


<p><i>Bifrons Creativity</i></p> <p>Number 5</p> <p>January 2008</p>	<p>ISSN 1755 – 4136</p>  <p>www.Bifrons.org.uk</p>
---	---

Becoming a Lingwiz'd of Is

Patrick William Jemmer

SoCEIS Northumbria University
Pandon Building Camden Street
Newcastle upon Tyne NE2 1XE UK

Abstract:

This essay continues the discussions started in the previous article [P W Jemmer (2007) Intrapersonal Communication – the Hidden Language. *Bifrons Creativity* Number 5 December 2007, pp 1 – 51]. It begins by summarizing the background to our understanding of the nature of self-talk and its relationship to self-awareness, in terms of meaning-making and shaping reality, both private and consensual. It goes on to show how the filtering of sensory data and resulting "linguaging" of human experience tends to build negative psychic structures which are limiting at best, and at worst, damaging, to a person's individuation. Clinical studies on the role and effects of self-talk are presented, together with theoretical models of its modes of operation, both psychological and physiological. We then turn to Analytical and Humanist approaches to therapeutic utilization of internal dialogue and compare and contrast these with tools supplied by Neuro-linguistic Programming, and with meditation practices. The "creative" and metaphorical aspects of positive, lasting therapy based on utilization of intrapersonal communication are stressed throughout, particularly in the light of the idea of a "philosophical therapy for (and through) language", and the conception of gaining a "perspicuous representation" to aid in clarifying a client's worldview.

Keywords:

Analysis, communication theory, creativity, Freud, Humanism, internal dialogue, intrapersonal communication, Neuro-linguistic Programming, NLP, philosophy, private language, psychoanalysis, psycholinguistics, psychotherapy, self-awareness, self-talk, Wittgenstein.

The Fourth Name of God

Eliminating Negative Thoughts

ע ל ם

... I wish you could see yourself through my eyes
There's no need to cling to unnecessary lies
The voice in your head whose spirit you stole
left you for dead but you dug the hole

And I can tell where you have been
from the marks around your wrists
The red water washed away your sins
but are you as pure as this?

No you are not honest
You are not healthy
You are not honest, honest

you are not honest
you are not healthy
you are not honest, honest

Maria Mena: *Internal Dialogue* [1]

The previous article [2] discussed in detail historical and philosophical approaches to the question of internal dialogue and intrapersonal communication, and concluded along with Wittgenstein that a kind of mysticophilosophicolinguistic therapy could be at the heart of clearing up many of life's conundrums. From this idea we turn to the scientific background to the nature and prevalence of self-talk and ask how, in practical terms, such Wittgensteinian therapy might be applied to facilitate creative psychic change and personal development. We aim, at the conclusion of these discussions, to show how a "therapy for self-talk," as engendered in the tools and techniques of Neuro-linguistic Programming and Psycho-chaotic Semiotics, can produce apparently "magical" results – resulting in our becoming "Lingwiz'ds of Is" in the creation of unfolding, positive realities of choice.

Let us remind ourselves, at this point, of the nature of internal dialogue – Meichenbaum [3], for example, states that "In psychology, the term inner speech usually signifies soundless, mental speech, arising at the instant we think about something, plan or solve problems in our mind, recall books read or conversations heard, read and write silently. In all such instances we think and remember with the aid of words which we articulate to ourselves. Inner speech is nothing but speech to oneself, or concealed verbalization, which is instrumental to the logical processing of sensory data, in their realization and comprehension within a definite system of concepts and judgments" [3]. Shedletsky [4] uses communication theory to site intrapersonal communication (IAPC) as "talking to ourselves" [5] but with the triad of "sender – transmitter – receiver" all located in the same individual, and Fletcher comments that "to a large extent intrapersonal communication from a psychophysiological perspective is the interior neural manifestation of the social process of communication" [6]. Pearson and Nelson [7] go further by noting that intrapersonal communication it also used in "internal problem solving, resolution of internal conflict, planning for the future, emotional catharsis, evaluation of ourselves and others" [5]. There are various facets to this inner speech and "The dialogue within the self proceeds on many levels. Sometimes it is a dialogue between the self as engaged in its various responsibilities and affections and the self which observes these engagements. Sometimes the dialogue is between the self in the grip of its immediate necessities and biological urges, and the self as an organization of long-range purposes and ends. Sometimes the dialogue is between the self in the context of one set of loyalties and the self in the grip of contrasting claims and responsibilities" [8]. The situation is complicated by the fact that the expressions of internal dialogue are manifold and "The elements of inner speech are found in all our conscious perceptions, actions, and emotional experiences, where they manifest themselves as verbal sets, instructions to oneself, or as verbal interpretations of sensations and perceptions. This renders inner speech a rather important and universal mechanism in human consciousness and psychic activity" [9]. So, if we choose to define intrapersonal communication as " ... the physiological and psychological processing of messages that happens within individuals at conscious and non-conscious levels as they attempt to understand themselves and their environment" [10], then we concur that "Those

intrapersonal processes are the locus of meaning ... and provide the impetus for action. Toward that end, our unique, individual world-views form the basis for our behavior. Your intrapersonal reality is giving meaning to these words and is the cause of the response you have as you read them” [11], [12]. We shall return to the idea of intercommunicating psychological “parts” – to “intrapersonal processes as locus of meaning” – and to creating, maintaining and modifying “unique, individual world-views” in terms of modern psychotherapeutic practice in the remainder of this article.

Now it does appear true in general that “ ... self-awareness is mediated by self-talk: when self-aware, the individual, more often than not, talks to himself or herself” [13], although the “ ... cognitive processes underlying self-awareness are still unknown and extremely difficult to study in an experimental paradigm” [13]. Despite these difficulties we could summarize that “Intrapersonal reality [intrapersonal perception] is, in essence, the view of the world within each of us. It is the perception of reality that people construct for themselves ... Although it is substantively influenced by interaction with others, it is as unique as a fingerprint and continually growing and being reshaped. When we hear people say ‘That is her reality’ (regardless of their intended meaning), we are hearing people refer to intrapersonal processes” [11]. If we focus on cognition then this “ ... leads us to questions concerning individual differences and the influence of goals, motivation, language, discourse structure, context, memory, social rules, and imagination. It points to the significance of perception vis-à-vis overt behavior. With regard to a focus upon cognition, we can point to numerous studies that teach us that the perception of behavior is at least as important as the behavior itself and that the perception is a function of the individual and her or his perception of the context” [14]. Following on from this Shedletsky opines that “ ... contextual variables influence communication by means of their impact upon perception. Put in other words, we ought to expect social-psychological variables to operate differently in differing contexts, and they do ... Still, another way of getting at the point here is to note that much (perhaps all) of ordinary human communication is not limited to literal meaning ... Having said that, just what literal meaning and indirect meaning are, and just how we make literal and indirect meaning, are precisely the questions begging for exploration” [14]. If we now turn to psychopathology and mental health, we can clearly state that “Hearing voices for the ordinary individual is, in this instance, different from the auditory hallucinations heard by a schizophrenic ... and hearing voices is not necessarily an unhealthy phenomenon” [15], [16]. We also realize that “While mentally ill patients sometimes hear voices, individuals who are not mentally ill also hear voices, including respected leaders and a great variety of the general public ...” [15], [17]. And we can go on from to reframe the old adage that “ ... talking to yourself is the first sign of madness – and that replying to yourself confirms the diagnosis. Well here's some good news – we all talk to ourselves. It's only a sign of madness if we're all mad in some way (a possibility I'm not ruling out by the way)” [18]. We can formulate the understanding that “much (perhaps all) human communication is not limited to literal meaning” in the context of

Fletcher's comment that "Intrapersonal communication is the interior process of the individual by which reality evolves and is maintained" [6]. Indeed, "We talk to ourselves incessantly about our world. In fact we maintain our world with our internal talk. And whenever we finish talking to ourselves about ourselves and our world, the world is always as it should be. We renew it, we rekindle it with life, we uphold it with our internal talk. Not only that, but we also choose our paths as we talk to ourselves. Thus we repeat the same choices over and over until the day we die, because we keep on repeating the same internal talk over and over until the day we die. A warrior is aware of this and strives to stop his internal talk" [19]. We could go so far as to say that "The internal dialogue is what grounds people in the daily world. The world is such and such or so and so, only because we talk to ourselves about its being such and such and so and so. The passageway into the world of shamans opens up after the warrior has learned to shut off his internal dialogue" [20]. And herein lies the "secret of magic" [21] – that "To change our idea of the world is the crux of sorcery ... and stopping the internal dialogue is the only way to accomplish it. The rest is just pudding" [20]. The import of this is that "When a warrior learns to stop the internal dialogue, everything becomes possible; the most far-fetched schemes become attainable" [20]. And we might add that "to change and shape the internal dialogue is the icing on the cake." We compare and contrast various "mascirelgic" [22] approaches to the "crux of sorcery" in depth in what follows.

The importance of (private) intrapersonal processes in comparison with (social, public) interpersonal processes in the development of self-awareness is that " ... the organization of the brain higher functions has been shaped by the social environment in which it evolved. In this perspective, it can be suggested that the social world is a necessary but insufficient condition for the emergence of self-awareness. For example, our motivation to communicate with others might very well be social in origin, but it has to be mediated by cognitive (linguistic) processes in order to manifest itself effectively. By the same token, once initiated by the social environment, self-awareness would then need to be taken over and extended by cognitive processes. Without these mental operations reproducing what is taking place in the social world (i.e., if we were only to have social interactions as a source of self-information), we could hardly become selfaware outside social situations ... " [23]. So, in the public, social domain, "Negotiated perception' involves the interaction of individuals who assign meaning and understanding to the world around them. Reality is not created by negotiated perception; rather it is given meaning through consensus. That meaning is verified and revised by a continual process of testing and retesting. If the meaning attributed does not match what is known or found in reality, it is adjusted or replaced" [11]. This "adjustment or replacing of meaning" can be seen to extend to the private, internal domain, where "Intrapersonal perception' takes a similar course. Our individual perceptions do not create reality, but rather give meaning to the world around us (including to the 'negotiated perceptions' of groups with which we interact). We act on the basis of how we view the world, but neither reality nor the negotiated perceptions within which we live tolerate all views equally well. Standing in the

path of an on-coming train, regardless of the meaning attributed to the locomotive, carries certain verifiable consequences. Similarly, holding a meaning that differs dramatically from that of the surrounding negotiated perception carries societal consequences" [11]. Now if we contrast private and social perception, we can make a link back to the "voices" heard by the "normal" person, the schizophrenic and the saint discussed above. We see that "Our intrapersonal perception may vary in minimal or significant ways from the negotiated perceptions of society because of our own unique neuronal, sensory, and perceptual processes, as well as our life-experiences. Heroes, rebels, and martyrs often find their intrapersonal perceptions at odds with the negotiated perceptions of the societies in which they live. The difference may be so significant that the individual is eliminated or the negotiated perception is radically altered. While some individuals or groups may develop very similar perceptions, those perceptions are never completely shared – some differences are always present. Negotiated perceptions may shape and mould our intrapersonal perceptions, but those intrapersonal perceptions are ultimately unique. While the contribution of our society is vast and fundamental, the individual still distinctly shapes that contribution" [11]. The mechanism by which "the individual distinctly shapes intrapersonal perceptions" is through "Inner speech [which] can internally reproduce and extend social and physical sources of self-awareness. If we did not have the capacity to talk to ourselves, self-awareness would only be possible in the presence of others or when confronted to physical stimuli. Even then, most perceived self-information could not be cognitively processed. One could compare inner speech to a flashlight used to find one's way through a dark room [24]. Without the light one will still be capable of approximate perception (and one can use touch to discern furniture and objects [self-information] in the room); but perception (self-awareness) will be much more vivid and precise if one puts the flashlight on" [23]. The relevance of this observation, and the application of linguistic-therapeutic methods to produce "much more vivid and precise self-awareness," are a major topic of discussion below.

A summary of previous scientific research on the role of "internal dialogue," "self-talk," or "intrapersonal communication" in relation to self-awareness and the shaping of reality is presented in Table 1 (after Morin [23]). In this context we should bear in mind, however, that "The very subjective nature of internal dialogue has made it difficult to measure in any objective protocol. Most of the measures of internal dialogue have been extrapolations and after-the-fact, self-reported explanations. These thought-listing and 'thinking out loud' approaches have attempted to capture internal dialogue, after the fact, through secondary analysis. By that time, the person reporting earlier thoughts is already having second and third thoughts or internal dialogues, complicating the assessment process. Research on assessing internal dialogue and self statements in socially phobic or anxious clients is becoming more important in both clinical and research settings" [15]. Pederson [15] has summarized the current status of research on self-talk, and this is given chronologically as follows. First, Fuqua, Johnson, Anderson, and Newman [25] " ... point out that human

cognition is a complex and elusive target for scientific assessment but that the increased tendency to test the role of cognition in counseling and training shows promise for the future” [15]. Next, we find that Ickes [26] “ ... has studied attributional styles and covert verbalizations of self-talk by depressed patients to suggest they have a tendency to interpret situations as evidence of their inadequacy, even when that response might be inappropriate. By magnifying their failures and minimizing favorable outcomes in their self-appraisals and by making unfavorable social comparisons, they contribute to feelings of inferiority” [15]. Zastrow [27] “ ... asserts that emotions and actions are caused by what persons tell themselves about events through self-talk rather than what really happens. By changing the self-talk we can change feelings and actions. Zastrow suggests that positive change through changing self-talk accounts for the effectiveness of client-centered, behavior therapy and psychoanalysis therapies” [15]. Phillips [28] “ ... has also studied ‘inner voices’ as patterns of internal conversation in narrative form as it influences self concept” [15]. Siegrist [29] reviews the literature on inner speech as a cognitive process to mediate self-consciousness and thus inhibit self-deception [15]. Ledermann [30] “ ... describes this as internal muzak, as it influences intrapersonal relationships. What we say to ourselves clearly shapes our behavior in very specific ways” [15].

Morin is seminal in his work on the nature and purpose of internal dialogue, and states that “The hypothesis of the existence of a relation between language and self-awareness (and/or self-consciousness) is not new. A great number of philosophers, social psychologists, cognitive psychologists and neuropsychologists – just to mention these disciplines – make allusion to this hypothesis” [13]. He postulates that the link between internal dialogue and self-awareness is that “ ... self-talk creates a redundancy of self-information within the self, and with it a distance between self-information and the individual (the self); this distance renders self-awareness possible” [13]. Further to this Morin [31] “ ... suggests that two social mechanisms leading to self-awareness can be reproduced by self-talk. First, engaging in dialogues with oneself and fictitious persons permits the internalization of others' perspectives, and addressing comments to oneself about oneself as others might do leads to the acquisition of self information. Secondly, self observation is possible only when there is a distance between the individual and any potentially observable self aspect as through self-talk, which conveys self information through words in a continuous communication loop” [15]. Morin [13] then goes on to investigate “ ... the characteristics of an effective internal dialogue for the mediation of self-awareness as a problem-solving task. Self-talk served to focus attention on the task, foster constant self-evaluation, and taking the perspective of others” [15]. If we agree with Morin that “ ... the self can be conceived as *a question to be solved* (‘Who am I? What characterizes me?’), where the *unknown result* is self-knowledge, and self-information, *some data* from which a result can be found. (More simply and in so far as an acquisition of information – the process of learning – represents a problem, it could also be suggested that an acquisition of *self-information* [through self-observation, self-awareness] is

a problem as well.)” [13] – then “ ... the process of acquiring self-information can be seen as a problem-solving task ... [and] self-talk can facilitate this process (as it does or any other problem) by promoting a precise formulation and approach to the problem, by adequately focusing attention on the task, and through constant self-evaluation ... taking others’ perspective through self-talk, possessing a rich vocabulary about oneself, and paying attention to the content of one’s self-talk are believed to be important in this respect” [13]. We could alternatively phrase this by saying that “ ... another way to understand the role of inner speech in the acquisition of self-information consists in conceiving the process of self-observation as being a problem-solving process, and self-talk as being a cognitive tool the individual uses to reach a ‘solution’ to this ‘problem.’ In other words, attempts made by the individual to understand himself or herself (Self-awareness), to acquire self-information, can be seen as a problem-solving task” [13]. Kendall and Hollon [32] postulate a variety of mechanisms for this problem-solving –

- “1. self-verbalizations allowing the formulation of a precise definition of the problem (‘OK, What’s the problem? What am I supposed to do?’);
2. self-verbalizations promoting an effective approach to the problem (‘I must think of ways to solve this problem’);
3. self-verbalizations helping the subject to focus on the problem (‘No. That’s not important, I must not focus on this. I must work on *that*’);
4. evaluative self-statements the subject uses to either (a) praise himself or herself when a good solution is reached (‘Good! I did it!’) or (b) readjust his or her strategy when an error is made (‘No. That’s not it! That’s OK, though. I must try again and take my time’)” [13].

Shedletsky is particularly interested in human meaning-making and the shaping of reality, and notes the importance of considering the cognitive operations involved in communication. He comments that “One great benefit ... is that it leads us to look more closely at meaning and meaning-making, rather than at information transmission. I am proposing that the process of acquiring *knowledge of* is not communication, but the process of acquiring *knowledge about* is. In other words, communication is located in the cognitive domain precisely where the cognitive processes underlying *knowledge about* occur. We may *communicate about* our *knowledge of*, but we do not *communicate* our *knowledge of* itself” [14] (italics added). So, in terms of the role of intrapersonal communication in “self-meaning and self-meaning-making” – in “acquiring *knowledge about* the self” – we can agree with Morin that “People understand themselves better when they talk to others about themselves and get reactions and advice about their behaviors, emotions, thought processes, goals, etc. Similarly, people acquire

enhanced self-knowledge when they talk *to themselves* about themselves. By extension, we develop a more sophisticated self-concept when we frequently engage in self-talk” [23]. We must bear in mind that “The naming of states – and language-based conceptualizations of states – play a key role [in selfawareness] ... through a process of labelling, categorizing, and engaging in language-based modes of representation [internal dialogue], a person not only represents internal states and experiences (sentience) but acquires the capacity to reflect on them ... Reflections can be communicated and discussed with self in inner dialogues as well as with others ... Without language [internal monitoring remains] relatively primitive, vague, unelaborated” [33]. A related aspect of intrapersonal communication is that “One can propose that *verbally describing* the physical self, as opposed to simply *seeing* the self in a mirror, on video, or on a photograph, allows for a better perception of the information and integration of it into the self-concept” [23]. However there is a downside to the use of a dialogue since “It is true that inner speech is not very good at capturing non-verbal, pictural information like colors and shapes ... imagery is probably better suited to deal with that type of data, as opposed to more conceptual material, which would be more easily grasped by inner speech. This limit of inner speech has been coined ‘verbal overshadowing’ and means that people tend to lose or distort information that is inherently difficult to put in words when using language. For example, participants who are asked to view and verbally describe a photograph of a face will show poorer recognition than participants who engaged in unrelated verbal activity” [23].

From a physiological perspective, it is conjectured that of particular importance in the generation and maintenance of self-awareness are the prefrontal lobes (the neurological dimension) and inner speech (the cognitive dimension) [23]. More specifically we find that “New brain imaging techniques have significantly increased our knowledge of the neural correlates of consciousness. Although structures within the reticular formation have been linked to levels of wakefulness for quite some time now, more recent proposals are being put forward concerning the exact nature and location of neural processes associated with various states of consciousness: 40 Hz oscillations in the cortex, intralaminar nuclei in the thalamus, reciprocal signaling in thalamocortical systems, certain neurochemical levels of activation, and much more ... A recent hypothesis suggests that (visual) consciousness (in primates) would be the result of activity of single neurons or small groups of neurons, i.e., shifting coalitions of neurons ... “ [23]. In fact “That diverse brain areas would participate in consciousness can of course be explained by the fact that different types of consciousness are possible” [23] and moreover we find that “ ... we are dealing here with a multidimensional, very complex form of mental activity made up of many different yet interrelated sub-abilities. Each is probably associated with the activation of specific left and right prefrontal areas. Furthermore, reciprocal connections between the prefrontal lobes and other cortical and subcortical structures should be taken into consideration ... Obviously, additional studies using more comparable tasks, imaging techniques and participants need to be conducted” [23]. Even if we adopt a biological reductionist point of view, however, we must still be at

pains to remember the “self-evident yet important point” [23] that “ ... the prefrontal lobes do not ‘create’ or ‘generate’ selfawareness; instead, they *sustain* it. At the risk of using a potentially problematic analogy, one might say that the ‘hardware’ (prefrontal cortex) is required for self-awareness to take place, but a ‘software’ (more psychological mechanisms, i.e., imagery and inner speech, as well as the content of self-reflection) is also necessary” [23].

Now, in terms of the “psychological software” for self-awareness, internal dialogue is immensely important. The mechanism of this is that part of the filtering process which takes place in the transfer of information from the external world to the internal or psychic world via the sensory channels, renders the information in the form of language, and this leads to the establishing of a “self-talk” [34], [35]. Indeed the sensory filtering is critical to functioning since “A subject completely immersed in experience would not be conscious of it. It is a platitude that we are indeed unconscious of most of the background noises, pressures, luminosities, odors, and visceral sensations that impinge upon us at any given moment. We are unaware of them not because they are remote but because they are too near. There is no distance between us and them.... a person can be conscious of something only if a wedge has been inserted between him and it.... In complete immersion in experience there is no sense of ownership” [36]. Moreover “Our intrapersonal perception begins with our sensory contact with the real world. Our visual, aural, olfactory, oral, and tactile encounters with reality stimulate intrapersonal sense-making. Reality is ‘out there,’ igniting our intrapersonal processes. Our sensory contact with reality and with those who live in it creates meaning for us, but our meaning does not create reality. Those things to which we have not yet assigned meaning still exist in the world; it is not our sense-making that brings them into being” [11]. Thus we constantly engage in a continuous, real-time “internal dialogue,” monitoring, maintaining, evaluating, commenting on, and adjusting, all of our experience. Given these pivotal roles in “self-reality-creation,” it is characterized as being monopolistic in that it drowns out the conscious processing of data from any other sources. The content of self-talk is influenced by an individual’s internal locus of control regardless of the demands of the external situation – and since it flows partly from personal truth it tends to be loudest when it is least needed and it is thus possible to get lost in a torrent of frantic self-talk. Some problems arising from (a surfeit of) (contextually inappropriate) internal dialogue are that – “Reading speed is doubled if you don’t internally verbalise the words you are reading. – You are able to reach a place of Flow much easier and your Flow states are extended (one of the most common interrupter of flow states is Internal Dialogue) – It is often a common cause of insomnia. – It impairs your learning by distracting you from the learning environment and by stuffing whatever the current topic is into what you already know (This is not what I consider learning). – It often increases the stress you experience. – It serves as a powerful de-motivator. How many times have you talked yourself out of something?” [37]. Moreover internal dialogue causes physiological changes which can affect health both positively and negatively since “According to

psychologist Dr Shad Helmstetter, this self-talk both reflects and creates our emotional states so that when the self-talk is negative we become more stressed, less confident, and more concerned with what other people think. The problem is that we tend to believe our self-talk is real and objective, and are not always aware that it comes from a feeling or belief we have” [38]. Various facets of self-talk-mediated intrapersonal communication processes of the type just described are itemized below. The important general point to note from these investigations is that the *outcomes* of the processes all tend to be *negative* and thus lead to self-concepts which are restricting, disabling and unempowering. The impact of self-talk is such that if it occurs at pivotal moments it can be lifechanging; and in its negative manifestation we can safely say that “You can end up being your own worst enemy” [35]. The remainder of this article addresses this negativity and describes simple yet powerful linguistic-therapeutic tools for countering these effects. Negative intrapersonal communication can be categorized into several types:

1. We could exemplify the first type of negative internal communication process by saying that “One way to look at self-talk is as the expression of what we believe is true about a situation. Take the example of two people – one afraid of flying, the other not. Both are in an airplane that is encountering moderate turbulence. The fearful one's self-talk is, ‘This is very unsafe. We could crash. I'm terrified.’ The other passenger, whose self-talk may be something like, ‘I think I need to go to the bathroom and will do so when the ride smoothes out,’ is calmly reading the paper. Two people, experiencing the same stimuli, are having completely different responses because their beliefs about the circumstances they are experiencing are completely different” [38]. Various mechanisms are involved in “reflecting and creating our emotional states” and thus in the generation and maintenance of our languaged self-concept. McGonicle [39] suggests a classification of negative thinking as being “ ... ‘awfulistic’ (everything is catastrophic), ‘absolutistic’ (using ‘must,’ ‘always,’ ‘never’), or should-have self-talk (‘I ‘should have’ done this’) ... Other elements include: all-or-nothing thinking; discounting the positive; emotional reasoning; and personalization and blame” [5]. These mechanisms are discussed in detail below, and in the remainder of the article, therapeutic methods for “replacing these thoughts with something more constructive” are addressed.

(a) When self-talk tends to turn minor annoyances into much worse scenarios (the so-called “mountains out of molehills” mentality) we can be described as “awfulizing” the situation. This internal dialogue pattern is characterized by the use of the words “awful,” “horrible” or “terrible” and tends to disregard the positive or neutral aspects of a situation whilst unduly emphasizing the negative. The awfulized language leads to cognate beliefs, which in turn generate inappropriate feelings. This emphasis is generally unfounded and with appropriate introspection

experiences can be reclassified as “difficult,” “a hassle,” “inconvenient,” or “tough,” for example.

(b) When, rarely, we anticipate danger, difficulty, or the worst possible outcome, we could be said to be “catastrophizing” – and, as Mark Twain said, “I am an old man and have known a great many troubles, but most of them never happened” [40]. We might ask “What does your self-talk scream at you when you are awakened by a phone call in the middle of the night? Usually it's something like ‘There's been an accident.’ In reality, the most common cause of a phone ringing in the middle of the night is.... that's right... a wrong number! Yet, few of us wake up shouting, ‘Wrong number!!!!’ [38]. In this way an imagined catastrophe leads to thoughts which affect our emotions and physiology; these then activate the emergency systems normally employed in generating the fight-or-flight response to a genuine threat; and thus the imagination gives rise to increased stress.

(c) “Overgeneralizing” occurs when we take the experience from one instance and apply it as if it were generally true to all similar instances. This is the means by which stereotypes are formed and can be countered by dealing only with the immediate instance. So for example, “Phrases such as ‘They all do that,’ ‘It always happens like that to me,’ and ‘I can't catch a break’ are examples of overgeneralizing. Markers of overgeneralized thinking are words such as ‘always,’ ‘never,’ and ‘every time’” [38].

(d) We engage in “polarised thinking” when we “go to extremes,” or think in terms of binary oppositions – such as “all / nothing ... good / bad ... right / wrong ... black / white ... friend / foe.” The challenge to such thinking is to realize that the members of the contrasted pair are seldom truly opposed.

(e) If we motivate ourselves with perfectionist images which downgrade present experience by highlighting judgment of the past or projection into the future, we might be described as engaging in “shoulding” – utilizing modal language to goad us not towards achievable realities but rather towards fantasies of what “should” be. According to Perls [41] “When the individual attempts to live according to preconceived ideas of what the world ‘should’ be like, he brackets off his own feelings and needs. The result ... is the blocking-off of his potential and the distortion of his perspective”.

We could summarize by saying that “The voice in the back of your mind that chatters away about useless and random things throughout the day is known as the internal dialogue. It says things like ‘I'm hungry; wow that person is attractive; ouch my back

hurts; maybe I should go to the store later on; I wonder what my friend is doing right now' etc. Such mental chattering to oneself is really a huge waste of energy and only serves to maintain one's focus on the physical realm and everyday life. *That* is what the internal dialogue is and does. Most people don't bother to take the time to discipline their minds enough to keep it from rambling on in a random manner" [42]. The problem, of course, is that "If you are constantly sending yourself false negative messages about yourself, then you will continue to perpetuate a negative outlook on reality while believing your own erroneous thoughts" [42].

2. The human mental faculty of categorizing or labelling by classes, functions, groups, subgroups and so on is applied to people and even to the concept of self. The categories used then frame perception, and without an appropriate context we can become trapped in these categories – such as "I'm a loser" or "I'm a winner." In a social context these categories can be internalized and accepted and thus lead to changes in the core aspects of personality which define our day-to-day roles, and we can thus end up "living the label." This role-fixation is so crucial that it is considered one of the biggest factors in holding back personal growth and development [35].

3. Deeply programmed sequences of beliefs can act as behavioural "tapes" which are executed automatically, on being exposed to certain contextual stimuli. They are characterized as being long-held, out-of-awareness, and over-learned. They totally ignore current input and subconsciously pre-specify particular outcomes. By looking back to the past, applying this past perspective to judge the present, and then utilizing this judgment to predict the future, tapes encode programs which tend to be self-defeating [35]. These negative messages become embedded in the subconscious as follows – "A person might think to himself 'I'm lonely.' Or, 'I'm worthless.' Then, his undisciplined internal dialogue will pick up on this false message about himself if it is repeated often enough or on that person's mind, and eventually it will become a regular part of a mental tape-loop constantly repeating the message. The person then hears or feels these negative messages about him / herself and then forgets that he is the person who put them there in the first place! Because the individual doesn't remember how those messages got in there, he will now start to believe those negative messages about himself as though they are true" [42]. Another example would be "I never win, so I can't win that promotion either" [35].

4. Our overall understanding of our place in the world, and potential for development from this position, is framed by fixed or limiting beliefs about ourselves, others, and circumstances. These are "programmed" into the subconscious by repetition and are characterized as being vocalized with "should" or "must," by defining our perceived roles, and by being rigid, hard to modify and unchanging. Unfortunately, these self-

conceptualizations have a tendency to become fixed in a distorted worldview which is self-critical and negative [35]. In this way a deleterious cycle is set up, since our self-perceptions cause us to choose particular behaviours with which we respond to the world; these responses in turn engender internal reactions which themselves frame the internal factors that generate self-perception. These beliefs block us in setting aims or achieving goals by wrongly favouring negative information (which confirms them) at the expense of positive information (which conflicts with them) [35]. There is thus a constant tension between perceptions of self as “competent / special” and “incompetent / worthless,” for example [35].

Let us now summarize the clinical research which aims to evaluate the nature (“positive” or “negative”), and prevalence of internal dialogue, we find that “In a survey of a ‘normal’ population, 80% of 330 respondents reported that they experienced ‘self-agreements’, and 44% explicitly described a process of ‘internal dialogue’, in relation to issues such as smoking, weight-loss, drinking and studying. The dialogue appeared to take place between different ‘parts’ of the self with different or opposite orientations – for example a rational part with and emotional part, or a goal-oriented part with a hedonistic part” [43]. Goldstein and Kenen’s clinical study of self-talk [43] found that “Age and the subject of agreement were found to be linked to the process of ‘internal dialogue’, while the connection between the process and sex, religion, educational level, and commitment to the agreement was not found to be statistically significant ... younger people are more likely to use an ‘internal dialogue’ process ... A possible explanation is that younger adults are more receptive to self-exploration through meditation, encounter groups, or other holistic health practices which may encourage ‘internal dialogue’” [43]. Examples of internal dialogue from this study are – “I usually talk to myself (mentally) thus: – I could go for a hot fudge sundae. – Come on, don’t fool yourself ... you don’t need it! – But I really want it. – So you eat it and gain a couple of pounds – is it worth it? – I guess not. – If you don’t eat it you might stick to that diet you’ve been promising. And if you lose some weight, you could buy new clothes” [43]. Another example is: “I asked myself what should I do about the impossible situation to make it correct. Should I just get upset, or should I just quit and start over again. I decided to work it out and keep my head” [43]. Other cases where the dialogue is less explicit are [43]: “Something just snaps and I promise myself ‘never again’” – “I just decided that it would be much better in the long run” – “The process I went through was hard as I had to choose one or the other. Although I love her very much, I was addicted to alcohol” [43]. Some specific clinical examples reported in the context of slimming, and of drinking and smoking cessation are: “I said to myself, ‘Listen, self, you’re a cool guy but you’re too fat, so knock off the shitty food and excessive drinking and start jogging.’ I knew if I could do this I would feel better about myself and get laid easier” [43] – “I often make deals with myself to stop smoking. I told myself smoking was stupid and harmful to myself and set a bad example” [43] – “I made an agreement with myself to quit smoking. It’s something that I never wanted to do because I

enjoyed it, but because of my health, I thought I should” [43] – “If I can stop drinking rum and Tab for a week, I’ll buy a sweater” [43]. Self-talk can also be used for resolving personal conflicts or making bargains within oneself, for example: “to force myself to do things that I need to do but I may not want to do” [43] – “I believe that bargains are a way of testing the waters so that the individual has an idea of how successful he or she will be in a certain endeavour” [43]. Goldstein and Kenen comment that “ ... although the proportion of individuals reporting ‘self-agreements’ is so high, a number remarked that they were unaware that others engaged in ‘internal dialogues’ and were worried that they might be thought peculiar should they reveal their own” [43]. From this point of view, we can conclude with Morin that “ ... that the notion of a link between self-talk and self-awareness is logically plausible. By definition, one can state with confidence that if one is talking to oneself *about oneself* one is focusing attention on the self – one is self-aware ... That is, if a person utters ‘I feel happy’, this person is the object of his or her own attention and is actively identifying information about the self – the very definition of self-awareness” [23]. This does, however, indicate the need for further research since “The establishment of this logical plausibility would gain more strength if one could show that it is possible to substitute typical self-awareness expressions found in the literature for self-verbalizations. If such a conversion was very difficult or impossible to accomplish, the logical plausibility of the hypothesis would be questionable” [23].

If we turn now to the psycho-biological ramifications of self-talk then we find that the function of this form of intrapersonal communication (IAPC) is to “coordinate other connective sensory and motor functions within the brain – to integrate and link the individual to the social order – to regulate human behavior through spoken language – to provide for human mentation as reflected in mental processes and activities” [5], [44]. We note further that “IAPC, as well as the internal thoughts and language associated with it, serve as another ‘control’ system in the body, on much the same level as the body’s other systems” [5]. By stressing the implication of “ ... other parts of the body including the nervous system, organs, muscles, hormones, and neurotransmitters” [5] in intrapersonal communication, Shedletsky introduces a psychophysiological or “mind-body” dimension, and thus “Self-talk is a health behavior that has potentially far-reaching effects” [5]. For example, “The use of positive self-talk has been linked to the reduction of stress. Less stress, in turn, can effect other positive health changes. Self-talk, like thoughts, is not neutral because it triggers behavior in either a positive or negative direction ... However, negative thinking as the ‘thinking of choice,’ may not be so bad, because it heightens people’s sensitivity to the situation they are facing. They are likely to think more clearly” [5]. Weikle reports how “Medical professionals are beginning to take note of mind-body interrelationships in their treatment of patients” [5] and that “The reality of emotional choice – that people have definite control over their emotional state – is known in various circles as self-talk, intrapersonal communication (IAPC), imaging, and visualization ... Self-talk is part of IAPC, but the part cannot be equal to the whole” [5], [45]. Furthermore

“Recent cognitive-behavioral research suggests that functional groups are characterized by approximately a 1.7 to 1 ratio of positive to negative coping thoughts, whereas mildly dysfunctional groups demonstrate equal frequencies of such thoughts. Furthermore, this research reveals an asymmetry between positive and negative coping thoughts, whereby negative thoughts have greater functional impact and are more likely to change as a result of therapy” [46]. This is the reason that “Health psychologists believe there is a missing link that could account for why some people are successful at changing unhealthy behavior patterns – such as eating too much or the wrong foods, failing to exercise or letting stress get the better of them – while other people seem to fail. Words could be that missing link. What’s missing in making a new health regimen successful could be the individual’s inner brain dialogue, or intrapersonal communication (IAPC) or, more simply, ‘self talk’” [47]. Thus in summary, “Self-talk has been shown, in research by medical and communication professionals, to have psychophysiological underpinnings. Thought patterns generated by self-talk affect health-states” [5]. Furthermore, “... what people say to themselves does affect their ability to combat and ward off illnesses. Individuals can tap into the power of their own self-talk by recognizing it for what it is, reducing harmful negativity, and increasing the number of positive internal messages” [5]. Indeed “What studies have shown has been supported by doctors and patients alike. People can begin to harness the power in their minds by taking an active role in deciding what to think, enhancing the positive messages they send themselves. It also involves being realistic, identifying the causes for any negativity, realizing it is a signal to act. By doing so, people can face challenges – health related or otherwise – with the knowledge they can succeed if they literally ‘put their minds to it’” [5]. The upshot of this is that “The development of positive personal speech requires that people take active roles in shaping events in their lives, not to let life just ‘happen’ to them. Keeping a journal, using your name as you talk to yourself, and releasing pent-up feelings are some of the ways Levine recommends becoming aware of and constructively using thoughts” [5].

Aside from the biological and emotional effects of different modalities of intrapersonal communication, there are also wider implications, since “the interpersonal communication acts of an individual are reflexive to the extent their appearance and consequences re-enter the individual to become additional ‘realities’” [6] and thus “The processes of interpersonal communication and intrapersonal communication are inextricably linked, with each affecting and impacting on the other. How people interact with others will affect how they see themselves, and likewise, how they see themselves will impact how they interact with others” [48]. A good example of this is seen in gender differentiation in self-talk. It is well-known that there are significant differences between male and female inter- and intra-personal communication styles, with causes that “... range from differences in the physiological makeup of the brain of females and males to differences in how females and males are taught in early childhood” [48] – we might posit that experience “is filtered through often unconscious beliefs about ‘correct’ roles for men and women” [48]. The knock-on effect of this is that “By

fostering an educational system that teaches boys and girls to communicate differently, we are teaching them to see themselves as different from each other, imparting an artificial differentiation that can only provide for misunderstandings between the sexes ... This raises two issues of import; first creating awareness of the differing treatment of boys and girls concerning acceptable communication behaviors, and secondly, fostering awareness of the different ways that men and women communicate intrapersonally" [48]. In terms of addressing this disparity then "Awareness of the differing treatment of girls and boys may help to decrease it and result in more equal and improved communication between the sexes. As boys and girls are taught to communicate differently and to value different communication behaviors, they come to communicate differently intrapersonally. It is a logical extension to argue that if men and women tend to communicate differently interpersonally, then they will also tend to communicate differently intrapersonally" [48].

Let us turn now to the linguistic form of the self-talk. Morin comments here that " ... that an internal dialogue mediating poor or inaccurate self-information is usually made up of as many words as an effective one. In other words, an internal dialogue can be highly verbose and yet unproductive in the way of acquiring self-information. The same observation can be made about the *frequency* of self-talk ... Here again, the following proposition: *the content of self-talk is of cardinal importance*" [13]. The conclusion of this is that " ... it is not how much one self-talks, but the quality of the self-talk that counts" [49]. Expanding on this, we see that "It happens to all of us to talk to ourselves and to keep a rather diffuse recollection of the content of our internal conversation. However, in other circumstances, we will consciously talk to ourselves and pay enough attention to our internal dialogue so that we will subsequently be able to remember in much detail the steps of our reasoning. It is on these occasions that we sometimes take important decisions or draw no less important conclusions about our behaviour. These decisions or conclusions will leave permanent traces in our mind. In order for information extracted from this process to persist in our memory, it thus seems necessary to pay attention to what we say to ourselves. It seems that a form of metacognition applied to self-talk could promote the acquisition of self-information" [13]. The realization that " ... language allows to verbally label self-aspects [is highly relevant]. This would greatly facilitate the identification of self-information, especially more abstract and conceptual material ... A weak version of this idea states that talking to oneself and naming selfdimensions make these more salient and visible. Without language, emotional responses, physiological sensations, values, attitudes, goals, etc. would still be perceptible but more 'diffuse' or 'out of focus.' In other words, one could be aware of feeling hungry without having to say to oneself 'I am hungry', but one would perceive hunger more acutely (and possibly more intensely) if one would talk to oneself about this physiological sensation. A stronger account proposes that one could simply not be aware of some self-aspects without naming them. Indeed, how could one realize that one is holding anti-semitic opinions or hedonistic values without having to verbally label these by saying to oneself 'I believe in antisemitism / hedonism?'" [23]. We can return

now to Wittgenstein's "therapeutic linguistics" [2] if we realize that " ... a rather superficial analysis of one's subjective experience can be significantly deepened with the use of a sophisticated vocabulary; the global analysis of an emotion ... transformed itself into the identification of a relatively rich emotional experience by using different adjectives ... An individual can say to himself or herself 'I'm pretty!'; but if this person also knows and uses adjectives such as *charming*, *attractive*, *seductive*, *superb*, *lovely*, etc. when describing himself or herself, it is clear that this person will learn more about himself or herself. Hence a relation between the richness of vocabulary one uses in self-talk and self-knowledge" [13]. Thus internal dialogue allows us to " ... differentiate between subtle self-aspects. One can say to oneself 'I feel tired'; but one can also utter 'I don't simply feel tired – I feel sleepy, drowsy and exhausted,' in which case one's subjective experience will be significantly deepened by the use of a sophisticated vocabulary about oneself. One can describe oneself as being 'intelligent', or one can employ adjectives such as 'quick', "'sharp', and 'clever' to portray oneself; better selfunderstanding is likely to be the result" [23].

We now move on to a discussion of internal dialogue in terms of Freudian (or Analytical) therapy or "Depth psychology," and a realization that "Depth psychology does not begin with brain psychology or with structure of language and society, but with images, these being the basic givens of psychic life: self-originating, inventive, spontaneous and complete, organized in archetypes. It is archetypes, the deepest patterns of our psychic functioning, that are the roots of our souls governing our perspective of ourselves and the world" [50]. The importance of these images is that "Fundamentally, they are metaphors – God, life, health, art – which hold worlds together and which cannot be adequately circumscribed. Other examples can be found in literature, scientific thought, rituals and relationships. Archetypes are emotionally possessive. Organizing whole clusters of events in different areas of life, ascribing the individual his place in society, and controlling everything he sees, does and says, they naturally appear as gods. Plural, note. Depth psychology is polytheistic because in every one individual many different viewpoints are possible, making for a radical relativism" [50]. The link between depth psychology with inner dialogue is that "The Freudian division of the self into 'id,' 'ego' and 'super-ego' indicates at least two levels of the dialogue, that between the self in the grip of its immediate necessities and the self in its more inclusive and coherent organization; and that between the self as concerned with itself and the self in its relations to the community" [8]. Moreover, "The analyses of Freud and of subsequent 'depth psychology' into the inner tensions of the human psyche have both illumed and obscured this inner dialogue. They have illumed it insofar as the analyses proved conclusively that the old 'body-mind' separation was mistaken; and that the inner organization of the self is much more intricate than was supposed" [8]. Freudian analysis " ... also proves that the dialogue can leave many scars. The therapeutic efficacy of depth psychology rests largely upon the discovery that a part of the 'unconscious element in the ego' is but the repressed portions of a preconscious desire. Freud, in fact, denied the freedom of the will, partly because he was so

preoccupied with the limiting forces upon the will by neurotic anxieties, which he attributed to the baleful effect of repression” [8]. If we concur that “There is no doubt that the conscious and preconscious ego subserves the pleasure principle. It is trying to avoid the pain which would be aroused by a release of the repressed material” [51], then we could say that “Sometimes Freud pictured the task of analysis to be that of freeing the ‘ego’ from the limits placed upon it by the ‘id’ and the ‘super-ego’” [8], or that to paraphrase, Freud says that the task of psychoanalysis is “ ... to strengthen the ego, to make it more independent of the superego, to widen its vision and extend its field of organization so that it can take over portions of the id. Where the id is, there the ego shall be” [52]. On the negative side, however, Freudian psychology “ ... has confused the realities of the internal dialogue in some degree by obscuring the fact that the self is really both the ‘id’ and the ‘super-ego.’ The ‘id’ is defined as a cauldron of ‘seething excitement.’ But it obviously has the guile of a real self in trying to evade the guard of the ‘ego’s’ ‘censor.’ Sometimes Freud pictures the tension between the ‘ego’ and the ‘repressed’ portions of the self. Inasmuch as neuroses are due to these repressions, it is important to bring this repressed into the open consciousness. The tool of emancipation is the recollection of the experiences in which the repressions took place. Freud notes that the resistance to this process of recollection is offered by the conscious self” [8]. And there is a more serious objection to the Freudian approach, on the basis of its understanding of the presence and role of the “self” since “The dialogue which the self carries on within itself is certainly more complex than understood in classical philosophy. Depth psychology has uncovered many of these complexities, But it has no doubt obscured many others because it failed to grasp that the same self is in the various *personae* of the dialogue” [8]. To go further, “The presence of the self in the dialogue between the ‘ego’ and the ‘super-ego’ is even more mistakenly obscured. This is obviously a debate between the self as engaged and obligated to its various communities and the self concerned with its own ends ... The ‘super-ego’ is therefore no more than the pressure of society upon the ‘ego’; and it does not occur to Freud that the self has both the power to defy the community for the sake of its interests and for the sake of interests more inclusive than those of a given community” [8]. We can nevertheless think about utilizing Wittgensteinian psycho-linguistic approaches [2] to bring about therapeutic change, in the knowledge that “The work of a psychotherapist is based both on scientific knowledge and, to a large extent, on an empathic understanding of the patient’s history as well as his or her verbal and non-verbal expressions – as a consequence, the orientation of hermeneutic philosophy and semiotics should also be included in the intellectual framework” [53]. In this context, Keinänen “ ... specifies three factors as cornerstones of the evolution of identity in psychotherapy: symbolization, reflectiveness, and the internal dialogue” [54], and goes on to discuss the latter in the sense of “ ... the internalization of the therapy process during the recurrent therapy sessions so that the external dialogue between therapist and patient becomes the corresponding internal structure of the patient” [54]. He notes that “This process is one of the specific curative factors in the psychotherapeutic treatment of borderline patients” [54] and “ ... illustrates curative

changes occurring in psychoanalytic psychotherapy by developing the internal dialogue in the mind. In this way, there is a development of the patient's capacity to identify himself and the therapist as separate, sentient, thinking, and reflecting individuals, who have a free internal world of their own. The evolution of the internal dialogue takes place by gradually progressing symbolization achieved through a four-step symbolization-reflectiveness approach" [54]. Using this method "The psychodynamics ... [show] a shift from monologue to internal dialogue. The evolved internal dialogue is a central part of the patient's budding thinking capacity, which creates a ground for her subjectivity and autonomy" [54].

We can turn now from Analytical approaches to those of the Humanist school, where "Important influences have been Gestalt psychology, the concepts of Otto Rank, Wilhelm Reich and existentialism. Prominent practitioners and exponents of humanistic psychology include Erich Fromm, Gordon Allport, Henry Murray, Carl Rogers, Frederick Perls ... and Ira Progoff" [43], [55]. In terms of developmental progression, humanists hold that "Children learn of the consequences of different behaviours from their parents initially, and later, from teachers, peers, employers and others. They are encouraged to develop habits, behaviours, values and attitudes that are in keeping with that of influential people around them through the rewards they receive for such 'desirable' habits, behaviours, etc" [43], [56], [57]. Indeed, "Bandura emphasized the imitative or modelling processes that are involved in such learning. The adult personality is a result of the interaction between the current environment and an individual with innate biological characteristics who embodies an accumulation of learning interactions with past environments. Thus people behave differently in different settings, their behaviour being determined by the prevailing reinforcement conditions" [43], [56], [57]. Central to Humanist psychology are "The notions of the individual self, of the uniqueness of the individual person, and of a process of individualization are central to humanist thinking. Most theorists hold the view that an infant is born with a set of potential attributes, and that unless a person actualizes themselves to the full, he or she will remain unfulfilled; moreover, life energy that is denied expression may manifest itself in psychosomatic or mental illnesses" [43], [55]. The desired outcome of humanist therapy is "self-actualization" – where "Self-realization, personal growth, or simply peace of mind, call for a greater awareness of polarities. These 'polarities' include the dichotomies of body and mind, instinct and reason, self and non-self, the biological and the cultural, consciousness and the subconscious, love and aggression" [43]. A good example of this is that " ... a person who over-intellectualizes may attempt to deal with situations by means of rational argument only, unaware that their feelings and emotional needs are being ignored. This does not mean that the answer to such a person's difficulty is simply to do what his feelings tell him. Rather than that, due weight should be given to feelings and emotions, along with more rational considerations, for making significant decisions" [43]. Progoff [58] " ... suggests that if a person's potential is not expressed (e.g. latent artistic gifts that are not expressed in an individual's work), it may well 'live on', but on a subconscious level, where it may find expression in negative forms such as

depression or mental 'blocks' if it is not integrated into some activity of life in a positive way by using 'internal dialogue' or other techniques" [43]. In humanist therapy "By increasing awareness of the ignored parts of the personality, it allows for the possibility of integrating the rational need to change a ... behaviour and the emotional need that was being met through that behaviour" [43]. Moreover, we can reconnect with our discussions heretofore by realizing that "The concept of 'internal dialogue' is based on humanist psychological models of the human personality that recognize the importance of 'subconscious' processes in a person's daily life" [43], [58], [55]. There are in fact some similarities between Analytic and Humanist approaches since the latter recognizes that internal dialogue " ... reflects different aspects of the self – that act as if in disassociation with one another ... A dialogue may occur between two conscious parts of the personality – or, more frequently, between a conscious and a subconscious part – and may enhance the integration of polarities within a personality" [43], [58]. Hermans, for example, " ... conceived the self as a dynamic multiplicity of different I-positions in the landscape of the mind. This perspective assumes selfhood as a highly dynamic process, since the / is always in a process of positioning and repositioning towards actual or potential audiences. Throughout that process the / is able to move from one position to a different one, depending on the exchanges that take place in internal and/or external dialogues. Assuming a narrative stance, Hermans ... establishes that each I-position has its own story to tell, each one functioning as interacting characters in a story, establishing specific relationships (e.g. agreement / disagreement). Self becomes a complex narrative process" [59], [60], [61], [62]. Humanism thus embraces "The potential use of the 'internal dialogue' process that ... [seek] to align the various facets of the self with a variety of ... behaviours and the general enhancement of mental health ... " [43]. In order to get a handle on the Humanist utilization of intrapersonal communication, and the dialogue between different "internal voices," let us first turn to the Grand Narrative explaining Humankind's journey to self-realization in which " ... Hegel outlines a mythical encounter between two primeval self-consciousnesses. This is the famous example of '*the master and the slave*'. Each self, deeply absorbed in the business of living, at first confronts the other as an obstruction to its own possession of the world and demands recognition by the other. The result is a life-and-death struggle for recognition by the other. The self who submits, rather than face death, becomes the slave. 'I have obtained *recognition* [declares the master], 'Yes, but not from another self – only from a being reduced to an object and a means, a slave' [retorts the slave]. There is no way for the master, on his own, to escape from his own form of dependency and alienation. In quaking respect for the master, the slave is shaken out of narrow self-identification and self-interest. The slave is put to work and (slowly) learns *self-respect* and comes to see himself reflected in the work of his hands. [He can now say] 'I recognise that the world about me is the world I have made. It is my world – although we are both possessed by the master.' Paradoxically the master remains in a state of dependence while the slave (slowly) educates himself towards independence" [63]. We postulate here that in terms of Humanist Personal Narrative of individuation, internal dialogue is implicated in the

ongoing master-slave struggle *between* different “parts,” *within* the individual. For Humanist therapists “ ... clients presenting with problems are often considered as having repressed, ignored or not lived certain aspects of themselves that are responsible for the symptoms; the solution is then considered to lie in locating these aspects and in integrating them by the use of ‘internal dialogue’ or other approaches” [43]. And from a Humanist perspective, “ ... the process of ‘internal dialogue’ involves, in most cases, two separate parts of the personality that have different views and that operate with some independence; usually the process represents the attempted integration of these parts, or an attempt at dealing with contradictions within oneself” [43]. In the therapy of such cases “‘Internal dialogue’ appeared to be a process that helped to resolve contradictions between external demands and internal needs. It also served to reduce internal conflicts in cases where certain aspects of a person’s life proceeded as though it were out of contact with another, or where individuals lived in a ‘one-sided’ manner and ignored part of themselves” [43]. Following on from this, “A well developed dialogue goes deeper than the more common attempt at simply weighing up rationally the pros and cons of each side – that approach neglects the underlying feelings associated with the practices that a person is trying to forgo, and the satisfactions they offer” [43]. In some cases the therapist deals with a client who does not report any internal dialogue, and then “ ... it may be that there are integrated, repressed or subconscious parts or contradictions to individuals, or alternatively, that they are unaware of these parts of themselves or that they refuse to acknowledge them, fearing that they may be considered unacceptable” [43]. Alternatively, “In other cases where ‘internal dialogue’ is reported but no evidence of any lack of integration or internal conflict is given, we would suggest that either he person uses ‘internal dialogue’ in order to handle demands that have the potential to cause internal conflict – e.g. where there is a social demand to perform certain activities which are personally distasteful to a person who wishes simultaneously to meet social requirements and fit in” [43].

However, although we might seem to be giving weight to Humanist therapy as the resolution of conflicts between polarized internal “parts,” Humanist practitioners do always bear in mind that “It may well be that looking for dichotomies does not place the emphasis in the right place when it comes to the examination of human behaviour and to influencing individuals to change behavioural habits that they are ambivalent about” [43]. In other words, that “Attempts at breaking down the complexity of human behaviour in order to clarify the understanding of its mechanisms can be useful at an early stage of inquiry, but it is more difficult and more important to put ‘Humpty Dumpty’ back together again in order to understand how the segments interact” [43]. Following on from this, Rational Emotive Behavioural Therapy and Beck’s Cognitive Therapy assume that ‘wrong thinking’ produces a client’s disturbing emotions [15] and Cognitive Behavioural Therapy draws attention to the ‘scripted’ nature behaviour [64]. Ellis’s approach [65] is to enable a client “ ... to challenge the assumptions, beliefs, and self-talk that lead them to self-defeating behaviors through identifying self-limiting

or self-defeating internal dialogue” [15]. In terms of client-centred therapies, “If we assume that our internal dialogue mediates our understanding or comprehension of the outside world then the more similar the client and counselor are the more likely that each will be able to anticipate accurately the other's hidden messages through internal dialogue and the more socio-cultural differences there are the more difficult it will be to accurately anticipate what the culturally different client is thinking but not saying. While we know part of what the client is thinking is negative and part is positive, there are indications that a greater proportion of our thinking tends to be negative resulting in an asymmetrical balance” [15]. Moreover, Kelly [66] “... describes a positive relationship between the emotional thoughts that the client's leave unsaid in therapy and the client's satisfaction with the therapy experience. Furthermore, the more therapists are aware of their client's positive and negative thoughts the more likely that clients will perceive the therapist interventions as helpful. These hidden thoughts or ‘secrets’ that clients left unsaid have a profound effect on the therapeutic process” [15]. It is thus the case that “Even when clients cannot articulate their own positive and negative thoughts, they readily admit to having them. Many of these thoughts are not rational and coherent self-statements. They may be less articulate in their emotional associations that include other forms of meaning and semantic structure. It's as though the client is ‘hearing’ anticounselor and procounselor voices during the interview” [15]. We should always bear in mind therefore that “Self-statements influence behavior in the same way that statements by others do. Clients in therapy need to monitor their own thinking and interacting both with others and with themselves” [15].

If we turn now to psychological pathologies arising from the lack or misapplication of internal dialogue, then we find that “Ingram proposes that a particular kind of self-focused attention accompanies disorders: an excessive, sustained and rigid internal attention called ‘self-absorption’ [67]. The ‘excessive’ dimension refers to the degree of self-consciousness, the ‘sustained’ dimension, to its duration, and the ‘rigid’ dimension implies an exaggerated reliance of internal attention across a variety of situations where it is not appropriate. Hence, chronic self-focused attention per se is not dysfunctional; an inability to shift out of this state in response to situational demands is. An of course, the content of self-focus is also important – self-degrading in depression, disorganized in schizophrenia or fearful and harmful in anxiety” [13]. It is interesting to note that “... if self-focused attention is related to clinical disorders, and if these disorders improve as a function of intervention, the same intervention methods may work by decreasing self-focusing. Insofar as inner speech represents an important mediator of self-consciousness, it would certainly be interesting to try to reduce patients’ propensity to self-talk – or to modify its content – with the aim of limiting obsessive self-observation by the same token” [13]. Moreover, on the other hand, “... the opposite tendency – i.e., a propensity to *very low* self-consciousness – is likely to be associated with other psychopathologies as well. The absence, or the lack, of self-observation might have less spectacular effects than its obsessive counterpart, but these effects could be more pernicious.

It is generally suggested that self-consciousness should be reduced when it is too high; but I would propose that the opposite effect should be undertaken in cases where self-consciousness is too low. Surely some psychological disorders yet to be identified (existential crisis characterized by a loss of personal identity and long-term goals, for example) are caused, in part, by a lack of information on oneself – or, for that matter, a deliberate tendency to avoid oneself. I would suggest that in similar cases, the subjects' self-talk should be expanded so as to encourage self-observation" [13]. These ideas can be extended from the field of the pathological to help in treating neurotic clients, who might be categorized as lacking a "rich self-concept." In such cases "The same approach could also apply to the development of a rich self-concept. The therapeutic potential of such a development becomes more apparent when one considers 'possible selves' – i.e., conceptions of oneself in the future. Possible selves represent ideas of what an individual might become, would like to be, or is afraid of becoming [68]" [13]. The idea here is that "Since they represent specific self-representations of desirable and undesirable states together with ideas of how to attain or avoid such future states, possible selves help in organizing and guiding future behaviour. In other words, possible selves are powerful motivational tools for change [69]" [13]. Yet another modality arises when " ... some people have a rich self-concept, only it is *inaccurate* – the self-image, although sophisticated, is biased, unrealistic. This can lead to painful consequences. Such persons, one might argue, will base some fundamental life decisions on false self-information and will find themselves in awkward situations – for instance, holding a job that one doesn't really enjoy nor has the aptitudes for, or carrying unsatisfying love relationships with people incompatible with oneself. At the extreme, the image that comes to mind is that of some schizophrenics, who are very frequently in a state of self-contemplation and possess a complicated – though inaccurate – self-concept. The typical (and caricatural) case is the patient who thinks he or she is a genius: he or she is trapped, so to speak, in his or her own private world and does not question the validity of his or her own self-perceptions" [13]. In this case, " ... psychotherapeutic intervention might thus consist in an effort to pull these persons out of their imaginary world by teaching them to talk to themselves *as if they were talking to someone else* – that is, to induce an effective perspective-taking of others. Self-talk about oneself should first be radically reduced in favour of self-verbalization about others, where the individual would be encouraged to analyze the other person's standards and behaviors and to gradually internalize them, and then an internal dialogue about oneself – in which an objective vision of oneself could now be possible – could be restored" [13]. In terms of direct application of the idea of internal dialogue to therapy, Firestone [70], [71] has developed " ... a therapy model based on the inner voices called Voice Therapy based on guilt reactions mediated by an internal thought process. This inner voice is overwhelmingly negative, seeking to attack, punish and destroy as an 'antiself,' antithetical to the survival of the self. This inner voice influences through being critical, destructive, punitive, and vengeful. These messages function in a 'parental' role incorporating real or imagined negative statements remembered from interaction with one's parents. Positive experiences are

reframed in negative terms and potentially intimate relationships are prevented or destroyed” [15]. He states that “I refer to my approach as Separation Theory because it focuses on breaking with parental introjects and moving toward individuation. The theoretical position represents an ultimate challenge to the defense system. It is my contention that psychological defenses are maladaptive because they cut deeply into an individual's life experience, and when they persist into adult life they eventually become the essential psychopathology” [70]. Pederson comments that “Voice Therapy involves separation from the addiction to internalized parental messages, contrasting fantasies of themselves being treated as objects by parents, with goal-directed lifestyles. By bringing the internalized negative thoughts to awareness, the individual can confront alien components of their own internalized personality. Patients do this by verbalizing their negative thoughts toward themselves in the second person, ‘you’ statements, as though they were talking to themselves rather than about themselves. The antiself system is the accumulation of negative thoughts or internalized cynical and hostile voices that have become an overlay of hostile negativity on personality. Voice therapy has been used both in crisis intervention to reduce immediate threat and in long-term treatment of suicidal patients to prevent regression to severe depression” [15].

We are now in a position to explore the underlying imaginative processes for “going beyond literal and mechanical thought” and so “changing and shaping the internal dialogue,” which lie at the “crux of sorcery.” So let us now turn to applications of the scientific and philosophical ideas discussed so far, to practical therapy. In so doing we can embrace the attitude that “Most parents believe that reading books to their children improves brain function, and studies confirm it. Words also have power to assist in changing behaviors. Telling yourself you can, In other words, really can support change, whereas a mental dialogue about failure supports failure” [47]. In other words, “Let's get practical about this. It's time to tune in to your self dialogue. Think about something you want to do, yet so far haven't found the confidence to actually get done. It could be writing your first article ... or it could be running a marathon. It could be anything because only you truly know you. Think about that part of your life now. Notice what you hear in your head as you think. What is your little voice saying to you? ‘You'll never be able to do it.’ ‘Who do you think you are, people like you don't do that sort of thing.’ ‘You'll fail just like you fail at everything else’” [18]. We could adopt two possible approaches to this practical problem – “The first seems too simple to work but it really does. Dr Richard Bandler, the co-creator of NLP (neuro-linguistic programming) recommends in his seminars just telling your voice to ‘shut the f* up’. Do that often enough and your voice will fade away – well, you'd probably go a little quiet if someone was telling you to be quiet in no uncertain terms wouldn't you?” [18]. The second approach “ ... is to change the voice. Notice how it sounds. Is it your own voice? Perhaps that of a parent or sibling? Someone, somewhere, who has ever told you you're not good enough. Now think about watching a cartoon on television and the funny little voices some characters have – Mickey Mouse maybe, or one of the characters from Scooby Doo. Replace your internal voice with the character that makes you

laugh, so that you hear all that negative stuff in the cartoon voice. You can't take it seriously now, can you? How could you believe Mickey Mouse telling you you're not good enough?" [18].

Now, having stilled the self-defeating internal chatter, we might ask – what are the mechanisms that generate specific thoughts and feelings, and how might we control these? For example, how do we “do” fear-based thoughts and behaviour – and is there a way to prevent unwanted reactions? First, we should realize that “The world does not come with labels attached. We attach them and then forget we did so. We can mistake the words we attach to our experience for the experience itself and allow them to direct our actions” [72]. Levine [73], for example, points out that “Regardless of the thought type (positive or negative) ... people reflect upon the antecedents to and the feelings about the particular thought. When people determine which thoughts improve their sense of well-being, they can make those thoughts occur more frequently” [5]. He “ ... suggests examining ‘seedthoughts,’ sometimes mindlessly-used cliches, for negative elements – either emotion or health related. For example, thinking ‘I’m a nervous wreck,’ ‘I’m eaten up with anger,’ ‘That disease runs in my family,’ and ‘Only the good die young’ can undermine any positive thinking people try to achieve. Therefore, individuals must replace these thoughts with something more constructive” [5]. One powerful approach to “replacing bad thoughts with more constructive ones” – and to “making good thoughts occur more frequently” lies in the constantly-evolving array of Neuro-linguistic Programming (NLP) methods. Let us now turn our attention to see how these linguistic ideas can be used to facilitate development, growth and change in an individual’s psychic landscape, within the NLP framework provided by Bandler and Grinder [74], [75]. The fundamental tenet of NLP as applied to therapeutic interventions, are that “the map is not the territory” and “the menu is not the meal” [76]. It is known that people tend to have a preferred mechanism for representing information: visually, auditorily or kinaesthetically. In other words, some people “think in pictures” whilst others “feel sensations and emotions” – and almost everyone “hear an internal dialogue” framing, mediating and commenting on their pictures and feelings. There are two main clues that evidence the truth of this observation. The first is that a given individual will tend to use predicates (both internally and externally) that are linguistic cues to their primary representational system. For example, someone might talk in conversation about “feeling weighed down by worries, bashing her head against a brick wall, and trying to plough through a quagmire of administration.” These statements provide linguistic clues to the fact that she is likely to be thinking and representing the world in kinaesthetic terms. Further confirmation would come from tonality and body language, particularly if these were congruent with the linguistic portion of the communication. The so-called Meta model of NLP is the cornerstone of elicitation, on the road to therapeutic language change. In terms of actual therapy, Battino and South categorize Meta model interventions into three categories [77]. First, it is necessary to gather information and clarify; then one must find out what limits the client is

imposing on his map of the world; finally the therapist concentrates on “fuzziness” in the client’s logic as applied to his map. In fact, it becomes clear that the most effective and least painful method for applying the Meta model is to tackle distortions in the map first, followed by generalizations, and then deletions. In fact, “NLP has tools that help us to elicit the strategies that generate an emotion; and techniques to let go of a negative emotion; and other techniques to lessen the emotion or direct the unconscious mind to create a different type of emotion ... “ [78] and once we have elicited the strategy and isolated a particular response “NLP has a set of tools to shift the submodalities” [78] and achieve the desired aim of “replacing bad with good.”

At this point we can realize that a major contributor to the richness of human experience-through-language is the magic of metaphor, where “Metaphors express abstract ideas, concepts and processes in terms of more physical and concrete aspects of our experience. However, metaphors are much more common than is normally realised” [79]. In fact we could go so far as to say that “All knowledge is ultimately rooted in metaphorical (or analogical) modes of perception and thought” [80], and further, “Metaphors are not mere poetical or rhetorical embellishments ... [they] affect the ways in which we perceive, think and act. Reality itself is defined by metaphor ... Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature” [81]. It would not be considered hyperbole to say “Metaphor, that’s how the whole fabric of mental interconnections holds together. Metaphor is right at the bottom of being alive” [82]. The Milton model provides a complementary linguistic strategy for communication and problem-solving, in the following way [76]. We first chunk upwards from the specifics of the individual’s recovered Deep structure of the external world, to general ideas and principles. In the Milton model generalizing questions like “And how do you know...?” are used to accomplish this. However, the idea is now to generate Surface structures *different* from the original, problematic internal map representations, and so offer new choices that increase flexibility and freedom. The ideas of distortion, generalization and deletion are used again: however, in applying the Milton model, rather than trying to *eliminate* these categories of linguistic ambiguity, a therapist actively *introduces* them into his conversation or trance induction. In terms of trance induction and as a methodology for accessing resourceful problem-solving states, the Miltonian devices of distorting statements, making statements general rather than specific, and deleting portions of statements, are used to confuse the individual’s conscious processing systems. Eventually, the failure of these to cope with the barrage of linguistic information causes them to “give up,” allowing direct (or indirect) communication with the out-of-conscious processing system. This can be accompanied by other techniques developed to perfection by Erickson over his entire career, such as quoting, using “hidden” commands, employing specialised voice dynamics and inserting “tag” questions.

Thus if the Meta model can be used as a scalpel to dissect a problem to its bare bones, then the Milton model with its “artfully vague language” provides the very “magical” incantations used to conjure up solutions, as described by Bandler and Grinder [74], [75]. Once again we encounter the “transderivational search” in which the client “goes inside” to seek meaning for himself: this is naturally accompanied by a trance-like state. And whereas Hall tells us that “meta-modeling brings a person out of trance” [83], the Milton model can be used to enhance the search, and can so also be seen as a tool for entrancing. How then, *do* we utilise the generic NLP philosophies embodied in the “Mantras” to bring about appropriate and lasting change, growth and life-enrichment? Let’s first remember that “Because NLP has its roots not only in Bandler and Grinder’s work but also in aspects of Freud, Jung and Chomsky, as well as all the therapists the originators were inspired by, and because it aims to take as its starting point what already works, there is little in its roots that is unique” [84], and “... nothing in NLP is set in stone...” [84]. With this in mind, the “NLP Mantra meta-strategy” for generating new strategies can be outlined as follows. First, we identify a past or present situation where we desire to change our behaviours, performances, or outcomes. We then go on to review the situation using each Mantra in turn, embracing all the conscious and unconscious learnings about ourselves, others, the situation, and also about alternative choices, actions, strategies and Mantras. We bear in mind constantly that “... the skills must be absorbed into a general approach, and not thought of as dogma or special discrete methods” [84]. In this context it is important to check for ecology and congruence, before future-pacing the outcomes, and going on to install the new behaviours. It is important that the therapeutic system is appropriately *open* to receive new semantic modes without disturbing those already existing. Yet it must in some senses also be *closed* to modes thrown out during its development, which would otherwise thereafter be left as “blocks, fixations, blind spots and split-off aspects” that are disjointed from the gestalt of the system [85]. In this way internal communication inconsistencies are reconciled, their redundancies pruned, and saliencies retained – meanings blend and interweave, and new meanings are discovered. In order for such appropriate generative changes to happen the therapeutic system must be clearly distinguishable from the meta-system used to describe it. This allows new linguistic modes to be invoked and utilized in a manner different from their definition in the external descriptive meta-language, and yet remain coherent with the individual’s existing linguistic gestalt, thus recovering the NLP idea of congruence [86]. However, even given this apparent “magic” we should bear in mind the admonition that “ ... NLP still has no way to stop the mind / body organism from actually generating fear or any other emotion for that matter. I don't dispute that feeling and expressing emotions are an integral part of being human but no matter how much NLP'ers like to think that they are working at meta levels, they are still working with and within the confines of the mind” [78]. And in terms of NLP philosophy, methodology and applications, much has been written elsewhere [76].

Let us now look at the general underlying creative processes involved in making positive and lasting psychotherapeutic change as discussed above. Here we can usefully paraphrase Lakoff who realized that “If we fully appreciate the role of the imaginative aspects of reason, we will give them full value, investigate them more thoroughly, and provide better education in using them ... It is important that we have discovered that rational thought goes well beyond the literal and the mechanical. It is important because our ideas about how human minds should be employed depend on our ideas of what a human mind is” [88]. The modern philosophical bedrock of these ideas is to be found in the work of Wittgenstein whose later work might be paraphrased as saying that “If philosophical understanding is to be conveyed, then it cannot be in the same way that scientific knowledge is conveyed – i.e., stated directly in literal language – it must be through something more analogous to poetry. The philosopher must bear in mind always that what he or she really wants to say cannot be said, and, therefore, it has to be conveyed another way: it has to be shown. In this way, as Wittgenstein put it to Engelmann, the unutterable will be, unutterably, contained in what has been uttered” [89]. Wittgenstein realised that “A main source of our failure to understand is that we do not command a clear view of the use of our words. – Our grammar is lacking in this sort of perspicuity. A perspicuous representation produces just that understanding which consists in ‘seeing connections’. Hence the importance of finding and inventing intermediate cases” [90]. He became increasingly concerned with the problem of finding a so-called *Übersicht* or “perspicuous representation,” stating “The concept of perspicuous representation is of fundamental significance for us. It earmarks the form of account we give, the way we look at things. (Is this a ‘*Weltanschauung*’?)” [90]. The fundamental importance of this representation lies in the connectedness of all things since “An *Übersicht* produces the ‘understandings which consists in “seeing connections”, which is, Wittgenstein believes, the kind of understanding after which philosophers ought to seek. The contrast here is with the kind of understanding that is produced by a theory or an explanation ... What it appeals to is something that is at once more common and, in our increasingly scientific society, less well understood, namely the kind of understanding we have of, and can be given to us by, a piece of music, a poem or a work of art” [89]. The practical implication of the *Übersicht* (perspicuous or *metaphorical* representation) can be seen in the statement that “The word metaphor has the same root as ‘amphora’ an ancient Greek vessel for carrying and storing precious liquids. Thus David Grove says the purpose of metaphor is to carry information. This information is hidden within the metaphor in symbolic form ... Thus the symbolic is always hidden or embedded within the conceptual and the physical” [79]. So, in terms of creativity, growth, development and change we can conjecture that “Every negative symptom has within it a deeply coded solution which will not only abate the initial presenting symptom but will also contribute a confidently positive outcome (which compensates the client’s psychic economy for the negative effects of the symptom’s habituation)” [91]. So the magic has already begun – It is built into our nature as human beings, or rather, as “human becomings” [92]. In the light of this, we should also recall Morin’s insight that “... imagery might also play a role in self-

awareness ..." [93], [13], and the fact that "The 'active imagination' as described by Jung corresponds closely to the concept of 'internal dialogue'" [43]. So, once the "internal dialogue has quietened down" following the exercises discussed above, we can go on to utilize positively the "imaginative aspects of reason" inherent in clients. In doing so "We hypothesize that offering guidelines for 'internal dialogue' ... may assist these individuals in achieving a more satisfactory and long-term solution" [43] – "... and we would suggest that the following four steps described by the Jungian theorist, Robert Johnson [94] be employed when the method is used for the purpose of changing lifestyles" [43].

1. The person sits quietly and invites the inner drama to appear, starting possibly with a statement and the exploration of a problem such as concern over the health problems posed by smoking. Two or more parts of a dialogue may then be identified.
2. The dialogue is carried on until some resolution or some compromise by way of solution which meets the basic requirements of both sides is identified.
3. The ethical aspects of both positions are examined with regard to personal values and social rules.
4. The results or agreements reached in the 'internal dialogue' are expressed in everyday life" [43].

It is fascinating that these Jungian techniques are highly similar to more recent NLP-derived ways of harnessing and utilizing internal dialogue, as quoted directly from Toach [37]:

1. Restate your internal dialogue immediately after hearing it. This brings your internal dialogue under your conscious control by breaking the pattern.
2. Move the location of your internal dialogue into your voice box. Most people listen to their dialogue coming from a specific location. Often from the back of their head and off to one side. Move that location to where you physically speak from and it usually silences the chat.
3. You can also extend on #2 by moving the voice to different locations for different effects. Some locations work great for motivating you, others for de-motivating. Experiment.
4. Further on #2 and #3, you can externalise the voice. Set up a chair, and hear the voice coming from that chair. You can then have a proper conversation with it!

5. Pick a personal mantra, then use it. 'Shut the hell up' is one such mantra ...
6. Not really a method, but helps understanding. Who, when your internal dialogue is chattering away, are you speaking to?
7. Using the 6-step reframing method from NLP. This method uses a signal system to set up with your unconscious mind that allows you to negotiate the times and places to turn on or off your internal dialogue.
8. Imagining a volume control knob. Turn up the volume of your internal dialogue, and turn it all the way down.
9. If you have internal dialogue that you don't like very much, changing the tone often helps. Turn the tone into the most seductive, most sensual voice you can imagine. How do you feel about it now?
10. While rare, sometimes the voice we hear is actually another voice – a parent for example. In these cases, give the voice back to the original owner.
11. Writing out the words your internal dialogue speaks often helps. Usually it runs out of things to say very quickly. With critical statements, you can also then write out counter examples stating how untrue or over generalised these statements are.
12. Act. If there is something that you want to do, for example talking to a stranger, hesitation will ensure you talk yourself out of whatever action you considered. If you hear that voice, ignore it and act.
13. Remember the silence. While you read this sentence, I want you to read it out loud. Half way through a word in a sentence, pause. Your mind will, naturally, go on silent hold. Remember this 'feeling' and you can bring it back when you want by doing the same with your internal dialogue. With proper practice, you can keep that pause indefinitely.
14. Wide peripheral vision. Imagine you are balancing an apple on the top of your head. Now move the apple about 2 inches back. Keep your attention on the apple. Now look at the world around you and notice your hands on the keyboard, the top of the monitor, the walls on your left and right and the other objects around you. Notice them all at the same time. Chances are your internal dialogue has quietened down.

In contrast to “active” techniques, such as the NLP-based ones described above, with which (it is claimed by an author who uses meditation to bring about personal growth) “ ... it takes a bit of work to bring about the change, especially if you want to make the change by yourself without the aid of NLP Practitioner” [78], we find that “Awareness ... is something that can be practised constantly, 24 hours a day if you wish, just as long as you bring some energy to it” [78]. An excellent way to “bring energy to awareness” is said to be “Meditation ... [which] provides a way to go beyond the mind and gain an understanding of the mechanisms of the mind at its most fundamental level. (I should mention here that meditators see the mind as being a manifestation of the first five subtle bodies interacting with each other, in the same way that the 'tick' of a clock is generated by the all the components of the clock.)” [78]. We could say that “Meditation, as taught by Osho, uses awareness to 'see through' the mind. One does not have to analyse the mind or make changes to the mind, just the simple act of seeing what is there is enough. (One can look at a tree using the mind as a filter, which has all your accumulated knowledge about trees, or one can just see the tree as it is here and now.)” [78]. We could exemplify this in terms of the experience of one practitioner, who writes – “I was sitting in meditation last night and reflecting on how consciousness and content equals the mind. Of how consciousness with no content (no thoughts) equals meditation. And of how after a period of time with no content, the consciousness, which habitually requires some object to focus on, will turn on itself. Whenever there was a period of no thought I tried to find a way for the consciousness to be aware of itself” [78]. He goes on to explain that “It was then that I discovered that there is a tiny bit of the mind which likes to be present during meditation. I experience it as a soft coaching voice which reappears after about five seconds of silence, and wants to assist with the meditation. For me this is a good representation of the 'I', and when it realised that it too had to disappear it felt upset, as if it should be excluded from the annihilation of the mind, and be there to watch the process. It was as if this part of the mind, the 'I', had not realised all of these years what meditation was really about, until now” [78]. This practitioner, who learned to catch “... the internal dialogue just as it was starting” [78], describes the experience as being “ ... as if I had just woken up, or come out of a dream. I started yawning and stretching my arms and legs. I became aware of tension in my shoulders, neck and head. I felt energised and motivated to have some fun” [78]. He goes on to comment that “After witnessing a series of memories, while engaged in the drop through meditation technique, I came to an actual point of understanding, at which time the emotion associated with the gestalt of memories disappeared. From the perspective of Neuro-Linguistic Programming (NLP) this is quite profound” [78]. A good analogy for the conscious mind in meditation proposed by this practitioner is that “ ... it was like the Windows software animated help icon. Even after you click on it to disappear it still comes back a few times. And when you give it the final click to disappear it looks upset, before riding away” [78].

In practice, in using any of these approaches one would “ ... first sit or lay in a comfortable position. *It's best to do this exercise when your mind is most receptive, such as just before*

sleep or just after you wake up (but before you get out of bed). Breathe slowly and deeply just as in meditation. Then, begin to repeat your chosen phrase over and over in a constant rhythm, just like a mantra. You may choose to leave a slight pause after each sentence if it feels more comfortable. After several minutes, you can try repeating the phrase only in your mind rather than out loud. Do this for several minutes, or up to an hour if you can. You should have no other thoughts in your mind but the phrase you are concentrating on” [42]. Alternative instructions are to “Sit in a calm, quiet place – perhaps where you meditate, or a place where you will not be disturbed for a while. Calm your mind by bringing your attention to your breath as you inhale and exhale deeply and rhythmically. Once you feel comfortable and more relaxed, open your mind to those images, thoughts and sounds around you ... whatever enters your mind. Let them come to you. Don't push them away. Now, think of these sounds, images, thoughts or whatever as 'sense data,' like signals from some faraway radio station. See if you can sense areas of quiet between these station signals. Once you get a sense of these 'unused wavelengths' tune your attention to the spaces between – these gaps between the noisy stations” [95]. In terms of the nature of the self-talk initiated, then we are told to “Use positive, *present-tense phrases* and tell yourself that you are something you might not believe yourself to currently be, but wish to be. If you are depressed and hate yourself, then you will choose a phrase that asserts that you are happy and love yourself, for example. It doesn't matter if you believe these positive messages about yourself or not, because your internal dialogue will pick up on them and start to repeat them back to you later regardless. Try to keep the phrases you use short and simple for most effectiveness. The subconscious does not speak the language of intellectual thought; it communicates through pictures and feelings. Keep the messages you send it basic and to the point. I prefer flowing short phrases for myself when I do this exercise, and I try to convey the essence of what I really need to say using powerful and sometimes emotional words” [42]. Examples of this are “*I am confident.* (Very basic and to the point.) – *I am relaxed. I am free.* (Creates a very calm open feeling from which to operate in magick and in everyday life.) – *I am psychic.* (Believe it or not, this one actually helps to eliminate doubt about one's own abilities.) – *I love myself. I am loved.* (For people with a low self-image.)” [42]. One should beware of negatives – “Don't use words like 'not' or 'doesn't' or anything with a negative connotation to it on its own. Just the feeling of the word 'not' is enough to possibly ruin your message to yourself since it's a small amount of negativity in itself and the subconscious might pick up on it and use it somewhere else. I've found phrases with the word 'not' in them to be less effective on myself regardless of how positive the meaning was intended to be. If your problem is a tense feeling in your chest, don't say to yourself, 'I'm not tense.' That will only keep the message of tension and a slight feeling of negativity in your mind due to the words 'not' and 'tense.' Instead, find the opposite message to those feelings and try to express it in a completely positive way, e.g. 'I am relaxed.’” [42]. The results of this are that “Within about 20 minutes, it should feel automatic to repeat the phrase to yourself and you might even find yourself thinking about other things while the phrase *continues* to be repeated in the back of your head. This is ok if it happens in

this case, since that shows that the new program is already becoming a part of your normal internal dialogue. You should do this exercise for each phrase several times a day or throughout the day, *for at least a week* for best results. It doesn't matter if you actually believe the 'lies' you're telling yourself. The results will still start to show within a few days since you're reprogramming the messages that you send to yourself subconsciously. This method has never failed as long as the person doing it has actually practiced the exercise often enough" [42].

Let us conclude, then, with the understanding that no great ostensive demonstrations are required to show that " ... our *consciousness is like the small tip of an iceberg*. What one sees is not all there is – the greater substance lies beneath the surface. It is to that *deeper, more massive consciousness* that we wish to establish a meaningful and ongoing link. This internal consciousness is what we are here personifying and calling the Inner Self. In reality, *there is an already established dialog* being carried on between this Inner Self and your normal consciousness all the time. Most often, we are unaware of it because it is a 'still small voice' calling out amid the thunderstorm of other thoughts and reflections. The fact that we do not readily 'hear' this voice does not mean it does not exist. It means only that we are not listening with the intent and trust needed to cultivate a stronger dialog" [95]. The importance of this inner self with its "still small voice" is that this is a crucial part of the mechanism by which " ... personal reality is *self-constructed*, using internal verbalization as its building blocks" [96]. The fundamental feature here is that "internal verbalization" does not proceed in isolation but also " ... involves other parts of the body, including the nervous system, organs, muscles, hormones and neurotransmitters. IAPC [intrapersonal communication], as well as the internal thoughts and language associated with it, serve as another 'control' system in the body" [47]. It thus becomes apparent that "Self-talk is a health behavior that has potentially far-reaching effects – to coordinate sensory and motor functions within the brain, integrate and link the individual to the social order, and regulate behavior through spoken language. One's intrapersonal dialogue can support changes in behavior that create good health. So consider what you say to yourself every day and allow your thoughts to maximize your potential for successful behavior change" [47]. Thus in terms of health, either physical or psychological, we must realize that "What you say to yourself does, in fact, affect you ... But what if you tune in to that so-called 'self-talk' in a new way? What if the aspect of self-talk everyone is using so effectively actually is noise, blocking the way to an even deeper connection with your real inner wisdom? ... Now, there's a thought ... Consider your thoughts to be like radio signals. By adjusting the frequency, you can tune some signals in and others out. People do this every day, don't they? Some things you 'tune into,' others you 'tune out'" [95].

As a metaphor for process of reality creation "We need look no further than the world of digital computers: virtual reality, created within a computer, is a powerful demonstration of the arbitrary nature of ordinary reality" [96]. We can go on and extend this example, since "Virtual

reality software, a manifestly human construct, is an obvious analogue of how our ordinary reality is created. While the images generated by the software are presently fairly crude and obviously artificial, over time its inevitable refinement, as well as the steadily increasing power of personal computers will result in freely available computer-generated interactive virtual images which will seem to be indistinguishable from 'real' images" [96]. Then, "At that point, home computers and video arcades will become laboratories of altered states of consciousness. This point was not lost on Timothy Leary, the '60's evangelist of LSD, who, in the last years of his life, advocated the mind-expanding effects of virtual reality games. When participating in ('playing' seems an inadequate word in this context) these games, objects are manipulated at will within the terrain of what science-fiction writers recently have termed 'cyberspace.' This manipulation, as well as our interactive modification of the perceived environment within a virtual reality, obviously parallels our moment-to-moment maintenance of ordinary personal reality" [96]. We can interpret all of these learnings in terms of personal growth and therapeutic change if we realize that "We *proactively* create our experience out of our interpretation of events. In other words, we experience what we *believe* we will experience. Put yet another way, we experience what we *intend* to experience. Our *intent* is crucial to our experience of life, because it is our *intent* that both guides and interprets life experiences to us. And in a way, we reach out into the world and bring back to our lives the events we believe we will experience" [95]. We can thus go on to imagine " ... rather than a single, predetermined line of events occurring to us each day, that we are virtually swimming in a *river* of possible experiences. We could choose to go to work or not, to go to a movie or not, to visit family or friends instead. Each of these requires a *choice*, and of course, most choices have consequences. But the fact that there are consequences (negative or positive) does not preclude the experience from actually occurring. We go to work because we *choose* to, because we *intend* to. We reach out into the day and do with it whatever we wish. And, of course, it is most helpful to do so in a *positive and affirming* manner. As we all know, the mood and state of mind we are in affects how we experience the day" [95].

However, despite the strong assertions such as "Many people say that we 'create our own reality.' In a very real sense we do" [95], and that "personal reality is *self-constructed*, using internal verbalization" we must always remember that " ... inner speech is not the whole story. Social influences, physical stimuli, as well as somatic proprioception, imagery, and the prefrontal cortex all participate in self-awareness ... self-attention is central to our understanding of the self and related constructs (e.g., self-efficacy, self-schema, self-presentation, self-adaptation) because these all involve thinking reflectively about oneself [97]" [23]. The upshot for self-awareness, and personal reality construction is that "One can get a comprehensive – and thus more realistic – picture of this experience only by simultaneously considering all the possible mechanisms and processes leading to it and by looking at their multiple and complex interactions. This in turn will hopefully increase our knowledge of what makes us uniquely human" [23]. We should also bear in mind at the

conclusion of this investigation that “Maslow ... believed that the rigid application of the scientific model of the physical sciences to psychology gave only a partial picture of human beings, one where they are seen in pieces rather than as a whole. It is necessary to understand the totality in order to understand anything at all. The most important force directing behaviour is self-actualization – a process that involves transcending a constricted, unsatisfying or unfulfilling view of life to achieve creativity, love, joy and acceptance of oneself” [43], [55]. And there is also a knock-on effect, since “By allowing ourselves to take the perspectives of others and seeing ourselves as others see us, self-talk becomes the foundation for a larger pyramid of communication networks” [15], so that better intrapersonal communication “within the self” necessarily enables better interpersonal communication between people, and thus also between organizations, cultures, nations, and throughout humankind. Thus the aim of this article has been to “ ... to update the channels of communication between modern neurobiology, psychoanalysis, semiotics and philosophy to the best advantage for their multidisciplinary, holistic cooperation” [53], so that “ ... we can each become a ‘Lingwiz’d of Is’ – ‘ ... a writer and a rewriter, a reshaper, an appropriator, a refigurer ... [using] language “self-consciously spliced” ... [eschewing] “an original language before violation” ... to create an unfolding, enfolding logo-myth ‘in which everything is always that which it is only because it becomes that which it is not” [22]. And then “We will thus be able to use our Psycho-chaotic, and Neuro-linguistic, tools to change core beliefs and values from those indoctrinated by the prevailing religious or scientific ideologies of our society, and fill the resulting ‘vacuum of choice’ with empowering personal logo-myths which lead to true psychic freedom and power” [22]. In this way, as individuals, and as a race, we can choose to enter a positive, empowering future of wonder and growth where “I imagine that yes is the only living thing” [98], a world where ...

The Fiftyseventh Name of God

Listening to Your Soul נ מ ם

love is a place
& through this place of
love move
(with brightness of peace)
all places

yes is a world
& in this world of
yes live
(skilfully curled)
all worlds

e.e. cummings “love is a place ... (58)” [99]

Table 1**The Relation between Self-awareness and Inner Dialogue**

Source	Date	Ref	Citation or main idea
Saint-Paul	1927	[100]	Consciousness of self is the activity in which intelligence reacts upon intelligence, as though seeing itself in a mirror. In man this mirror function is exercised through the nervous mechanism of language.
Wallon	1931	[101]	The development of imagery and language is an important part of the process of self-awareness.
Mead	1934	[102]	One function of private speech in early childhood would be to make young speakers aware of their actions and of their own separate existence.
Sokolov	1972	[9]	"Inner speech [is] a rather important and universal mechanism in human consciousness and psychic activity."
Dewitt	1975	[103]	"The presence of language marks the difference between the presence of self-consciousness and the complete absence of any awareness of self."
Brown	1976	[104]	"The initial distinction of world from self leads, through language, to a distinction of self from the world. The separation of the world leads only to a consciousness of the world and of self QUA object in that world. Self-awareness requires a further differentiation within self—language fulfills this need."
Popper and Eccles	1977	[105]	"The origin of the self-conscious mind somehow goes together with the origin of language."
Dimond	1980	[106]	"Human mental life is normally dominated by an ongoing interior monologue that is closely linked to the productive capacity for language and forms the basis for the generative mechanism of self."
Berger and Schuch	1981	[107]	At the end of the first year of life, significant prerequisites of self-consciousness have evolved. The influence of language on this process is crucial.
Kaufman and Raphael	1984	[108]	One relates to the self with inner dialogue.
Gazzaniga	1985	[109]	The "interpreter" represents a left-hemispheric [verbal] cognitive sub-system which is responsible for explaining our own behavior [self-awareness].

Table 1 (continued)**The Relation between Self-awareness and Inner Dialogue**

Source	Date	Ref	Citation or main idea
Jaynes	1986	[110]	"How can you know yourself [self-awareness] unless you have an analog 'I' [inner speech] narratizing in a mind-space and reminiscing or having episodic memory about what you have been doing and who you are?"
Gillett	1987	[111]	Propositional attitudes [language, inner speech] are necessary for a full [self-] consciousness.
Nurius and Majerus	1988	[112]	One can rethink the self in self-talk.
Dennett	1991	[113]	The self is a "center of narrative gravity" – a [verbal] autobiography.
Miller	1991	[106]	"The left-hemisphere verbal autoarticulatory capacity [inner speech] operates... both to guide behavior and to appraise feedback from that behavior's impact on the physical and social worlds. In this way is self-knowledge progressively developed and an identity hewn from the emotion-perception activity melange of successive daily experiences."
Flanagan	1992	[114]	"Being self-conscious requires that we engage in a temporally extended soliloquy."
Carruthers	1996	[115]	"Much of the stream of human consciousness is occupied with inner speech, or with imaged sentences (spoken or heard) of natural language."
Weiskrantz	1997	[116]	Patients with self-awareness deficits can no longer 'comment' on [talk to themselves about] their defective skills.
Simonov	1999	[117]	"The communicative origin of consciousness is the source of the capacity to hold a meaningful dialogue with oneself, i.e., it produces self-awareness."
Briscoe	2002	[118]	"While some contend that language is important for higher states of consciousness, [I propose] that it is not language per se that is essential, but rather inner speech, our ability to converse with ourselves."

References

- [1] Mena, M (2006) Apparently Unaffected: Internal Dialogue. Columbia Europe. URL: <http://www.azlyrics.com/lyrics/mariamena/internaldialogue.html> [Accessed 23 February 2008].
- [2] Jemmer, P W (2007) Intrapersonal Communication: the Hidden Language. *Bifrons Creativity*. Number 4 December 2007, pp 1 – 52. URL: http://www.bifrons.org.uk/number_4.pdf [Accessed 23 February 2008].
- [3] Meichenbaum, D (1977) *Cognitive Behavior Modification: An Integrative Approach*. New York NY: Plenum.
- [4] Shedletsky, L J (1989) *Meaning and Mind: An Intrapersonal Approach to Human Communication*. Annandale VA: Speech Communication Association.
- [5] Weikle, J E (1993) Indiana University School of Education: ERIC Clearinghouse on Reading, English and Communication: Digest Number 84: EDO-CS-93-07 July 1993: Self-talk and Self-health. URL: <http://www.indiana.edu/~reading/ieo/digests/d84.html> [Accessed 29 November 2007].
- [6] Fletcher, J E; Roberts, C V and Watson, K E (editors) (1989) *Intrapersonal Communication Processes. Physiological Foundations of Intrapersonal Communication*. New Orleans LA: Spectra.
- [7] Pearson, J C and Nelson, P E (1985) *Understanding and Sharing: An Introduction to Speech Communication*. Dubuque IA: William C Brown.
- [8] Niebuhr, R (1988) *The Self and the Dramas of History*. Lanham MD: University Press of America.
- [9] Sokolov, A N (1972) *Inner Speech and Thought*. New York NY: Plenum Press.
- [10] Roberts, C, Edwards, R and Barker, L (1987) *Intrapersonal Communication Processes*. Scottsdale AZ: Gorsuch Scarisbrick.
- [11] Johnson, S D and Proctor II, R F (2007) Part 1: Foundations: Intrapersonal Perception and Epistemic Rhetoric: Playing Ball with the Neglected Umpire. URL: <http://www.usm.maine.edu/~com/intrabook/founda~1.htm> [Accessed 30 November 2007].

[12] Cronen, V, Pearce, W and Harris, L; Dance, F E X (editor) (1982) Human Communication Theory. The Coordinated Management of Meaning. New York NY: Harper and Row.

[13] Morin, A (1995) Characteristics of an Effective Internal Dialogue in the Acquisition of Self-information. *Imagination, Cognition and Personality*. Volume 15 Number 1, pp 45 – 58.

[14] Shedletsky, L J (2007) Part 1: Foundations: Where Do We Locate 'Intrapersonal Communication' within the Cognitive Domain? URL: <http://www.usm.maine.edu/~com/intrabook/founda~1.htm> [Accessed 30 November 2007].

[15] Pedersen, P (1999) Internal Dialogue as an Underutilized Psychoeducational Resource: Hearing the Anticounselor. *Asian Journal of Counselling*. Volume 6 Number 1, pp 7 – 34; Pedersen, P (1999) Second International Conference in Counseling: Counselling Psychology in Chinese Communities: The Road Toward Professionalism: Beijing PRC: 2 – 4 April 1999: Internal Dialogue as an Underutilized Psychoeducational Resource: Hearing the Anticounselor. URL: <http://suedweb.syr.edu/chs/Faculty/pedersen/report/icccp.html> [Accessed 25 November 2007]; See also: Pedersen, P B (1999) *Hidden Messages in Culture-Centered Counseling: A Triad Training Model*. Thousand Oaks CA: Sage Publications.

[16] Cohen, M S and Green, M F (1995) Where the Voices Come from: Imaging of Schizophrenic Auditory Hallucinations. *Society for Neuroscience Abstracts*. Volume 21, p 259.

[17] Liester, M B (1996) Inner Voices: Distinguishing Transcendent and Pathological Characteristics. *Journal of Transpersonal Psychology*. Volume 28 Number 1, pp 1 – 30.

[18] Sharp, I (2007) Helium Religion and Spirituality: Self-Awareness and Realization: Recognizing Your Own Internal Dialogue Gives You Greater Freedom: 8 of 17. URL: <http://www.helium.com/tm/594797/theres-saying-talking-yourself> [Accessed 28 November 2007].

[19] Castaneda, C (1999) *A Separate Reality: Further Conversations with Don Juan*. London UK: Pocket Books.

[20] Castaneda, C (1976) *Tales of Power*. London UK: Penguin Books.

[21] Jemmer, P (2007) 'De Tractatu Magicarum Linguarum' – On Dealing with the Magical Spells (of Psycho-chaotic Semiotics). *European Journal of Clinical Hypnosis*. Issue 3 Volume 7, pp 22 – 33; Jemmer, P W (2007) *Magical Language and Hypnotic Man-Tra-nce*. *Bifrons Creativity* Number 3 November 2007, pp 1 – 35. URL: http://www.Bifrons.org.uk/number_3.pdf [Accessed 23 February 2008]; Jemmer, P (2007)

Lingwiz'dry: Language, Magic and Creative Change. Lecture Submitted to: The Conference for Postgraduate Researchers in Arts, Social Sciences and Humanities (PRASH) (Liverpool University, 2 April 2007).

[22] Jemmer, P W (2007) Mascirelgic – A Logomyth for a New Millennium. *Bifrons Creativity* Number 2 October 2007, pp 1 – 63. URL: http://www.Bifrons.org.uk/number_2.pdf [Accessed 23 February 2008].

[23] Morin, A (2003) Eprints: Cogprints: A Neuro-socio-cognitive Model of Self-awareness with an Emphasis on Inner Speech. URL: <http://cogprints.org/2832/> [Accessed 29 December 2007].

[24] Morin, A (2001) The Split-brain Debate Revisited: On the Importance of Language and Self-recognition for Right Hemispheric Consciousness. *Journal of Mind and Behavior*. Volume 22 Number 2, pp 107 – 118.

[25] Fuqua, D R, Johnson, A W, Anderson, M W and Newman, J L (1984) Cognitive Methods in Counselor Training. *Counselor Education and Supervision*. September pp 85 – 95.

[26] Ickes, W; Abramson, L Y (editor) (1988) *Social Cognition and Clinical Psychology: A Synthesis. Attributional Styles and the Self-concept*. New York NY: Guilford Press.

[27] Zastrow, C (1988) What Really Causes Psychotherapy Change? *Journal of Independent Social Work*. Volume 2 Number 3, pp 5 – 16.

[28] Phillips, A A (1990) *Inner Voices, Inner Selves: A Study of Internal Conversation in Narrative*. Dissertation Abstracts International. Volume 50 p. 3677.

[29] Siegrist, M (1995) Inner Speech as a Cognitive Process Mediating Self Consciousness and Inhibiting Self Deception. *Psychological Reports*. Volume 76 Number 1, pp 259 – 265.

[30] Ledermann, L C (1996) Internal Muzak: An Examination of Intrapersonal Relationships. *Interaction and Identity: Information and Behavior*. Volume 5, pp 197 – 214.

[31] Morin, A (1993) Self Talk and Self Awareness: On the Nature of the Relation. *Journal of Mind and Behavior*. Volume 14 Number 3, pp 223 – 234.

[32] Kendall, P C and Hollon, S D (editors) (1981). *Assessment Strategies for Cognitive-Behavioral Interventions. Assessing Self-referent Speech: Methods in Measurements of Self-statements.* New York NY: Academic Press.

[33] Burns, T and Engdahl, E (1998) *The Social Construction of Consciousness Part 2: Individual Selves, Self-awareness, and Reflectivity.* *Journal of Consciousness Studies.* Volume 5 Number 2, pp 166 – 184.

[34] McGraw, P (2007) *Dr Phil: Advice: Defining Your Internal Factors.* URL: <http://drphil.com/articles/article/75> [Accessed 29 November 2007].

[35] McGraw, P (2007) *Spirit and Self: Self Matters with Dr Phil McGraw: Fundamental Characteristics of Internal Dialogue. From the Show: Dr Phil: More Advice on Uncovering Your Authentic Self.* URL: <http://drphil.com/articles/article/75> [Accessed 29 November 2007].

[36] Johnstone, H W (1970) *The Problem of the Self.* Pittsburgh PA: Pennsylvania State University Press.

[37] Toach (2006) *Tales of a Corporate Hypnotist. Working as Expected: How to Silence Your Internal Dialogue: 11 September 2006.* URL: <http://www.toach.net/blog/2006/12/11/how-to-silence-your-internal-dialogue/> [Accessed 23 February 2008].

[38] Gesell, I (2007) *Am I Talking to Me? The Power of Internal Dialogue to Help or Hinder Our Success.* URL: *Journal for Quality and Participation. Summer2007.* URL: http://findarticles.com/p/articles/mi_qa3616/is_200707/ai_n19511369 [Accessed 29 November 2007].

[39] McGonicle, D (1988) *Making Self-Talk Positive.* *American Journal of Nursing.* Volume 88, pp 725 – 726.

[40] Twain, M (2007) *QuoteDD: Athors: Mark Twain.* URL: <http://www.quotedb.com/quotes/1094> [Accessed 27 December 2007].

[41] Perls, F S; Otto, H A (editor) (1966) *Explorations in Human Potentialities: Gestalt Therapy and Human Potentialities.* Springfield IL: Charles C Thomas.

[42] Amoris (2006) *Real Magick and Occult Archives: Reprogramming the Subconscious and Internal Dialogue.* URL: <http://realmagick.tripod.com/reprogramming.html> [Accessed 29 November 2007].

- [43] Goldstein, G and Kenan, R (1988) 'Internal Dialogue' in a 'Normal' Population: the Implications for Health Promotion. *Health Promotion*. Volume 3 Number 3, pp 249 – 247.
- [44] Korba, R; Roberts, C V and Watson, K E (editors) (1989) *Communication Processes. The Cognitive Psychophysiology of Inner Speech. Intrapersonal*. New Orleans LA: Spectra.
- [45] Weaver, R L and Cottrell, H W (1987) *Destructive Dialogue: Negative Self-Talk and Effective Imaging: Paper Presented at the Speech Communication Association Meeting*: ED 290 176.
- [46] Schwartz, R M (1986) The Internal Dialogue: On the Asymmetry Between Positive and Negative Coping Thoughts. *Cognitive Therapy and Research*. Volume 10 Number 6, pp 591 – 605.
- [47] Taylor, E (2007) *Seattle Post Intelligencer (Every Thursday) 3 May 2007: Weekly Column: Alternative Medicine: Internal Dialogue May Be the Missing Link in Good Health*. URL: <http://www.bastyr.edu/news/news.asp?NewsID=1184> [Accessed 29 November 2007].
- [48] Baumgartner, K L (2007) Part 1: Foundations: Gender-based Differences in Intrapersonal Communication. URL: <http://www.usm.maine.edu/~com/intrabook/founda~1.htm> [Accessed 30 November 2007].
- [49] Morran, D K (1986) Relationship of Counselor Self-talk and Hypothesis Formulation to Performance Level. *Journal of Counseling Psychology*. Volume 33 pp 395 – 400.
- [50] Holcombe, C J (2007) *Religious Perspectives on Art*. URL: <http://www.textetc.com/theory/religious-perspectives.html> [Accessed 29 September 2007].
- [51] Freud, S (1990) *Beyond the Pleasure Principle*. New York NY: W W Norton and Company.
- [52] Freud, S (1933) *New Introductory Essays on Psycho-analysis*. London UK: Institute of Psycho-analysis / Hogarth Press.
- [53] Majava, H (2005) Psychosynthesis of the Brain and Mind: Comments on a New Intellectual Framework in Psychiatry and Psychotherapy. *International Forum of Psychoanalysis*. Volume 14, pp 108 – 115.

- [54] Keinänen, M (1999) The Evolution of the Internal Dialogue During the Psychoanalytic Psychotherapy Process. *American Journal of Psychotherapy*. Volume 53 Number 4, pp 529 – 543.
- [55] Maslow, A H (1980) *Toward a Psychology of Being*. Princeton NJ: van Nostrand.; Thetford, W N, Schucman, H and Walsh, R (1980); Kaplan, H I and Sadock, B J (editors) *Comprehensive Textbook of Psychiatry 3rd Edition Volume 11: Theories of Personality and Psychopathology*. Baltimore MD: Williams and Wilkins.
- [56] Bandura, A (1977) Self-efficacy: Toward a Unifying Theory of Behavioural Change. *Psychological Review*. Volume 84, pp 191 – 215.
- [57] Bandura, A (1977) *Social Learning Theory*. Englewood Cliffs NJ: Prentice-Hall.
- [58] Progoff, I (1975) *At a Journal Workshop*. New York NY: Dialogue House Library.
- [59] Salgado, J and Hermans, H J M (2005) The Return of Subjectivity: From a Multiplicity of Selves to the Dialogical Self. *E-Journal of Applied Psychology: Clinical Section*. Volume 1 Number 1, pp 3 – 13.
- [60] Hermans, H J M, Kempen, H and Van Loon, R (1992) The Dialogical Self: Beyond Individualism and Rationalism. *American Psychologist*. Volume 47, pp 23 – 33.
- [61] Hermans, H J M (2004) Introduction: The dialogical Self in a Global and Digital Age. *Identity: An International Journal of Theory and Research*. Volume 4, pp 297 – 320.
- [62] Hermans, H J M; Hermans, H J M and Dimaggio, G (editors) (2004) *The Dialogical Self in Psychotherapy. The Dialogical Self: Between Exchange and Power*. Hove UK: Brunner-Routledge.
- [63] Spencer, L and Krauze, A (1996) *Introducing Hegel*. Cambridge UK: Icon Books Ltd.
- [64] Meichenbaum, D; Kanfer, F H and Goldstein, A P (editors) (1986) *Helping People Change. Cognitive Behavior Modification*. New York NY: Pergamon Press.
- [65] Ellis, A; Zeig, J K (editor) (1987) *The Evolution of Psychotherapy. The Evolution of Rational-Emotive Therapy (RET) and Cognitive Behavior Therapy (CBT)*, New York NY: Brunner/Mazel.

[66] Kelly, A E (1998) Clients' Secret Keeping in Outpatient Therapy. *Journal of Counseling Psychology*. Volume 45, pp 50 – 57.

[67] Ingram, R E (1990) Self-focused Attention in Clinical Disorders: Reviews and a Conceptual Model. *Psychological Bulletin*. Volume 107 Number 2, pp 156 – 176.

[68] Markus, H and Nurius, P (1986) Possible Selves. *American Psychologist*. Volume 41 Number 9, pp 954 – 969.

[69] Harter, S (1990) Developmental Differences in the Nature of Self-representations: Implications for the Understanding of Assessment, and Treatment of Maladaptive Behaviour. *Cognitive Therapy and Research*. Volume 2, pp 113 – 14.

[70] Firestone, R W (1997) *Combatting Destructive Thought Processes: Voice Therapy and Separation Theory*. Thousand Oaks CA: Sage.

[71] Firestone, R W (1997) *Suicide and the Inner Voice: Risk Assessment, Treatment and Case Management*. Thousand Oaks CA: Sage.

[72] O'Connor, J and McDermott, I (2001) *NLP*. London UK: Thorsons.

[73] Levine, B H (1991) *Your Body Believes Every Word You Say: The Language of the Body/Mind Connection*. Boulder Creek CA: Aslan.

[74] Bandler, R and Grinder, J (1975) *The Structure of Magic I. A Book about Language and Therapy*. Palo Alto CA: Science and Behavior Books.

[75] Grinder, J and Bandler, R (1976) *The Structure of Magic II. A Book about Communication and Change*. Palo Alto CA: Science and Behavior Books.

[76] Jemmer, P (2007) Glossolalia and Neuro-linguistic Programming as the 'Other Tongue'. *European Journal of Clinical Hypnosis*. Issue 3 Volume 7, pp 22 – 33; Jemmer, P (2005) Neuro-linguistic Programming and the Unknown Tongue Part 4 of 4: Symbolic Strategies and a Sample Script. *Fidelity*. Autumn 2005 Edition 21, pp 11 – 13; Jemmer, P (2005) Neuro-linguistic Programming and the Unknown Tongue Part 3 of 4: Speaking of Submodalities; Trance, Techniques and Tests. *Fidelity*. Summer 2005 Edition 20, pp 4 – 7; Jemmer, P (2005) Neuro-linguistic Programming and the Unknown Tongue Part 2 of 4: Systems, Subjectivity and States. *Fidelity*. Spring 2005 Edition 19, pp 6 – 9; Jemmer, P (2004) Neuro-linguistic Programming and the Unknown Tongue Part 1 of 4: Principles and Presuppositions. *Fidelity*. Winter 2004 Edition 18, pp 5 – 9; Jemmer, P (2004) *Methodical Meta and Magical*

Milton Models: Language and the Nature of Therapeutic Transformation. Fidelity. Summer 2004 Edition 16, pp. 7 – 10; Jemmer, P (2004) Talking the Talk and Walking the Walk ... Now where's my Map? Fundamentals of Neuro-linguistic Programming in Therapy. The APHP Journal. Spring 2004 Issue 5, p 14 – 15. Jemmer, P (2004) Neuro-linguistic Programming and the Unknown Tongue: or All Ablaut How Eating Blue Öyster Umlaut Can Give You Verbal Diæresis. Paper presented at: The Third Northumbria Conference on Learning, Teaching and Assessment (Northumbria University, Newcastle upon Tyne, 25 June 2004).

[77] Battino, M R and South, T L (1999) Ericksonian Approaches: A Comprehensive Manual. Carmarthen UK: Crown House Publishing.

[78] Abby Eagle's School of Meditation: NLP and Zen Meditation: Coming to a Point of Understanding (14 December 2004); Discovering the 'I'. (22 December 2004); Using Awareness to Silence the Internal Dialogue (26 December 2004). URL: <http://www.rejoiceinlife.com/blog/Point.php> [Accessed 29 November 2007].

[79] Tompkins, P and Lawley, J (1996) Meta, Milton and Metaphor: Models of Subjective Experience. Rapport Magazine. Issue 36.

[80] Leary, D E (editor) (1990) Metaphors in the History of Psychology. Cambridge UK: Cambridge University Press.

[81] Lakoff, G, and Johnson, M (1980) Metaphors We Live By. Chicago IL: University of Chicago Press.

[82] Bateson, G (quoted); Combs, G and Freedman, J (editors) (1990) Symbol, Story and Ceremony: Using Metaphor in Individual Family Therapy. New York NY: W W Norton and Company.

[83] Hall, L M (1998) The Secrets of Magic. Carmarthen UK: Crown House Publishing.

[84] Brown, D (2006) Tricks of the Mind. London UK: Transworld Publishing (Channel 4 Books).

[85] Amendt-Lyon, N and Spagnuolo Lobb, M (2004) Gestalt Psychotherapy: Brief Description of Gestalt Psychotherapy. URL: <http://www.eagt.org/gestalt.htm> [Accessed 11 November 2004].

- [86] Grinder, J, Bandler, R, DeLozier, J and Dilts, R (1980) *Neuro-Linguistic Programming: The Study of the Structure of Subjective Experience*, Volume I. Capitola, CA: Meta Publications; Dilts, R (1998) *Modelling with NLP*. Capitola, CA: Meta Publications.
- [87] Tompkins, P and Lawley, J (1997) *Less is More ... The Art of Clean Language*. Rapport Magazine. Issue 35.
- [88] Lakoff, G (1987) *Women, Fire and Dangerous Things: What Categories Reveal about the Mind*. Chicago IL: University of Chicago Press.
- [89] Monk, R (2005) *How to Read Wittgenstein*. London UK: Granta Books.
- [90] Wittgenstein, L (1953) *Philosophical Investigations*. Oxford UK: Blackwell.
- [91] Grove, D (1998); Tompkins, P and Lawley, J (editors) (2003) *The Philosophy and Principles of Clean Language*. Edited from talk given at a Clean Language Research Day in London 13 November 1998. URL: <http://www.cleanlanguage.co.uk/philosophy.html> [Accessed 26 March 2007].
- [92] Jemmer, P and Jemmer, R (2007) *Ephemerality in Eternity: An Enduring Enigma*. Part 1: Cassock Wars; Part 2: Change Returns Success. *Ashé! Journal of Experimental Spirituality*. Volume 6 Number 2, pp 123 – 144.
- [93] Morin, A and DeBlois, S (1989) *Gallup's Mirrors: More than an Operationalization of Self-awareness in Primates?* *Psychological Reports*. Volume 65, pp 287 – 291.
- [94] Johnson, R (1984) *Public Lecture: Sydney: 18 March 1984: Active Imagination*.
- [95] Starnes, G (2005) *Gerry Starnes: Conversations Within: Inner Talk: Working with Inner Dialogue*. URL: <http://www.gerrystarnes.com/journal/innertalk.htm> [Accessed 29 November 2007].
- [96] Carey, B (2007) *As If: The Reification of IT: The Paradox of Language*. URL: <http://www.firedocs.com/carey/asif.html> [Accessed 4 December 2007].
- [97] Leary, M R and Tangney, J P; Leary, M R and Tangney, J P (editors) (2002) *Handbook of Self and Identity. The Self as an Organizing Construct in the Social and Behavioral Sciences*. New York NY: Guilford Press.

- [98] Cummings, E E (attributed) Famous Poets and Poems: E E Cummings Quotes. URL: http://famouspoetsandpoems.com/poets/e__e__cummings/quotes [Accessed 26 November 2007].
- [99] Cummings, E E (1972) Complete Poems: Love is a Place ... (58). New York NY: Harcourt Brace Jovanovich.
- [100] Saint-Paul, C (1927) Le 'Je' et les Volontés de l'Homme: La Fonction Miroir [The 'me' and Human Intentionality: The Mirror Function]. *Progres Medical*. Volume 10, pp 866 – 874.
- [101] Wallon, H (1931) Comment se Développe, Chez l'Enfant, la Notion du Corps Propre [How Children Develop the Notion of One's Own Body]. *Journal de Psychologie*. Volume 28, pp 706 – 748.
- [102] Mead, G H (1934) *Mind, Self, and Society*. Chicago IL: University of Chicago Press.
- [103] DeWitt, J (1975) Consciousness, Mind and Self: The Implications of Split-brain Studies. *British Journal of the Philosophy of Sciences*. Volume 26, pp 41 – 47.
- [104] Brown, J W; Rieber, R W (editor) (1976) *Essays in Honor of Eric Lenneberg. Consciousness and Pathology of Language. Neuropsychology of Language*. London UK: Plenum Press.
- [105] Popper, K R and Eccles, J C (1977) *The Self and Its Brain: An Argument for Interactionism*. Berlin GER: Springer International.
- [106] Miller, L (1991) Toward a Neuropsychodynamic Model of Ego Autonomy and Personality. *Journal of the American Academy of Psychoanalysis*. Volume 19 Number 2, pp 213 – 234.
- [107] Berger, E and Schuch, B (1981) *Entwicklungsneurologische Grundlagen des Ich-Bewusstseins. [Developmental Neurological Basis of Self-consciousness.] Acta Paedopsychiatrica: International Journal of Child and Adolescent Psychiatry*. Volume 47 Number 5, pp 253 – 259.
- [108] Kaufman, G and Raphael, L (1984) *Relating to the Self: Changing Inner Dialogue. Psychological Reports*. Volume 54, pp 239 – 250.
- [109] Gazzaniga, M S (1985) *The Social Brain: Discovering the Networks of the Mind*. New York NY: Basic Books.
- [110] Jaynes, J (1986) *Consciousness and the Voices of the Mind. Canadian Psychology (Psychologie Canadienne)*. Volume 27 Number 2, pp 128 – 139

- [111] Natsoulas, T (1991) Consciousness and Commissurotomy: III. Toward the Improvement of Alternative Conceptions. *The Journal of Mind and Behavior*. Volume 12, pp 1 – 32.
- [112] Nurius, P S and Majerus, D (1988) Rethinking the Self in Self-talk: A Theoretical Note and Case Example. *Journal of Social and Clinical Psychology*. Volume 6 Number 3 – 4, pp 335 – 345.
- [113] Dennett, D C (1991) *Consciousness Explained*. Boston MA: Little Brown.
- [114] Flanagan, O (1992) *Consciousness Reconsidered*. Cambridge MA: MIT Press.
- [115] Carruthers, P (1996) *Language, Thought and Consciousness: an Essay in Philosophical Psychology*. Cambridge UK: Cambridge University Press
- [116] Weiskrantz, L (1997) *Consciousness Lost and Found: A Neurophysiological Exploration*. Oxford UK: Oxford University Press.
- [117] Simonov, P V (1999) The Bright Spot of Consciousness. *Herald of the Russian Academy of Sciences*. Volume 69 Number 5, pp 378 – 85.
- [118] Briscoe, G (2002) Language, Inner Speech, and Consciousness. Paper Presented at the Association for the Scientific Study of Consciousness: Barcelona, Spain: June 2002.