would like to have in support around me sometimes towards her needs. In other words, she is very clear around her needs and expectations. How she's feeling somewhat lost with my isolation or sometimes my attitude, and my non-support around some of her issues of the family or her work where I don't lend support and she was very open to let me know how

alone she feels without my support, and how much she needs it to survive and to operate and function adequately at it.

My level is the one that I have to do extensive work on. To me more open and communicative and ask for support when I need it.

On a percentage basis I would say that she knows me pretty well at the present time. Since my two year program I've got a lot more open and have been myself more or less, allowed my self to be this way, so she has seen the real me within the last two years more or less a larger increase of it, of who I really am, with no regrets, either. I find that sharing is one of the strongest issues that I have to do, and it's the most positive ... the communication. If I don't share my thoughts and feelings with my partner, then we become like two illusions. We're not even in the same room or house, and I want to have a more stronger bond with each, and I have a lot of high expectations in that area ... to feel connected.

Ranjit (PF)

Ranjit is a twenty-eight year old, single, Caucasian male. He works as a carpenter and is presently a full-time student.

Profile

I tend to compliment myself in relation to how I perceive myself behaving in the past. As I look at my life and my process of growing I have a concept of where I am, and what my patterns are, and what patterns serve me, and what patterns don't. And what I try to do is compliment myself and focus on the ways that I'm growing out of the patterns that cause me pain. Most of the time, feeling good about myself is a way of complimenting myself. When I get into anything fully, the feelings that come out of that ... being fully engaged, the good feelings, are in a sense complimenting myself. And that's the real form of complimenting myself.

I say "no" depending on how I view the other person's reality in relation to mine. If I put more stock in somebody's view of reality, then for me, I can feel really good about saying yes to somebody when my inside stuff is saying no. When I say yes to something that I should have said no, for social reasons, to not rub against something,

not to jive, then that causes inner conflict. That's a mess inside for me. And as much as I'm aware of it, I try not to do that. I definitely say, I've really been seeing this a lot in the last week, that I'm a lot worse at doing that than I thought I was. At saying no, when I should say no, rather than saying yes because of social things. Or vice versa.... What I've been finding out, is that I'm a lot less clear about ... apparently I learned early on to focus a lot more of my awareness on external ... the ways things look externally, and the way I'm going to be perceived externally than my inside feelings. I have prostituted myself inside for an external image of who I am, so that the person looking at me sees me the way that I think that they want me to see them, so they think that I'm a good guy or. ... I'm really influenced by my need for approval.

People that I don't know as well, I'm actually more likely to prostitute myself to get some image or some perception across of who I am. The people that I interact with often, and that there's an established relationship, I feel more comfortable to put out where I'm at, or what's going on.

I was kind of trained and programmed in traditional Catholic upbringing to de-value myself, and to make up for all those horrible things I must have done.... "Jesus was

hung on the cross for that and now it's my job to make up for it." If I don't deal with it ... integrate it, then usually the people closest to me get hit some way, and that's the thing that leads me back to trekking out where these tensions are, where they come from ... why'd I do that? Rest and relaxation have taken a lot of different forms in different times of my life. The main thing that I'm aware to do these days is to play. Mental space of playing ... for me that usually takes the form of mountain biking, or wind-surfing, those kinds of things. Other kinds of things I do to make sure that I'm taking care of myself is to try to stretch out and breathe, and just kind of watch when the tensions are building, watch what's going on, listen to my inside mindgames and see what the thing's doing in there. But playing is the biggest thing ... having quality time with my lady and staying dealing with any tensions.

There's ways that I stress myself that I don't acknowledge. Ways that I think I am, that I'm actually not. In those areas, I can run myself right in the ground and not even notice. All of a sudden everything's blowing up, and that's when I notice "Something's not right, here." In other ways, I'm really good. I see it coming a long way off. It definitely has to do with how I identify myself.

Self-discipline for me is choosing to go against the ways that I don't take care of myself.. the destructive patterns in my life. That I'm grappling with whether or not that has to always take a formal external form ... I know it doesn't, but to what degree I need to structure my life and commit. Right now I'm finding that I need to go back to creating a much more formal structure than I've been living. There's a military kind of forced discipline that a lot of people live by ... an unquestioning kind of thing ... and that to me creates a lot more tension than anything else. And I do that too. I definitely create tensions in myself with discipline. I often overinvest myself in a project. I can get excessive as a way to prove myself. I fall in love with the discipline and I do it because I love to do it. And basically I reap the rewards of having civilized myself in some other way, or tamed that unruly part of me.

Getting help from others is an area that I've tended to do real well in in my life. I see that company is stronger than will. I don't experience myself as a separate closed unit. So for me it's really important to choose company that will support me in going the way that I want to go.

The thing for me is depending on what my self-concept is, and if I think if I see that asking for help is going to make me look bad and take away some of the glamour.

I've been involved with diet for all of my adult life. For me, I'm aware of what I eat. I'm aware of what ... I experiment with diet. I explore all the time. I see what's what for me. I've gone through up to 4-5 years at a shot without having any kind of flesh. And I've experienced myself as becoming too sensitive and too vulnerable and not being able to define where I end and where other people start. So for me right now, I'm working with balancing, keeping the system clean, keeping the digestive fires burning, and having prahna free, so that if I eat too many heavy things, it tends to pull my energy into my gut, and I don't have it for mental or whatever. It's not available for other places. So I try to mostly eat right now high energy stuff. How much I need, how I'm going to use it. See I've spun from being highly, highly sensitive, too sensitive really for my own constitution, to being insensitive, and now I'm coming back to find a balance. So it's an ongoing process.

I don't always feed it when I'm hungry. It depends. Hunger is not something that is a need. I've gone for up to a few weeks without eating, and I've also, when in training and being active, eaten 4-5 times a day. So there's a lot of space for me in what that means. "I'm hungry, but it's not appropriate for me to eat right now." I'm not going to

exercise that day, or I'm not ... or the only thing that's available for me is shit, and so in that case I will often choose not to eat, and it's just like anything else, it goes away.

G. has always been really willing to and looked to support me in the ways that he deemed, the positive ways that I am and helped me stay focused on the good parts of myself, rather than beating up the bad parts. For myself, as the relationship has grown I've learned to trust that more and more, and the other side of that too is that I've learned to trust him, and through my love and trust of him, I've become a bigger different person than I was prior to my relationship with him. So yes, I feel really open to him. Unless I've got something I want to protect, and I'm afraid, then there's a closing down, and that's signs ... "take a look at this one...."

Changed my life. 8 years. I was 20 when I received Chaku ... Psychic transference of energy. It's basically where somebody's really open and seeking ... hungry enough to let go, and a blast of energy jumps and it overloads your system ... basically pulls your world apart, and you start from scratch. It's Kundalini chakti pot, is what it is. For me that would be what I would call the beginning of my relationship with him ... him as an individual. See it gets

a little strange in a guru relationship, in that the guru represents an outside relationship. Basically, he's not necessarily in a relationship with you. He will not bend and adjust ... he won't prostitute himself in any way for his relationship with you. It's his job to be clear....

In order to resist him, it means putting up walls inside myself. It means it's a locking down process ... it's a protecting process, and it feels bad. It feels, most of the time it feels bad. At times it feels righteous. The deciding factor in that seems to be whether or not I'm attributing the thing that I'm resisting as coming from his personal stuff, or his leader spiritual clarity stuff.

At this point, I haven't lived with him for two years, so the relationship is radically different. So I'm not sure whether to address it the way I would in a normal relationship....

Some of the best things we've done for fun have been from teaching him how to wind surf and sail to body work ... massage things ... to just kind of hanging out and being together. I don't have to do anything with him. In fact, the whole reason why I do anything with him is to get to the place of not having....

I do things with him as a way to get to a place of communion ... a place ... sometimes it can be described as

just a little giggle ... where he's talking and his words are rising up inside of me at the same time, where I'm hearing them from the inside as well as the outside.

This is that particular experience was one of the major experiences for me to allow me to let go and trust on some deeper levels with him. The relationship is essentially set up as one person having all the power and the other person not having any power. Ideally that power is used to help the disciple transform and grow more. And for me in the times, and they've been very few but there have been a few times, where I've felt very clearly that he was using his relationship to protect himself, his structure of "Me teacher, You student" to avoid seeing some of his shit, was impacting me and the community at large. And my love and respect for him and myself as such that I felt comfortable with identifying that, and for me when I've done that he's been very willing to, I've seen him go right through the ceiling over it internally emotionally gets pissed.

Elizabeth (PD)

Elizabeth is a forty-year-old, married, Caucasian female. She presently works as a computer programmer.

Profile

At work that's fairly easy for me to affirm myself, because I like what I do. I recognize that I do it well. And I get a high out of doing it right. It's the kind of job that has moments when it works, a high kind of moment when it works. And so it's not ... I can say "aha, I did it!" It's really very good. I didn't think about it. I hadn't thought about it. It's very goal oriented. I plan out what it is I have to do, and then I make it do it. I make the computer do that in the way that I want to do it. And I can give myself credit for that, and enjoy the joy of that. I think I surprised my co-workers the first time I did that ... "Agh!" in the middle of the day, just ... it's harder with people. It's much harder for me to do that with ... It's harder to affirm and encourage myself with other people. And in program I'm being reminded to stop every now and then, and look in the mirror and say "Elizabeth, you're a wonderful person. You're a loving and giving person." But it's becoming easier and it's like ... just this morning I was stewing about I'm not perfect, and I

don't co-counsel as often as I.... "Wait a minute! How long have you been doing this?" Give myself credit for what I'm doing because I've not been doing this for ten years. I've been doing it for a year and a half." And it felt nice to stop and be able to recognize that.

School is something I was always good at. And I acknowledged it, my parents acknowledged it. Okay, this is something I'm good at ... this is what I'm good at. And I could acknowledge that and accept that.

In some ways, it's not terribly hard to say no, because I say no first. It's harder for me to say yes. My first reaction is no, and then "well, all right, I'll do that." It depends on how close the person is to me. To my acquaintances my first reaction is "no." To my kids, my first reaction is "yes."

It's hard for me to say "no" to my kids. Sometimes ... that it feels like I'm denying something that they need. On the other hand, I know that they need for me to say no. So it's a struggle within myself to know that I should be saying no here. And it's more that like an aching ... wanting to say yes. Anger and pain. Sometimes I have to be angry to be able to be firm in the now.

It's moderately difficult for me to say "no" to friends. It's not really easy, but it's not as difficult as

with the kids. But generally, it's "no, but can we try to do this instead, or can we negotiate something else."

Yeah, I'm afraid to let someone down, and there's ... it's more if I get angry with them, two of my friends, then that's more uncomfortable than just say no about this. With a friend, it's more like I feel I might be letting them down. Or that they might see it as I'm pushing them away.

When I say "no" it doesn't mean that I don't love you. It means I need to set a limit. I guess I want the kids to know that too. It's gets mushier with the kids because I have to say no more often.

I haven't tended to let any other people get close enough to me to making a request to making it to getting me hooked into having to say yes when I should have said no. I can say no fairly easily to people who are out here, and here isn't too bad either. But the kids are different. I think it's mostly that ... it's kind of vague.

It's very, very hard for me to rest and relax. I'm dealing with that right now ... it's a very appropriate question. Last weekend was a very busy weekend, ended up Sunday evening saying "Elizabeth, where are you?" Just feeling lost, and knowing I had to do something to get myself back, and didn't know what. Lost. I focus on everybody else.

It's difficult for me to know when I need to rest. I know that there are things that I like to do, like going to the beach or going walking outside ... something near water, walking near a pond or a lake, preferable moving water. And it's hard for me to drop everything and go to the beach.

I rarely nap. Sometimes on weekends. I like walking. At work, I try to go out for a half hour walk....

I'm very aware of others. It's very hard. I can do it in a very big group where other people are around, focus on myself.... Those are the rules there. At home, I'm the mother. Take care of everybody else at home. Yes. Much harder to remember to focus on me at home. I suppose it's the same thing.

I'd like to play more.

Sure, I have a lot of negative beliefs around resting and playing. In some ways I'm just starting to focus on them, so I don't know if I have words for them. Some are "you can rest and play after you've done everything else," and some of it is "I can go to the beach, because it will be good for the kids, too."

I think that in some ways I can be very disciplined. I have food allergies, and I am very careful what I eat. But I am not very careful about quantities. I will of

quantities, I mean, I don't eat this much, but in that area I can't set boundaries, but I can not eat any chocolate at all. I can not eat any sugar at all. So it's a feels like a weird combination ... feels rigid, very strict.

It's balanced with things I don't feel I have any control over at all.

It depends on how concrete a task is, and it also depends on with whom I'm working. At work, I have this thing, this project, and I'll do it. And I'll pursue it until it's done. And when it's more concrete, and I can see an end, I enjoy getting it to the end and getting to the total project. It's new for me to work gradually. I spent most of my life having to do things perfectly or just avoiding them completely. "I have to do it right," "I'm not good at this so I can't."

I can ask some people for help. Your reparenting workshop ... when you were talking about learning and places you are in the learning the ranges ... the enthusiastic beginner ... the expert. That's useful to me, because every now and then I can focus on "that's where I am, that's what I'm doing" and try a little bit to give myself encouragement ... it's pretty hard to give myself direction when I don't know what I'm doing. So that model is useful to me.

I'm very careful about what I eat. I get migraines if I eat certain foods, and as a way of trying to fight the migraines I try to eat more natural foods, but I'm not fanatically.... And one of the things I can't eat are beans, I can't eat vegetarian, and if you don't eat beans, there's not enough protein. If you don't eat the beans and eggs and those cheeses, there's not enough protein. And I like meat, anyway. But I know a lot about food and nutrition, and I'm pretty careful about it.

When I'm coming home from work, and feeling really hungry, if I can focus on feeling really needy, and the feeling of I want, not that I'm hungry. But there's also a certain element of I've been getting the need feeling and get that mixed up with the hunger. Varying things ... coming home from work, sometimes I need human contact, I need connection.

It's very hard for me when I think about my strengths. It's almost like you say the word and I go blank. And I would say that probably John and I do more of supporting each other through our weaknesses than encouraging our strengths. I haven't asked him to support my strengths. It's almost ... it's as I said, it's focusing on helping each other in the need than the affirmation of the good. I'd let his encouragement in. I can do those strokes for

the kids, and I can do them somewhat for John. I can think of situations where we've had family talks with the kids, and I've said to him "you did that really well." But I don't get that back from him.

Sometimes I resist disagreeing with him. I forget, sometimes not just doing, procrastinating, that kind of thing. It's an explosion of anger about it, instead of talking about it, but we don't explode very often. And we don't do a lot of maybe it's a lot of clear verbal demands on each other. "Will you please do this?" And there'll be a sort of a not clear at all "I want you to do this" and I tend to be pretty obtuse about getting the message of the not clear "I want you to do this."

I would say that his antenna are so finely tuned, that for him to make that request when I really don't want to do it, it's so important to him that I would probably do it. That because if he's feeling resistance from me, he would do it rather than confront.

I think that in terms of the ... there are undoubtedly more expectations that he has of me that he doesn't say, and I'm not good at picking them up. I don't pick up on his non-verbal requests. Mostly things that he's said after the fact, that he wanted something, or when he talks about the

tapes that he runs in his head, and some of them involve me, things that he wants from me, and I say "Oh, really."

We like to cuddle a lot. And we hold hands and kiss and hug a lot. John's just learning to dance, and we like to do that. It's also highly charged for both of us, so we don't do it too often, because our inner children get in the way sometimes of just letting us ... or one of our inner child is having fun and the other inner child is saying "wait a minute. Don't do this!" We enjoy sex, making love. Before we had kids, we went to the movies a lot, but it's been very hard for us to do that ... it becomes work instead of play ... scheduling a sitter, what do we do with the kids.... We have ... since I have a hard time playing for myself, we also have a hard time playing together. Because we don't do it a lot. There's a lack of it. I don't want to impose what I want to do on him, and he doesn't want to impose on me.

If he suggested or recommended it doesn't feel like imposing, but if I recommend or suggest it feels to me like I'm imposing. What I wanted was never important, never had anything to do with what happened.

It's easier for me to do the feelings of being offended, and I can say "I don't like that you said that."

It hurt me." When I see him doing something self-destructive, I feel helpless. It's an attitude of "it's his pattern and I'd better stay out," and so I've got to stay out. He's got to do it his way. It affects me, but I don't feel I have any power in that or any ... It's a much more helpless feeling ... If I'm the focus of it, I can say "No." I guess I feel more like the victim of it when I'm not the focus of it. Because then he's in distress and doing something self-destructive, and I feel there's nothing I can do about it. Not even say "hey" ... I can sometimes not as clearly say "is this something you're doing to yourself?" I can raise the point, but it doesn't break the pattern, because he's already seen that point, usually ... I guess I assume that he's already seen that point.

I don't have the right to intervene because it won't work. If there's some chance of my intervention working, then I have the right to do it. If it's spitting into the wind.... If I decide that it's not going to do any good, then I don't do it. That is the real strong pattern with other people ... if I don't give them something to react to, then they won't react. It's been very hard. I've at least done it enough times and felt that horrible feeling of "Oh God, I've really blown it" and I'm still married to him, and still loving him to know it's not really horrible.

The part that I would like to change, is that I would like more air time. I tend to be the listener. When it feels too unbalanced I get angry. Lately I get angry and say "Hey I want my time. Let's set this up in a contract," but that's fairly recent. I see him as much more verbal, and he can put what's going on with him into words much more easily than I can. So if there's blank air space, he's apt to fill it. Whereas I generally can't talk about until I've worked it through, and then I know what it's about. I internally process it before I verbalize.

Maybe it's a matter of I'd like to be more in control. I suppose that's what part of what's enjoyable and fun about the relationship is the knowing a lot about each other and doing the sharing. That's real important.

It's okay to have some secrets in our relationship. And sometimes that's a matter of "not yet." Readiness. I know that when he's said that he's come to a realization about something but he's not ready to talk about it, I get uncomfortable. Sometimes that kind of thing we have to preface with "It doesn't have anything to do with you."

Jonathan (PF)

Jonathan is a thirty-six year old, married Caucasian male. He is presently a full-time student.

Profile

I think that first of all you have to have a standard by which you're going to attain a goal. And once you've mastered that concept in your mind, whatever you approach, once you've attained it you can feel confident within your self-esteem as being successful. I don't know whether I consciously go ahead and give myself a pat on the back, but I do place a standard which transcends all experiences to which I have to attain in order to feel comfortable with myself.

If I really think it was a real challenge and I really felt I put out in excess of what my standard really required me to attain that goal then I figure that "Jon deserves something special" and then I go ahead and do that. In most cases it's just the feeling of accomplishment that is the reward.

I tend to want to say yes. Sometimes I say yes, without it really sizing up what it takes to fulfill that new responsibility I have taken upon myself. But one of the goals of any type of commitment that I have is to attain its

fruition, and then I make extra energies to go ahead and make sure I attain that goal. And that sometimes gets me into trouble, it makes it very difficult. I think a lot of it gets into time management, and I sometimes feel frustrated.

The initiative for saying yes would be to please, because I like the person, or I like the particular project in mind, but I haven't really integrated into actually involved into it at the present time. Maybe I don't have the courage to say no because at that time I really would like to incorporate that experience into my life and not miss out on it. I have said no to situations that I feel somewhat guilty in saying no, because I do feel that one's life is made up of one's experiences. And for each experience you consciously block yourself from experiencing, you are losing a perspective which might become useful in your growth.

I think that I would like to incorporate into myself the ability to size up a situation at the time with some immediacy, and by doing that I would not feel the guilt in saying more "no's," because then I would be being more responsible to myself, and to those people I also have an effect upon. By not always being able to say no, I pass

some of that burden on to those loved ones that I come in contact with, and that's where the guilt comes from, I think.

I think with that kind of frankness and honesty, it would be easy to say no. If it were something that were against my principles, I think would very readily say no.

I enjoy reading. I enjoy spending time in the garden. Building rock walls. Designing an herbal garden and planting it. Making sure that as the seasons change, that free time is spent not just wastefully, like sitting in front of the boob tube, but it is actually I'm stimulating myself, and also causing a positive response in the end at the same time ... accomplishing something. By reading I'm becoming more aware of things. And by relaxing and doing the gardening I'm accomplishing something which I find ... A quiet picnic would be very ... comfortable ... with others. I think I'm effective. I try to be. I realize that sometimes the environment is such that I can't automatically have that moment of rest, and I go into over drive. And I place in my mind a certain credit I'm due, I'm getting paid time and a half for relaxation, and I make sure that I catch up to that specific amount of relaxation

I think I'm due to make things balance off again. At a time which is more convenient for others to fit into the schedules that are going on.

I don't nap. On occasion I might nap, but I don't do it on a regular basis. I don't play a lot. I have an injury, and a lot of the things that I enjoy doing require both my hands and both my feet, and since my leg has been injured I've been unable to do those kinds of things.

I'm very playful. I play around with my kids, and fool around with my wife, play with other people who are in tune with my sense of humor. I have a sense of humor, which I would say probably grows on people.

Self-discipline has played a very large part in my life. Self-discipline is living within a cultural understanding which you will not vary from no matter what environment you travel in. You ... it's almost self-identification to an extreme when you're outside your natural environment. If one is to have principles and understand things to be correct and right, in this day and age with so much variation, it's very easy to become part of the soup, if you don't have any type of principles or standards, morals. So self-discipline is knowing basically when it is appropriate to say "yes" to something, and when it is appropriate to say "no" to something.

I believe that there's a specific method by which you should go about approaching the task. Organization. Efficiency. And doing it right the first time. Not having to go back and do it again. And when you do it it's quality. If anything, I might push too much. I have very high standards.

Well, once you start something, you don't start another thing. You just stay on that project until you complete it before you start another.

Wanting everything to be just so, can be a problem. As for quality, I would have broadened my understanding of what "good" was instead of making it so defined that it would be incompatible with the surroundings. A little flexibility is important because my approach is, I think, a little bit rigid. I think that you can become so flexible that you're nothing, and I think that a lot of individuals today are basically too flexible. I think that it affects you ... if you become too flexible, you can't remain focused.

I have a tendency to be an "in-charge" person, who wants to make sure that it comes to the accomplished end that I understand it to be, and I'm very good at organizing things, and getting things accomplished that way. Like I said before, I have a tendency not to say no. So then I

have many things that I want to get to my understanding of the accomplished end, and I sometimes find that I'm thinking less of myself if I ask for help. I'm working on that. I'm finding that maybe it's more realistic to ask for help, and get other peoples' perspectives, and come to a goal that's complementary to other people's understanding of what the goal should be.

Ever since I was a child, I've been very much aware of how individuals who are not overweight can participate in the fun things of life. I, myself, was a little overweight as a kid. Subconsciously, when I went through puberty, I lost all my weight and became very strong and health conscious. And I became involved in sports and I really enjoyed myself. Ever since that time, I've been very conscious of what I eat. It's balanced between what I plan to do in the very near future, and what I perceive to be the energy necessary to accomplish that task. If I find that I don't have a lot to do, I won't eat as much, but I will make sure that I have a certain protein diet and that things that I eat are things that I like. I try to stay away from candies, all kinds of candies, primarily because they tend to break down your teeth and cause all kinds of side effects which you only become aware of when you're fifty or sixty.

I am able to turn my hunger off. I can ignore it and make it not something that becomes a driving force in me. If I'm in a task where I have to get something accomplished, and my hunger pains start coming on I have a tendency to just forget it, and just accomplish the task, because I feel a greater reward from accomplishing the task than in filling my stomach. And the time that it takes to put food in me, detracts from the task and also the body tends to need a rest period, and so I would rather not eat until I have a chance for that rest period also.

I'm probably the only one who has been able to convince my mother to show an interest in something other than what she thinks is interesting.

In the past, it's been very difficult to deviate from her expectations. She would discommunicate. It takes a lot of tact and diplomacy to be able to persuade her to acknowledge a difference of opinion and a difference of direction.

When you choose to disagree with this lady, you have to be prepared for the long term. It's the long haul. But you have to, over time you build in a certain faith that there's a coming around that takes place. And this is what I've been able to accomplish. There were no deviations.

There was a lot of encouragement within her cultural understanding. But then again, she speaks six languages. She's traveled everywhere I've traveled. Indonesia, Africa, South America.

She's European. She's brought up in a European educational system. She's a historian. She knows her history better than some of the professors I'm taking history at the university from now. If you speak with her, you have to know what you're talking about, because she knows what she's talking about. And she's, on top of that, she's a professional. Currently she's an administrator of a nursing home and she puts her patients before the dollars that are due to come in, and to do that she puts herself as an obstacle between the patients and the owners of the nursing home. And with this kind of strength she's able to pull it off.

Fun tends to be anything that is culturally stimulating. Going to the Guggenheim Museum, or going to the Opera, or going to a musical and sharing that experience together ... that is fun. Having a Sunday Dinner, sharing, lately it's been sharing remembrances of past times from her perspective, and then from my perspective, and the grandchildren get the giggles from the differences of perspective. That's probably it.

The tender moments have been there, when there's a full understanding that there's no way to attain her standard, or something very crucial in my life has happened, for instance when I was injured, the full scope of what that meant was very vivid in her own mind, and expectations were very much diminished. I think at times too much so. So that's where my own standards come in to make sure that I maintain what I believe what I am still able to maintain.

We greet each other, whenever we see each other we give each other a peck on the cheek and a hug, and when it's time to go the same thing, almost in a ritualistic way now. It's almost done without thinking. We're very sensitive to the things that are painful in our lives now.

This individual is very able to switch from being very sensitive to being very ruthless. Ruthless is the word. So when you approach her to let her know that something she's doing is bothering you, you have to go with great caution. Mostly out of concern for an over-response on her part. Because she is the type of person who responds quickly, and then thinks about how she responded later. She might cut off the conversation altogether. It might be something which is not to be discussed.

It's sort of like doing something for someone even though you know it's not good for you. In the past,

there've been many occasions when out of not only maternal connections, but out of respect for what I believe to be the right way to do things, my mother has supported me despite her own feelings. I think that I can only show reciprocation by trying to limit and not totally stopping behaviors that she has by showing a similar understanding.

She's not aware of a respect on my part. That's a futility there.

I feel very intimidated by her intelligence. I have oftentimes tried to bring up a conversation about something I feel confident about, only to find I'm not bringing it out fast enough, I just slipped up on the accuracy of a date by two years, and I'm being corrected and I sometimes feel it's safer to be an observer than it is to be a participant. And that's not always healthy.

She has been very honest. She went through a divorce with my father, and to this day she continues to tell us that she's in love with him, but she is very angry with him. And this has been a very central part of her life. She's never chosen to re-marry so she's always maintained it as such. And it remains a painful situation. It is something which is hard to discuss for her.

I would say she knows me very well. I know her very well, too.

But I came to a realization early on in life, that you only have one father, and you only have one mother. And I came to that realization primarily because of the pain in my mother's experience during World War Two. She lost her mother and I realized that there would be no one else in this world who could fulfill what my mother needed from that woman that died. And that must be a reciprocative type of relationship between me and my mother. So whatever I might be different, I might have a different point of view, yes she will go ahead and give me her viewpoint, there's not going to be something as final as death to separate us from coming back together again. And only death will finally separate us.

Rachel Morris (PD)

Rachel Morris is a forty-two year old female, married, Caucasian female. She is a massage therapist in private practice.

Profile

Well ... I probably minimize what I do well. At the time I might, if it's some big deal I might notice that and do a validation like "I really did that well; I'm creative" or "I'm intelligent" or whatever I did. And then I'll forget about it. I tend to easily forget my accomplishments or what I do. So a few days later I might not remember. I'd have to be reminded. Something might remind me. I'd say "Oh yeah. I can do that." I think that way back maybe 15 years ago, when I was first divorced from my first husband, I learned to do a lot of things by myself and I was really amazed at what I could do. I didn't know how to acknowledge myself then.

I probably judge myself a lot in my relationship. My intelligence ... things I create.

When I say no, I usually feel some guilt, not as much as I used to, and it depends on how important it was for that person. I might feel real guilty if it was something really important to someone. Other times I don't feel any

guilt. I feel really good about taking care of myself by saying no. But that doesn't happen all the time.

It depends on the degree of what was asked.

Angry. I don't do that much anymore. I don't say "yes" when I should have said no much anymore. A few months ... probably since I've been in CODA. It was gradual in coming but now it's more so. When somebody asks me to do something I look at my schedule and even though the desire is there to say "yes" to help someone else out, I take a few breaths and look at my schedule and really check in and make my decision.

Well ... it's very recent, maybe just since the holidays that I decided to block out time in my calendar when I'm available for clients and every day there's some space for me. Because I was getting crazy before with over-booking and booking on times when I was constantly changing in and out of my uniform... doing errands and then coming back and changing and doing a client. And it wasn't working, so I actually circle times when I'm available for clients for each week.

Last several weeks ... since the holidays.... Before that, I would accommodate my clients whenever they wanted an appointment, and my life was getting crazy.

I play by going to the movies ... I like movies.

We bought skis this Christmas. We went out twice. We're waiting for a lesson. Hopefully Saturday if there's snow. So that's brand new. I read. I watch soap operas. I have dinner or lunch with friends ... go out to dinner with my husband or to a play, a concert. Play games with other couples ... Christmas caroling ... dancing.

It's hard for me to identify when I want to play. I could go a long time and not play. But I take time everyday. Whether it's to read or be quiet or watch a soap opera, I do something every day that's recreational and not thinking for me. That's been pretty steady for about 7-8 years. It's easier for me to identify when I need to rest. It wasn't a few months back. I used to do workaholism and not take time out to rest. I'd get really tired. Now I recognize when my body's getting tired, and wants to slow down, and I make it okay to take a nap if I need one even though there's some voices that tell me it's not okay to sleep in the middle of the day. But it's easier now.

If I'm doing something recreational for me, and my partner's doing something that's work, and he's home all the time now, he's not working, so he's around a lot, I feel guilty. It's really hard for me to stay with what I'm doing while he's working, and that I know there's things that I

could be doing, that are constructive, or work type things, things I should do, as opposed to what I want to do....

I procrastinate a lot. Very often I'll wait until the last possible minute to do something that has to be done that I've had a week or two weeks to do. And a lot of it depends on time.

Ask someone for help probably.... No. That I'll do as a last resort. I'll try to figure it out myself. If it's something intellectual, I'll look it up in resource books. I called a person this morning for some information. And I said "Okay. I don't know this, so I'm just going to call and ask." It was pretty easy to do. Other times it might be really hard. I might beat my head against the wall for a while, before I remember I can call someone that knows ... that has the information.

"Discipline is a rigid routine" ... not enjoyable. No fun at all. It reminds me of how I was brought up. A routine ... a schedule. Deadlines. Something that has to be submitted.

I'm a compulsive over eater, and I'm in a recovery program. And the word diet gets my back up. And when I see, turn on the television and see people advertizing "Slim-fast" or "Diet-gum," "Weight watchers," and see people running around in bikinis advertizing these things,

I'm really aware of that. And I'm aware of the sickness in our culture around diet. And the one ad will be advertizing food, and the next ad will be for dieting. And I'm aware that it's really sick. And that it's a constant struggle for me to not make judgments about myself, and to stay in recovery and take care of myself. And I'm going more towards much better nutrition, towards vegetarianism than I did 10-15 years ago. It's a gradual process. I used food ... I just learned a few days ago how I used food for loneliness. That when he left I was very very lonely, and I nurtured myself with food. And I still do that. And that I can just identify that I'm really lonely and I want to go eat. And I just started gaining weight when he left.

It usually takes some processing for me to know when I'm hungry. I could feel something physical, like a stomach grumbling or gurgling or feeling empty, and it could still be loneliness, that I allow myself an hour before I would go eat something between a meal, and I would go call someone in program during that hour. Or get involved in some activity. And at the end of the hour, if I even notice that an hour has passed if I'm involved in something I might not, if that feeling or sensation is still there, then I would have one of my snacks ... I have an optional snack.

I can't trust my body to tell me. I can't trust my mind to tell me what my body is telling me ... can't trust it.

My goal is staying abstinent, stay in my recovery around food, and deal with the feelings. Lots of feelings are coming up when I'm abstinent ... sometimes I'm sad and I don't know why, or angry or irritable or lonely. And I'm acknowledging that they're there, and I discharge them if I'm in a place I could do that. And also recognizing that they're stuff from 15 years ago, and it's just old stuff, and to let it be there.

My husband acknowledges my strengths sometimes, I think. Like he might appreciate something I've done, or I'm doing in my life. He would verbalize it. Sometimes I would like to be acknowledged and I think I'm not acknowledged for things I do, and I want that. Because I feel I've been taken for granted about a lot of things, and so I would like to be acknowledged more.

Sometimes it's hard to take in ... if it's if I've done something.... If I haven't acknowledged it to myself, it's hard for me to hear it from someone else then it'll just kind of bounce off. Those words ... "Well he doesn't really mean that." I have to acknowledge myself in order to receive from someone else. Sometimes I think he's lying ... if I haven't noticed something, I think he's lying ...

he's made it up.

Probably acknowledges my qualities more than the things I do. I guess he just expects me to do those things that I do automatically... it's kind of understood. I feel a lot of guilt, usually. He'll just walk in and I could be reading or watching television, and he'll make the assumption that what I'm doing isn't important, so he'll just interrupt and ask me something about business, and I get really angry... when that happens. Sometimes I fall for it.. it takes me a few minutes to realize that I'm responding... that I wanted to watch television, and I'm responding to business, and then I'll say something.

Well, we have pet names for each other. We also have this thing with animals, we have little things we say ... there might be a cat in the back yard, and I have some field mice that I caught and I keep in a cage, and we're kind of playful about them. We have these words that we say that mean we're being playful. And when we remember to, we hug or touch each other. That has to be conscious.... We've gone a whole day without hugging and not realize it until the next day. We probably don't touch as much as I would want it to be, and there's times that I withdraw from touch, that I don't want it, I want to isolate ... be with

myself. And it's hard because he's got his own stuff....

There's times I want touch more, and times I don't.

There's times I could have more, and it's not enough.

Sometimes I won't ask, and sometimes I will.

It's probably not very easy for me to identify when I want to be touched. Sometimes it's through the feeling of hunger. That's a whole process ... trying to identify if I'm hungry or it's a feeling of something else going on, and go through the whole process, and wait an hour it might come to I could use a hug. But it takes ... it's a long process.

We go to the movies, play games, be with other people. We like to take rides down country roads, and just explore areas that we haven't been to. Go to concerts ... sometimes we just read together ... in the same room, that's real enjoyable. We like to eat together. We like to go out to dinner. That's something we do that's fun. Take vacations or trips... we both love to travel. Go to the zoo, or take walks when the weather's nice we walk almost every day.

I need more fun in our relationship. It's a conscious effort. Some of the time it's a conscious effort, most of the time to put fun things in our lives. And we usually schedule them in and make sure that we have something in every week, at least once a week, that we're going to do for

fun. And we actually have to write it on the calendar or it won't happen.

It's real uncomfortable for me to confront him. And that's the word I would use to describe it. Confrontation for one. That's terrifying for me. Someone's going to get hurt, and it will probably be me. So it's hard for me to confront. And fear that he'll get angry. And we have this thing where it's hard for both of us to be angry at the same time. That, I think it's only happened one time, that we both were angry together, pounded pillows, and we had a third person there. And it was really hard to be angry at the same time. We both avoid anger and confrontation and conflict. Probably if it's confronting his behavior, or how I see him is really hard because he gets really charged if I do that. Pissed. If he even hears the word "you" at all, he gets really angry. So it's really hard for me to think about doing that. And sometimes it just comes out.

What I appreciate is that we do share, and it needs to be more, we're working on that now. And that it has gotten over the years it's gotten deeper and a little easier. There's still some old stuff that comes up for me of not talking. It's from child ... as a child ... first I wasn't supposed to say how I felt, and not talk about anything that

went on at home ... not even to the people in the house, not ask questions or that kind of thing, and I heard over and over "children are to be seen and not heard." Sometimes depending on what it is, if he's sharing something that's really deep, and depending on what place I'm in, if I'm in that child place, I can't respond. I won't respond. I just kind of withdraw.

Sometimes I think I know him really well, and other times I'm not sure. When I find out he lied to me about something.

In some areas I think he really understands me, and other areas I think he doesn't. He doesn't hear me. I also see myself withholding.

I think he has more secrets than I know about. I don't know. I think he has secrets that I don't know about, and I'm pretty open as far as things I do, and places I go, or what's going on for me, I think I share more than he does.

I don't feel good about keeping secrets. I'm ... well, it depends which secret it is. If I'm not sharing something I'm feeling, is that a secret? Yeah. So, I don't like when I do that. It doesn't feel good. And sometimes I don't know how to break through that child place that keeps me quiet. And it's predictably always in child, I'm always in

a child place when I'm not sharing something I want to share.

I'll withhold if it's going to hurt somebody, that I would rethink how I want to say something or whether I want to say it. But the fear around confrontation or sharing who I am is when I'm in a child place is when it's scary and I'll just go into that same old pattern.

He says he's doing the best he can. There's a little dance we do around intimacy and around sharing. It's no talk and I don't know what it is ... it's something very subtle that we can get into not talking about something, even though I wanted to talk about it ... or I had the intention of talking about something first, and then we fall into an old pattern of doing something and I forget that I wanted to talk ... I don't get to it. Or there's no space for it, or it's inappropriate.

Jessie Carlisle (PF)

Jessie Carlisle is a 42 year-old, married Caucasian female. She is a wife and mother.

Profile

I have a tremendous amount of self-confidence....
Uh, I think that in growing up I developed a very good conscience. And in doing so, I was also, in getting to that point, I was taught in going to school how to meditate, so I used to every day, sit down and reevaluate myself, and I used to think about all the things that I did during the day; how I handled situations, and I could sit back and think of ways in which I did things where I could do things better the next day or handle things better the next day. I reevaluate the situation, and then I say "Well, this isn't working, let me go on to something better. Let me rethink it. Let me try to do something differently." If I had not had the confidence in what I had already done, and in myself,
I don't think I would have the wherewithal to want to go on to do something greater or to continue, and I think that the fact that I'm very confident as a person, I mean I believe that I can move mountains (I mean, I can't actually move mountains) but I can take on any task that I want, and I can

achieve it. When I get into something, I want it to be just right. It's very difficult for me to accept second best.

I think I'm a special person. I don't think I'm better than someone else, I mean, I think we're all different, but I think I'm pretty special.

So all I could say is that in every thing that I've done I've done my best. You know, I gave it my best shot no matter how it came out. Some things I still don't like, and I have to work on them. Life is work. A relationship is work.

Since I was stricken with MS it's been more difficult. There's a dehumanizing process that I went through with MS with doctors, with people. It was a time where I was very crippled psychologically, physically and emotionally, and during that time it became very difficult for me. I became more critical of people, I still am more critical of people since then. And it is just not easy for me to stand by and allow somebody to walk over me, so I tend now sometimes to react very quickly without thinking, although my way of approaching people is still the same. But it's one that takes people off guard. And it's not an easy thing ... it's something I work on every day of my life now because it's not a part of me. It may be that I'm just bitter inside for what happened to me.

I would have not wanted to hurt their feelings by saying no. But as I got older, going through school, and science, it became easier to say no to people. First of all, there was only so much of me to go around. And if it's something that I don't want to do, then I will say "no, I'm terribly sorry, this just won't work." I don't feel I have to give people reasons for why I don't want to do it. And if it's something that I can't do because of time, I say, "No I'm sorry I can't do it but keep me in mind next time. Ask me again." But it's not difficult for me to say no.

Oh yeah, oh yeah, because believe me I think growing up I was a doormat. I mean, you know the old, well I don't know if you know the old saying about turn the other cheek. I turned my cheek many a time, and finally I said "This is it. No one's going to slap me in the face again. I'm not somebody's doormat." And I just won't do it, I mean I just won't allow it to happen. It's a long road to get to that point, we're talking years here. Not something happens overnight, but I would say for at least for a good twenty five years I've been able to say no. At least that I could think of, whether it's to my daughter, whether it's to my husband. You know, I'll say no to anyone.

I never had time to rest and relax. Going through school, doing science, doing experiments 18 hours a day,

you know, for two years straight, I didn't know how to relax. It wasn't until I was stricken with MS that I was forced to have to curtail my activities. Physically I was incapacitated. And for a period of about four years, I considered myself to be a basket case. I spent all my energies during that time trying to maintain my mind and my sanity which I believe my mind was far more important. Once a year, go to the Cape and it's usually by myself, and sometimes I walk ten miles down a beach and I just sit there all day, just listening to the rhythm of the ocean, just by myself. I have no fear of being by myself. I would say that going to the Cape every year has become a necessary thing for me. It doesn't matter when it happens during the summer, but I have to do it.

Even if I had to stay up until 2 - 3 o'clock in the morning, I worked very hard at my studies. So that's a discipline of sorts of doing ... my circumstances pushed me into that mold. In order to continue to receive the recognition I had to buckle down to continually work at my studies. At home, I had certain responsibilities: there was the cooking, there was the mending, there was the ironing, there was ... and that's a discipline in itself, because for twelve people, there were 10 children and 2 adults, there's a lot of laundry going through every single day.

And it may be one of the reasons why I became so organized, because only having so many hours in the day, knowing that I had so much to accomplish even though I had the help of some of my brothers, not my brothers, my brothers didn't really do too much. I was often doing three or four things at one time. You know, the iron was going, while one batch went into the washing machine, while that was washing, the ironing, so much of the ironing was getting done. In the meantime clothes were hung out to dry, iron was turned off, ran to the kitchen, got together the meatloaf and what have you, put that into the oven. I mean I still organize my days that way.

... it may take them three times longer to complete, so I may be extremely tired, but I will finish it, knowing the next day I'll be seeing the children, even if it means that I'm up 'til two in the morning, and totally exhausted knowing I need fifteen hours worth of rest and sleep a day for my health, I'll in essence jeopardize that to complete what I've done.

I think that diet is very important. It was very very hard for me, when I became ill I was 102 pounds. I gained weight rapidly because I couldn't walk and I had muscles that didn't function, I was warned by doctors. At the time, my mental stability was so important to me that gaining the

weight didn't matter at all. I believe that exercise is very important. I always did it before I became ill. And I also, I believe I told you, joined the Norwich Health and Racquetball Club because I wasn't satisfied with just every day not being able to work.

I eat small amounts. I eat more often, but small amounts. I eat mostly vegetables. I like chicken a lot, I'm not a crazy fish person although I do like seafood, I do like scallops and so, not often do we have them, but I will bluefish, I will eat chicken, but mostly we have vegetables and fruit. I find when I have these small things, I might have a few pieces of cheese with crackers, or I always have a big bowl of grapes and fruit, I'll grab some fruit, and that's what I mean by eating.

And so it was important to me, his approval at that time was important to me, and I didn't have it. And it during that time that my husband was having an affair with someone else, and that was very difficult too, because the person was in my home a lot, and I took much abuse until I finally said, "This is it. It's over." You know I had to make a decision, and my husband left, and I filed divorce proceedings. And I started to lose weight just like that.

Encouragement hasn't always been there, it's as you said it's something in the relationship that you build up

on. I think that there were many things in the beginning that Kevin admired about me, just as there were many things that I admired about him. My husband didn't show affection. He would be embarrassed if you held his hand on the street. And so he would shy away in that respect. And so it was very very hard early on, there was not a lot of positive reinforcement. There wasn't communication, and it was something that we had to talk about. It was something that we had to discuss. And it wasn't something that happened overnight, it's something that has been worked on over a long period of time. I used to second-guess him a lot, because I never knew what was on his mind, if he was dissatisfied I would try to do something myself to try to change it, but I never really knew what it was, and everything I would do seemed to aggravate the situation. So I no longer took on myself what he would think and what he wanted to do. If he didn't tell me, that was his problem. And so, from that I believe we became closer and closer in terms of discussing things and talking about things and reinforcing one another in what we did, being more positive with one another, and I have to honestly say it's worked out quite well.

Early on in our relationship that he obviously had expectations, had expectations of me, and I had expectations

of him. And one thing that I learned is that you can expect what you want from someone, but you can't change a person unless that person's willing to change. And it's that person's right to make those decisions. I would have to say at this point in time, that we don't place, we don't expect one another to be anything other than who we are. And I say that because there'll be times when I want to do something, and Kevin gets very withdrawn sometimes, especially when I become sick. I know that this is a problem for him.

For 4-1/2 years I have had very little to offer him, and yet Kevin stood by me through all that, and I think that that says a lot. He would never say to me "No you shouldn't do that. I don't want you doing that." And I think it's all right for him to say it, but he has never ... and yet even when I have done what I wanted to do, and perhaps paid the price by being incapacitated for several weeks and having to be put on complete bed rest because I pushed myself too hard, I'm self-limiting, but sometimes I push myself too hard. Kevin will still be supportive.

He's not outgoing like I am, and so I allow (allow is not the word), I reconcile myself to the fact that he had to do that. If I needed something or if I called him, he would come immediately. I know. Wouldn't think twice about it, he would drop what he was doing.

We outwardly show affection to one another a lot, a lot. It's ironic in a way, because when I first met Kevin he wouldn't hold my hand, I don't hold his hand now, but I can approach Kevin at any time, just about any time, and Kevin's responsive, no matter what. And it's the same way, he does not approach as often as I approach him, but a lot. He's very very loving. We have ... there's not a day ... unless when, now Kevin has been angry at me at times, which is natural in a relationship, I've been angry at him, and no matter how angry I get I don't allow it to enter into the bedroom, and I don't allow it to enter into our, well for myself, if Kevin is going to work, he always kisses me goodbye, he always kisses his daughter. And I would still kiss Kevin goodbye. You know because life is too short, something could happen I mean I could drop dead tomorrow, he could have been in an accident or something, and it's just so foolish. I have never, ever sexually refused Kevin, not once in twenty years. I just don't believe in it, and it doesn't have anything to do with my religion or anything.

We play badminton, we've done things around the house that may not seem as fun, but it was a major project that we worked on together once we had moved in which was a little over a year ago. Physically I can't do too many things, you know. But we do do badminton after supper with our daughter

too, not right now the net just came down, but all summer long, from spring until summer it goes up in the field. And almost every evening we play for several hours. And I'm a little better than Kevin, I think.

Confronting Kevin is very difficult for me. Kevin has a tendency to get very defensive. And I still don't, I really don't know, and then he'll tell me well it's something that he has to go through himself. And I believe that there isn't anything in this world that you have to go through, you know, feel that badly, and have to go through yourself. So the only thing I can do is support. Now oftentimes I find that if I'm unhappy with something that he's done in particular. Well usually I'll speak to him about it because I'm very open about it and I'll tell him, and right away he becomes defensive, sarcastic, turns the tables on me where he'll say "Well, no you would never do such and such, or whatever." Which isn't the issue at all, you know, and it has nothing to do with me. It has to do with the fact that all I'm trying to do is to make him see something because he's just not himself and acting differently.

I get angry, and then what happens is that a game gets played. But in any case, I don't respond well, and what ends up happening is that communication breaks down and he's

very quick witted. I mean there have been three times in my relationship with Kevin where he's been so angry with me that, and it started off with something very simple, that he just hasn't spoken with me, the last time was 10 days. And I know it wouldn't go beyond 10 days, because Kevin can't go without screwing beyond 10 days. He's like a bear, he's like a bear if he doesn't get it every day, so it's like ... you know I also believe in men it can be biologically controlled.

If Kevin approached me no matter what. I mean, 10 days after not speaking to me if Kevin approached me, I would be just as loving and responsive.

I still maintain that I'm far more open than Kevin is, and I don't know if that really has to do with the fact that I'm a woman and he's a man and he keeps things more to himself. I don't think that we have ever fully discussed in our relationship exactly who we are. I think our actions and how we respond and how we talk about the things that we do and what we're going to do with our lives or the goals we set for one another speak more clearly to each of us what the other person is or what the other person is trying to achieve. He's just who he is to me. As for myself, I think I express likely with him, I think it's more that we express feelings more than define who we are. I can say I'm very

depressed, or I can say I'm in a lot of pain today. I can say I'm feeling terrific, you know. I can feel free, and then oftentimes that might prompt a discussion, but I don't ever recall telling Kevin who I am.

Oh, I don't hold back. I mean, I'm very open, I wouldn't be telling you about what I'm talking about ... I mean I don't feel that there's anything I have to hide, it's just a normal part of my whatever it is that makes me who I am. Yes, I would appreciate more disclosure from Kevin. Often times he's said to me that he is at a place where he doesn't understand it himself, and has to work it out, and so I can only accept what he says to me and that he doesn't know himself, and therefore he can't tell me.

Sam (PD)

Sam is a thirty-year-old, divorced, Caucasian male. He works as a salesman.

Profile

I've been complimenting myself recently in my life in the job that I do, first of all in just maintaining my household. I used to think that I should be doing more. And now I'm giving myself credit for maintaining the household in the sense of doing the dishes and picking things up and keeping it in order. And there's quite a bit of time and effort that it takes to do that, and I'm noticing that it is a job to be done. And I'm also complimenting myself on my parenting, the skills that I'm learning, and also being aware of the patterns that I used to do when I'm parenting that I'm noticing and trying to change. I'm also complimenting myself on things that I accomplish at work. I feel proud of myself for little things. In my particular type of sales that I'm in I get a lot a little rewards. I don't sell real big ticket items, I don't have to wait a month. The sales cycle is quick. So that's nice to get a lot of little rewards.

Vocationally speaking, I never really had a career that was ... I guess when I was driving a truck, I knew that I

was doing a good job, that what I did I did well, but I just kind of did it and went home and never really thought about it. I guess I'm just appreciating more now and I'm more aware and more in tune with my efforts and what I do is significant in our house more or less.

Oh, couple years, more so in the last year I've remembered to affirm myself.

I feel pretty confident with my responses to people when they ask me direct questions. I seem to break it down into categories of saying yes or no to adults and to children. I know as a parent I'm constantly asked "can I have this," or "can I have that," and I find that I'm usually very direct and I say what I want and what I think is okay as a parent. And I feel very clear and very centered on that answer. I don't usually stand on the line. I seem to have more confidence with saying yes or saying no to adults or in an adult situation, whether it be at workplace or in a conversation. And I think that I attribute to starting to gain self-esteem, and also knowing that I have a choice to say no and I don't have to give a response based on what somebody else wants me to say. And I can just say what is true for me, and that's good enough, despite what somebody else might think.

I no longer answer to please who I'm talking to, whether it be a kid or an adult.

In the adult situation need for approval was important for me. With children it sounds like not giving the easy answer, just to pacify so I wouldn't get into an argument ... or it would be "case closed" and then I would be left alone. "Okay, go ahead...."

Well, relaxing is big in my life. I think I may even need more than most people. I do a lot of sitting and just contemplating, and organizing my thoughts, and listening to music or doing some kind of physical activity which relaxes me in the way of getting me away from work, business work or work around the house. I like to run to relax. I'm just getting into that and it's starting to feel pretty good. Music I mentioned, I like to dance. I like to read material about self-improvement. I like nature.

I'm an avid skier, and skiing is very special to me. It ties in my love for the outdoors as well as my love for excitement, and speed ... the speed of going downhill on skis. If I could ski all year round, I'd certainly do it. Speaking of getting into a sport, a summer sport that has that same thrill ... maybe board sailing, bicycling. I like the beach, the ocean. Being near the shore, whether it's taking my kids and playing in the sand, or climbing on rocks

on the north shore in Massachusetts. I like to just walk around ... it's very relaxing.

I usually know when I need rest. I think I seem to be more in tune with needing my rest and relaxation, than I am with my needing to work, whether it be around the house or business. And I'm looking for a balance around that. There will be times when I'm in a mode for relaxation when I need to work. I think I'm a very relaxed person. I think to some extent I was always that way. Although I'm more aware and more in tune with different ways of relaxing now, and that it's okay to just sit and enjoy the peace of quiet and sitting still. At one point I used to use alcohol and drugs to relax. At the time, if felt right. It was an easy thing to get a hold of and to do the task of loosening up and relaxing. I've just found recently that I get a similar feeling of relaxation after I run. And that feels kind of neat, feels very special. And I made the choice about a year ago to stop chemicals of all kind including caffeine. I even cut down on sugar, not that I was a big sugar person, but I did cut all those out. And now I will drink an occasional coffee, or drink an occasional beer with a meal. But I don't use any of that for relaxation.

Self discipline in my life is still a struggle. And something that I have a goal kind of set out there to attain a higher self-discipline. And it's something that I do in little pieces. I'll be focused for sometimes an afternoon, sometimes a whole day, sometimes two days, seldom longer than that. I'm addressing work ... discipline problems at work. Sometimes I'll feel guilty and ashamed that I don't have the focus that I would like to have, and I feel that my rest and relaxation is doing very well. I don't feel stressed out in any way, I feel very low key. The shame comes in where I feel that some of that lack of focus is laziness. I get into procrastinating. It's a real problem for me. I was probably called lazy as a kid, and it stuck in my mind.

If I was to describe myself as self-disciplined, it would start out as organization. I would be organized, I would be orderly, I would have a not a very strict schedule, but a schedule where I always accomplished what I set out to do, in a given day or a given week or month. I probably would maybe have a list of goals I wanted to accomplish for the week, for the month, three months, six months period. And I think I could also break that down to personal goals, as well as career goals. Being self-disciplined to me means not only knowing what I would like

to do, and what I think I need to do, but going ahead and accomplishing those things. Sometimes, I keep pushing myself toward a feeling of excellence. Sometimes, I need to just stop and think that what I've done is enough. I think self-discipline is just about me. Because I think if I were self-disciplined in the way I described then it would end up affecting others with my performance. I would use people in my life as support for helping me to accomplish things or suggestions or advice, and I do that in my life, and it is very helpful in my life to have people in my life to help and support, and to tap that resource and to have that available. In fact, I use that affirmation that I feel grateful and I feel blessed that I have loving supportive people in my life, so that is very important to me. It is a goal of mine. It is something that I would like to improve on. I'm not saying I have no self-discipline....

In my daily life I'm very aware of diet and nutrition. I watch what I eat and drink. I choose to live as healthy as I can within reason. I don't overeat. I do exercise on a regular basis. And I like the thought of eating nutritious foods and I'm very aware that diet plays a very large part in how my body feels and how my body will perform, today and in years to come. I think I've had the awareness of good diet and nutrition most of my life,

although I'm paying more attention now, for a couple of reasons. I'm thirty now, and I'm starting to look at longevity, and also I'm starting to get into athletics and I want to be a better performer, so I want to watch my fuel. And the thought of my body as my temple comes into play. I'm aware when I hungry. I would usually get as nutritious a meal as I can at the time, or as soon as I can. With my job sometimes I can't always eat regular hours. I will find that I eat three meals a day, I have a good breakfast every day. Lunch I will have somewhere between 12:00 and 3:00, and oftentimes I'll have a late dinner, 8:00 or 9:00. And I don't do much snacking at all. Occasionally when I'm with my children, they want a snack, and they may talk me into something. Ice cream or ... if I go to a party and there's a birthday cake, I may have a piece. But I'm not big on sweets.

I would often times be stuck in all of my weaknesses, and needed to be reminded of my strengths, and this person would help me out. As far as being receptive to taking it in, there were times where I would be probably I would say in a depression, stuck in the shit. My brother-in-law and I have a relationship where he will acknowledge strengths in me. It's talked about in a quiet time where we're both serious, and we're by ourselves, and it's a time where I

know where we're talking sincerely to each other, and it feels nice to hear him remind me of my strengths. And I'm able to take it in and to know that he's truly.... It feels very good to be reminded and to verbally hear my strengths affirmed. I think that I can be honest enough with him, where if he asked me something, something that he would ask me to do, or an opinion on something, I feel our relationship is such that I can be honest and if it's saying no to something I will say how I think and how I feel. I don't have any fear of disapproval or guilt, because we have a relationship where we know and respect each other's decisions and thoughts. We get crazy together. We will wrestle and just roll in the grass, and play ball, we'll take walks by the ocean, and he'll ... we'll just be looking out on the ocean and together just appreciate the sight of the ocean and the blue sky and just turn to each other, and say "It doesn't get any better than this," and hug and just appreciate being alive and sharing each other's company. And he'll oftentimes initiate a hug like that, or just say "hey, I really appreciate your being here, Sam."

There are times when he behaves, my brother-in-law behaves at a point where I will disapprove and I will disagree with what I hear. It might be around children,

it might be ... it could be a number of subjects. But I don't seem to have any fear in telling him that I disapprove and he seems to be receptive to that. Yeah, he'll listen to me. We're both open-minded enough to listen. And he may not agree with me. But I still can voice my opinion. I may wonder at times whether or not I'd be better off being quiet about an opinion on something, but if I feel strongly enough I'll confront and talk about it. That's never a consideration in a confrontation with us. It seems that lately there's been a little bit more opening up, and I think it's because he's starting to be interested in more of the things that I'm interested in, and vice versa.

It seems like we would be connecting more. We would be spending more time and overlapping in things that each of us likes to do. For instance I have a like for music, and he has a like for music although he plays more music. So it might look like me joining him in playing music. Or with me, I'm interested more in self-growth types of learning, and he's just starting to explore these things in his life. We may go up a level if we start to overlap in these things. I'd like to say that it is, as I think about it, that it's an important relationship in my life, and I'm appreciative to have it, thankful to have it.

Kathryn (PF)

Kathryn is a thirty-six year old, married, caucasian female. She works full-time as an office manager for a landscaping business and she is a part-time student.

Profile

Going back to school is a new experience for me. I'm much more attentive than I used to be in college, when I was in before ... and I think I take better notes. I'm not distracted by things that I was in college when I was 18. In terms of complimenting myself, I don't go out and buy new shoes, if that's what you mean. I usually think that I'm doing worse than I am. Studenting is a tough one. Being a student is hard work for me. I really need to acknowledge what I put into it. I mean, I'm a wife, mother, and part-time office manager. It takes a lot to succeed in school.

It's just an awareness that I'm doing it well, it's not anything more than that.

I feel appreciated by my children. I think I'm fair to them. I think I'm loving towards them. I have a sense of humor. When I see the results especially of my kids, not that they're perfect, people compliment me on their behavior and on the way that they are, and that feels good.

But, the idea of remembering to appreciate myself as a parent is a very new thought.

The idea of acknowledging my own strengths sounds strange to me. I think of compliments and acknowledgement as something that should come from others and not from myself. If I would encourage myself I would probably tell myself to keep doing something even though I'm not sure of the outcome.

Well, the idea of encouraging or affirming myself threw me right off guard, right at the start. Obviously, I don't encourage myself much.

I usually don't have a problem saying "no" to my kids or to my friends or to my spouse. I've learned a lot of times growing up that if I said "yes" and I really meant "no" that I'm the one ... if I didn't want to do something and did it anyway, that I would feel angry and resentful. Now, there are occasions, especially with Pat, that I say 'yes' and it should be 'no', and I promise myself that I won't do it again, but it doesn't always work. Pat's my son. 13 yrs old. I let Pat get away with things. And I did when he was little because I felt guilty about having to go to work and not being there for a while. A lot of times I think John's too hard on him. I think that probably saying "no" to Pat is the biggest problem.

Saying no to people ... it was more difficult. I think I probably needed approval more than I do now. It's still difficult for me to say "no" to acquaintances or people I do business with.

When I feel overwhelmed and feel like I'm doing too much, then I'll usually just do nothing, and then read a magazine, or read a book, or physically not do anything at all ... maybe take a nap. Maybe go away for a weekend. alone, or with a friend, or with my partner. But I don't keep on going when I realize that I'm spinning my wheels, but I will stop what I'm doing and take a rest. I won't cook that night. We'll have pizza. Not that it's that important, but I'll just take it easy.

Sometimes I'm able to anticipate a stressful time. I see that it's coming. Sometimes like between last Thanksgiving and Christmas it was really hectic, as it is for a lot of people. We went out of the country for a vacation, which I probably shouldn't have done. It was a bad time to try to do school, and holiday, and vacation and all that stuff. I was overwhelmed by Christmas but there wasn't much I could do, having to cope with school, and with visiting relatives and all that stuff. But in situations where I can see it coming, I know enough to just take a break.

We go skiing, boating in the summer time. Camping, occasionally. I used to bowl last year, but I haven't made the time this year, because of school. We go out together for dinner a lot with my family and friends, and that's fun.

I think I'm probably not very disciplined. I think there's a person I'm thinking of who I think is extremely self-disciplined. She's able to handle a 30-35 hour job, she's going to school full time. She's got kids. She excels in all these things, and volunteers to be on this committee and that committee, and bake sales, and church and ... I am just in awe because I don't see myself being able to do that at all, and I think that she's got an incredible amount of self-discipline to be able to do all these things and do them well. To me a certain amount of regimentation goes along with that, and I'm more spontaneous. If things come up, I'll do them impulsively. If I had to study for a test, and somebody says "let's go out to dinner," I may go out to dinner, instead of saying "I'm going to stay home and study for the test." So that's what self-discipline means.

Self-discipline has to do with doing a great deal and doing it very well in what they wanted to be disciplined in. I think spontaneity to me doesn't go with self-discipline. To me self-discipline is saying "no" to what you want to do, and spontaneity is saying "yes" to what you want to do.

Because when I think of Self-discipline I think of military people... and this lady is married to a military person.

And that's what I think of. Self-discipline means regimentation and rigidity. Well, I don't know why someone would want to be self-disciplined. That's why I wouldn't describe myself as self-disciplined. Nothing of value.

I don't think that I had a whole lot of discipline when I was growing up, because we did a lot of fun things together. Bedtime was a discipline. A task would be enjoyable until we got bored with it. Painting the boat, working in the garden, mowing the lawn. I don't remember really being forced to remain to finish the task, either. Not always, but a lot of the times, on a hot day, when we were giving a half-hearted effort ... "Go swimming" ... it was easier. I don't remember my parents being particularly concerned about the way something was done, as long as it was done.

I'm very skeptical about everything that I hear now about diet and nutrition, because I've heard the gamut.... I eat what I want to eat, and when I want to eat it, and I don't eat what I want to eat when I don't want to eat it. I'm tired of it ... oat bran, wheat bran ... "coffee's bad for you ... coffee's good for you" "Sugar's bad for you, saccharin's worse...." I think we've gone overboard totally

with this thing. I think it's important to be sensible about this thing ... to eat sensibly, to rest sensibly, exercise, but as far as if I want to have an ice cream cone, I'll have an ice cream cone. I just think it's silly, so I don't pay much attention to it, either in the newspapers or magazines, TV shows ... I used to give it some credence, maybe adapt or incorporate something into my diet, but it didn't seem to make any difference.... Maybe when I'm 80 years old I might sit there and say "I wish I did it differently," but right now ... Food is a fuel I need to live, but I'm not ... I like social aspects of food: I like having people coming over for dinner, or going to other people's houses for dinner, out to dinner. I like the celebration of sharing a meal with other people. We usually have dinner together here. Luncheon and breakfast are haphazard here, but almost always we have supper together, and I like that part of the day. But I don't really have a lot of energy on food, per se. It's not something that I think about in wanting more or in denial. If I'm hungry, I'll eat, and if it's not the right time, I'll still eat. It's been funny this week, Renee's been getting up late, so I've been having breakfast with her at 10:30 and not having lunch, cause I'm not hungry at lunchtime. I'll have some tea. It feels nurturing, especially in the afternoon

if I'm tired. But that's about it. I suppose tea's bad for you, if I put sugar in it, and have a cookie with it. Food doesn't get in my way.

I think we are both willing to acknowledge each other's strengths and ... uh ... We both encourage each other. I think that we have a pretty supportive relationship. We're supportive of each other. The mutual level of encouragement is a very special part of friendship.

It's uncomfortable to disagree. Well, usually, we don't see each other all that much, because she lives in another state. And if our plans change, say if we've made plans to get together, and the plans change, she's very accepting. She knows that I have my life, and things come up for me. And by the same token I know that she has her life, and things come up for her that we might expect out of each other and feel disappointment, but not hold it against each other. I think we're pretty understanding of each other. We talk on the phone almost every week, and I would say we see each other every couple of months. But then we'll spend several days together.

I was mad. I didn't feel like she had any right to ... She wanted me to stop seeing someone that she thought wasn't good for me. And it turned out she was right, but I didn't

want to hear it. We stood in the kitchen and shouted at each other. We didn't talk to each other the next day, and slowly got back to where we are. But we've known each other for a long time, and we've had spats ... it happens. I have three sisters, and the four of us ... at some time somebody's going to get mad at somebody.

I think just to ... right now it's more just sharing time together with kids ... our lives are different, but our relationship was formed when we were doing fun things. We get together for parties or pajama parties still, and do silly things that we used to do 10 or 15 years ago. But they're still fun. And to sit around with 3 or 4 thirty-five year old women is fun. We still do that ... throw all the kids in one room, and sit up and drink wine and gossip and have fun. With this person in particular, it's all right to confront her. With other people whom I'm not so close to, I would not say anything for fear of rocking the boat, unless I felt very strongly about it, but if you're ... someone's too critical with me, or I'm too critical with someone, then the relationship could be jeopardized. Or in my relationship with Anna it's too strong to be jeopardized by anything. I did the same thing. Except I wasn't so smart, she ended up marrying the guy.

He wasn't when they first met. I said "he just wants to go to bed with you." I think they had two dates. She said "well, it's too late for that." She said "he says he loves me."

I said "yeah ... we've all heard everything ... every trick in the book." Actually she didn't get mad at me, because I guess she knew that this was it. That this was the man for her. That was 10 years ago.

I leveled with her a couple of times when we were talking about kids. And she said "Molly's driving me crazy. I don't know what to do with her." And I said, "well, here's my opinion, if you want to hear it." And she listens. We haven't had a real knock-down, drag-out fight since we were living together though. And also you're much more closely involved with it day to day, too. When we are together for four or five days, things come up. But they get handled, and it's not knock-down, drag-out. Things come up after four or five days when there's several women and several kids. They seem to get handled.

As far as friends go. I can do this sort of stuff with my family as well and there's a couple of other girlfriends I can do this with, but this one I chose in particular. I appreciate the sharing and openness in this relationship, and I don't think I want to change anything. I can't see

being malicious to her. Once something small bothered me. I wouldn't want to say anything to her, because I care about her feelings.

She probably knows me 10 out of 10. I she was sitting here, she might say 10 out of 10. Yeah, intuitively we know each other 10. But the disclosure would be a 9. Obviously developed over time.

We knew each other, but we didn't get to be good friends until college. Yeah, it's a long time friendship, and it certainly doesn't have any end in sight for me, and I don't think it has for her.

I only recently told her about my worries about my grandparents who are getting old. As a matter of fact when we were talking, she said "I'm surprised you didn't tell me about this before," and I said "I know, I am too." I don't know why I haven't except I don't want to call up and burden her every time we talk, about all these problems. So the concern over my grandparents health has been something I haven't shared with her very openly.

She was very close to her grandmother who died when we ... after we got out of school, and she was with me when my other grandmother died, and it's always been kind of very emotional ... those two events were things that we shared

together, and they were very emotional, and maybe that's what my reluctance was. But in other areas, I would say no.

CHAPTER V

RESULTS

Introduction

The purpose of this chapter is to bring together the data generated from the interviews and profiles. The first segment will address the issue of self-trust as depicted by participants from dysfunctional families of origin and by participants from functional families of origin. Self-trust is being defined as a consequence of treating oneself benevolently. Further, self-benevolence is defined as resulting from four basic skills: 1) self-encouragement, 2) self-nurturance, 3) supplying adequate boundaries and, 4) the development of self-discipline. Subsequently, common themes will be explored in the four areas: 1) tendency toward self-encouragement; 2) willingness to employ boundaries; 3) inclination to be self-nurturing (rest, play); and 4) integration of self-discipline. This section will conclude with comparisons of responses given from participants of dysfunctional families and those from functional families. Common and contrasting themes will be generated from the comparisons.

The second section will examine the data pertaining to the experience of trusting a significant other. Themes will be explored in the following areas: 1) encouragement received from the significant other; 2) employment of boundaries with the significant other; 3) nurturance received from the significant other; 4) confrontation in the relationship; and 5) mutual self-disclosure in the relationship. This section will also conclude with a comparison of the themes generated by participants from functional and dysfunctional families. (For the sake of brevity, participants from functional families will be referred to as "PFs" and participants from dysfunctional families as "PDs".)

The last section will review the data in order to generate themes evolving from PFs' responses to self-trust questions and dyadic trust questions. A similar analysis will be done of PDs' responses to the two sets of questions. This section will conclude with a comparison of how PFs and PDs responded to the two sets of questions. The goal is to articulate themes that may exist in regard to how participants experience trust for self and trust for a significant other.

Passages from the interviews will be used to support findings, and concretely express the experience of the

participants in regard to trust. A summary of the findings will be offered at the end of the chapter.

Self-Trust

1. A.) Tendency Towards Self-Encouragement for PFs.

There were two specific responses to this issue by the participants who identified themselves from functional families.

- a) They expressed confusion about what it meant to actually encourage themselves.
- b) They perceived self-encouragement as appropriate if they attained a level of high achievement in regard to a particular task.

Confusion in regard to self-encouragement

PFs expressed confusion about what it means to encourage or affirm themselves.

Uh.... That's a good question. I'm stumped....
I usually think that I'm doing worse than I am. I have difficulty with the question because I see this as something that comes from others and not from yourself.

Self-encouragement and High Achievement

The most common theme generated by PFs was that they encouraged themselves when they finalized an unusual accomplishment or achievement. One participant captured this theme of 'encouragement through excellence.'

I don't know whether I consciously go ahead and give myself a pat on the back, but I do place a standard which transcends all expectations to which I have to attain, in order to feel comfortable with myself.

Several other PFs made reference to working hard and doing as much as possible as necessary conditions to encouraging themselves.

1. B.) Tendency Towards Self-Encouragement for PDs.

Several distinct themes surfaced for PDs in regard to self-encouragement.

- a) All six participants were clear about the meaning and purpose of self-encouragement.
- b) All six held self-encouragement to be a valued experience.
- c) They expressed an awareness of their tendency to minimize their accomplishments.
- d) They acknowledged a tendency toward being more willing and able to encourage themselves in regard

to tasks and work-related projects. A tendency toward being remiss with self-encouragement in the context of relationships with others was noted.

- e) Participants expressed an awareness of seeking encouragement from others rather than from self. The value of having both self and others as a source of encouragement was noted.

Clarity about the role and meaning of self-encouragement

PDs expressed a distinct understanding of the value of encouraging oneself. They also expressed an understanding of the obstacles they face in the process of consistently encouraging themselves. One participant expresses her commitment to self-encouragement.

I usually bring it to mind for quite a few days after it happens. And a lot of times, I write it down so I can look back on it. Last week after the board meeting, I went home and wrote in my Journal: "At the board meeting tonight, I responded very well to a problem presented to me by a board member." He's a tough guy to deal with and I went home feeling very satisfied about how I handled it.

Clarity regarding the value of self-encouragement

PDs expressed an awareness of the value of self-encouragement. One participant shared:

I want to remember what I do and how well I do it.
I really need to stop forgetting all the neat things
that I do.

Another went on to point out the joy resulting from her
self-encouragement.

I make the computer do that in the way that I wanted to
do it. I can give myself credit for that and enjoy the
results.

Clarity regarding minimizing accomplishments

PDs expressed an understanding of what they do to
themselves when they forget to be self-encouraging.

One participant talked about his perfectionism as a way to
minimize his accomplishments.

It can be hard for me to compliment myself. it was
like the things that I did well were more or less
expected. What I did was often not good enough.
Even if the result was excellent, the method to achieve
the result could have been better performed. Also,
rather than risk failure, I simply avoid whatever I
don't do well.

Another participant talked about the process of
minimizing.

I probably minimize what I do well. If it's some big
deal, I might notice it and do a validation, and then
I'll forget about it. I'll take a good experience
away by saying that I forgot this or that.

A tendency to be more self-encouraging with concrete tasks than in relationships

PDs expressed more difficulty being self-encouraging in their relationships. One participant noted this tendency.

I judge myself a lot in my relationships. It's just easier to affirm myself for my intelligence and things I create, rather than the choices I make in my relationships.

Another identified this same theme.

It's much harder for me to encourage myself with people. I have to concentrate on recognizing what I do good in my relationships. I need to let myself see that I've been a good mother or a good friend.

Awareness of the tendency to seek encouragement from others

PDs expressed an awareness of their tendency to wait for encouragement from others. Although they said that they wanted it from others, they were quick to note that it was often difficult to accept encouragement. One participant talked about the tendency to rely upon others for encouragement.

I totally get my messages from outside sources. In other words, I forget to include myself, I don't affirm myself. If I do a good job, I primarily look to other people for compliments. If they don't come in, I often lose the appreciation for what I did well.

2. A.) Willingness to Employ Boundaries for PFs.

Four specific themes surfaced from the interviews and profiles for PFs in the area of employing boundaries.

- a) Expressed an awareness of their struggle to say "no" to others.
- b) Believed that saying "no" to others became easier with age.
- c) Expressed an awareness of the negative consequence resulting when they say "yes" to the requests of others indiscriminately.
- d) Acknowledged a commitment to saying "yes" and "no" discriminately.

PFs appeared familiar with the problem of saying "no"

One participant explained:

I want to be there for others. Although it's easier for me to say "no" today, I still want to explain myself after I say "no." I started saying "no" just because it was really wearing me down to say "yes" all of the time.

Another participant cites that her need for approval inhibited her from saying "no" appropriately.

As I let go of my need for approval, it became easier to say "no."

Another shared:

I try to support some perception of myself. I want to be seen in a certain way. So I say "yes" and put more stock in somebody else's view of reality rather than my own.

Saying "no" to others became easier with age

PFs shared the view that they had to grow out of their need to say "yes" indiscriminately. The implication was that they had to have enough negative experiences saying "yes" indiscriminately in order to begin employing "no" as a boundary. One referred to her contracting multiple sclerosis as helpful in setting limits. Another made mention of getting overly stressed trying to meet others' expectations. Another participant noticed that her frequent response of "yes" was making her resentful.

I discovered that if I said "yes" when I really meant "no", I became more and more resentful of the person I was saying "yes" to.

Awareness of the negative consequences of saying "yes" indiscriminately

PFs expressed an awareness of a number of negative consequences resulting from saying "yes" indiscriminately. They noted deepening resentment, lying, feeling overwhelmed, and a diminished sense of personal integrity among the

negative consequences resulting from saying "yes" indiscriminately. One participant made reference to the problem of integrity.

I tend to say "yes" to strangers and people I don't know as well. I prostitute myself inside for an external image of who I am!

Acknowledged a commitment to say "yes" and "no"

discriminately

PFs expressed a commitment to saying "yes" and "no" to the requests of others discriminately. They discussed an awareness of their need to please, be helpful and receive approval from others. However, they expressed the wish that their affirmative responses to others actually reflect their willingness and desire to extend themselves to others.

One participant talked of her commitment:

It's important to accomplish personal goals without offending anyone. I need to watch my desire to sacrifice myself. I don't want anybody to get hurt but I no longer am willing to sacrifice myself for others.

2. B.) Willingness to Employ Boundaries for PDs.

Two predominant themes surfaced for PDs in the area of employing boundaries.

- a) In-depth awareness of underlying reasons behind saying "yes" indiscriminately.
- b) Commitment to concrete action regarding change.

In-depth awareness underlying reasons behind saying "yes" indiscriminately

PDs expressed in depth awareness regarding their willingness to say "yes" indiscriminately. Fears of abandonment, quiet, losing the approval of others, of being disliked, and exclusion were mentioned as reasons for saying "yes" indiscriminately. PDs expressed an awareness of the problem being about their fear rather than people actually rejecting or abandoning them. They appeared to be reflecting their own interior worlds, rather than what someone might do or say.

One participant discussed a strategy she employs in order to prevent the problem from arising.

I don't want the problem to even come up. I don't want to face a situation where I have to make a choice. So, I keep people at a distance. It's easier for me to say "no" to people with whom I have little or no emotional investment.

Commitment to concrete action regarding change

PDs expressed a commitment to change. They were all committed to saying "yes" more discriminately.

However, they also seemed to have some concrete plans regarding the change process. They discussed reminding themselves that they had no control of how others responded to their choice to say "no". They also talked about staying mindful of what they gain by saying "yes" discriminately. One participant pointed this out clearly.

My self-esteem really drops when I automatically say "yes." I'm just less vulnerable when I say "no" appropriately. I need to remember that saying "no" is a way for me to be responsible for myself. It's an important way for me to take care of myself.

Other strategies included not explaining oneself when saying "no" and being willing to change one's mind and say "no." One participant discussed this latter strategy.

I still say "yes" automatically. I'm giving myself more permission to change my mind. If I say "yes" initially and then decide that I really don't want to do what I've agreed to, I call the person and tell them that I agreed too quickly, and that I really don't want to do it.

3. A.) Tendency Towards Rest, Play, and Nutrition for PFs.

There seem to be three themes that surface for PFs in regard to rest, play and nutrition.

- a) They intentionally create time for rest and play.

- b) They rest and play as a reaction to feeling stressed or overwhelmed.
- c) They eat consciously and intentionally.

Intentionally creating time for rest and play

PFs identified a variety of activities that reflect the existence of play in their lives. Such activities included going to the movies, riding a bike, working in the garden, picnicking, reading, day trips, photography and practicing yoga. Several participants referred to taking a nap when they felt tired.

Resting and playing as a reaction to feeling stressed and overwhelmed

PFs described play and rest in their lives as a reaction to feeling stressed and overwhelmed. They didn't discuss play or rest as simply an integral part of their lives. One implication would appear to be that they don't normally play or rest because of its intrinsic value. Rather, they appear to use play and rest as ways to cope with stress and negative feelings. The following are excerpts from several different interviews:

Sometimes I just don't notice how tense and tired I am. I go beyond my limits, then I need to prioritize play.

When I feel overwhelmed and feel like I'm doing too much, then I'll usually just do nothing, like read a magazine or a book or do nothing at all ... maybe take a nap.

If I'm having a bad day, I would do something, like ride my bike, go to a movie or take a nap, if I'm tired.

Eating consciously and intentionally

PFs expressed a tendency to eat consciously and intentionally. They articulated an awareness of what constituted healthy eating. They expressed a consciousness of when they were hungry and a willingness to respond to their hunger. One participant particularly captured this theme.

I've been very conscious of what I eat. It's a balance between what I plan to do in the very near future, and what I perceive to be the energy necessary to accomplish that task. If I'm going to go out and do a lot of landscaping and that involves a lot of physical work, I'm going to make sure that I have a lot of carbohydrates in my system which I can burn up. Otherwise, I'll have a tendency to have low levels of blood sugar.

3. B.) Tendency Towards Rest, Play and Nutrition for PDs.

Four themes became apparent from the data.

- a) They expressed an awareness of the difficulty they experienced giving themselves permission to play and rest.
- b) They rest and play as a payoff for working hard.
- c) They expressed an awareness of the relationship between employing boundaries and relaxing.
- d) They expressed an awareness regarding the relationship between their emotional lives and their eating habits.

Awareness of the difficulty regarding giving themselves permission to rest and play

PDs expressed their awareness of the struggle to allow themselves to rest and play. At times, they were able to trace the difficulty back to their family of origin.

One participant points this out.

I don't make time for rest and relaxation in my life. I was taught that sitting still, meant that I was lazy. I continue to judge myself if I'm not working hard.

They play and rest as a payoff for working hard

PDs talked about getting permission to play and rest only after they worked hard enough to warrant such activity. They implicitly suggested that they had difficulty appreciating the intrinsic value of rest and play.

One participant's remarks illustrate this.

It's very, very hard for me to play and rest. I tell myself that I can play and rest after I do everything else.

Another shared:

It's very difficult for me to play and rest. I just don't know how to have fun and relax. I allow myself to rest after I do everything on my list.

They expressed an awareness regarding the relationship between employing boundaries and relaxing

PDs expressed an awareness regarding the role of boundaries and creating time to play and rest. They say the problem of inadequate play and rest is the result of their over-involvement in the lives of others. These themes are depicted in the following excerpts:

Well ... it's very recent, maybe just since the holidays, that I decided to block out time, on my calendar. I identify when I'm available for clients and what time is for me.

I feel very lost when I give all my time and self to people and things outside of myself, and there's nothing left for me. I'm learning how to make sure there's time for me.

They expressed an awareness regarding the relationship between their emotional lives and their eating habits

PDs did not focus their responses on what they ate or how conscious they were about eating. The major theme that arose was the connection between their emotional lives and eating habits. One can see from the following excerpts, that PDs' responses reflect a consciousness about eating and experiencing feelings.

When I come home from work and I'm feeling really hungry, I try to focus on the feeling of being needy and the feeling of "I want", and not that I'm hungry. I need human contact, I need connection. I get that confused with feeling hungry. Sometimes I just need attention. I also seem to eat more when I don't love myself or my body.

If it's been a bad day, I'll give myself an extra scoop of ice cream. When I'm scared, I tend not to eat. When I'm sad or lonely, I eat ice cream or something that's a treat.

When I feel good about myself, I have a tendency to maintain better nutrition. When I feel negative about myself, I eat anything and as much as I want and I don't care what I eat. Other times, there is an emotional emptiness and I have a tendency to want to eat when I'm in that state. I often need nurturance from another person to rid myself of that empty feeling.

4. A.) The Meaning of Self-discipline and Experience of Motivation for PFs.

Responses from PFs generated two themes in the area of self-discipline.

- a) PFs perceived self-discipline as the ability to act against what is desired.
- b) PFs perceived self-discipline as involving a perfectionistic attitude toward motivation.

Perception of self-discipline as the ability to act against what is desired

PFs talked about self-discipline as the ability to act against what they desired. One implication is that self-discipline involves a higher order of goals, ones that transcend desire. One participant discussed the idea of moving beyond what is desired.

If I simply do what I want to do, nothing would get done. You just can't do what you want to do if you're going to be self-disciplined. To me self-discipline is saying "no" to what you want to do.

Perception of self-discipline as involving a perfectionistic attitude toward motivation

PFs discussed self-discipline as the ability to do many tasks and to do them all perfectly.

I know a woman who excels in everything she does. She volunteers to be on this committee and that committee, bake sales and brownie troops. I am just in awe because I don't see myself being able to do all that. She's got an incredible amount of self-discipline to be able to do all these things and do them just right.

Another participant discussed an endless list of chores she was responsible for as a child. The theme of doing many tasks well is evident.

At home, I had certain responsibilities. There was the ironing, the cooking, and mending. It took a lot of self-discipline because there were ten children and two adults. I was responsible for the laundry and there was a lot of laundry going through each day.

4. B.) The Meaning of Self-discipline and Experience of Motivation for PDs.

Three themes evolved for PDs in the area of self-discipline.

- a) PDs perceived self-discipline as involving others.
- b) PDs perceived self-discipline as entailing staying conscious and focused on priorities.

- c) PDs had a tendency to either work perfectionistically or procrastinate.

Perceiving self-discipline as involving others

PDs expressed some reluctance involving others in their projects. However, they talked about their willingness to ask for help. One participant discussed her willingness to involve others in her work.

If I need help on the job, or I need help getting through my emotions, I can ask for help. There was a time not too long ago when it would have been hard to ask for help.

Another makes a similar point but includes some mention of her resistance.

I might beat my head against the wall for a while before I remember I can call someone that knows ... that has the information.

Perception of self-discipline as involving a consciousness and focus upon priorities

PDs stressed that in order to remain self-disciplined they needed to be conscious and focused on their priorities. They talked about staying clear about what they originally set out to do, and being aware of whether or not they were

actually doing it. One participant's comment reflected this theme of focus.

Sometimes it's hard for me to stay focused on what really matters to me. I feel disciplined when I'm able to remember what counts. Why I'm involved with a certain task and what I want out of it.

Tendency to either work perfectionistically or procrastinate

PDs reported the tendency to display a perfectionistic attitude toward work or to procrastinate. They talked about it being difficult for them to find balance in their approach to tasks. One participant points this out:

I procrastinate a lot. Very often I'll wait until the last possible minute to do something that has to be done although I've had a week or two to do it.

Another participant cites her varying motivation.

My boss gives the hard jobs to me. Things he doesn't want to do, he gives to me. That's my job. I do the hard stuff, stick with it and make sure it gets done right. ... I need to know how much time I'll have to spend on a task and how much effort I'll have to spend on it. When it comes to working around the house, I'm not as organized. In fact, I usually put things off until it has to be done, like things falling out of the closet.

5.) Comparison of PFs and PDs Regarding Self-trust.

The data suggest that PFs and PDs may not be distinctly different in the area of self-trust.

Self-Encouragement

PDs expressed much more understanding of the role of self-encouragement than did PFs. The understanding manifested itself in several ways: (a) awareness of how they minimize their accomplishments, (b) awareness of what they need to do to encourage themselves more effectively, (c) awareness of the tendency to turn towards others rather than self.

Both groups cited that they were inclined to offer themselves encouragement when they were highly successful. They had difficulty encouraging themselves without some form of achievement.

Discriminate Boundaries

Both groups reported an understanding of the problems inherent in exercising indiscriminate boundaries. Both groups were aware of the difficulty behind the application of appropriate boundaries. Both groups were also committed to becoming more effective with their

boundary setting. PDs did report a higher awareness of the reasons behind their ineffective use of boundaries.

Nurturance

PFs reported a higher skill level in the area of nurturance than PDs in two specific areas: (a) PFs created time for rest and play, (b) PFs tended to eat more intentionally and consciously than PDs.

PDs expressed more awareness of the issues. They cited: (a) an awareness of how difficult it was for them to give themselves permission to rest and play, (b) an awareness of the relationship between discriminate boundaries and the time needed to relax, (c) an understanding of how their emotional lives were related to their eating habits.

Self-Discipline

Both groups reported that it was difficult for them to be self-disciplined. PFs tended to conceive of self-discipline as something unattainable and exclusive of others. They are inclined to be perfectionistic in their approach to tasks. PDs were more inclined to see self-discipline as involving others. They also cited a tendency to procrastinate or become perfectionistic. PDs saw the

problem of self-discipline as staying focused on priorities. PFs tended to see self-discipline as gathering enough strength to act against one's desires.

In general terms, PDs reported more awareness of the role of self-encouragement than PFs. Both groups had a similar awareness and skill level in the area of applying discriminate boundaries. PFs reported a considerably higher skill level in the area of nurturing themselves. Although, PDs expressed an awareness of the issues surrounding the problem of self-nurturance, both groups found the integration of self-discipline to be difficult.

It should also be noted that a possible explanation in regard to several of the responses might be a result of their programs of recovery. All PDs had at least six months of recovery in a twelve-step program. It may be the case that a twelve-step program serves as a kind of educational intervention.

6. A.) Receiving Encouragement From a Significant Other for PDs.

Three themes emerged for PDs in the area of receiving encouragement from a significant other.

- a) Each participant acknowledged receiving some encouragement from a significant other.
- b) Satisfaction with the amount and quality of the encouragement differed depending upon gender and nature of the relationship.
- c) The two participants who expressed dissatisfaction with the encouragement they received, also acknowledged that it would be difficult for them to receive it if it were there.

The two participants who identified a best friend as a significant other reported feeling extremely satisfied with the encouragement they receive, as was the case for the father who identified his son as the significant other. The following passages reflect their satisfaction:

I feel very supported by him. He sees my strengths and lets me know about them. Sometimes I really feel stuck in all of my weaknesses, and this person helps me by reminding me of my strengths.

My friend tries to show me where my strengths are. Sometimes it means confronting me about how I might be acting self-destructively. She doesn't criticize me. She lets me know what she sees because she believes in me.

The male participant who identified his spouse as his significant other responded with satisfaction.

My wife will often tell me what she sees positive about me. She talks about my positive changes, my attitude, my caring toward myself and my family. It has a very positive affect upon my self-esteem.

The two female participants who identified their spouses as their significant other, responded with some dissatisfaction regarding the encouragement they received from their male spouses. They also acknowledged some reluctance to accept encouragement from the significant other. The first shared:

I don't get much in the way of affirmation from my spouse. He is very supportive when I'm down. But he doesn't focus on my strength. He just doesn't notice. I wish he did, although I'm not sure I could accept it.

The second wife described her dissatisfaction and her resistance to receive encouragement.

He does acknowledge my strengths sometimes. He might appreciate something I've done. I want to be acknowledged more. Sometimes I feel taken for granted. Sometimes, it's hard for me to accept his acknowledgement myself yet, in that particular area.

6. B.) Receiving Encouragement From a Significant Other for PFs.

Three particular themes came to light for PFs in the area of receiving encouragement from a significant other.

- a) Not all participants believed that they were receiving encouragement from the significant other.
- b) When the significant other was identified as a friend or mentor, satisfaction with the amount and quality of the encouragement received was high.
- c) When the significant other was identified as a lover, spouse or parent, the level of satisfaction with the amount and quality of the encouragement received was low.

Participants, who identified the significant other as a friend or mentor, expressed high satisfaction for the quantity and quality of the encouragement they received. One participant articulates her satisfaction.

She's tremendously supportive of my strengths. We have a very supportive relationship. I accept the positive things that she says about me.

Participants who identified a lover, spouse or parent as the significant other, expressed dissatisfaction with the encouragement they receive. One participant describes his dissatisfaction with his mother's encouragement.

She's very self-oriented. It's difficult for her to acknowledge another's good qualities. She always lets me know when I'm not meeting her expectations but she says nothing about my strengths.

7. A.) The Experience of Disagreeing With a Significant Other for PDs.

Two distinct themes emerged in regard to the willingness to say "no" to a significant other for PDs.

- a) Participants who identified a friend as a significant other were willing to disagree with that person without feelings of guilt or fear of losing the person's approval.
- b) Participants who identified a spouse or a child as the significant other expressed feelings of guilt and fear of losing the person's approval when they disagreed with that person.

PDs expressed a willingness to disagree with the significant other when that other was identified as a friend. One participant shared:

I don't have a problem saying "no" or disagreeing with her. I just tell her how I feel. I don't come out and be upset by what she says. I simply tell her what I don't like and how I feel. We talk about it. Saying "no" to her isn't difficult for me.

PDs who identified the significant other as a spouse or child expressed concern about disagreeing with them.

They identified feeling guilty and fearing that person's disapproval. One participant articulated these concerns.

It's difficult for me to say "no" to my son. I want him to love me. If he asks for something, I immediately try to meet his request. I don't try to facilitate or support him. I get into my caretaker role and just try to fix the problem.

Another participant discusses the difficulty she experiences disagreeing with her spouse.

I was doing something, and I had to go outside to ask him something and there was this enormous pile of leaves between the house and the garage. He wanted me to help him move it and I said "no". I told him that I was busy with something else. I went into the house, and continued my project and felt very guilty. It's very hard for me to say "no" to him.

7. B.) The Experience of Disagreeing With a Significant Other for PFs.

Two distinct themes surfaced for PFs in regard to disagreeing with significant others. The nature of the

relationship seemed to influence how the person experienced disagreeing with the significant other.

- a) PFs who identified the significant other as a spouse, lover or parent were inclined to experience reluctance and avoidance in regard to disagreeing with them.
- b) PFs who identified the significant other as a friend or mentor were inclined to be more willing to disagree with them.

One participant talked about his resistance.

When you choose to disagree with this lady, you'd better be prepared for the long term. It's something I really need to think about before doing. I've learned to have faith that a certain coming around will take place.

Another participant describes her resistance to disagree with her lover.

We seldom have fights, and I think that it would be good for us to have a fight every now and then. I avoid him more than he does me.

One participant describes her willingness to disagree with her friend.

We stood in the kitchen and shouted at each other. We didn't talk to each other the next day. Slowly, we let go of the issue and came back together. I don't hesitate to let her know when I disagree with her.

8. A.) Tendency Towards Sharing Fun and Tenderness With a Significant Other for PDs.

Two themes emerged in the area of sharing fun and tenderness.

- a) Participants who identified their significant other as a friend or spouse, reported that there was either an unsatisfactory level of tenderness, or of play, in the relationship.
- b) Participants explained the lack of fun and tenderness in their relationship as resulting from: a) confusion in regard to what they think would be fun, b) feelings of obligation and guilt regarding parenting responsibilities.

Participants who identified the significant other as a friend or spouse said that they experienced unsatisfactory levels of tenderness or play in their relationships.

They explained their dissatisfaction as resulting from:

- a) confusion about what would be fun and how to create it,
- b) feelings of obligation and guilt regarding parental responsibilities.

One spouse expressed her confusion surrounding play.

We have a hard time playing together. There's tenderness in our relationship but we don't talk about

getting away. It's hard for me to identify and express what I want. I tell myself that what I want is somehow not important.

Another talked about her unwillingness to recreate with a friend.

Most of the time I feel too busy. If I gave myself more time to have fun, I'm sure that she would be open to that. I tell myself that I have other obligations that are more important than having fun. I fear failing as a mother. It's very difficult for me to create enjoyment for myself that doesn't include my kids.

8. B.) Tendency Towards Sharing Fun and Tenderness With a Significant Other for PFs.

Two themes become apparent for PFs in the area of sharing fun and tenderness with a significant other.

- a) They reported feeling clear about the kinds of behaviors they identified as fun. They also reported a willingness to regularly partake in those activities.
- b) The type of relationship did not appear to affect the tendency to play and share tenderness.

PFs reported an awareness of the kinds of activities they enjoyed in conjunction with regular participation.

One participant talked about the ongoing experience of play in her relationship.

Our relationship was formed when we were doing fun things. We went to games, parties and had lots of adventures together. We still have pajama parties. We do silly things together and still have fun.

Another discussed play as well as the propensity for tenderness.

We go to the movies. We take lots of day trips. Sometimes we go jogging together. I really like his companionship and I do a lot of things with him. I enjoy kissing a lot. However, he doesn't like holding hands and kissing in public.

It should be noted that PFs and PDs, who responded to the interview questions within the context of a friendship, were inclined to focus on play rather than tenderness. Participants who were referring to a lover, child, spouse or parent did mention the level of tenderness in their relationship. Also, a possible discrepancy emerged when a PF reported not having refused her husband's sexual overtures in twenty years. This same PF reported feeling very comfortable with exercising satisfactory boundaries to an earlier question.

9. A.) Willingness to Be Honest and Confront the Behavior of a Significant Other for PDs.

Two themes become apparent for PDs in the area of confronting a significant other in regard to their behavior.

- a) Friends and parents reported a higher willingness to confront than did spouses.
- b) Spouses reported their inhibition having two sources:
 - 1) they believed that their spouse's negative behavior reflected their worth as a person and that they did not deserve to be treated more positively
 - 2) they feared some negative reaction on behalf of their spouse.

A parent discussed confronting his son's behavior.

I just told him recently that he could work-out, have his good food and all his clothes. I let him know that I thought he had a hell of an ego. A couple of years ago, I would have just stuffed it and felt sorry for myself. I let him know where I'm coming from.

Spouses shared reservations about confronting their partners for reasons stated earlier. One spouse reported:

It's very hard for me to confront my partner in an honest and open way. I have a tendency to tell myself

that whatever she's doing reflects how little she cares for me, and then I get angry.

Another spouse discriminated the kinds of behavior that she was willing to confront. She also mentions her fear of her partner's reaction.

It's easier for me to confront him when I feel offended. I say something like, "I don't like what you said to me, it hurts." When I see him doing something self-destructive, I feel helpless. If I don't have a guarantee that my intervention will work, then I'll back off. That's safer than running the risk of some negative reaction.

9. B.) Willingness to Be Honest and Confront the Behavior of a Significant Other For PFs.

One particular theme emerged for PFs in regard to confronting the behavior of a significant other. The nature of the relationship appeared to determine willingness to confront. Friends and a protege reported a willingness to confront, while a son and several spouses expressed considerable reluctance.

A spouse expressed her caution.

That's a very difficult thing for me. I'll go ahead and speak to him about something and right away he becomes defensive, sarcastic and turns the tables on me. He begins confronting me about my behavior.

Another participant talks about learning to confront her friend.

I don't have a problem telling her to chill-out. She's angry at men. In a number of situations, she'll come off as being brash. So I pull her aside and say, "Heidi, you're doing it again." 'cause she flares her nostrils... I make a joke out of it - "You're flaring!" I didn't confront her initially. The more I do it, the more comfortable I become.

10. A.) Level of Mutual Self-Disclosure for PDs.

Two prevailing themes surfaced for PDs in the area of mutual self-disclosure.

- 1) PDs reported one or both persons having a tendency to withhold.
- 2) They expressed an investment in working on and developing more mutual self-disclosure in their relationship.

One participant discussed the feeling that her friend was holding back.

I tell her lots of personal things about myself and she's always there for me. I want her to disclose more about herself to me. She doesn't seem to trust me to the degree that I trust her. Sometimes I just sense that she has more to say about something and she gets quiet.

The openness to working on disclosure came through for PDs. One participant captured this willingness in her comments.

Over the years it's gotten deeper and easier. Sometimes I still withdraw like I did as a child. I don't think that he really wants to know what I'm feeling or wanting. I'm working on that. I think that he tends to hold back more than I do. I appreciate our sharing and our commitment to work on it.

10. B.) Level of Mutual Self-Disclosure for PFs.

One particular theme emerged in the area of mutual self-disclosure for PFs. When the significant other was defined as a friend, a high level of satisfaction was reported in regard to mutual self-disclosure. When the significant other was defined as a spouse, lover, parent or mentor, a low level of satisfaction was reported.

One participant discussed the level of mutual self-disclosure in her friendship.

If something happens, she'll tell me her feelings. She knows just about all there is to know about me. I wish that we had more contact. I end up telling her about the really good or really bad things about me.

Another participant shared her dissatisfaction with self-disclosure in her love relationship.

I want to talk more about how he feels about me and how I feel about him. I used to hold quite a bit back from him but I'm expressing myself more now. He holds a lot inside about his past. He just doesn't want anyone to know. His mom is an alcoholic and she's just gotten help within the past two years.

11.) Comparison of PFs and PDs Regarding Dyadic Trust.

The kind of relationship appeared to affect the level of trust in the relationship as opposed to family of origin.

Satisfaction With Encouragement Received

PDs cited that they all received some degree of encouragement from the significant other. While some PFs reported not receiving any encouragement from their significant other. Both groups reported higher satisfaction when the significant other was a friend and lower satisfaction if the significant other was a lover, spouse or parent.

PDs who expressed dissatisfaction also added that they believed that they would have difficulty receiving more encouragement if it existed.

Willingness to Disagree

Again the nature of the relationship seems to affect the responses of participants. PDs and PFs both reported a greater willingness to disagree with a friend. They expressed less willingness to disagree with a parent, lover, spouse or child.

Tendency Toward Sharing Fun and Tenderness

PDs and PFs report being distinctly different within the category of sharing fun and tenderness. PDs reported considerable dissatisfaction with the level of fun and tenderness in their relationships. They explained their dissatisfaction as resulting from: a) confusion about what they want, (b) feelings of guilt coming from parenting responsibilities.

PFs expressed a high level of awareness concerning what was fun for them. They also reported satisfaction with the frequency they experienced their fun activities. PFs appeared to be quite satisfied with the level of play in their lives.

Willingness to Confront

The nature of the relationship affected responses of both groups. PFs and PDs cited a higher willingness to

confront a significant other who was a friend. They were considerably less willing to confront a spouse or lover.

PDs expressed more of an awareness regarding their reluctance to confront a spouse.

Mutual Self-Disclosure

PDs reported dissatisfaction with either their own self-disclosure or that of their significant other. PFs expressed a greater satisfaction with the mutual self-disclosure in their friendships. They specifically saw their spouses and lovers as withholding.

PDs articulated a commitment to develop greater self-disclosure in their relationships.

In general both groups reported a greater ability to interact in their friendships than with parents, spouses, lovers and children. They reported satisfaction with encouragement received from friends and a greater willingness to confront and disagree with a friend. PFs reported greater satisfaction with fun and play in their relationships. PFs expressed a higher level of satisfaction with mutual self-disclosure than did PDs.

12. A.) Comparison of PDs' Self-Trust Responses to Their Dyadic Trust Responses.

A comparison of self-trust responses to dyadic trust responses can be reviewed in three categories:

- (a) encouragement, (b) employing boundaries,
- (c) nurturance.

Encouragement

PDs cited that although they understood the value of self-encouragement, they were inclined to have difficulty encouraging themselves. They reported minimizing their accomplishments and deferring to others for their encouragement.

PDs reported that they received some encouragement from significant others. The more intimate the relationship (spouses), the greater the dissatisfaction with the amount of encouragement received. They also discussed their resistance to receiving more encouragement although they wanted it.

Employing Boundaries

PDs reported difficulty saying "no" discriminately. They cited their fear of disapproval and feelings of guilt explaining their resistance to employing boundaries.

PDs expressed considerable resistance in regard to disagreeing with and confronting a spouse. They expressed more ease, in regard to disagreeing with, and confronting a friend.

Nurturance

PDs articulated an awareness regarding their resistance to effectively nurture themselves. They pointed out that it was difficult for them to rest and play appropriately. They reported a tendency to minimize the value of rest and play in their lives. They also perceived themselves as using food as a way to cope with their emotions.

PDs cited dissatisfaction with the level of nurturance in their relationship with a significant other. They reported feeling dissatisfied with the amount of fun and tenderness when the significant other was a spouse or friend.

12. B.) Comparison of PFs' Self-Trust Responses to Their Dyadic Trust Responses.

Encouragement

PFs cited feeling generally confused about the notion of self-encouragement. They were inclined to see self-encouragement as appropriate when accompanied by a high level of achievement.

Some PFs reported not receiving any encouragement from their significant other. They spoke of receiving little or no encouragement when the significant other was a spouse or lover.

Employing Boundaries

PFs reported that they understood the difficulty in regard to saying "no" discriminately. They witnessed some change in their boundary effectiveness as they grew older. They also expressed a willingness to develop more skills in this area.

PFs, who were responding in reference to a parent, lover or spouse, reported that it was difficult for them to disagree or confront their significant other.

Nurturance

PFs explained that they were comfortable creating time for rest and play in their lives. They reported that they took the initiative to create time for rest and play as a reaction to feeling stressed. They talked about eating consciously and intentionally.

PFs said that they were satisfied with the amount of fun and tenderness in their relationships. They reported feeling clear about what was fun for them and felt satisfied with the frequency of fun and tenderness in their relationships.

Summary

The purpose of this chapter was to synthesize the data generated from the interviews. The areas explored, included participants' trust for themselves and trust for a significant other. Themes and categories were identified in regard to participants from dysfunctional families of origin (PDs) and from participants from functional families of origin (PFs). Commonalities between both groups were also cited.

The self-trust data included information under four categories: (a) self-encouragement, (b) boundaries, (c) nurturance, (d) self-discipline.

PDs spoke about self-encouragement as something difficult for them to do. They reported having the tendency to minimize their accomplishments. They saw self-encouragement as a very worthwhile personal goal. PFs expressed confusion about the idea of self-encouragement. They also cited that they associated it only with high achievement.

PDs and PFs both discussed the value of employing discriminate boundaries in their lives. PDs reported a greater awareness of the reasons why they didn't employ discriminate boundaries. Both groups expressed a commitment to utilizing boundaries more effectively.

PDs reported experiencing considerable difficulty giving themselves permission to rest and play. PDs talked about their eating habits as a way to cope with emotions. PFs talked about their willingness to create time for play and rest. They saw their choices to play and rest as a way to cope with stress. They reported that they were inclined to eat consciously and intentionally.

PDs reported that self-discipline included staying focused on priorities and that it did involve the support of others. They discussed the difficulty in integrating self-discipline in their lives, and their tendency to

procrastinate or be perfectionistic. PFs discussed self-discipline as the choice against what they desire. They also discussed the difficulty involved in integrating self-discipline in their lives while approaching tasks with a perfectionistic attitude.

The dyadic trust data included information under four categories: (a) receiving encouragement, (b) discriminating boundaries (confrontation, disagreeing), (c) nurturance, (d) mutual self-disclosure.

PDs reported feeling dissatisfied with the amount of encouragement they received from their spouses. They also cited their own resistance to receive encouragement. PFs discussed dissatisfaction with the encouragement they received when the significant other was a spouse or lover.

Both PDs and PFs discussed more willingness to disagree and confront a significant other when that person was a friend or child, than when the significant other was a spouse.

PDs reported that they perceived at least one person withholding in their relationships, and that they were invested in enhancing the level of mutual self-disclosure in their relationships. PFs reported a lower level of mutual self-disclosure with spouses and lovers than with friends.

PDs' self-trust responses were compared to their dyadic trust responses. PDs reported dissatisfaction with the way they encouraged themselves and dissatisfaction with the encouragement they received from a spouse. PDs talked about employing indiscriminate boundaries generally in their lives, and with a significant other when that person was a spouse. PDs reported not creating enough time for play and rest in their lives generally. They identified a lack of tenderness and fun in their relationships with spouses and friends.

PFs' self-trust responses were compared to their dyadic trust responses. PFs discussed feeling confused about the idea of encouraging themselves and they reported dissatisfaction with the level of encouragement they received from a significant other, when that person was a spouse or lover. PFs talked about their difficulty in employing discriminate boundaries generally. They believed that they were getting more effective with boundaries as they grew older. PFs cited that it was difficult for them to disagree with a significant other when that person was a parent, lover or spouse. PFs talked about feeling comfortable with the time they created for play and rest in their lives. They discussed feeling satisfied with the amount of fun and tenderness in their relationships.

CHAPTER VI

SUMMARY, CONCLUSIONS AND IMPLICATIONS

Overview

The purpose of this chapter is to articulate the findings of this study. First, the study will be summarized by providing a review of what was proposed in this research, the rationale, the methods used, the findings, and the effectiveness of the study.

In the second section, I will explore the conclusions of the study. Conclusions will be explored from two focus points: (1) What can be drawn from the findings? and (2) Do these findings differ from those found in the literature reviewed in Chapter Two?

Thirdly, I will explore some implications of the study in four areas: (1) implications for developing healthy relationships, (2) implications for higher education, (3) implications for twelve-step programs as a trust-building intervention, (4) implications for psychotherapists working with clients interested in enhancing their self-trust. I will also explore some recommendations for further research.

Summary

The study was proposed in order to provide information regarding the relationship between self-trust and dyadic trust. This relationship was to be examined within the context of two groups: (1) Participants self-identified from Functional families of origin, (2) Participants self-identified as from Dysfunctional families of origin (with a year or less of recovery in a twelve step program). The study investigated the level of self-trust and dyadic trust for each group. It went on to explore how groups compared in the two different areas of trust.

Review of the educational and psychological literature revealed that a good deal of attention had been paid to the concept of dyadic trust. Dyadic trust has been consistently defined throughout the literature as the belief that the other would tell one the truth and treat one benevolently. Very little of the literature treated the concept of self-trust. Where it was addressed, it seemed to be equated with self-confidence. The literature virtually ignored any possible relationships between the two kinds of trust.

I concluded that it would be of value to define self-trust similarly to dyadic trust. Self-trust would then be defined as the belief that one would treat oneself benevolently. I further defined benevolence to mean the

willingness to: (a) encourage oneself, (b) employ discriminate boundaries, (c) nurture oneself, (d) develop self-discipline. Encouragement, employing discriminate boundaries, nurturance and mutual self-disclosure were then used to further define benevolence regarding the experience of dyadic trust. The goal was to compare a participant's response to both experiences of trust as well as to analyze the responses of the two different groups.

I concluded that there was a need for a study that clarified self-trust and its relationship to dyadic trust. My hope was to illuminate the experience of trust by persons raised in dysfunctional families and those raised in functional ones. The thinking was that this might help to clarify the concept of co-dependency at least in terms of the capacity to trust. The tendency in the literature is to define people raised in dysfunctional families as co-dependent. It was my hope that this study could aid educators in supporting the development of self-trust in the classroom, especially, in the area of self-discipline. Finally, it was my hope that this research would be a resource for psychotherapists in two ways: (1) aid in the development of a client's capacity to trust generally, (2) support the development of dyadic trust in couples counseling.

The methodology used in this study consisted of (1) phone contact which included an introduction of myself and the study, as well as two questions aimed at helping the potential participant to identify the functional nature of their family of origin; (2) in-depth interviews of twelve participants; (3) profiling the twelve participants; (4) grounded theory, which was used to analyze the data from the profiles and interviews.

The phone interviews provided potential participants with an introduction to me and the study. The twelve participants who consented were interviewed in depth. Six of the participants identified themselves from dysfunctional families with less than a year of recovery in a twelve step program. The other six participants identified themselves as having been raised in healthy families. This provided a comparative element to the study in order to investigate commonalities and differences between participants.

The self-trust interview questions focused on four areas:

- 1) Encouragement. Questions in this area focused on the participants' willingness and ability to encourage themselves. Encouragement was depicted as support we might give ourselves when we are

feeling down, validation for who we are and affirmation of particular personal strengths.

- 2) Employing discriminate boundaries. Questions in this area explored the participants' willingness to say "no" to others.
- 3) Nurturing. These questions explored the participants' willingness and ability to create time for rest and play. They also focused upon participants' tendency toward healthy eating habits.
- 4) Self-discipline. Questions focused on participants' ability to stay focused on a desired goal, acquire necessary support and task completion.

The dyadic trust questions focused on four specific areas:

- 1) Encouragement. Questions explored whether or not participants felt encouraged by significant others. Their level of satisfaction was explored along with their willingness to receive encouragement from significant others.

- 2) Employing Boundaries. Questions focused upon the participants' willingness to disagree and confront significant others regarding their behavior.
- 3) Nurturing. Questions investigated the level of satisfaction participants experienced, with the level of tenderness and fun in their relationship with the designated significant other.
- 4) Mutual Self-disclosure. Questions here were focused on the participant's perception of the level of mutual self-disclosure in the relationship, as well as the degree of satisfaction they experienced regarding the level of mutual self-disclosure.

Interviews were transcribed into profiles in an attempt to clearly represent the participant's view of their own world. The profiles were at times difficult to formularize. Participants occasionally found concepts like self-discipline awkward to approach. In several cases, the participants reported that they possessed an understanding of the concept but simply had never put what they knew into words. Participants were actually formulating their beliefs for the first time as they responded to interview questions.

The use of grounded theory was both exciting and challenging. Since there was such little research on the concept of self-trust, it opened the way to new perspectives of trust. Although the process did not begin with any presumed hypothesis, I noticed a need in myself to predict what themes would emerge from the data. Time and time again, I was taken back by what surfaced and how different it was from what I had anticipated.

From the analysis of the data eight findings emerged in regard to self-trust and dyadic trust.

- 1) Participants self-identified from dysfunctional families of origin reported the following in regard to their experiences of self-trust:
 - (a) acknowledged the value of self-encouragement but were inclined not to do it;
 - (b) saw themselves as having resistance in regard to employing discriminate boundaries and were committed to change;
 - (c) had difficulty giving themselves permission to rest and play, and perceived their eating habits as a way to cope with feelings;
 - (d) saw themselves as having difficulty with self-discipline, and were inclined to procrastinate or become perfectionistic when approaching a task.

- 2) Participants self-identified as from functional families of origin reported the following in regard to their experience of self-trust: (a) were confused about self-encouragement and saw it as something associated with high achievement; (b) saw themselves as becoming more effective with the employment of discriminate boundaries as they grew older and they were committed to becoming more effective; (c) saw themselves as giving themselves permission to play and rest, as well as eating consciously and intentionally; (d) saw themselves as having difficulty integrating self-discipline into their lives and having a tendency towards perfectionism.
- 3) Participants self-identified as from dysfunctional families of origin reported the following in regard to their experience of dyadic trust: (a) dissatisfaction in the amount of encouragement received depended on the nature of the relationship and gender of the significant other; (b) employing discriminate boundaries with a significant other depended on the nature of the relationship; (c) dissatisfaction with the degree of nurturance received seemed to be associated

with: nature of relationship, confusion regarding wants and needs and parental obligations;

(d) perceived at least one person in the relationship as withholding.

- 4) Participants self-identified from functional families of origin reported the following regarding their experience of dyadic trust:

(a) dissatisfaction with the level of encouragement received depended on the nature of the relationship; (b) willingness to employ discriminate boundaries depended on the nature of the relationship; (c) were satisfied with the amount of nurturance they received in their relationship; (d) level of mutual self-disclosure depended on the nature of the relationship.

- 5) Contrasting self-trust responses from dyadic trust responses for participants self-identified from dysfunctional families yielded the following:

(a) low self-encouragement and low encouragement from spouses, (b) ineffective boundaries generally and ineffective boundaries with the significant other when that person is a child or spouse, (c) inadequate self-nurturance and dissatisfaction with nurturance from spouses and friends.

- 6) Contrasting self-trust responses from dyadic trust responses for participants self-identified from functional families of origin yielded the following: (a) unaware of the actual role of self-encouragement and dissatisfied with the amount of encouragement received from the significant other when that person was a spouse, lover or parent; (b) difficulty employing boundaries generally and problematic when that person was a spouse, lover or parent; (c) satisfied with the level of self-nurturance, and nurturance in the relationship.
- 7) Contrasting self-trust responses of participants from dysfunctional families with participants from functional families yielded the following: (a) both groups were not integrating self-encouragement in their daily lives; (b) both groups experienced difficulty employing discriminate boundaries; (c) participants from dysfunctional families inadequately nurtured themselves while participants from functional families experienced adequate self-nurturing; (d) both groups were unable to effectively incorporate self-discipline in their lives.

- 8) Contrasting dyadic trust responses for participants from functional families with participants from dysfunctional families yielded the following: (a) both groups were dissatisfied with the amount of encouragement received from significant other when that person was a spouse; (b) both groups experienced difficulty employing discriminate boundaries with significant other when that person was a spouse; (c) participants from dysfunctional families were dissatisfied with the amount of nurturance they experienced in relationship when that person was a spouse or friend. Participants from functional families were satisfied with the degree of nurturance they experienced in their relationships; (d) both groups were dissatisfied with the degree of mutual self-disclosure in their relationships, although participants from functional families did report satisfaction when the significant other was a friend.

These findings were elaborated on in chapter five using passages from interviews and profiles. The study appears to have achieved its original purpose which was to provide

information regarding the relationship between self-trust and dyadic trust. The information was to be generated by contrasting responses from participants raised in dysfunctional families with those raised in functional families. Participants seemed to candidly report how they related to themselves and to a significant other.

Conclusions

From the findings of this study, it can be concluded that a given family will manifest some degree of dysfunction. Deciding whether or not one is from a healthy or dysfunctional family appears to be a moot agenda. The issue seems to be whether or not an individual is aware of dysfunctional patterns in the family and how those patterns affect the individual.

The findings further suggest that dysfunctional patterns do manifest themselves in two general areas: (a) effectively trusting oneself, and (b) developing trust within the framework of an intimate relationship. The level of self-trust manifests itself in one's willingness and ability to encourage oneself, employ discriminate boundaries and integrate self-discipline. The level of dyadic trust manifests itself in one's satisfaction with the level of encouragement received from the other, the willingness to

employ effective boundaries with the other and satisfaction with the level of mutual self-disclosure in the relationship.

One implication of the findings is that the potential for distrust in a relationship seems to increase with the possibility of greater intimacy. This implies that the greater the physical contact and emotional involvement, the higher the need is for receiving encouragement, employing boundaries and sharing mutual self-disclosure. Another implication is that dysfunctional family patterns surface more in intimate relationships.

The findings suggest that the way one treats oneself reflects how one feels treated in an intimate relationship. One implication of this conclusion is that trusting oneself may be a prerequisite to building trust in an intimate relationship. This suggests that without a solid foundation of self-trust, a person might expect levels of encouragement and nurturance from a significant other, that they feel unable to provide for themselves. It is at least plausible to suggest that deterioration of dyadic trust may occur when one expects from a significant other what one is unwilling to provide for oneself. The findings further imply that one might be resistant to receive encouragement from a

significant other who was providing satisfactory levels of encouragement.

This study also generated data regarding friendship. The data suggests that it is generally easier to trust a friend than a spouse or lover. An implication is that friendship may be fertile ground for learning how to trust oneself and another.

The findings validated the value of twelve-step programs as a useful educational intervention. Such programs appear to help people break through denial in regard to the dysfunctional patterns inherent in their families of origin. They seem to further aid people in understanding how those patterns might currently impact their lives. They also help to create alternative ways of looking at the world and at oneself.

A relatively significant implication of this study is that people are lacking a working model of self-discipline. There is a need for framework that allows for the definition and application of self-discipline. Such a model would hopefully help with tendencies to procrastinate and become perfectionistic.

Lastly, this study raises some questions regarding the notion of co-dependency as useful therapeutic nomenclature. Recent accounts of co-dependency increasingly describe it as

a condition resulting from being raised in a dysfunctional family. If one assumes that all families have some level of dysfunction, then it makes sense to say that everyone is more or less co-dependent. It might be suggested that the current interest in dysfunctional family patterns is quite valuable, but that the use of co-dependency, as a diagnosis, is of little or no value.

Essentially, no other research conceptualizes self-trust the way it was done in this study. I will make more comments about further research in the last section of this chapter.

Implications of This Study

In this section, I will address four implications of this study: (a) developing healthy relationships; (b) classroom applications including a model for self-discipline; (c) use of twelve-step programs; (d) psychotherapeutic application. I will briefly express some ideas on each of these with special attention being paid to developing a model of self-discipline for use in education.

The greater the opportunity for intimacy in a relationship, the greater the likelihood that one will

experience a degree of distrust, i.e. disbelief that the other will treat one benevolently and tell the truth. It may be that some people are inclined to make one's significant other primarily responsible for treating oneself benevolently. In a sense, the significant other is expected to be the parent one never had. Consequently, the relationship is excessively burdened by expectations directed at the significant other. These expectations are likely to generate disappointment, hopelessness, distrust and even despair. The commitment to treat oneself benevolently or at least the commitment to learn to do so, may be extremely helpful toward building an intimate relationship. It also may be the case that what one cannot give to oneself, one cannot receive from a significant other. If a person does not encourage and nurture themselves, then they may be unable to receive these from another person, especially within the context of an intimate relationship.

The findings of this study suggest a need for a model. I will outline such a model of self-discipline for use in educational settings. Procrastination and perfectionism are common ways that people approach tasks. I want to suggest that these two manifestations of motivation may very well reflect how people were motivated by their parents.

If parents employed fear, threats, blame or shame, as a way to motivate, then procrastination and perfectionism will reproduce those same conditions. People are drawn to what is familiar.

The following model of self-discipline is hopefully a healthier approach to personal motivation. There are initially three steps to the model: (a) identify what one wants to accomplish; (b) identify who might be helpful; and (c) make the decision to ask for help. The purpose of these three steps is to keep one focused and establish a support system.

The next step is to clarify what kind of help one could actually receive. I will employ the basic tenants of Blanchard's theory of situational leadership in order to identify the kind of help that may be most useful. One could receive combinations of support and direction. Support would include: (a) encouragement; (b) affirmation; (c) compliments; (d) listening. Direction would include: (a) being told what to do; (b) being told how to do it; (c) being told how well one is doing.

One then decides how much support or direction is needed. When one's commitment to a certain task is low, a good deal of support may be required. When one's interest or confidence is low, then the level of commitment is low.

If the competency level is low, one will need a considerable amount of direction. Competency is low when one doesn't know what to do or how to do it. The different levels of commitment and competency can be depicted by the following:

Low Commitment = Low Interest/Low Confidence

Low Competency = Little or No Knowledge Of What to Do
or How To Do It

High Commitment = High Interest/High Confidence

High Competency = High Level of Understanding Regarding
What To Do and How To Do It.

Blanchard's developmental stages can be used to identify one's level of commitment and competency. When these levels are accurately identified, the appropriate amounts of support and direction become obvious. The following portrays the thoughts, feelings, experience and needs at each developmental stage.

Enthusiastic Beginner

Thoughts

"I can't wait to get going!"

Feelings

Excitement, joy,
anxiety, confusion

Experience

High Commitment
Low Competency

Needs

Low Support
High Direction

Disillusioned Learner

Thoughts

"There's no way I can do this."
"This class is absolutely useless."

Feelings

Disappointment,
Anger, Hopelessness,
Overwhelmed

Experience

Low commitment
Low Competency

Needs

High Support
High Direction

Reluctant Contributor

Thoughts

"I'm really not ready for
this job."
"I don't have background that
this course requires."

Feelings

Fear, Inadequacy
Self-doubt

Experience

Low Commitment
High Competency

Needs

High Support
Low Direction

Peak Performer

Thoughts

"I'm proud of the job I do."
"I really love this class."

Feelings

Confidence
Enthusiasm
Satisfaction

Experience

High Commitment
High Competency

Needs

Low Support
Low Direction

I want to suggest an application of this model for classroom use. First, I recommend that the instructor familiarize students with the model. It's particularly important to remind students that no stage is better or worse than another. Secondly, each student will be assigned a partner. The purpose of the partnership is to help one another to: (a) identify initial developmental stage; (b) offer one another appropriate levels of support and direction (if possible); (c) identify movement to a different developmental stage, and the varying amounts of support and direction associated with the new stage.

I suggest that partners meet weekly. This could be done outside of class or incorporated into the class experience.

I also recommend that each pair belong to a support group comprised of three sets of partners. The groups of six students could meet twice per month. The purpose of the support group would be to increase the amount of feedback

a student received regarding developmental stage assessment and the amount of progress being made in the class.

I recommend that a pool of peak performers be identified. This will be of great help to the student who is not receiving sufficient direction from his or her partner or support group. It also provides peak performers with an opportunity to teach and validate what they know.

I believe that classroom use of the model would empower students, allow them to be more responsible for their learning and heighten their trust for themselves and the learning experience in general. Self-trust will be enhanced as students are able to clearly identify and pursue what they need in order to succeed. They will begin to trust this model more when they experience it as an ally that will support their success.

The next implication of this study is the value of twelve-step programs as educational interventions. It is likely that some dysfunctional family pattern will begin to manifest itself in the form of a symptom. The symptom often expresses itself in the form of a self-destructive pattern. If the individual can move out of denial long enough to acknowledge the pattern, then an appropriate twelve-step program also can be identified.

There are a variety of twelve step programs which include: AA (Alcoholics Anonymous), ACOA (Adult Children of Alcoholics and dysfunctional families), OA (Overeaters Anonymous), ISA (Incest Survivors Anonymous), CODA (Co-dependency Anonymous) SLAA (Sex and Love Addiction Anonymous), FRA (Fundamentalist Religion Anonymous), GA (Gamblers Anonymous), and NA (Narcotics Anonymous).

Twelve step meetings offer people: (a) an opportunity to come out of denial regarding their self-destructive pattern; (b) the hope that one does not need to heal alone; (c) an opportunity to more fully understand and accept one's past; (d) an opportunity to forgive oneself for wrongs done to others; (e) the encouragement to let go of blame and become more self-responsible; (f) the opportunity to personally define one's spiritual development; and (g) the opportunity to offer and receive peer support.

The last implication of this study concerns psychotherapeutic applications. It can be of great value to clients to see that they treat themselves similarly to how they were treated by their parents. They reproduce the abuse and neglect indicative of their own childhoods. Once clients are able to grasp this destructive cycle, they are often confused as to what to do instead.

The more dysfunctional the family of origin, usually the more confusion regarding healthy alternatives of self-care.

One option is what I have labeled the B.E.N.D. model for reparenting. Essentially it is a model aimed at letting go of the abuse and neglect of the past. The client begins the process by first understanding the value of employing boundaries, self-encouragement, self-nurturance and developing self-discipline. The therapist can then describe how each of these four skills works. I recommend that this be followed up with a guided imagery focusing upon the clients' inner child. An exchange between client and inner child should be encouraged. As part of this dialogue, the inner child shares a need and the client makes an agreement with the child to support the need. Following this exercise, the therapist and the client might discuss how the client can acquire the kind of support and direction needed to adequately reparent this inner child. I have seen numerous examples of how reparenting can support clients to move from grief to awareness, and finally to action.

Suggestions for Further Research

In conclusion, I want to briefly discuss some recommendations for further research. First, a larger study could yield more concrete data regarding the relationship

between self-trust and dyadic trust. Secondly, it may be useful to employ an instrument that could address the problem of denial. The reproduction of questions might uncover inherent inconsistencies.

Third, it may be very interesting to investigate dyadic trust as manifested by two different groups; one group that identified the significant other as a friend and the other group as a spouse. This might be a useful way to explore the notion that the greater the opportunity for intimacy, the more likely there would be low trust.

Fourth, another alternative would be to test for the level of self-trust when the significant other is a friend, and compare results to a group where the significant others are spouses.

Fifth, I regret that this data only reflects heterosexual relationships. It may be of value to include gay partners in measures of dyadic trust.

Sixth, it would be exciting to see a longitudinal study of people who experience twelve step programs over a period of years. The purpose of such a study could be to measure self-trust, dyadic trust or both. My intuition is that these self-help programs are having a much greater impact than many of us in the helping professions might realize.

Seventh, it would be interesting to study classroom success, with the dependent variable being the use of the suggested model for self-discipline: the goal being to see whether or not the model affected academic success.

Lastly, I would encourage researchers in the future to define self-trust in a way that remains compatible with dyadic trust and to take the notion of self-trust seriously. I believe that it would be greatly beneficial to begin studying the relationship between self-trust and self-esteem, especially since the literature is rich with studies regarding self-esteem.

APPENDIX A

IN-DEPTH INTERVIEW QUESTIONS

I. Self-Trust

1. People often think of compliments as things to receive from other people for jobs well done or for giving a good effort. Describe how you might have remembered to compliment yourself for a job well done or for the effort you may have put into a job or project.
2. It's common for people to have feelings about disagreeing with others or saying "no" to someone's request. Describe how it is for you to disagree with people or to refuse to comply with someone's wishes or requests of you.
3. People are inclined to have their own unique way of taking a time out. We all have preferences for the ways that we rest and relax. Describe how you go about making sure that there is enough "R & R" in your life.
4. We all experience different levels of self-discipline, and probably define self-discipline differently. Talk about the role of self-discipline in your life.
5. There is a heightened consciousness in the society regarding diet and nutrition. Describe your personal response to these kinds of awarenesses in your daily life.

II. Dyadic Trust (Identify a significant person in your life who would be the focus of the following questions).

1. As relationships develop, people acknowledge one another's positive characteristics.

We hope that the people who care for us will see us in a positive light and encourage us along the way. Talk about this person's willingness to acknowledge your strengths and your receptivity to their encouragement.

2. It's common for people in a relationship to have different views and expectations of one another. Describe what it's like for you to resist doing what this person might want or expect of you.
3. Tender moments and fun times are an important part of a valuable relationship. Talk about the kinds of tenderness that exist in your relationship and describe what the two of you do for fun.
4. It can be awkward in a relationship to let the person know how we see them or how we really feel about their behavior. This can be especially true when we see the person acting self-destructively or when we feel offended by something they have done. It may also be difficult to share what is bothering us.
5. As people grow closer they tend to share their heart-felt concerns and feelings. They may become more comfortable with telling one another who they really are. Talk about what you appreciate and what you might like to see changed about the sharing and openness in your relationship.

APPENDIX B

INTRODUCTORY LETTER TO POTENTIAL PARTICIPANTS
(Self-identified Co-dependents)

Paul Dunion
7 Southgate Circle
Franklin, CT 06254
(203) 822-8548

Dear Chairperson:

I am a doctoral candidate at the University of Massachusetts. I am presently researching the problem of co-dependency and its affects upon trusting ourselves and significant others for my dissertation. I am interested in interviewing people who are self-identified as co-dependents and who have less than six months of recovery (attending twelve-step meetings and/or psychotherapy). My hope is that this study will help to clarify the impact that being raised in a dysfunctional family has upon forming trust.

I will need six people who are willing to be interviewed for approximately two hours. The interviews will focus upon the issues that you experience when trying to trust yourself and a significant other (partner, parent, child, spouse, best friend, relative). Although I will be aware of who you are and how you responded in the interview, your name will be changed in the write-up to ensure your confidentiality. No content will be used in any way without your written consent.

If you think that you might be interested in participating in the study, please call me at 822-8548. I will respond to your call and explain the purpose of the study more fully and answer any questions. I will also be asking you several questions in regard to your experience with trust. I will be notifying you in regard to being selected for this study within one week of our telephone conversation.

Sincerely,

Paul Dunion

APPENDIX C

INTRODUCTORY LETTER TO POTENTIAL PARTICIPANTS
(People self-identified as from Functional Families)

Paul Dunion
7 Southgate Circle
Franklin, CT 06254
(203) 822-8548

Dear

I am a doctoral candidate at the University of Massachusetts. I am presently researching the effects of being raised in a healthy family in regard to trusting ourselves and significant others (partners, spouses, relatives, best friend, child, parent). I am interested in interviewing six people who view themselves as capable of creating and maintaining healthy trusting relationships. My hope is that this study will help to clarify the process of trust in a healthy relationship.

I will need six people who are willing to be interviewed for approximately two hours. The interviews will focus upon your strengths and experiences with trust. Although I will be aware of who you are and how you respond in the interview, your name will be changed in the write-up to ensure your confidentiality. No content of the study will be used in any way without your written consent.

I you think that you might be interested in participating in the study, please call me at 822-8548. I will respond to your call and explain the purpose of the study more fully and answer any questions. I will also be asking you several questions in regard to being selected for this study within one week of our telephone conversation.

Sincerely,

Paul Dunion

APPENDIX D

INFORMED CONSENT FORM

I agree to participate in the research study conducted by Paul Dunion, who is a doctoral candidate at the University of Massachusetts. I understand that the study is aimed at exploring self-trust and trust of significant others.

I understand that I will be interviewed by the researcher, and that I may choose not to answer any question at my discretion. I have been assured that I may withdraw from the study at any time without question.

I have been assured that confidentiality will be maintained. I understand how my responses will be recorded in the write-up, and that interview sessions will be tape-recorded.

Signature of Participant

Researcher

Date

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