



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

October 1984

Letter from the President

The spontaneous joy so evident to all at the banquet at our annual meeting promoted bystanders to ask Janice Frank, "Is this a FAMILY REUNION?" Well done, Janice! It was a beautiful annual meeting with a really happy "family" of people who have come alive through the New Identity Process.

We are already planning our annual meeting for next July to be held in Detroit, MI, hosted by Bill and Tracey Wolfson. Janice has graciously agreed to help again with planning and program.

We're also looking forward to a meeting in 1985 in Stockholm, Sweden. Perhaps we can arrange our own charter plane.

Meanwhile, we elected two new members to the Board of Directors. Jurgen Kremer, Ph.D. of Saybrook University in San Francisco is now on the Board as well as Chairman of Research. Mary Taylor, M.S.W., brings us closer ties with AREBA Casriel Institute in New York City, where she is a group leader. These members are elected for five-year terms.

Several items of business enacted by the Board are of special note. First, each workshop by a Fellow or Teaching Fellow is to be sponsored by the International Society for the New Identity Process. The leader sends in the information to the Newsletter along with \$20.00 for each workshop (up to \$200.00 a year). Then the workshop is listed in the newsletter as sponsored by the whole society.

Also, Jurgen Kremer has taken the appointment as Editor of the Journal of the NIP, which will target its first issue for January 1985.

We also approved our statement of Ethics, which appears in this newsletter.

Personally, I am tremendously encouraged by the high level of cooperation and support I have received from all of you.

My wife, Tance, and I are excited about our plans to be in Ghent, Belgium from November 5 to 15th this fall. We will be working towards closer ties with our "family" across the Atlantic, for all of us.

If you write me, I'll answer.

Love and Hugs,
George

Letter from the Editor

GREETINGS!

I'm sorry to have missed you at the July ISNIP conference, which from all reports was a total success.

Thank you, too, for the suggestions and comments regarding the newsletter. I will be responding personally to those who had questions, etc.

By request, Jim Hughes' invocation given at the banquet is included in this newsletter.

By action of the Board of Directors, all workshop announcements listed in the Society Calendar will now cost \$20. When you send me your workshop information, please include a description of it, too, about a paragraph long.

Hugs,
Pat

Reintegrating Our Inner Child of the Past: The Right Brain Effect in New Identity Processing

(Robert D. Quinn, Ph.D.,
Society Teaching Fellow)

Most of the practitioners of the New Identity Process acknowledge and focus with their clients on releasing historical pain from childhood traumas. However, for me, some special strategies and concepts have emerged that deepen and powerfully enhance this vital reintegration process. Given the last decade's discoveries about brain function, I find that our bonding/screaming and bonding/grieving are in effect, accessing right neocortical brain connections that serve to empower the individual and confirm heretofore hidden human potentials. People talk about the right brain experience, they describe it, but they don't know how to get to it.

Dan's process provides an elegant more permanent way of entering the right brain experience. I call it "radical psychosurgery" because in some degree bonding/screaming replicates Wilder Penfield's famous brain probe studies. When he applied electrical probes to the temporal lobes, he stimulated in his patients total recall of past dramatic episodes. They reexperienced vivid images of the past, the sights, sounds, smells and conversions. Dan's radical psychosurgery touches so deeply as to produce holographic images of past memories and goes beyond to discharge the pain and harvest the memory from the adult vantage point. Thus, the inner child is reclaimed and reparented.

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Reintegrating Our Inner Child of the Past

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Daniel Casriel's singular contribution to our psychotherapeutic armamentarium is an efficient, effective method for releasing historical pain from childhood traumas. His double barreled bonding/screaming, bonding/grieving procedures opens a direct and immediate gateway to the unconscious repressed material from self-negating childhood emotional conditioning. While Sigmund Freud gave us the vital role of repression, Dan provided us with the method for powerfully healing the unconscious repression from childhood.

Recent primate mind/brain research has clearly established a much more specific delineation of specialization of function of the right and left hemispheres. This division assigns the right hemisphere spatial, holistic, synthesizing functions. Together with historical kinesthetic/emotive accessing, these functions constitute the empowering aspect of human behavior. The left hemisphere is assigned language, mathematical, logical reasoning and processes information in a linear/analytic mode efficient for school type purposes. Later, we will explain this further.

First, you need to understand that I have been influenced by other cultures, especially the so-called primitive cultures. As a result, I see Western culture, as did Dan, as repressing the natural bent of our children to develop their own special powers and ways of being. I see Western culture as a victim of its own fear-driven need to control and dominate nature including the nature of our children. This is accomplished through fear, intimidation and a concentration on dominant left brain functions of linear, rational, time-oriented dictums. This results in a alienation from the self.

I remember Professor Louis Worth in his lectures at the University of Chicago describing the loneliness and separateness of people in our urban settings. He preceeded David Reisman who wrote of "The Lonely Crowd." Worth described the urban setting of Western culture as providing persons with "close physical contact and vast psychological distance." In the N.I.P. we have a way of dealing with this alienation.

In my work with individuals and groups, I have developed a special entrance to these early childhood traumas. I have, with many women and men, followed a form of intuitive guidance, rather than directed their particular processing of repressed experiences. In screaming out the pain and crying with heaving sobs from the belly, a person resurrects and reenacts that inner child's historical, painful dilemma, to be or not to be a person in one's own right. During the grieving for what was not there and is forever lost to that child, I invite the person to hold me in their embrace as if I am that inner child. That person may choose to express their loving compassionate understanding and acknowledgment to self, which was needed but never received from the offending parent. In endearing loving words and utterances a person will speak out to restore and reparent that inner child. Sometimes the result is joyous playing.

The grieving process, when coupled with this affirmation of self, needs to be engaged in repeatedly in a deepening way until the roots of the disowning self are fully exposed and healed by affirmative loving acknowledgment. Too often, in our work with people, we stop or interrupt the inner processing of root sources of self disownership. We settle for a superficial way of being that doesn't free us for self-empowerment and creativity. These processes can be vivid images of childhood experiences replete with sensations of color, smell and feeling often kaliedoscopic in range of scenes and settings. We are opening persons to their own right brain potentials which our culture has disowned and denied, leaving most people bereft of their spiritual ties to nature and their natural way of being. This denial has resulted in a loss of personal empowerment and a sense of being a participating part of all of life.

With this intensified, psychodramatic action process, I most often observe the emergence of a deeper self-bonding and reintegration of the psychic breach which so often separates our outer way of

being from that beautiful, sparkly, spunky, creative inner aspect of self with its powerful "can do" sense of being. This psychic breach occurs in the early formative years of childhood. Joseph Chilton Pearce, author of *Magical Child*, one of the greatest synthesizers of knowledge both Eastern and Western, indicts the West for the singular failure to bond the child with its own great inner potentials and special powers. The Western culture disrupts the child's developing, self-enhancing, esoteric right brain power from age four to seven. Natural and intuitive learning are given up in favor of linear, logical and rote left brain learning. Life experience in negative emotional conditioning forces this breach by turning off the child's natural way of growing and learning. That's when boredom sets in and negative ways of being abound.

This deepening and intensification of the bonding process provides that sense of wholeness, full-poweredness and also appears to be accompanied by a spiritual awakening that is satisfying and self-fulfilling. The freeing up of this beautiful, inner child aspect provides a strengthened right brain accessing of the intuitive, metaphorical creativity inherent in each individual.

Once the whole mind and self are spiritually united and opened, a world of new ways of being emerge. The following reading has been especially helpful and enjoyable to me and my clients to feed this hungering inner child.

One of the dividends of the more recent mind/brain research is in the elaboration of right and left primate brain function. According to Howard Gardner in his book *Frames of Mind* the primary left brain intellectual functions are language and mathematical/logical process. He attributes five intellectual functions primarily to the right brain: spatial, musical, kinesthetic, interpersonal and intrapersonal.

Bob Samples in his book *The Metaphorical Mind* seeks to restore the natural patterns of celebration and worship through metaphors taken from nature which help to free us from the offending parts of technocracy. This return to the metaphors includes a celebration of childness and the mystical, magical aspects of life.

David Loyes' book, *The Sphinx and the Rainbow* is a study of precognition, the way of foretelling residing in each of us, especially evident in our inner child aspect. He emphasizes that these intuitive powers enable a person to flow with life rather than to combat and control. These powers provide essentially a forecasting or foretelling which enhances the potential for guiding and responding to future conditions. He attributes Yang qualities to the left brain and Yin qualities to right brain.

Among all these future seekers there is a unanimity about the need in our culture for greater appreciation of and emphasis to be given to right brain function. Dan's process of bonding/screaming and bonding/grieving offer a mode for directly accessing right brain functions. I make the assertion that this New Identity Process with its emphasis on self-affirmation and love is a right brain orientation. Right brain processes are more affirmative and non-judgmental while left brain functions, with their logical/analytical nature are essentially critical and judgmental. One's true identity is to be found in and through right brain processes. The left brain from its cultural conditioning has to be retrained with affirmative pronouncements: I'M LOVABLE, I'M ENTITLED.

As we move toward the twenty-first century, I believe that we in the NEW IDENTITY PROCESS are in concert with many, many others who have also awakened to the enormous untapped potentials of our human heritage. As we work toward setting our fellow humans on more pleasurable, self-empowering and fulfilling pathways, many other researchers and seminal thinkers are also lighting the way in awakening us all to these same potentials for a more humane future.

Let us then free the synthesizing right brain to work together with the critical left brain, like a flowing stream, ever alert to Jungian synchronistic signs and events - like signposts along our way - to guide us each along our own "path with heart".

Credentials Board

The Credentials Board, appointed at the May meeting of the Board of Directors, gave written and oral examinations to four candidates during our July International Meeting. One Candidate for Society Teaching Fellow successfully completed exams and is continuing work on further requirements. One candidate for Society Fellow successfully completed the exams and was finishing up on further requirements. Two candidates for Society Fellow had completed all requirements and upon successfully completing the exams were recommended for acceptance. They were accepted by the Board of Directors as listed below.

CONGRATULATIONS TO

Tom Campbell, M.S.W. Society Fellow
10 Windsor Rd. B
New Haven, CT 06473

Yetta Lautenschlager Society Fellow
304C Highland Avenue
Cheshire, CT 06410

The Credentials Board is following up with the two who have additional requirements to complete, and will be accepting all applications for certification for acceptance as Society Fellow or Society Teaching Fellow. The Teaching Fellows who are sponsoring candidates are responsible for sending in the names of candidates with a curriculum vitae from each to Dianne Decker, Corresponding Secretary, ISNIP, 316 Magnolia Drive, Vestal, NY 13850.

The candidates will be registered and their status along the way noted, and if they have fulfilled all the requirements, they will be scheduled to meet with the Credentials Board. (Next meeting in January of 1985)

Invocation Washington, D.C.

July 28, 1984
by James Richard Hughes
(Society Fellow)

You, who are the Olympiads of feelings
please, stand up!

Creating a moment of silence to offer thanks in your
own persuasion . . . I will then close with my prayer.

Creator God, we are already nourished by our
anticipation of PLEASURE. Feed us with such
experience of our emotions and such clarity of
thought, that we may fulfill Your promises to . . .
"Mount up with wings as eagles, to run and not be
weary, to walk and not faint." (Isaiah)

We thank You for all that has been, for the joy of now,
and for the possibility of being in **full flight**. AMEN

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.

October 12-14 – Fayetteville, NY

*Led by: Janice Frank, C.S.W., A.C.S.W.,
Society Teaching Fellow

Contact: Janice Frank, C.S.W., A.C.S.W.
New Identity Process of Central New York
Short Road, Fayetteville, NY 13066
(315) 446-0654

October 27-28 – Livonia, MI

*Led by: George Rynick, M.Div., Th.M.,
Society President; Tance Rynick, B.S., Society Fellow;
William Wolfson, M.D., Society Teaching Fellow;
Tracy Wolfson, M.A., Society Teaching Fellow

Contact: William Wolfson, M. D., Metrotag Director
29200 Vassar Suite 600
Livonia, MI 48152
(313) 478-8960

November 3-9 – Falls Church, VA

*Led by Frankie Wiggins, R.N., B.A. Health Ed.,
Society Teaching Fellow

Contact: Lori Gordon, M.S.W., A.C.S.W.
Director, Family Relations Institute,
3705 S. George Mason Drive, Suite C3S
Falls Church, VA 22041

November 5-15 – Ghent, Belgium

*Led by: George Rynick, M.Div., Th.M.,
Society President; Tance Rynick, B.S., Society Fellow

Contact: Magda Baukeland
'De Sleutel' Spannjeveerstraat 18
9020 Ghent, Belgium
091-45-9250

December 8-9 – Johnson City, NY

*Led by: Ron Kissick, M.S.S.W., C.S.W.,
Society Teaching Fellow and
Pat Kissick, B.J., Society Fellow

Contact: Ron Kissick, M.S.S.W., C.S.W.
Personal Resource Center
NY-PENN Trade Center
435 Main Street, Johnson City, NY 13790
(607) 798-8199

April 28 - May 5 – Nassau, the Bahamas

*Led by: George Rynick, M.Div., Th.M., Teaching
Fellow, Society President; Ron Kissick, M.S.W., C.S.W.,
Teaching Fellow, Society Vice President; William
Wolfson, MD, Teaching Fellow; Pat Kissick, B.J., Society
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* Qualifies for Continuing Education Credit in the New
Identity Process.

Thank You All!

A big, big, BIG thank you is in order to all who participated in attending the July ISNIP conference and added to making it the success it was.

Special thanks for all the energy, time and creativeness extended goes to Janice Frank, who arranged the conference, and her 'right-hand person' Betty Butler; Lori Gordon and the Family Relations Institute for hosting the conference; Morris Gordon for getting the outstanding price for hotel reservations for participants; Dianne Decker for her organizing the registrations; George Rynick for all his work on the banquet . . . and to all presenters for sharing their lectures on the NIP.

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- NOTE -

At the July ISNIP conference at the Family Relations Institute, a folder belonging to Ron Kissick was misplaced. In it was an article submitted for the newsletter. Would that person please contact the newsletter editor, Pat Kissick, and re-submit the article. Thank you.

NIP Ethical Code for Therapists, Trainers and Trainees

July 1984

The New Identity Process is a professional psychotherapeutic philosophy, theory and technique. Practicing members of the International Society for the New Identity Process respect the dignity and worth of the individual and strive for the preservation and protection of fundamental human rights. ISNIP adopts the basic ethical standards established by all helping professions. Therapists, trainers and trainees are aware of and adhere to the ethical guidelines established by their particular professional organization. They are committed to increasing knowledge of human behavior and of people's understanding of themselves and others, and to the utilization of such knowledge for the promotion of human welfare. While pursuing these objectives they make every effort to protect the welfare of those who seek their services and of those participating in any research study on the NIP. Acceptance of membership in the ISNIP commits the member to adherence of the ethical code of the Society. Members are to be aware of state and federal regulations governing the practice of psychotherapy.

Self-responsibility and responsibility to others form a crucial part of the basic framework of the NIP. In providing services, practitioners maintain the highest standards of their profession. They accept responsibility for the consequences of their acts and make every effort to ensure that their services are used appropriately.

The maintenance of high standards of competence is a responsibility shared by all NIP practitioners in the interest of the public and the profession as a whole. Practitioners recognize the boundaries of their competence and limitations of their techniques. They only provide services and techniques for which they are qualified by training and experience. If necessary, they make referrals to other appropriate professionals. NIP practitioners recognize that personal problems and conflicts may interfere with professional effectiveness. They seek competent professional assistance to resolve the situation, and suspend, terminate, or limit the scope of their professional activities if necessary and if it is the responsible act to follow. NIP practitioners maintain knowledge of current scientific and professional information related to the services they render. They recognize the need for continuing education.

NIP practitioners' moral and ethical standards of behavior are a personal matter to the same degree as they are for any other citizen anywhere, except as these may compromise the fulfillment of their professional responsibilities or reduce the public trust in the NIP and practitioners of the NIP.

NIP practitioners have a primary obligation to respect the confidentiality of information obtained from clients, trainees and supervisors during their work. They reveal such information to others only with the consent of the person or the person's legal representative, except in those unusual circumstances in which not to do so would result in clear danger to the person or to others. Where appropriate, practitioners inform their clients of the legal limits of confidentiality.

NIP practitioners present the status of the NIP and offer their services, products, and publications fairly and accurately, avoiding misrepresentation through

sensationalism, exaggeration or superficiality.

NIP practitioners respect the integrity and protect the welfare of the people and groups with whom they work. They inform consumers as to the purpose and nature of the treatment, educational, training, or evaluation procedure, and they freely acknowledge that any participant in treatment or research has freedom of choice with regard to participation. They establish clear therapeutic contracts.

NIP practitioners are continually cognizant of their own needs and of their potentially influential position vis-a-vis persons such as clients, trainees, and supervisors. They avoid exploiting the trust and/or dependency of such persons in any way. NIP practitioners abstain from dual relationships that could impair their professional judgment or increase the risk of exploitation. Sexual intimacies with clients, trainees and supervisees are unethical.

The NIP encourages the full expression within the therapeutic framework of such primary emotions as anger, fear, pain, pleasure and love. NIP practitioners establish clearly all necessary behavioral boundaries necessary for the welfare of all people involved.

NIP practitioners maintain high standards of collegiality with other NIP practitioners, trainers and trainees, as well as other professionals.

NIP practitioners are aware of the status of the NIP as a recent philosophical, theoretical, and therapeutic development. They recognize the need for documentation and accountability in their work. Should they decide to contribute to the ongoing development of the NIP as one strand in the human sciences by way of research, they carry out their investigations with respect and concern for the dignity and welfare of the people involved. They are cognizant of federal and state regulations and professional standards governing the conduct of research with human participants.

Members of the ISNIP and its national chapters present themselves appropriately, and in accordance with their membership and training status. For example: Society Fellows may offer experience and/or therapy in the NIP; Teaching Fellows may offer training experience which counts toward certification (or supervise in person a Society Fellow conducting training).

No code of ethical or professional conduct can ever specify all the many circumstances and considerations with which an individual must be concerned in order to maintain proper ethical and professional conduct. Nor should it have to do so, for considerations that should bind the ethical NIP practitioners are the same as those applicable to anyone in any field.

In essence they comprise truthfulness, carefulness, and kindness. Serious failings on any of these accounts ultimately serve to undermine both progress in the development of the NIP and public confidence in its practice.

Breaches of ethics are to be reported to the Ethics Committee of the Board for consideration of appropriate action. The Board may then decide to take action. Breaches of ethics may also be reported to legal authorities and other professional boards, when appropriate. The ISNIP Ethics Committee is available for consultation and inquiries, and will handle these confidentially. Its current members are: Jurgen Kremer, Chairperson; Lori Gordon, Ron Kissick, Bill Wolfson and Tracy Wolfson.

Note: These ethical guidelines are largely based on the 1981 APA Ethical Principles of Psychologists and other input has come from the ethical guidelines of other professional associations and discussions of the Ethics Committee of the Board of the ISNIP. They are to be posted so that they are accessible to clients.