

I.M.I. (IMPROVE MYSELF INTERNALLY) METHOD.
**AN INTERVENTION TO SUPPORT PEOPLE IN THEIR SELF-
DEVELOPMENT PROCESS**
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Abstract

This paper aims to present a method to assist a person who wishes to have personal and emotional growth, to improve the quality of his life or to fill his life with positive feelings and personal satisfaction. If a person so desires, he can improve the quality of his emotional life. This paper proposed a practical, efficient method to emotional improvement. The method is called Improve Myself Internally Method (I.M.I.) and is orientated to help people to achieve emotional growth and satisfaction and to live in peace with factors that hold him back, based on five principles: (1) Facts and Interpretation – the ability to differentiate between the two and to define situations; (2) The Inner Voice – the ability to listen to sentences within me; (3) My Desires-Wills – the ability to state what I want, only what concerns me, using positive language and to remain within the desire; (4) To speak only about myself – the ability to do reflection without speaking about the other person; (5) The choice to speak positively – the ability to choose the positive sentence which will give me a good feeling. These five principles are important when a person wishes to create a positive and good reality, in which he has control over his life.

Keywords: self-development, quality of life, I.M.I. (Improve Myself Internally) Method, intervention.

Introduction

This paper aims to present a method to assist a person who wishes to have personal and emotional growth, to improve the quality of his life or to fill his life with positive feelings and personal satisfaction. The method is also beneficial for someone who has been traumatized, gone through a crisis or is under stress and wants to feel good within himself. If a person so desires, he can improve the quality of his emotional life. This paper proposed a practical, efficient method to emotional improvement. The method is called Improve Myself Internally Method (I.M.I.). To achieve emotional growth and satisfaction and to live in peace with factors that hold him back, a person must work on his inner self, based on the following five principles. These five principles are important when a person wishes to create a positive and good reality, in which he has control over his life.

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Some of these principles have been the subject of academic research, and this study is the first to bring them all together into one method. These five principles which form the basis of the method are: (1) Facts and Interpretation – the ability to differentiate between the two and to define situations; (2) The Inner Voice – the ability to listen to sentences within me; (3) My Desires-Wills – the ability to state what I want, only what concerns me, using positive language and to remain within the desire; (4) To speak only about myself – the ability to do reflection without speaking about the other person; (5) The choice to speak positively – the ability to choose the positive sentence which will give me a good feeling. The model was developed to help people deal with crises and difficulties caused by external factors, beyond the control of the patient. Pressure, stress or anxiety can be the trigger for personal growth and development.

Kaniel (2003) writes about the results of dealing with a crisis and the principles which help people deal with it efficiently. He claims that stress and trauma can be the beginnings of growth and discovering hidden strengths that come to the fore during times of crisis. Thus, the difficulty is not necessarily a negative characteristic, as it is usually perceived, it can be an opportunity for growth and realizing abilities. According to Kaniel, a crisis is, in fact, an opportunity for positive change and growth (post-traumatic growth). This growth is expressed by a renewed appreciation for the importance of being alive, by improved relationships with family members and close friends, by changing one's priorities and by living a richer, more spiritual life. It begins with a situation, which is an action theory, attempting to explain large scale processes, but it begins by looking at the actors. These are interpretative approaches. They deal with social action, not social structure, or with the way in which a social action creates a social structure. These are approaches that have become very much accepted in recent years.

According to Goffman (2006), there is no personality. There is no single “I,” we all have many personalities, and we have a different personality in each situation. Goffman’s assumption is that we are a multitude of masks, and in each situation we put on a mask in keeping with the situation; this multitude of masks is the individual. Goffman’s approach says that all of us place “roles” in the social situation; we adopt and like some of the roles very much, but on the other hand there are roles from which we keep our distance. How do we manage these relationships? How do we operate the interactions? How do we come to a shared definition of the situation? How do we conduct ourselves within the situations?

Kaniel (2015) claims that we live in a complex reality in which many people experience anxiety, stress and pressure. In the world in general, and in the State of Israel in particular, many stressful events occur with far greater frequency than they did in previous times. At least three factors are generally given that influence anxiety in modern day society: (1) The pace of life; (2) Lack of agreement about values and standards which should govern our lives; (3) Social isolation in modern times.

In recent years, the pace of life has increased dramatically. This can be seen by looking at movies made fifty years ago, which show people living at a slower pace of life and by listening to music from previous years, which has a much slower tempo. Technological and environmental changes occur with ever-increasing frequency, and we have difficulty in absorbing all these changes into our lives and adapting to this new lifestyle. The very fact that our value systems and standards have changed in the past fifty years also led to a vacuum and uncertainty, which led to increased stress. That is demonstrated by the internet and media which flood us with real-time news and information, leaving us with little or no opportunity to internalize and process the new knowledge. We have been given the task of dealing with an overload of information directed at us from the surroundings and to fill the vacuum in our lives with meaningful content. These are new challenges, unknown to people living at the beginning of the previous century, and they have significantly altered the emotional balance of people living in today's society. These changes and gaps cause many people to become stressed and anxious, and many of the causes may be traced back to an inability to connect to our inner selves and to others in our environment. We have difficulty in containing what surrounds us, and this puts us under pressure and threatens us.

Life following the Industrial Revolution is characterized by social alienation. People were always connected to nature, but now we travel to work along highways, eat processed food, wear clothes that were manufactured in faraway countries, spend much of our time staring at a television or computer screen or going shopping at the mall looking for the latest brand name labels. We hardly

have any connection with other family members, let alone neighbors. Even when we buy organic food in a store for natural products, we are in fact purchasing processed capsules containing natural vitamins. In previous generations, children grew up in extended family units, surrounded by grandparents and other family members and lived a completely different way and pace of life.

Nowadays, people are alienated from one another, rising divorce rates are undermining the very foundations of the family unit. In the USA, the number of divorced parents outweighs the number of married ones. There is a constant increase in the number and types of addictions such as sex, alcohol, drugs, work holism, and addiction to money and consumerism. These social changes that threaten traditional ways of life caused fluctuations in our lives. Some people translated these changes into a struggle against global modernization and into terrorism. There is no doubt that, throughout the world, and particularly in Israel, a combination of all the above-mentioned changes and terror attacks and war have increased people's anxiety, trauma and fear. In his work, Kaniel brings data collected from the entire Western world, including Israel, which shows that 20% of children born today are expected to suffer from depression before they reach the age of 18. That is more than a one hundred-fold increase within the relatively short time period of twenty years. A recent survey by the Ministry of Health in Israel showed that 12% of Israeli adolescents – one in eight – suffers from some kind of emotional disturbance at any given moment in time and, as mentioned above, 20% will suffer anxiety and depression before they reach maturity.

Kashdan (2011) claims that anxiety is the most common emotional disorder in the USA. Fifty percent of people report at least one traumatic incident in their lives. In each traumatic incident, there are people who are directly affected who are forced to deal with difficulties in functioning arising from emotional difficulties. However, the most interesting finding (trauma as an opportunity) is that 50% of people who experienced trauma, will report on positive change and growth as a result.

Despite the fact that research and applied psychology and medicine are constantly developing in today's world and despite the fact that Western society is the richest and most satisfied one in the history of Mankind, depression and anxiety rates are rising at a worrying rate among healthy people, especially adolescents and young people.

Seidener and Hadar (2012) claim that support coming from family members, and a person's social and cultural milieu are important factors in providing a person with a sense of security and an ability to cope with pressure. It should be emphasized, that coping with pressure is an acquired skill. Self-awareness, practising steps for self-relaxation, guided imagery and sport can all serve as tools for coping efficiently with pressure and stress.

Bostock (2009) claims that children and adolescents suffer from anxiety in exactly the same way as adults and may have the same disorders. Stressful events in day-to-day life such as the start of the new school year, moving to a new house, or city or country, or losing a parent are factors which are likely to cause anxiety. However, a particular stress factor is not necessarily a precondition for developing a disorder. The more that a person considers a threat to be dangerous, the more likely it is that it will be traumatic.

Ickovices (2006) reports that anxiety among the elderly is more common now than previously. Research into stress disorders and their treatment among elderly people is less developed than research into other mental disorders such as depression and Alzheimer's disease. Until recently it was believed that stress disorders decrease with age, but now experts are beginning to recognize that ageing and anxiety are connected and that anxiety is as common in the elderly as in young people, the only difference being the length and the way in which appears among the elderly. Since adolescents tend to experience tense situations with much greater intensity, their crises are also viewed as being more serious.

Methodology

This research is a multi-method research: quantitative, which is constructed on a questionnaire that will be submitted to the participants at the beginning and at the end of the study. Qualitative research, which is by case studies and personal interviews. On the questionnaire results there will be conducted statistical processing and from which we will conclude our requested conclusions. In addition, I will bring research references that will verify the research results and will be the basis for

validating of the hypotheses. And also will improve during the process, the practical tools that will be imported to the participants of the research.

Population and Sample

The population that is appropriate to this method is any person who wishes to improve his/her quality of life and to work with himself/herself. It can be children aged of elementary school, youth of high school aged youth, young spouses and mature spouses. In this study, I will examine couples in the Jerusalem area.

Research Tools

Evaluation and measurement Questionnaires.
Personal conversations.
Case Studies.

Procedure

The process will include 10 workshop sessions one of two or three weeks; each session is of 3 hours. At the beginning of the session the passing of the structured concepts from the method, in the continuation of the session creative work with art, and at the end of a session there will be held a personal rotate in which each participant will tell his/her own inner experience that he/she went through it during the session. The sessions themselves will include works of art, personal conversations, phone calls and feedbacks at the beginning and the end.

H1: After 10 sessions the patient will be able to check himself/herself and to answer to the question whether he/she was contributed from this step so far and whether it has changed his/her attitude for himself/herself and for others around him/her.

There are the Characteristics that I will measure during the research

- Situation of awareness creates attention focus and makes the channels free.
- Situation of a predefined number of sessions creates focus and excessive intent for behavioral change.
- Guided telephone calls create an atmosphere of commitment for both sides and focusing on the purpose.

Case Study: Couple Therapy

A couple named Pinchas and Tzippi – must put not real name and put this mention came to me as a result of an ongoing, severe crisis in their marriage. The couple have six children, aged 14-25. Pinchas works as a maintenance man at a public institution, and Tzippi is a kindergarten teacher at a moshav not far from their home. For the past 10 years, approximately, they have constantly been fighting, up to the point where they lost interest in one another. They talk only about what's necessary. That is, the discourse between them is purely technical. Whole days may pass in which they don't speak to each other, and there is a great deal of anger and bitterness. During the first session, it was mainly Tzippi who spoke. It was clear that she was in pain, and spoke with all her heart.

Pinchas was silent, occasionally squirming uncomfortably in his chair. Tzippi is overwhelmed. She talks for some minutes, almost without interruption. She relates how she works hard, both within the home and outside it. She has no help, she does not feel that she has a partner, and Pinchas takes absolutely no interest in her. She makes every effort to raise the children, to maintain the house, and to go to work as a kindergarten teacher. There, so she says, she enjoys herself, and finds refuge from her

hard life at home. She has to cope with the difficult problem of her children not fitting into their educational frameworks. Here too, Pinchas is not a partner, and she has to bear the burden on her own.

When she falls silent, I ask Pinchas what he has to say. He laughs, embarrassed. He replies that he does not agree with anything that Tzippi said. As he sees it, she is wrong. In his view, Tzippi doesn't make enough effort, doesn't share with him and tell him essential things. She frequently meets with her girlfriends, and relates to him less. To my question as to what he wants, Pinchas replies that he wants her to prepare his meals, and to buy the foods that he, not she, likes. When I asked Tzippi what she wants, she replied that she would like him to take an interest in her, ask how she is, share his thoughts with her and tell her in general what he feels, and take an interest in what is happening with the children in their schools.

I explained to them that the important principle in the method is that each one *should only speak about themselves*. This is a basic principle, because it is only in this way that a person can encounter himself, understand his own difficulties and express his feelings precisely. When I asked them to say what they wanted to say without speaking about each other, they had great difficulty doing so. Pinchas said, "I want her to prepare me food." Tzippi said, "I want him to listen to me."

After numerous attempts, Pinchas managed to say that he works at hard physical work, and is away from home for long hours in order to provide for his family, and when he comes home, tired and hungry at the end of a hard day at work, he wants the foods that he likes."

I explained to them the principle of "*wills*." Everyone has speak of their wish, only about themselves and only in a positive way. I explained to them the rules for wills. A wish is the story of an individual's personality, and so a wish is always on the positive side, it is only about the person himself, and a wish is not about receiving one's needs. Once again we made sure they understood the most essential part of this issue, which is: there is no wish that opposes another wish, since each wish is the story of the personality of the individual himself. During this session, we clarified the wills of each of the spouses. Each of them listened attentively, and when one tried to interrupt the other, I would stop the conversation and remind them of the principle of wills. The practice, and the task that I gave them for the rest of the week, was to continue to state their wills, one to the other, in addition to continuing with the first principle – that each of them speak only of themselves.

At the next meeting, Tzippi was able to say that she wanted a pleasant atmosphere in the home. Pinchas said that he wanted quiet. Suddenly they realized that their wills were indeed quiet similar. We continued practicing how one expresses a wish, with each of them speaking only about themselves. During the session the atmosphere became more pleasant. Each of them realized just how hard it was for them, and for their spouse, to speak only of themselves. There were times that they attempted to help one another with the task of speaking only of themselves. This led to laughter and jokes, and contributed to a more relaxed atmosphere. We did a number of rounds of practice their ability to speak only of themselves, and I gave them an assignment, to speak this way during the course of the week, until our next session. In addition, I explained that they were welcome to call me, since they are now on a new, unfamiliar path, a path along which I will be accompanying them. They were welcome to contact me with whatever question they wanted to ask about this process.

They arrived at the next session with more a smile. They brought examples of how they had applied the principle that each of them would speak only of themselves, and said that this made it much easier for them. They had been able to remind each other of the principle during the week.

At this session, I gave them a large piece of paper, about half the size of a poster, and asked them to draw their wills. They started to laugh, but set about the task immediately. Pinchas said that he had not done any drawing since his kindergarten days, and that he draws like a small child. When I said to him that it's okay, he continued, occasionally making comments on his ability, and on the colors that he had chosen to draw with. Tzippi drew joyfully. As she worked, she said that enjoys drawing very much, and that she often does so at the kindergarten. She too laughed occasionally at the situation of sitting around a table and drawing together. Both of them drew themselves as children, and spoke of their wills in the past. The fact that they chose to draw themselves when they were small children was very interesting. After they finished, I asked them to describe what they had drawn. In the course of describing his drawing, Pinchas told of a harsh, poor childhood, of abusive parents, and of his helplessness and his desire to run away from home to a more positive reality. Pinchas's story moved us to tears. Tzippi spoke of herself, as a young girl who had fled from an abusive uncle who had sexually assaulted her. She also spoke of herself wanting pretty clothes, but instead always

received hand-me-downs from her older siblings. A sense of closeness and sharing developed in the room. Through their drawings I gained a great deal of information on their past lives, and on their personalities today. I reflected back to them how interesting it was that they chose to draw their wills from the past as young children, and both of them answered that the fact that they were drawing reminded them of themselves in the past. I asked them to tell me what they wanted today. Once again it was hard for them, and they began to speak about each other. I asked them to continue practicing at home. Each of them would tell the other of their wish, but would only speak of themselves.

At the following session, they said that they had been successful. They also noticed that, both with the principle of speaking only of themselves, and with the principle of wills, when one of them forgot, and began to speak of the other, they would remind each other of the principle. They noted that in this way life was different, and the number of arguments between them had declined significantly.

Pinchas said that he bought himself some special yoghurt, which he put in a corner of the refrigerator, and that Tzippi had gotten angry with him. When I asked why, Tzippi answered that he was wasting their money, that she would refrain from buying expensive foods and would only buy simple, inexpensive items, while he went and bought himself an expensive yoghurt.

When I asked how this fitted in with the principle that we had spoken about, she was unable to answer. When we tried together, she was able to say that she too wants expensive yoghurt, but she can't allow herself to have it. I showed her that, when she is able to speak about herself, she encounters her own self. And what does she encounter? The fact that she doesn't allow herself anything special or expensive, and not just food. It's very irksome to see this, since till now she had not dared speak of it. She has two wills. One wish is to save the money, while the other is to eat tasty treats. There is a world war going on between the two wills, but now there's an opportunity to make peace between them. All it takes is to recognize and understand that both of them are her, and to agree that it is not Pinchas. When she recognizes this, she can make the desired peace within herself.

Pinchas responded by saying that he works long hours at hard physical labor outside the house. This yoghurt has vitamins essential to his health, and since he has already passed the age of 60, he wants to take care of his health. He has no conflict, since he knows that this is what he wants. Tzippi understood that she would also want to care for herself in other areas, but she doesn't dare to do so, since she always puts herself last. She is in a constant battle with herself and with the different wills, which she believes to be opposing. The session was powerful, and they promised to continue the conversation between them during the week.

At the next sessions they told of incidents that occurred with their child, who was having difficulty in school. Tzippi said that she had been called in to the school, and she does not know what to do. When I asked Pinchas whether he wanted to come with her to the meeting at the school, he answered affirmatively, and Tzippi was very surprised. "I never thought that you would want to come to a meeting with the principal about our children," she said. Pinchas replied that she had never asked if he wanted to do so: "You never shared with me that there were problems with the boy."

I instructed them as to how to speak with the principal, and asked Tzippi to let Pinchas conduct the conversation with the principal. At subsequent meetings, Tzippi said that she had no idea that Pinchas was able to speak in such a situation, and that he had held a respectful conversation with the principal, in which both of them thought of solutions to make their son's stay at school more easy. I would note that they called a number of times during the course of the week, to obtain guidance from me as to how to conduct the discussion with the principal and with their son.

In subsequent sessions, Pinchas took the initiative of speaking. He said how happy he was to be a partner in his son's life, and that a renewed, positive connection with his son had formed, something that he had never had. Tzippi reported that when the son doesn't behave properly, Pinchas would rebuke him harshly, calling him names, and even coming to violence. Pinchas claimed that she was exaggerating, and what she was saying was not accurate. When I asked him to be precise about the facts, he said that often he does not really get angry, but only makes a show of it, and he often reconciles with his son when Tzippi isn't there to see. I explained to them the principle of the ability *to differentiate between fact and interpretation*. A fact is the reality exactly as it is. Interpretation is what we choose to tell of what we see. It is human imagination, the scenario in our thoughts. We practiced this idea during the session, and I asked them to bring examples to the next session. At the next session, Tzippi related that their son had come home with strange color in his hair, and a haircut that was not acceptable to them. Pinchas got very angry with the son, and screamed at him to get out of the

house. When I asked Tzippi what was fact and what was interpretation, she had difficulty in answering. Together we selected the words, and finally Pinchas and Tzippi helped each other, and said that “Our son dyed his hair.” Now I asked Pinchas what he wanted. His answer was, “I don’t want to see that color hair. Let him get out of my house.” I asked Pinchas what he wanted in terms of his relationship with his son, and he replied that he wanted a good relationship. I explained to him that this was not the way. “What is?” he asked. I asked them to continue to practice the principles from the previous sessions, since I saw that the previous issue had not yet been internalized by both of them.

At later sessions, I explained to them the principle of *speaking positively and doing good to yourself*. To speak positively means, first of all, about yourself, with the aim of liking yourself.

Many people find it difficult to speak positively about themselves, particularly because of their difficult life situation, or because in their childhood they were subject to a lot of criticism. They become people who are critical of themselves, and of others. Such people are angry, both at themselves and at others. Pinchas said that it was very difficult for him to say anything good about himself. He had had a very hard life in his childhood, and he doesn’t have anything positive to say about himself. Not about his characteristics and not about his conduct. We practiced this topic, and after a while he was partially able to say something positive about himself.

At one of the sessions I asked Pinchas if he made coffee for Tzippi. “Sometimes,” he answered with a smile. When I asked him, for whom he made the coffee, he replied, “For Tzippi. Clearly.” I rejected his answer, and explained to him that he was making the coffee, firstly, for himself. He was becoming a considerate, caring, sensitive, loving person. And so making coffee is first and foremost for him. He had to understand that every action that he makes, first and foremost, is one that he does for himself, since he brings out of himself characteristics that are hidden within him. If he relates to the actions that he does in this way, he will learn to love himself, and can become loving and loved by those around him. When I asked Tzippi to say something positive about herself, she said, after much effort, that she is a good mother to her children. That she is a good kindergarten teacher. But beyond that she was unable to say anything about the good traits that she possessed. I asked her, when she decorates the kindergarten, for whom is she doing it? “For the kindergarten children,” she replied. I explained to her that she is doing it firstly for herself. Through this action, she is actualizing her creativity, her colorfulness, her abilities, and it is thus that she loves herself, thereby being able to love others.

I asked that they give other examples from their life. I made it clear to them how they could state positive characteristics about themselves. At the end of the session they went out, smiling, with a task to practice, to continue saying positive statements and characteristics – both aloud and quietly – first about themselves, and then about each other and about the children.

At the following session we talked about the principle of the *inner voice*. The less parts of “myself” are accessible to people, the less that a person comes into contact with his “I,” the greater the frustration, the difficulty, the void, the wilderness, the distress, and the lack of accessibility. The more that people agree to enter themselves more deeply, and encounter more of their parts, layers, voices, shadows and strengths, the greater the sense of satisfaction, connection, meaning, tranquility and clarity in their lives. A person who finds the way to connect with his inner self is a free man. He has all that he needs to be able to live a full, meaningful life, a life of contemplation, of devotion, of relaxation. What is common to all of this is listening. To direct one’s focus inward, into ourselves, into our inner world. To renounce, for the moment, the noise outside. To begin to listen to the inner voice, and slowly allow the quiet to arrive. Everyone has an inner voice that speaks with him. Man’s task is to listen to the inner voice, and see whether he wants to listen to it. I explained this principle to them at length. We brought up some examples. Pinchas said that, occasionally, he agrees to listen to his inner voice. I explained to him the importance of doing so. He told me that he often throws his chewing gum from the car when driving, and although he has an inner voice that tells him that this is not okay, he doesn’t pay attention to it. When I asked, “Who do you not pay attention to?”, he responded, “To my inner voice.” “And who is that inner voice?” “Me.” “You understand that you don’t pay attention to yourself, and then you complain about your wife, that she does not pay attention to you. Who was the first one not to pay attention to you?” “Me.” I continued to ask, “When you talk to yourself, through this inner voice, how do you address yourself? In a pleasant way? Respectfully? Or do you shout? Are you critical?” Pinchas responded, “With shouting, with criticism.” That’s exactly the problem, this critical style of self-talking is addictive and it becomes fixated. It makes people be disappointed in

themselves, and feel that they are not good enough. The “why” and “how” with which people talk with themselves have a very great influence on their feelings, on their confidence and on their belief in themselves, and so on their willingness to be in contact with this voice and to listen to it. To listen to themselves. When I asked them, “How many times has it happened that you have gotten angry with yourselves after doing something not good or making a mistake? How many times have you criticized yourselves harshly or uncompromisingly?”, they answered that that was how they speak to themselves all the time.

At subsequent sessions the couple told me of incidents that they were coping with, and together we analyzed the incidents with the aid of the method’s principles. They shared this information fully and openly. A great deal of trust was generated, and at each conversation they opened their hearts and spoke freely and truthfully. Over time they were themselves able to make use of the principles, although at times there were failures, which were analyzed together, and from which they learned how to act in similar instances. The more time that passed, the more they were able to bring a positive atmosphere into the home, as well as into their relationship as a couple.

I would note that, after ten sessions, the couple asked to continue the meetings, since they wanted to go on receiving guidance and training, and practicing the method’s principles. The process lasted about a year and a half. They told me that they were seeing a major change in their lives. This was both in their own relationship, and in their relationship with all the other children. In the questionnaire that was given to them at the end of the process, they indicated that they had undergone a significant process with the aid of the method. They felt that a significant change for the better had taken place, and they hoped that they would be able to persist with the change and with the new habits that they had adopted. They were helped by being able to phone me, particularly at moments of crisis, when they felt that they did not know what to do. They were concerned by the question of what would happen after my support ended, support that had helped them so much.

This is a significant point that arises, since during the support and training and the sessions, people are able to make the desired positive change that they need, but the question is how will they persist in it. Toward the end of the process, Pinchas raised this question a number of times, very forcefully, and to that I responded that the very fact that they were talking about this issue is significant. “When you talk with others about your wills to change the patterns of your life, this talking is also a kind of action. Sit down with your children, and talk to them about the fact that you want to be positive and think positively, continue to have concerns and speak with your spouse about them, speak with your friends about this issue, about your positive wills. This will help you be good, this will transform your thoughts into actions. When you speak to someone about something, you are setting up for yourself a kind of guided imagination at the same time, and thus you actually experience your wills better. In any event, speaking about your wills, even if it is with yourself, is a positive action, one that is immensely important. Talk to yourself about the fact that you love yourself and about the fact that you want to make your life better, this will give you the power to succeed in all areas.” Pinchas, who had worked for a long time on changing his thought patterns so as to be able to love himself and be able to say about himself that he is a good, positive person, agreed with me, but still had some doubts about my response. He told me that both he and Tzippi would occasionally “fall down,” he was not always successful at this, nor was she. I stopped him when he wanted to talk of his wife, and so he went on to say that for him the method didn’t work in every situation, and that he doesn’t always have the opportunity to call and consult. At times he is not sufficiently positive, either between himself and himself, or between himself and those around him. To this I responded with an example. I asked him, “When you return home, hungry, from work and you eat dinner. Let’s suppose that you don’t have time to eat dinner properly, and so you eat quickly, uncomfortably – would you consider doing without dinner and remaining hungry? Let’s assume, for example, that you are thirsty, and you try to drink, but aren’t able – would you think of giving up trying to drink? Of course not. Why? Because you want to drink. For whom and for what? You want to drink for you, to make things better for yourself. What does that mean? It means that, had the actions that you took up to today derived from a purely positive place, and were solely for yourself, out of love of yourself – exactly the same reasons for which you drink water on a hot day – then you certainly would not have ceased to want and to try.” As explained previously, in order to advance in any field, a person must come only from a place of positive self-acceptance, and not from criticism; solely from a desire to improve to be better.

Pinchas attempted to understand, and I explained, “Do you want to speak of yourself, every day, as though you are accused of something, or do you want to feel that you love yourself, because you are always a positive, good person. And because you love yourself, because you are good, you want your life to be better. And so you devote time to yourself, to advancing your wills. You devoted this time to yourself out of a love of yourself, and not out of any obligation or necessity. It’s most important that you should want to come from a positive place. All that you have tried up to now, and despaired of, derived from the fact that it was not from a positive place. Had it been from a positive place, you would not have despaired, and apparently you would have finally achieved your wish. What conclusion can be drawn? That you want to love yourself, if you want to succeed as improving your relationships.” This conversation was a powerful, meaningful one for Pinchas. According to him, he took it to heart.

The examples of how they improved their lives are many. I would like to quote one significant example, which took place in the lead up to Pesach, a festival that demands a great deal of cleaning. Tzippi asked that each child clean their own room, and that they would together clean the kitchen, which included the oven, the refrigerator, the cupboards with the dishes, and the cupboards with the food. In general, each year there had been disputes and shouting. This time, Tzippi asked each of them what they want to do. The children were surprised. “What do you mean, want? It’s what we have to do.” Tzippi told them that this time it would be different, and everyone would do only what they want. She made a list of tasks. The children wrote their names next to the task that they selected. And also the date on which they would do their task. Some of the children managed to do what they had committed to, which others did not. Tzippi said positive things about them, both aloud and in her own mind. This time the atmosphere was totally different, and in general there was cooperation rather than the shouting and conflict that they had been used to in previous years. The house was clean and sparkling for the holiday. Pinchas and Tzippi were very pleased, and the children were amazed at the major change in atmosphere.

Conclusions

Based on the questionnaire administered to the couple following therapy, it can be seen that there has been a significant change in their relationship. They have stopped talking of divorce, and the quarrels have almost totally ceased. Occasionally there were differences of opinion, but each time that happened, one of the couple reminded the other of the rules. And so they were able to get back on track. The relationships between themselves and their adult children have also improved significantly.

Initially a series of ten sessions was planned, with the aim of imparting the principles of the method. But it got extended, at the couple’s request, to a process of a year and a half. In order to create meaningful change, and modify habits, in such an instance a process of a year and a half is needed, with weekly meetings, for fifty minutes each, as well as telephone conversations once or twice a week, particularly when the goal is to improve the relationship between themselves, and between themselves and their children. At the end of the process they stated that they felt a change for the better had taken place, and that they hoped that they would be able to persist with the change and with the new habits that they had adopted. In individual interviews, they noted that they were concerned about the question of what would happen once the support, which helped them greatly, ended. And we agreed that we would continue to be in touch, as necessary.

Based on this case, I was able to understand, and so emphasize, that the principle of speaking positively is the most important. It is essential that it comes from a place of self-love, and of saying positive statements about yourself, and not just about others.

I encounter this with many people, and in this instance too, people think, mistakenly, as a result of their negative childhood experiences, and because of their lack of success, that it is very difficult or even impossible to succeed at changing patterns of thought and habits. It’s not so. The most basic and most powerful actions that a person can do to advance himself, are those that can be done in any situation and at any time, and there is nothing that can prevent a person from implementing them other than negative words about himself, that make a person unable to accept the good and the

positive from life itself, elements that he should choose to create for himself. Thus, everyone has the ability to succeed in loving themselves, by saying positive statements about themselves and those around them. Consequently, he will want to make the change and make his life better, by improving his thought patterns and habits. It is possible, and it demands willpower, which is a significant motivating force. With the help of one's intentions, it is possible to change one's thinking into positive thought, so as to achieve change. To create a good relationship is to choose from the range of possible behaviors, those who provide harmony with the other person (Goian, *et al.*, 2012; Goian, 2013). This can be seen convincingly from the case of Pinchas and Tzippi. We worked on this for an extended period, but it generated meaningful outcomes and changed their lives. Their ability to influence their children was strong and came about from the fact that they included their children in the process that they were undergoing. Their work on their relationship as a couple was powerful, and the fact that they reminded each other of the principles helped them make the change in their lives.

Attitudes about health and life experiences vary from an individual to another and could be caused by a lack of health information, a low socio-economic level (Vintila *et al.*, 2009), and a lower level of personal development. Social support (family, peer, significant others) can be view as a protective factor that could reduce the effect of stressful, overwhelming life events (Tudorel & Vintila, 2018).

Limitations

The main limitation of this study is its scope. It was ideal to examine a larger number of patients, different and diverse socio-economic layers, and in a greater number of populations and ages.

The limitations of the research tools are existed and cannot be solvable. So I will be based on the definitions of the patients who are the participants. The examining will be based on evidence of the patient himself/herself during the session. However, in order to obtain valid and robust results, future studies should take into consideration to use a validated and culturally adapted scale (Tudorel *et al.*, 2018; Vintila *et al.*, 2018) to improve these findings.

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