



Daniel H. Casriel, M.D., International Society for the New Identity Process

June 1984

Letter From The President

GREETINGS!

Look forward with me for a moment to our Annual Meeting, July 26-29, 1984. It's our one best chance to get together and share what we do.

Our Banquet will be for fun again, rather than on the formal side, in the spirit Dan himself would appreciate. Bring your best story to share.

The Meeting begins Thursday evening with an emotional group for us all so that we can enjoy being bonded the whole weekend, if we will. I urge all members to join me. I'll be there!

Please write me your ideas, hopes, dreams and desires for the Society. We need to keep reaching out to each other with our best. I'll be delighted to hear from you and I'll answer as soon as I can.

An aside to all NIP therapists. . . "KEEP SCREAMING!" For if, and only if, we use NIP to deal with our own emotional needs, we will be the most effective therapists in the world. Let's allow the joy of living that Dan has made possible overflow from our personal lives into the lives of the people we touch.

Love and Hugs,

George

Letter From The Editor

Greetings!

The Second Annual ISNIP Conference is only weeks away, July 26-29, at the Family Relations Institute in Falls Church, Va.

Months of preparation have gone into this year's conference to assure its success, although ultimately, its success depends on the attendance and support of each one of us.

I'm looking forward to meeting with you and would appreciate any suggestions and/or criticisms concerning the newsletter.

Love,

Pat

Myths About Emotions

by Ron Kissick, M.S.W., C.S.W., Society Teaching Fellow

A myth is a story or belief that often has widespread acceptance within a culture, (national, regional, family, etc.) and is used to describe and explain a phenomenon in the absence of factual information. Examples from the past abound; belief that the world is flat, and is the center of the universe, beliefs in alchemy etc. Myths are different from religious beliefs (though myths and religion are often confused) in that religion is a system of beliefs in support of a faith in God, and this system gives direction and purpose to the behavior of the faithful. Myths, on the other hand, lack integration into a systematic understanding of the world.

Myths are also distinguished from parapsychological phenomena (although, again, they are often confused) in that parapsychological phenomena are acknowledged to have no rational explanation in our current understanding of the world, and, in the strictest sense, have no set of stories built up to explain their occurrence.

Our myths about emotions are extremely powerful determinants of behavior, and have their origins in the three to six or seven year age range. Patterns of emotion, attitude and behavior are generally set even before this age, but it is with the onset of language skills, and before the child has much referential experience with the world outside his or her family system, that he or she is most vulnerable to the 'mythologizing' of emotions. When I was a child, my father would sometimes say to me, "Don't cry, or I'll give you something to cry about." Often enough, this message was followed by a thump on the head (more frightening than physically painful). My experience told me that to express pain begat pain, and the words, sharp tone and disapproving look from my father all combined to support a myth that pain is bad, and expressing pain or acknowledging pain would result unpredictably and frighteningly in more pain.

My mother used to call out to me, "Don't play too hard or you'll get hurt." Frequently her timing was such that I was, at that moment, engaged in somewhat hazardous play, and sure enough, with the embedded command of mother's admonition, I would proceed to get hurt. As I remember it now, through the distortions, deletions and generalizations of time, my mother did not tell me how to protect myself. Instead, she told me, with what seemed like magical powers of clairvoyance, that I was going to get hurt, and she associated that hurt with the pleasure of play. Even now, at times, I find myself anticipating danger at moments of pleasure, and to some extent, the more intense the pleasure, the more intense the anticipation of pain.

Each one of us has a history of experiences which we use as evidence to support our beliefs. When we believe our

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Myths About Emotions

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personal history without reference to possibilities or evidence outside our own conditioning, we have given our emotions (and the usually unconscious beliefs that generate them) mythological power.

THE EMOTIONAL MYTHS OF OUR TIME

In addition to the emotional myths peculiar to the individual, his/her family or region, there are many that are more generally accepted in Western culture. One is the association of the emotion of anger with the behavior of violence or a response of pain. You may hear someone say, "If I get angry, someone is going to get hurt", or "I can't tell that person (friend, work associate, loved one, family member) that I'm angry, because he/she would feel hurt." Even in the absence of overt violence this mythical association is often reinforced when the angry person grits his/her teeth, unconsciously clenches and unclenches fists and talks with a tightly controlled tone of voice. Often the implied threat of violence in this controlled tension is more potent in its mythologizing effect than the physical violence it portends.

It is, in fact, characteristic of the mythologizing of all the emotions that the beliefs thrive in the absence of overt expression of emotion or in the presence of ambiguous expression so the behavior can be interpreted consistently with the myth. In Transactional Analysis script theory the concept of mini-script suggests that individuals re-create the circumstances of key elements in their conditioning perhaps hundreds of times each day to support their mythological beliefs.

A common myth about fear is that fear robs one of ability to act, i.e., "I was so scared I couldn't move/think/respond", or "I was crazy with fear". Another common belief is that fear is a sign of weakness; "big boys/girls don't get scared."

Similarly, the myths about pain are that pain is a sign of weakness or that acknowledging pain will drive one crazy or overwhelm the person so that he/she loses ability to function.

Of all the myths about emotion, I believe the most powerful, subtle and unconscious are the myths about love and pleasure. Predominantly in our culture individuals are afraid to share fear, anger and pain because of the belief that this would result in loss of love (and thus lead to unbearable pain). When fear, anger or pain are expressed in an intimate relationship this is mythically believed to be a sign that love is threatened or no longer exists. In fact, the ability to experience love in a relationship is dependent on the openness to share the full range of emotions with this sharing resulting in a pleasurable outcome. The higher the degree of desired intimacy, pleasure and love, the more emotional openness is needed. When I share pain with my wife, I anticipate a comforting response. When I share fear, I anticipate support to deal with the perceived threat. When I share anger, I anticipate resolution of the problem. When I share pleasure, I anticipate a celebratory response.

At the deepest levels of attitude and behavior, most people act as if they must pay for any pleasure by earning it or feeling guilty about it, and love is equated by many with giving up control of individual identity and placing the measure of worth or even the very existence of that identity in the possession of the loved one. This conditioning also

begins at a very early age and during the development of language skills in our children finds fertile expression in the fairy tales we tell them. Though we may discount such stories as "Snow White" or "Cinderella" as merely stories, the same attitudes are echoed in our popular music, movies, books, television, magazines, etc., whenever one individual is portrayed to find his/her reason for existence in the attention, approval or acceptance of another individual.

DISTINGUISHING "Mythical" EXPRESSION FROM "Real" EXPRESSION OF EMOTION

There are two primary elements in distinguishing "real" and "mythical" expression of emotion. The first is that "real" expression is aimed at solving a problem or enhancing a relationship. "Mythical" expression is aimed at proving old beliefs. The second is that person expressing "real" emotion is open to the influence of new information, especially in a safe and protected environment such as a NIP group. A person expressing emotion based on "mythical" beliefs may sound very convincing because they do feel the emotion, but the expression tends to "loop", going on and on without resolution, or dealing with the same emotion and structurally similar problems over and over in successive sessions.

A recent book by Carol Tavris called *Anger* describes, in her view, why expression of anger is unhealthy and unproductive. She cites studies which indicate that expression of anger results in negative and defensive responses in other persons and in increased feelings of hostility or other signs of heightened anger in the individual. In the context of her description she is quite right, because the energy of the anger is not used to solve a problem but is used to blame, criticize and provoke. Behavior not aimed toward a positive result is characteristic of mythical expression of emotion and is an excellent diagnostic tool for distinguishing "real" from "mythical" expression.

'DE-MYTHOLOGIZING' EMOTION

No other therapeutic approach provides a better set of tools for challenging emotional mythology than the New Identity Process. Screaming helps the individual to confront old beliefs and conditioning at the deepest levels, assisting them in bringing to consciousness the beliefs by which they have run their lives. Often these beliefs, when brought to consciousness, will be recognized by the client to have no current validity, and even when the beliefs are being currently reinforced, the revelation of power in the emotional expression, the support of the therapist and the group and other technical tools will assist the individual in dealing with emotionally loaded situations more effectively.

Even so, the primary tool of the New Identity Process is still the bonding. Without the support and direction to meet this basic biological need, the rest of the repertoire of tools are only gimmicks that are sometimes impressive on the face of it, but with very limited effect over time. The sharing of emotion in bonded interaction is the great leveler of human experience, reminding us of our similarities and our mutual need for human contact. This is the greatest contribution of the New Identity Process, and our best tool for de-mythologizing emotional needs and expression.

Society Calendar

The calendar is a listing of treatment and/or training events, being presented in the New Identity Process by Society Teaching Fellows and Fellows. If you are planning on presenting workshops or marathons in the NIP, please notify the Newsletter and we will include it in this column. We hope this will be an additional service to persons wanting to utilize the NIP for their own growth.

July 20-22 – Falls Church, VA.

*Led by Lori Gordon, M.S.W., A.C.S.W.

Society Teaching Fellow

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3705 S. George Mason Drive, Suite C3S

Falls Church, VA. 22041

(703) 998-5550

July 20-22 – Bethesda, MD.

*Led by Caroline Sperling, Ed.D.,

Society Teaching Fellow

Contact: Caroline Sperling, Ed.D., Director

Cancer Counseling Institute

7312 Millwood Rd., Bethesda, MD. 20817

(301) 986-9274

Pre-requisite: One previous Casriel workshop.

July 24-26 – Falls Church, VA.

*Led by Lori Gordon, M.S.W., A.C.S.W.

Society Teaching Fellow, Frankie Wiggins, R.N., B.A.

Health Education, Society Teaching Fellow;

Jurgen Kremer, Ph.D., Society Teaching Fellow;

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August 3-5 – Minneapolis, MN.

*Led by Frankie Wiggins, R.N., B.A.

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Contact: Steve Thurik

Parkview Health Service

5753 Bloomington Ave. S.

Minneapolis, MN. 55417

August 17-19 – Fayetteville, N.C.

*Led by Frankie Wiggins, R.N., B.A.

Health Education, Society Teaching Fellow

Contact: Joe Hurt

504 Yucca Court

Fayetteville, N.C. 28303

(919) 867-6036

August 17-26 – Ypsilanti, MI

*Led by Michael Brown, Ph.D.,

Society Teaching Fellow

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Spectrum Psychological Services

2046 Washtenaw Ave.

Ypsilanti, MI 48197

(313) 484-3110

Sept. 14-16 – Charlotte, N.C.

*Led by Frankie Wiggins, R.N., B.A.

Health Education, Society Teaching Fellow

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6745 Wheeler Drive, Charlotte, N.C.

(704) 372-6330

Sept. 22-23 – Johnson City, N.Y.

*Led by Ron Kissick, M.S.S.W., C.S.W.

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Pat Kissick, B.J., Society Fellow

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* Qualifies for Continuing Education Credit in the New Identity Process.

Committees Formed

An ISNIP Ethics Committee was formed during the Board of Directors meeting May 7th in the Bahamas. Those on the committee are Bill Wolfson, Jurgen Kremer, Alix Kremer, Tracy Wolfson, Lori Gordon and Ron Kissick.

Also appointed was a Credentialing Committee to review those wanting recognition as a Society Fellow or Teaching Fellow. Members of this committee are George Rynick, Ron Kissick, Bill Wolfson, Frankie Wiggins, Gunvor Gustafsson and Jurgen Kremer.

Mark Your Calendars for 1985

The 1985 Annual ISNIP Conference will be held at Metrotag in Livonia, Michigan.

Dates: to be announced.

Congratulations

The ISNIP Board of Directors would like to recognize the following persons as Teaching Fellows in the Swedish Society: Asa Loof-Roxstram, Gunvor Gustafsson, Tage Johansson and Inger Johansson.

Congratulations to all of you!

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