

Chapter 6

Frick's Acceptance

When I met Frick ten years ago he struck me as a tense, angry man who tried to prove to the world that getting ahead was a matter of life and death. His furrowed brow, wrinkled forehead and a tightness around the corners of his mouth suggested a highly intense inward focus on issues that drove him into displaying an angry state of mind on his face. He was a man of high moral standards who demonstrated courage, perseverance, and a determination to find something that would compensate for the hurt he was carrying inside (at least that is what my intuitive feelings told me without my knowing him personally). At the time I felt uneasy to suggest a remedy for his obvious suffering. He seemed to be so knowledgeable, so highly educated, and so busy when I happened to bump into him, that a well intended suggestion for seeking relief for his presumed condition seemed to be arrogant on my part.

Seven years later, we again met by chance. The only difference was that we were both strangers in a strange place which somehow made us talk to each other more than before. When I mentioned my work on forgiveness he showed interest, and when I said I needed more people who wanted to forgive but could not do it, he instantaneously volunteered to become a participant. As I explained what the facilitation of forgiveness would entail, he was concerned about the possible public display of the process, but I assured him that I would treat his story in a confidential manner, that he could remain anonymous, and that I would give him this

chapter to read before submitting it. His personal details, and the names of people and places have been changed. His family constellation will also be omitted from this description lest he could be recognised.

Children learn best from watching others perform actions and behaviours which they subsequently attempt to imitate. Some forms of learnt thoughts, emotions, and behaviours are vicariously learnt, while others are intricately woven into the child-rearing practices parents employ to socialise, educate, guide, lead, love, and protect their offspring. Parents often make mistakes in their child-rearing activities which usually impact in some way on their children's future development. Childhood vestiges of thinking and feeling that can warp an adult's sense of reality to such a degree that he/she may become practically dysfunctional is a quite common occurrence in our society.

Frick was socialised into becoming a respectable member of society, and his identity formation had been influenced by the values of his parental home and those of the teachers at the schools he attended . He had even modeled his father's leadership skills on the level of his father's capability as a minister by automatically assuming that ministers are leaders within their social context, and that a minister's son automatically has similar qualities. Living in his self-created universe as a leader in the context of his life, he became an expression of his mind. Frick's environment did not support his beliefs about himself, as he was not affirmed in his social context. Others were chosen as the leaders he believed himself to be. Frick suffered intense shame at the hands of teachers who failed to see his continuous efforts to conform to all the rules. Thereafter the quality of his thoughts took on a life of their own. His mental and emotional life deteriorated. Influenced by the quality of his thoughts, his feelings made him tense, filling him with anger, hatred and revenge. After 28 years of hating a group of people who had at the time held positions of power, and who had thwarted his attempts at achieving his potential, all he wanted was revenge!

Frick sat in his office working at the computer when I arrived for the story telling session. He

offered me a chair, and I sat down opposite him, in the aesthetically pleasing and pleasant atmosphere of his daily surroundings. We immediately began the session by focusing on the purpose of my visit. Shortly thereafter Frick began to relive the misery of his educational path that led him to become a tense and angry man who had become disgruntled with his career.

Frick's Story

My father was a Dutch Reformed minister. I grew up with the behavioural constraint “What will the people say....” and the knowledge that congruence must exist between my life and what my father preached from the pulpit on Sundays. That is how observing the rules became a way of life for me. According to the Gospel, and my belief in fairness I would be rewarded, if I observed the rules, and did no harm to anyone. My aim was to receive the rewards that I considered to be my right for living a life within the confines of the norms of my social circle, and according to the social expectations within my community. According to the social conventions of small world politics, I, as the minister's son, was therefore the obvious choice for becoming a prefect at my school, and I did everything in my power to deserve that honour by walking the straight and narrow path. To my consternation, my father was called to a congregation in a “platteland” town. When my family relocated halfway through my last year at primary school my vision of living the honour of prefecthood evaporated. Naturally my disappointment was great, but I knew that high school would present me with another chance for reward.

High school presented a challenge for me. I was not particularly bright, but I always passed relatively well in most subjects except mathematics. Numbers remained my shame until the end of my school days, after which I threw myself wholeheartedly into the study of

theology which did not require me to delve into the depths of numerical concepts. The last three years at high school were characterised on my part by preparing myself even more for assuming the role of leader in the form of a prefect. As far as I was concerned I did have leadership qualities, particularly in the light of my being called into the ministry at the age of 15. When my turn came to rise, my disappointment was great when I was overlooked twice in a row. During the second last year at school I dramatically increased the intensity of hard work, but yet again, my name was not called up as a prefect. By that time I was despondent. My belief in justice, fairness, and just rewards for work well done was shattered. What kept me going, was my faith in a just God, and when the last chance for being chosen as a prefect came and went without my name being called up, I was devastated! Having been presented year after year with one disappointment after another, and having my perceived leadership qualities being invalidated by my teachers' verdict, utterly destroyed the last shreds of my self esteem. Within me, my anger silently rose to a dangerous level of the desire to destroy. I felt like destroying the unfair system that elected others to become prefects on the grounds of their parents' affiliation to the "Broederbond". I wanted to destruct the members of the "Broederbond" for creating a rift between people of the same race, religious conviction, and seemingly united interest front, by positing the elected few into leadership positions for gaining and retaining political and social power. In my mind the family slogan "What will the people say?" reverberated continuously.

For the next few years I buried myself in my studies. Delving into the past, and learning what I had hoped would be enlightening, made me blind to the influences around me. Student life eluded me in many ways, since I began the time at University with a steady girlfriend, and experienced the completion of my theology degrees with the same girlfriend by my side, who was soon to become my wife. My ideology of walking the straight and narrow path with the added dimension of getting back at the "Broederbond" members almost became my personal motto. While I was still studying, I was called to a small congregation to

conduct the sermons for a number of Sundays in succession. The small congregation was torn apart by strife, and the positive transformation that occurred in that congregation during my term of office confirmed to myself that I had correctly assessed my ability as a leader. In the mean time, my father had been overlooked for playing a constructive role in society on account of his non-affiliation to the “Broederbond”, which was accompanied by many negative consequences for the furthering of his career. Being the independent thinker that he was, he eventually left the Dutch Reformed Church. Together with my mother and sisters he joined one of the charismatic denominations. I stuck to my guns by continuing with my theological studies biased by the doctrine from the Dutch Reformed Church. The fact that I was being trained in doctrinal truth by a particular theological view, and that the presentation of other theological views was thereby withheld from my education, only dawned on me much later in life.

Striving for self-development in order to gain recognition was one of the mechanisms that enabled me to remain true to my prescribed path in the face of adversity. By now, hatred was beginning to build up in me. I became vindictive in my thoughts, and imagined how I would verbally destroy the members of the “righteous brigade”. At the same time I realised that I was cut out to become a minister, and began to explore options to further my theological career. By chance, I was taken in by a kindly lecturer to assist with some research on teaching. A new world was opening up for me. Since my workload allowed me to study further for self-development I indulged in the until then “strictly prohibited” area of different theological systems. My horizons were expanding in leaps and bounds, and a sudden burst of insight made me realise that all these years I had been kept in the dark, by the restrictive doctrines, and the Dutch Reformed views. But the worst insight for me was the frightening realisation that this doctrine and its adherents were using an ideology to gag, bind and beat their fellow brothers and sisters into submission by lording over them in a morally and intellectually superior way. That was the moment of truth, when the whole picture

became clear to me. A deep hatred for these smooth operators of an inconspicuous process of deception was taking root in me. My thoughts began to revolve around showing them what I knew about their sanctimonious behaviour, uncovering their hidden agendas, and spitting in their faces the words that would make their inflated egos shrivel up in shame!

From that day onward my life was tainted by hatred towards an unjust system. For 28 years I have carried that hatred with me. By now it has become a part of me, and I don't know if I can actually forgive what that has done to me.

The facilitation process for forgiving the 'Broederbond' involves the practice of NLP, which will follow now. The dialog between Frick and myself, and the NLP intervention strategies that were employed for changing his thoughts, feelings, and his behaviour, will be documented. The actual therapeutic conversation is presented in *italic print* when Frick speaks, and in upright print when I speak. It is thus documented as it occurred in reality during the storytelling / interviewing / action research situation. After the presentation of the therapeutic intervention, the relevant explanation, and/or demonstration of the intervention strategy will be presented. The data gathering process, and the facilitation process sometimes occur simultaneously in the real situation, but in the documentation of the whole process, telling the story and documenting the interventions are separated for a coherent understanding of the story.

NLP Interventions

While Frick was telling his story, his face clouded, and his eyes became smaller. His eyebrows were knit upon his forehead, and the overhang was almost covering his eyes. The corners of his mouth were tightly pulled in, making the lips thinner than usual. His hands were

lying on the table before him, holding onto a pen above a notepad. At first his voice was steady, and the pace was measured. As the story progressed, his voice however became angrier and louder.

B You seem to be angry as you are recalling this incident from your past.

F *Yes, I am, and all I want to do is right the wrong that these people did to me, and to many others.*

B If you could do that right now, how would you go about righting the wrong?

F *I would go to them and tell them to their face. (The voice rises and increases in volume.)*

B What would you want to tell them to their face?

F *That they were supposed to be fair.*

B In what way do you think they should have been fair?

F *They should have chosen those as prefects who deserved to be prefects on the grounds of their good behaviour, and their leadership qualities.*

B On what grounds do you think they did choose the prefects?

F *They selected those whose fathers donated money to the school or those whose fathers were members of the "Broederbond".*

B Did you know that they had this kind of selection procedure at the time?

F *No.*

B When did you realise that those were the criteria for choosing prefects?

F *When I was at university. It dawned on me that I was overlooked in my last year of school, because all those who were chosen to become prefects had fathers who had donated money to the school. My dad was not one of them, and when he also did not get promoted, my parents talked about it at home. But he was a different man, he had his own ideas and did not worry about the ideas that others had.*

B At the time, did you understand what he had to deal with?

F *Yes, some of it, because he talked about it at the dinner table. But he never got*

downhearted the way I did.

B How did he respond?

F *He said it does not matter what they do, as long as they cannot point a finger at him.*

B When you were at highschool, and you were passed over once again as a prefect, you said your self-esteem had been totally destroyed.

F *Well, I would not say totally! But all I could think of after that incident, was to study to become a minister, and show them that I was a leader, and get back at them.*

B Well, you did study, and you did become a minister, and you did show them you are a leader, by improving the situation in the little strife torn congregation. Was that sufficient for you, or did you still want to get back at them?

F *Yes, I still want to get back at them.*

B What would you do if you could get back at them now?

F *Well, many of them are very old now, and some of them have died.*

B Does age and having died change the way you feel about wanting to retaliate?

F *No.*

B Can you think of having them all in front of you in your mind, and telling them what you wanted to tell them all these years?

F *Yes, I think so.*

B Do you think it would hurt anyone if you did that right here in this room?

F *No. (F looks straight at me while his eyes narrow down to slits.)*

B How would you like to tell them? **(F's eyes have a blank look.)** Would you like to address them from the pulpit, or in a private gathering, or in some other way? **(His eyes light up.)**

F *I think, in a large hall .*

B OK, can you think of a large hall with every single one of them gathered there, with you standing in front to tell them what you want to tell them? **(F's head inclines to his right, eyes pointing to the left, towards me.)**

- F *Now?*
- B Yes. **(With a firm matter of fact voice.)**
- F **OK. (He pauses for a while, sits a little more upright, and his shoulders become straight. He then turns to his left 90 degrees away from me, looking straight ahead at the wall.)** *They are all here now in this hall.***(His mouth is tightly pulled back in a straight line, his eyes are small slits, and his head has moved forward.)**
- B Would you like to tell them what you have wanted to tell them for 28 years silently inside yourself, or loud enough for me to hear?
- F **(F turns his head towards me briefly)** *I think silently inside myself, (he turns his head back to facing the wall)* **but I want to scream at them.****(He spits out the words.)**
- B **(In a soft, soothing voice, as if to a child who needs to be pacified.)** OK, you can scream at them silently, and when you have said every single thing that you have always wanted to tell them, let me know that you have finished.
- F **(After what seemed like eternity to me).** *OK I have said everything I wanted to say.*
- B How did they respond?
- F **(Drops his chin on his chest, and says softly.)** *They were sorry.* **(His head is still lowered, and he still faces the wall.)**
- B **(Still in a soft, soothing voice.)** How do you know they were sorry, did they say anything in their defense?
- F *Yes, they said they did not know any other way.* **(He lifts his head, turns it to his right, briefly meeting my eyes. The eyes appear softer than before.)**
- B **(Still in a soft, soothing voice.)** Did you ask them any questions?
- F *No, they looked so old, and so frail, and they did not intend to harm me personally.* **(His voice is slow, and soft.)**
- B **(Still in a soft, soothing voice.)** What did they intend by behaving in that way?

- F **(He faces the wall, looking down, speaking a little louder.)** *They said they were part of the system, and they had no choice. They did what was expected of them.*
- B **(Speaking a little louder, but still soothing.)** So in a way, they did exactly what you did all your life, namely walk the straight and narrow path?
- F **(He still faces the wall, looking down, speaking softly and slowly.)** *Yes, they did what they had to do.*
- B **(Speaking with a matter of fact tone.)** Do you still want to tell them something, before you let them go - to grow older, and more frail?
- F **(Looks up, facing me, with soft eyes.)** *No, I think I have said everything.*
- B **(With a soft and soothing voice.)** OK, let them go their way, and if you like to wish them well you can do that any time **you** choose. **(F looks down, facing the wall.)**
(Softly) Are you OK?
- F **(Looking a little way up, staring ahead, as if he were talking to himself.)** *Yes, you know that it is different when one realises that **(turns towards me, looking at me)** they had no choice at the time.*
- B **(Softly)** Yes, that is so. Another factor is that you were a child at the time, and you responded to this the way a child does, with limited knowledge, and poor insight. So your hatred was built upon little understanding, poor insight, and it was based on your own perspective only. Now that you have become a mature man, you have the ability to see things from a number of different perspectives, and that can make a big difference in the way you judge others. And this often leads one to feel compassion, without wanting to judge anyone any longer.
- F Yes, **(in a firm voice.)** *I realised that when I began to study theology at university. **(In a firm but soft voice.)** The Dutch Reformed theology school had a very narrow view of Christianity, and I became very angry when I learnt that I had been indoctrinated for so many years, by believing their lies.*
- B **(Matching his voice tone.)** Now we are back at a similar issue. Maturity and

knowledge tend to work together to make us more open and tolerant towards others' points of view.

F **(His voice becomes more energetic.)** *Yes, definitely. I am very grateful that I could study different theological views at the second university, else I would have gone through life with this narrow view.*

B **(Slowly)** Hmm. **(Pause)** Would that have bothered you?

F **(With energy in his voice.)** *Yes, definitely!*

B **(Slowly)** Well, **(With a questioning tone)** then we did do a good thing today by broadening your view a little further. **(Pause)**

(In a matter of fact tone.) I think we should stop here today, and we can contact each other again in a few weeks time for another appointment. **(Pause)**

Is that OK with you?

F **(With a tired look in his eyes.)** *Yes, that is fine. (Pause) I still have to finish off some work. Bye-bye.*

B Bye-bye, and thank you once again for telling me your story. I really appreciate your willingness to help me in this process. **(I get up to leave the room, while he looks down into his lap.)**

F **(Looks up briefly.)** *See you. (Turns his chair towards the computer, while I leave the room.)*

The follow up session with Frick occurred four weeks later.

B Hello Frick, how are you?

F **(Looks up and smiles)** *Very well, thank you. (His facial muscles are relaxed, and he smiles easily.)*

B Would you like to give me some feedback on what happened?

F **(Looks at me straight, with soft warm eyes, and energy in his voice.)** *It's gone!*

B **(With a questioning tone.)** What has gone.

F **(With a warm tone and with some energy in the voice.)** *Everything, the anger, the hatred, the wish to retaliate, the desire to hurt them, everything. (With emphasis) Even the tension has disappeared.*

B You **look** relaxed.

F *I actually cannot believe that after 28 years of being angry and full of hate that everything has just simply disappeared. Will you tell me what you did? As far as I could see, it took one and a half to two hours to tell you my story, and then you did something that took about ten minutes, and the whole package of hurt and anger had gone. (With a lot of energy in his voice.) It is hard to believe, and if I hadn't experienced it myself I would not have believed it! And I would really like to know how you did it.*

B **(With a questioning voice.)** That is very interesting. What do you feel like now?
(Pause)

Can you describe it a little?

F **(Without thinking at all.)** *At peace. (Pauses and thinks with eyes directed to his lower left. He lifts his head and looks straight at me.) Yes that sums it up completely, I am totally at peace.*

B Have you ever experienced this feeling of peace before?

F *No, never. This is the first time - and it's hard to believe that it has lasted the past 4 weeks. I was constantly on the lookout for when it would disappear, but it hasn't! (Very animated voice accompanied by bright shining eyes.)*

B **(Looking straight into F's eyes with an animated voice.)** That is wonderful! And I am **very** happy for you!

F *What did you do? Tell me. (The voice has an urgent quality.)*

B I think it is better if we first finish the process. You can then rather read the part of my thesis which refers to your story, because if I tell you now, it my interfere with the process. **(Pause)**

Is that OK?

F *Oh* **(Looking down)**

B Have you considered forgiving **(he looks up at me)** all those people who hurt you in the past?

F *I've done it.*

B **(With energy in the voice)** Really? What are your thoughts, and feelings about them?

F **(In a matter of fact voice.)** *They are so old and frail, and they did not know what they were doing. They actually had no choice, because they were part of the system, and did what they had to do.*

B **(In a matter of fact voice.)** Do you still feel any anger, or any of those other negative feelings that you were carrying around with you for all these years?

F *No, there is no anger, and no other negative feelings. I actually feel sorry for them.*

B So from your perspective now, you say you actually feel sorry for them?

F *Yes, definitely!* **(With energy in his voice.)** *I can't believe that it was such a big issue for me all these years, and why I found it so difficult to forgive them. After all, they don't have any power over me. Not then and not now. **(His face is relaxed, and his body too.)***

B Yes, that is true.

F *You know, before you came today, I wondered what we were going to talk about, because as far as I was concerned there was nothing to talk about anymore.*

B Well, to me that sounds excellent. Sometimes we forget to take our troubles directly to God, then a little help from others becomes necessary.

F **(Looks at me with soft eyes, relaxed facial muscles, and a relaxed body leaning back in his chair.)** *Anyway, I am happy the way I feel now.*

B That is wonderful. If there is no more to do today, I think I will leave you now to enjoy your weekend. Will you give me a ring if anything changes, or if you want to work on other issues you may want to resolve?

F *OK, and thank you.*

I have met Frick a few times after the end of the second session. He always has relaxed facial and body muscles, and easily breaks into a smile. This is something he never did before. His jaw used to be set, and full of tension, as if he was clenching his teeth. Now the jaw is relaxed, his eyes are soft, and he tells me he is totally at peace, as if a huge burden has been lifted off his back.

NLP Strategies and Comments

As Frick was telling me his story, I was observing his physiological responses to reliving his story as if it were happening today. Zoning in on his furrowed brow, his clouded face, and his narrowed eyes as responses to the memory he was reliving in his thoughts, I needed to clarify whether his underlying feelings and thoughts were indeed anger. My assumption was verified by Frick, who answered me that he was indeed angry. I therefore directed my focus on locating what he wanted to do with this anger. His avid desire to right the wrongs of the past, his rising voice tone, and the increase in volume indicated to me that he was still totally associated in his past experience by responding as if it were happening today. On these grounds I went directly to exploring his desire for righting the past wrongs. His reasons for having the desire to tell them that they had been unfair towards him in the past were as real to him now as they had been 28 years ago. He thus seemed to have acquired these angry thoughts which he was currently espousing with regard to the people who had treated him unfairly in the past by reiterating to himself over the years that they should have chosen fairly. His thinking around choosing fairly proved to be rational, informed, reasonable and logical, uncovering unfair treatment towards him.

This short explorative intervention also revealed that he only knew **why** he had been treated unfairly from the time he had been at university as a result of a conversation between his parents. At that time he also learnt that his father did not get as downhearted about the matter as he did, despite the fact that his father was also treated unfairly due to not being a member of the “Broederbond”. What he however failed to ask himself was the reason for his father’s ability to bear unfairness, when his father knew he was doing the right thing, while he (Frick) was unable to bear unfairness despite his father having been his role – model in that regard. After 28 years Frick was still seething with anger, and that determined my decision to explore his ideas around what he intended to do with his anger. He wanted to get back at them was his reply. The congruence between wanting to get back at them and being offered to tell them what he had wanted to tell them all these years caught him off guard. He was surprised at my suggestion of doing it now (at the time of the intervention). The fact that he had already proved to himself and others that he is a leader was not sufficient for him. He wanted to retaliate, and that response from Frick decided my directing him onto the route of possible virtual retribution. I knew it was going to work in his case, because the reasons for his anger stemmed from a real unfairness. Real unfairness needs to be communicated about. Least of all, the affected party needs to communicate their hurt to the one who hurt them. His justified thoughts may have contributed to striking back at them on a covert level by becoming a minister to prove his point.

At this point I needed to affirm his present reality by reiterating the fact that he had indeed proved he is a leader by studying and becoming a minister. His answer showed that he was not discounting reality, which is the fact that he did become a minister, and thereby a leader, while still wanting to get back at them. Anchoring him into reality in the present, allowed him to do what he wanted to do for 28 years, as if he were doing it for real. Having completed all the ecology checks by confirming his desire to retaliate under the full knowledge of a holistic view of his condition, it was time to allow him to do what he had wanted to do for the past 28 years (i.e. telling them that they had treated him unfairly and other things which he did not want to say loud enough for me to hear). I encouraged him to associate fully by leading him through

the process of retribution. By having them all gathered before him in their old age and frail bodies, anchored his view (visual) of them together with what he screamed (behavioural/auditory internal), and what he heard himself scream (auditory external). Being fully associated in this state on the VAK levels provides him with energy to perform the necessary behaviour. Hearing himself scream and shout inside himself silently, was easy for him, since he had many years of practice in keeping the anger alive.

What happened next was totally unexpected for Frick. A sudden shift occurred. Since he had opted to shout at them silently, the facilitating was out of my hands. When something like that occurs, God usually takes over the role of the facilitator, which happened in Frick's case when he experienced a new understanding with regard to his unfair treatment at the hands of his perpetrators. This unusual and totally unexpected response softened Frick's hardened feelings towards his perpetrators (Parry, 1996). Intuitively my voice became a soothing companion during the transformation of Frick's feelings, matching the changes in his spirit until the transformation was complete. When Frick's feelings of anger were transformed his hatred disappeared instantaneously, and his understanding was broadened by his perpetrators' explanation that they only did what was expected of them under the circumstances. By acknowledging that they did what they had to do, I knew he had placed them on the same level as himself. That was my cue for testing whether everything had been completed. Asking him whether he still wanted to tell them something before letting them go - to grow older, and more frail, and his "no" coupled with a soft look in his eyes, indicated that the hatred had gone. My voice remained soft and soothing to accompany and support him through the process.

When I felt he had received all he needed to know, I likened their behaviour to the way he had behaved all his life, by walking the straight and narrow path. This new insight served as a link for placing Frick on an equal footing with his perpetrators, by turning his attention to the fact that he used to do exactly what they did all his life. Now that he knew they had no choice at the time, compassion arose within his heart. Completing the process by linking his old self with his new self, I anchored Frick's transformation to the present. Then I led him through the paces

of linking his emotions, thoughts, and behaviours from then, through the transformation until now, anchoring as we progressed through time. Physiological, emotional and behavioural changes often go hand in hand with cognitive changes which happened in Frick's case. This internal process allowed him to be fully functional in his new state of a forgiving mature man who has grown to be a more compassionate being.

Since it was **his** process, I closed the transformation by asking him to let them go their way, giving him the choice and control over whether he wanted to wish them well. I did this in lieu of the forgiving that needed to be addressed later. The insight he had gained, slowly sank in, and as he turned towards me by returning to the present, he still thought about how different things looked when he realised that they had no other choices at the time.

In order to prevent his becoming guilty about his hatred over the years as a result of his recently won insight, I was led to mention the limited choices he had as a child. By comparing his childhood thoughts with its limited insights, to his adult state with his new found insights and different perspectives, I stacked anchors by linking the transformation that had just been completed to the features of forgiveness and maturity. Frick appreciated his own maturity and wide perspective of life, and I stacked more anchors by linking his preference of a broadened view of life to a further broadening as a result of the previously completed transformation. Now the process was complete, and when I suggested another meeting a few weeks hence, he agreed by looking at me with the tired look in his eyes that often occurs when change has been effected on a deep level within the neurological structures of the brain.

When I met Frick four weeks after the storytelling and intervention, he greeted me from his chair with a relaxed physique, a friendly open smile, and soft eyes. All the signs pointed to the fact that the intervention had been successful. He immediately corroborated my speedy external assessment by telling me that the anger, the hatred, the wish to retaliate, and the tension had all left him. He was at peace, something he had never experienced in his life before. As he sat before me with shining eyes, still finding it hard to believe that the peace had

not left him in the past four weeks, I immediately tested the previous intervention by asking him whether he has thought of forgiving them. He confirmed that he had forgiven them, and that he actually felt sorry for them. While he was telling me that he had definitely forgiven them, and that he cannot believe now why this had been such an issue in his life for so long, I watched his physiological responses. When I saw that his face and body remained relaxed and matched his words, I was sure he had forgiven. Then he provided me with another piece of evidence of having forgiven. He said he wondered what we were going to speak about that day before I came to see him, since as far as he was concerned there was nothing to talk about. Seeing, feeling, and having no problem is a sure sign that the problem has been resolved. His physiology matched his words, and he added that he is happy the way he feels now. The fact that he had already let the incident go, and erased it from his memory, corroborated by the soft look in his eyes, his relaxed body and facial muscles which were congruent with his thought patterns, was more than sufficient information showing that he had forgiven. The process is complete, and Frick has achieved the positive goal he had set himself. From being tense with a straight mouth, thin lips, and small slitted eyes, he was transformed into a loving man with a balanced, relaxed posture and face, and soft, warm eyes. He forgave the people who he had hated for 28 years, and he demonstrated his forgiveness by the congruence of his relaxed physiology, and the letting go of the anger, hatred, retaliative and hurtful thoughts, and by experiencing compassion, understanding, and a new found sense of peace and joy.

Discourse Analysis of Frick's Story

Frick was the son of a Dutch Reformed minister, with all the behavioural, moral, and ethical constraints that are placed upon a young child of a moral beacon for the community in general and the congregation in particular (Douglas, 1973). An added burden to the difficult process

of growing up was the fact that he was under the constant scrutiny of the subjective perspectives of every parishioner (Douglas, 1973). Being the focus of attention of a magnifying glass procedure, he chose the best of all possible paths that allowed him to cope in his unenviable situation (Douglas, 1973). He chose to believe in fairness, by religiously adhering to the rules, and by doing no harm to anyone (Bible, 1989; Douglas, 1973). His strong faith in reaping the rewards for his moral life-style provided him with the strength to persevere (Bible, 1989). Frick was a paragon of virtue for many years, similar to a smooth flowing river that easily surpasses invisible obstacles in its riverbed. Although he cognitively understood that he had spent too little time at his new school for being considered as a prefect, he was still hurt (Bennett-Goleman, 2001; Cameron-Bandler & Lebeau, 1986). His emotional development seemed to have lagged behind his cognitive development, possibly due to having been reared in a Protestant family (Cameron-Bandler & Lebeau, 1986; Kohlberg, 1969; 1984). He recuperated from his setback and persevered until he reached grade 11 and 12 by working very hard towards what he believed was needed as the basis for leadership (Maxwell, 1998; Bass, 1990). When his expected reward did not materialize his belief in fairness was destroyed. He felt betrayed, and something inside him must have snapped. The until then smoothly flowing river, symbolizing his emotions was now becoming stagnant. Crocodiles were multiplying in its still waters, and they were snapping at everything that came into their path. Frick's emotional river was soon infested with crocodiles, and his life became a symbol of dog eats dog (Akthar, Kramer, & Parens, 1995).

His was not the kind of betrayal that occurs when one person is disappointed by the hurtful actions of another, but rather by the pervasive feeling that a group of people are being unfair to groups of others, while God looks on. Although he says he lost his belief in fairness, and the only thing he had left was his faith in God, his actions disprove his words. His behaviour suggests that he had lost his belief in a fair God (Bennett-Goleman, 2001; Cameron-Bandler & Lebeau, 1986).

The origin of Frick's hatred can be traced back to his last year at primary school, when he was

in his seventh year of schooling (Akthar, Kramer, & Parens, 1995). A natural event, such as his father's transfer to another congregation, made him feel disappointed for having missed his expected reward (Kohlberg, 1984; Douglas, 1973). His moral development had not yet reached level 5 or 6 of Kohlberg's levels of moral development which would have enabled him to transcend the unfairness towards him (Kohlberg, 1984). Being only in his 7th school year, Frick had possibly reached level 4 of Kohlberg's levels of moral development, since he understood that there might have been other factors that could have counted against him (Bennett-Goleman, 2001; Kohlberg, 1984). However when he had reached Standard 9 and 10, he fully understood that Human rights violations were underlying the unfairness (Hinds, 1978; Medina Quiroga, 1988; Lavik, Nygård, Sveaass and Fannemel, 1994; Skaar, 1994; Krog, 1998; Bennett-Goleman, 2001). Violating a person's freedom and basic human rights has been considered intractable and unforgivable according to Hinds, 1978; Medina Quiroga, 1988; Lavik, Nygård, Sveaass and Fannemel, 1994; Skaar, 1994; and Krog, 1998, but the Christian conviction that our relationship to others is central to human existence has given rise to the idea that reconciliation after conflict is the way to act, both on a personal and a political level (Tutu, 1999; Mandela, 1997). Frick was faced with a dilemma. With whom could he talk, state his case, be heard, and attempt to reconcile (Douglas, 1973)? Being faced with a faceless entity he became despondent, and as a result his self-esteem plummeted. (Beck, 1993, and 1976; Alloy, 1988; Beck, Rush, Shaw, and Emery, 1979). The result of his thwarted goals was rising anger and a desire to destroy (Akthar, Kramer, & Parens, 1995; Conger, 1991; Siddique, and D'Arcy, 1984; Alloy, 1988). His desire to destruct the members of the "Broederbond" for driving a wedge between people of the same race, religious conviction, and political orientation, demonstrates his independent logical thinking in an integrated way (Bakley, 1996; Akthar, Kramer, & Parens, 1995). His outrage at the unfairness he had experienced after years of hard work, academically and morally, was a sign of his awakening social responsibility (Smith, 2002; Akthar, Kramer, & Parens, 1995). By studying furiously, to do what he desired to do, he maintained the hatred and his vision of destroying the "Broederbonders" (Akthar, Kramer, & Parens, 1995; Taylor, 1994; Burkitt, 2002). By acting covertly and going underground with his emotions, he operated in the same way as political

activists do, in preparing for an onslaught on an unfair government (Mandela, 1997; Bennett-Goleman, 2001; Cameron-Bandler & Lebeau, 1986). Studying with such a narrow focus with the aim of destruction blinded him to enjoying his life (Bennett-Goleman, 2001; Cameron-Bandler & Lebeau, 1986; Preston, 1971). The security of going out with the same girlfriend throughout his student years allowed him to focus exclusively on his work. It did however prevent him from experiencing an influx of new information, that would have been welcome for his further development (Bateson, 1976; Kohlberg, 1984, and 1969; Mitscherlich & Mitscherlich, 1967; Mussen, Conger, Kagan & Huston 1984; Clarke-Stewart & Friedman 1987). This state of affairs prevented him from attaining his much desired broader perspective of life, which he now treasures tremendously, but had to forego at the time in the pursuit of his destructive goal of retribution (Von Krosigk, 2000; Bennett-Goleman, 2001; Akthar, Kramer, & Parens, 1995; Cameron-Bandler & Lebeau, 1986; Travis, 1989; Gerdes, 1988). Walking the straight and narrow path seemed to become the unexamined and unchanged motto of his life. Life showed him his capabilities when he was called to assist in a strife torn congregation (Maxwell, 1998). Remaining still, was overruled by his destructive goal that seemed to take precedence over the current issues of life (Adams & Sutker, 2001). By focusing on the past in planning for the future, his present was practically wiped out (Heidegger, 1992; Husserl 1964; Rorty, 1980). When his family chose to leave the Dutch Reformed Church, the cue to release the past and to move on passed by unnoticed, since he was attending to issues of the past and future (Von Krosigk, 2000; Bennett-Goleman, 2001; Akthar, Kramer, & Parens, 1995; Cameron-Bandler & Lebeau, 1986; Heidegger, 1992; Rorty, 1980; Husserl, 1964). Had he left the church at the time his family changed to another denomination, other theological truths would have been introduced much earlier into his life (Von Krosigk, 2000; Bennett-Goleman, 2001; Akthar, Kramer, & Parens, 1995; Cameron-Bandler & Lebeau, 1986; Heidegger, 1992; Rorty, 1980; Husserl, 1964). Striving for self-development in order to gain recognition kept him on his prescribed path in the face of adversity (Hwang, 2000; Gillett, 1998; Backley and Stafford, 1996; Dreyfus, 1991; Rorty, 1980; Husserl, 1964; Heidegger, 1968). Had he changed when change was presented to him, he might have gained what he was striving towards without having to do it in the face of adversity

(Bennett-Goleman, 2001; Akthar, Kramer, & Parens, 1995; Cameron-Bandler & Lebeau, 1986; Backley & Stafford, 1996). The negative effects of continuing on his path in the face of adversity, also known as stress, was beginning to take its toll (Rice, 1999; Backley & Stafford, 1996; Selye, 1956). His emotional well-being was restricted, since he unknowingly transferred his hatred onto his present reality (Cameron-Bandler & Lebeau, 1986; Carson, Butcher, & Mineka, 1998; Cavanagh, 1992; Katz, 1988). His physical well-being was out of balance, since his jaws were permanently clenched, hatred and vindictive thinking occupied his mind, and he only lived for his goal of retributive justice (Bennett-Goleman, 2001; Von Krosigk, 2000; Akthar, Kramer, & Parens, 1995; Cameron-Bandler & Lebeau, 1986; Katz, 1988). Once again he was given a break, which he finally accepted (Yogananda, 1997; Zukav & Francis, 2001). He was introduced to the subject of teaching, and other theological views, and his horizons were expanding exponentially (Von Krosigk, 2000, Cameron-Bandler, and Lebeau, 1986; Hwang, 2000; Frankl, 1987). Then came the next shock. Not only did he perceive the "Broederbonders" as having deceived their own kind with the aim of gaining and retaining political and social power, but he also experienced the Dutch Reformed Church as using its ideology to reign over others in a morally and intellectually superior way (Dalai Lama, 1999). These insights led to his whole life becoming tainted by hatred towards an unjust and sorrowfully intertwined system of political, religious and social power (Akthar, Kramer, & Parens, 1995; Katz, 1988). Having traversed through such developments, the crocodiles were multiplying in his stagnant river. This made it extremely difficult for him to believe that he could ever muster the courage to forgive the "Broederbond" (Bennett-Goleman, 2001).