

NEWSLETTER

ISNIP

Number 2 - June 1995



International Society
for the
New Identity Process

Daniel H. Casriel, M.D. - Founder

The president ...

Dear friends and colleagues,

We had an intensive, productive and warm teaching fellow meeting in Bogève, where we could feel our society as a warm and living network. A full report is published in this Newsletter.

As planned on forehand, we divided the time in meetings, personal work with NIP and informal contact

during a beautiful walk to the top of a 1.600 meter hill in the neighbourhood.

The main topics where status of the assistant therapist, the international Casriel institute and of course the international conference in Washington. For the two first topics the teaching fellow conference will advice next board meeting as mentioned in the report. If you have the intention to present a paper at the international conference, please fill in the form with your data and abstract and return it as soon as possible.

Before going on holiday, please send us the news of your chapter for the next newsletter.

I wish you all nice and relaxing holidays and hope to see many of you in Washington.

Many greetings

Johan Maertens
president

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INTERNATIONAL CONFERENCE '95

CALL FOR PRESENTATIONS FOR THE SEPTEMBER 21-24, 1995 CONFERENCE OF THE INTERNATIONAL SOCIETY FOR THE NEW IDENTITY PROCESS (ISNIP) IN RESTON, VA.

Deadline for submission — May 15th!

We are looking for presentations directed to both our membership and those non-society members who will be in attendance. The presentation topics can include : NIP or related clinical techniques and experience, NIP or related theory, integration of the NIP with other models of psychotherapy, case studies, current NIP treatment models, NIP history. Please send the following :

1. Title of the talk
2. An abstract or outline of the content, including length of time. Also include the time allocated to lecture/discussion/experiential material (ex : 75% lecture, 25% experiential)
3. A bio of the presenter, with picture if possible
4. Audio/visual aids needed.

Send to Newsletter Editor, Lynn Grodzki, 910 La Grande Rd. Silver Spring, Md. 20903.

PLANNING BEGINS NOW FOR THE INTERNATIONAL CONFERENCE (ISNIP)

The planning committee will be coordinated by Robin Seiler and Ginny Hurney. Anyone in the Metro area that would like to help, please call them.

THE INTERNATIONAL CONFERENCE BOOK SEPTEMBER 1993, GRÖNENBACH

is available at the international office for 300 BEF.
Feel free to contact Greet Coutuer.

NEW POSSIBILITIES FOR THE INTERNATIONAL CASRIEL INSTITUTE

Johan Maertens, President ISNIP

After the International Casriel Institute made an evaluation of the training programme at the Teaching Fellow Conference on 28 and 29 April in La Soleillette, we were strongly convinced that the work done by Ron and Pat Kissick, Nimet Salem and Thomas Renz, Martien Kooyman and Asa Lööf and Peter Geerlings an Inger Johansson was a great contribution for the development of this brand new training programme.

Most of the problems about the co-ordination of the teachers, the language, the follow-up of the trainers, the intake procedure and the organisation are more and more adjusted.

The only problem we could not solve was the small number of participants which make it difficult to run the workshop in an economically responsible way. The board of directors decided already to keep on going even if we loose money in the beginning.

To be able to continue the growth of this valuable initiative the teaching fellow meeting proposed to open up the workshops for a larger public so that the different nuances in the work of our teaching fellows can spread around the world by the

participants that can be:

1. training members of ICI;
2. members in training of ISNIP chapters;
3. members of chapters;
4. clients referred by Fellows and teaching fellows.

From now on everybody can profit of these unique opportunities to follow a five day workshop led by each time two different teaching fellows, teaching on a different topic every workshop and this at the low price of 20.000 BEF (1\$ = 28 BEF) food and lodging included. About the food I have to mention the brilliant vegetarian cooking of Charlie Cascio who has an international reputation and adds to the workshop a special vegetarian gastronomic dimension. As a non-vegetarian I was suprised and very satisfied with the result of his kitchen.

Every member can participate or refer people to the International Casriel Institute workshops :

1. for full training in NIP : this group is especially trained and has a partly separated program during the workshop. For inscription you need a teaching fellow spon-

sor, an intake by the co-ordinator of the ICI (during your first workshop , cost price 240 SF (1\$ = 1,18 SF), inscription money of 40.000 BEF at advance and 8 following workshops at 15.000 BEF per workshop

2. members of ISNIP : fellows and teaching fellows, inscription at the international office by sending a Eurocheque or bankcheque of 20.000 BEF per workshop.
3. other members or clients of NIP centres with a lot of experience in NIP can participate after a contact with and transfer of to the ICI co-ordinator concerning the ongoing therapy. Inscription by sending a Eurocheque or bankcheque of 20.000 BEF per workshop.
4. therapists without experience in NIP but a full training in psychotherapy can enlist after the agreement of the co-ordinator. Inscription by sending a Eurocheque or bankcheque of 20.000 BEF per workshop.

The co-ordinator of the International Casriel Institute is Nimet Salem : tel : 41 22 346 54 03
fax : 41 22 789 55 27

Inscription with Eurocheque or bankcheque has to be send to the **international office of ISNIP**, Hundelgemsesteenweg 1, 9820 Merelbeke, Belgium. All the bankcharges are to be paid by the participants.

With these new possibilities every body can enjoy the high quality of teaching and training. Also teaching fellows, fellows and members in training will be able to learn from many different

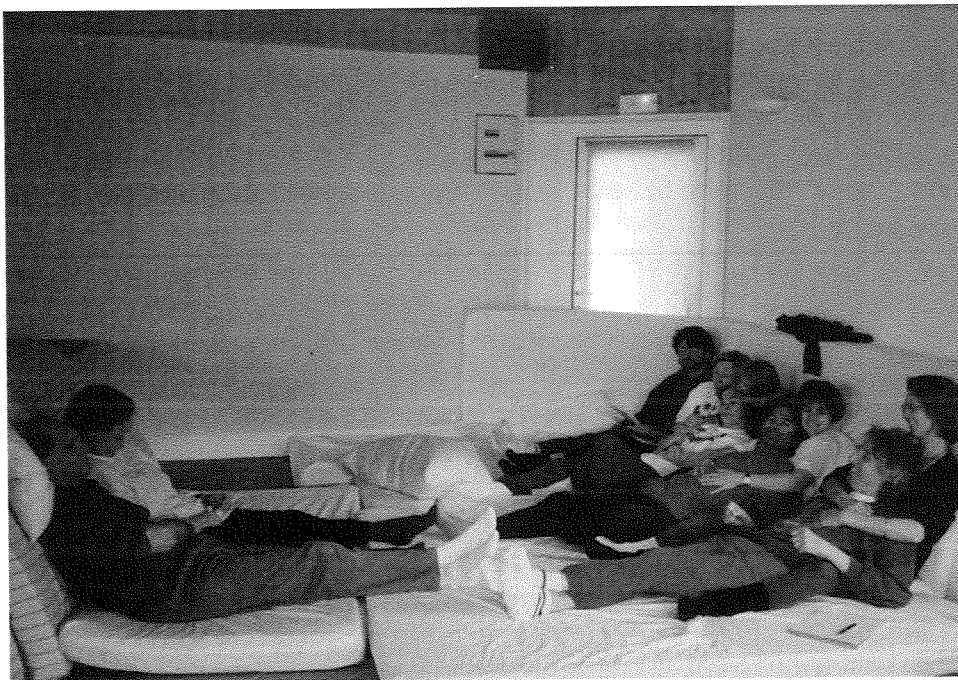
teaching fellows. It will help to spread around what each of us developed in his own centre and it will enrich the method continuously.

The International Casriel Institute can become the marked place of ISNIP where it is good to come, to work, to meet people from over the world, to find new ideas and new inspiration.

Only thanks to the engagement

at very low prices of our teaching fellows, the protection of the board of directors of ISNIP, the preparatory work of Nimet Salem and Thomas Renz and the continuously energy of Nimet Salem, we can offer you this unique possibility. By using it you will also help to build it up ! See you in our International Casriel Institute at La Soleillette in Bogève, France !

**INTERNATIONAL CASRIEL INSTITUTE WORKSHOP
24-28 APRIL 1995**



Bonding and Attachment Theory: A Conversation

by Irena Precob

When we chose this format of an informal exchange (which would be taped and later edited) we did so primarily because we wanted to enjoy ourselves. And we did. We trust that this free flow of ideas relating to attachment theory and new identity process will invite others to add their own voices to the conversation.

The two of us have known each other now for twenty years, so this collaboration is also a way of celebrating a long lasting bond of collegiality and friendship.

The concept of bonding in New Identity Process: a second cousin to attachment theory.

J: Let's see if we can get some clarity about the similarities and differences between attachment theory and bonding in NIP. The attachment people seem to see that the biological function is in the foreground.

F: Yes. The idea of the evolutionary advantage of the child staying close to hand, that notion that in times gone by if you weren't near to mummy, the wolves might get you.

J: Bonding is a needs based idea and theory, while attachment theory is not. Bowlby says specifically that his idea is non-needs based. But in my estimation, the needs based theory is as least as viable. Even the attachment people refer to it all the time. The destructive influence if the child hasn't been nurtured, hasn't been held, has not got the attention it needs. If you look at the studies in Montague's "Touching" you see that after

the first world war, of the babies and very small children in hospitals and orphanages, about 75-80 percent died, even though they had enough to eat, they had protection and they were kept clean, because no one had time to hold them and love them.

F: That's connected to Rene Spitz' introducing the concept of hospitalism - what happens to children if they are not nurtured. In extreme cases they just shrivel up and . . . It is certainly to Bowlby's credit that his early work played a large role in reforming how hospitals and orphanages were run, so that they finally got away from the idea that hygiene and order were enough and discovered that caring and human contact were essential. Bowlby says attachment theory is not connected directly to needs. It is also not a drive theory, in the Freudian sense of sex or food. However Ainsworth does talk about how the mother's sensitivity to the child's needs, (not giving too much, not too little.) builds the

secure base. So needs come in there somewhere, but it's not the traditional psychoanalytic focus.

J: It's the need of the child to know that it is effective, that when it cries, someone reacts. They imply that there is a need for nurturing, they say it often, but they don't put that in the foreground. You talk about bonding being a giving and taking, going in two directions. Even going back to the infants experience, the mother with infant, although, of course, there is a difference in power and status. The mother is the adult and the child is the one who is more needy. In terms of the bonding relationship, what's happening is a giving and taking with this need for nurturing. It's going in two directions: that as the child is taking from the mother and enjoying her closeness, like nursing or just being held, the mother is enjoying it as well. She's also fulfilling her needs to be emotionally close with another person.

F: So there is reciprocity.

J: Right. There is this non-verbal, pre-verbal confirmation of worth. Maybe especially for the infant, but also for the mother. That's at the heart of Casriel's idea of how biologically important the need for bonding is.

F: In your groups, when you

actually do the bonding, reciprocity then is a major part of it.

J: It's built into the experience.

F: For me, one thing I like about that is that it takes away the idea that there is *the* patient, the sick one. It is not a disease model. Something Judy Dunn refers to in her book, there are times when attachment theory can seem like a disease model. You have the secure type B, while A and C are somehow deficient and will have problems in later development. Some of the newer work puts these types in cultural perspective. It is too simple to say that this is the way people should be. There is an openness there, if you take it away from just looking at the one individual, but having people helping each other grow and feel safe and explore and do all those things. I have another question. You were talking about bonding as a need that cannot be fulfilled alone, by definition. Communication, a need to communicate, is that part of bonding?

J: There is the narrow definition of bonding, and that was or would be, that it is the biologically based need that people have for both emotional openness and physical closeness together with others. A baby needs that, but adults need that as well. That is the narrow definition of bonding. So you might say that physical closeness, without the emotional openness, can be good, it can be neutral, it can be bad, whatever. It is like whenever people have sexuality together and they are emotionally closed. They could have sexual pleasure from it, but if that is the only kind of contact they have, they feel empty and deprived and not fulfilled. You could have emotional openness without

physical closeness. That is very valuable in our culture. But, according to Casriel, it doesn't really fulfill this biological need for closeness. I personally choose to also see bonding in a wider definition, as anything that helps us feel tied to others.

F: Bonding and attachment are not equivalent - neither linguistically, nor pragmatically. Attachment, for me at least, conjurs up images of inequality.

J: Like the moon is attached to the earth. There is a difference in levels.

F: A hierarchy.

J: A hierarchy, right. While bonding is more something which bonds us together, like molecules or whatever. It is anything that tends to give us emotional ties.

F: The caboose is attached to the train, to the engine, but is the engine attached to the caboose?

What light does attachment theory shed on NIP?

F: If you were to look at someone coming to a Casriel *workshop*, not your on-going group, but a workshop. In what way is that a "strange situation" for some of your people? Something that they have never had before. How do different people react? Do you see any connection between being the types as they are described in attachment theory and how people react to this strange situation?

J: A good question. This is one of the points I feel where attachment theory has helped me understand more the behavior of people coming to the group. It emphasizes that the attachment behavior that we have learned is behavior

that we use or mobilize in situations where there is stress or danger or separation from the old, safe situations. That is definitely what happens at the beginning of the workshop, especially for people who are new to us and the whole NIP process. That makes the beginning session especially valuable in my eyes, for example for diagnostic purposes, showing what kind of problem patterns people have. What is typical is how they experience the very first bonding exercise. For a lot of them it is very difficult. I try and help them see that the particular problem that they are having is actually that they are confronted with a major pattern right away. They are right on target. So therapeutically, it is very useful. For instance, there is someone in the group whom you might say had learned type A, avoidant, insecure attachment behavior. They have learned to use their will and intelligence and be "strong", not needy. So, when they come into a new situation like this, they want to do it "right". Maybe their biggest need is to let go, to cry, or to show their pain or fear or whatever. But the way they go about doing it is how they have always done it, they try to do it right. It doesn't work, what they think has to happen, they feel that they *should* have feelings. They know that screaming is part of the work, so they try to be good at that, they scream a lot. It's like a command to be spontaneous, like driving a car with the brakes on. They complain about this afterwards, of course, "Well, I just couldn't let go", but with my help, they usually can see that that is what they have come to learn. They need to be encouraged to give themselves a little time, to not have to achieve anything, but to see what it's like to just be there.

F: What you say about

encouragement reminds me of the description of parents who supposedly are those who help people become type B [secure attachment pattern]. When they come into a new room, they don't immediately force the child to do this, do that. They give the child time to find out for her or himself what is there. If the child seems to be in trouble or bored, only then will they present things. They are not overly directive in the beginning to say "this is what you should be looking at." It is a concept of permission, but also safety, somebody is going to be there and help you.

J: Exactly, that is our attitude. I think that the best therapeutic approach is that there is always someone in the room during the bonding exercise if they need help. They can call the person. Sometimes we go if we feel they are stuck and need a little hand, but there is the danger of a therapist being over-active, taking a person's confidence from them by doing more than is necessary.

F: Which would be smothering.

J: Smothering, yeah, or my narcissistic needs as a therapist to know that I am effective and then not giving them their own space. Avoiding that is very important. As least as important as giving the right help when it is needed. The beginning of the workshop is almost always a "strange situation" for the participants.

Bonds need not be chains: promoting transfer to daily life.

F: I was considering just the terms and what they bring to mind. There is something about the term, the bonds of love, it is not just one bond, there is a multiplicity there. The bonds of love even between two people, it is not just one tie,

there are different connections. That hooks up again with the idea of how we interact with each other. It is not just giving security, that is part of it. It is the way we talk, the way we share, what levels of communication we have, what areas, whether it is the history of our relationship, how far it goes back, ways of seeing the world. I wrote a song with the verse in it "the bonds of love, they're not like chains, they're open as the wind is free, no need for laws or deeds or claims, what holds the stars holds you and me." That is a little metaphysical, but it definitely shows that I have a positive reaction to the word 'bonds'. But, 'attachment', that's another story. I don't know if I'm going too far with 'attaché', but there is something mechanistic and dry about the term. On the other hand, I can imagine somebody else with a different viewpoint saying, well I feel so attached. . . I have a deep attachment for you.

J: At one time, I looked into an old Webster's dictionary and looked up the word bond and bonding. Of course I found nothing that had to do with biological needs or emotional attachment or whatever. The root of the word was from an old French word. It was used in the sense of being negative, like a bonded slave. I think that is interesting as well because one of the main problems in modern times is learning to feel free within a relationship - being committed to a relationship, having a closeness that goes on over time and at the same time feeling able to be free or to be able to be themselves. Most people see that as an either/or kind of thing. One thing participants tend to learn in our groups is that it is possible to be emotionally close to someone and to learn how to keep that emotional closeness,

make it fresh again and again. Without having to make false compromises, they learn to be able to set limits and to solve problems by openly dealing with conflict.

F: Bonds can be positive and not like chains, but be a connection that stays and also a strong bond, something that can weather the storm. I realize that when we take a word, what we connect with it influences how we look at the word. I did not, speaking about bonds, come up with James Bond, or economic bond, stocks and bonds. When you were talking before of how you negotiate these things so it is not making your world smaller and poor, but opening up to connection and commitment, I was thinking there are some similarities there with the attachment theory and the notion of the safe base. The person is there to give the safety, but also allow the person to explore, to be finding out for her or himself what is out there. Which brings me to another question. Not only in your work with New Identity Process, but going back to the encounter group tradition and workshops of all kinds, people can come and it is like an island where they get to do things they otherwise might not do and can feel freer. But the question is, do they transfer what they have learned there to their life in outside world? In the same vein, we can't assume that what kids do in Ainsworths "strange situation" is necessarily the same as how they'll react in new situations outside the laboratory.

J: In terms of therapy, trying out new behavior in day to day situations is riskier than in the group. The participants need to know that to be able to use what they have learned in the group, they have to practice it in small steps at home. Those

steps are going to be filled with fear because it is something new and it may go wrong sometimes. So, the ideal is that the group works like a secure base. They know they can come back another time if they need more support. That will give them the freedom to try out and whatever. Worst case scenario is that they wait for the group and do not try the new behavior at home and use the group as a "secure avoidance". This has to be dealt with if it turns up.

F: Since the word "transfer" came up, it led me to think of transference. I was thinking of your role as a therapist or as a co-therapist in your groups. Do you find that attachment theory helps you understand that role better? What is your inner map for yourself as a therapist or a co-therapist in creating security or safety in your group. Does attachment theory help or are there other ways that you think about it?

J: Well, it definitely made clear for me that it is very important for the therapist to have a sensitivity to the client. It means both having the sensitivity to go emotionally with someone to areas where they are feeling pain or anger or fear. To be able to have empathy, to care as well. Also, it is just as important not to have a project or not to think I have to save the person or make anything in particular happen for them. That it is important to give them their space. One thing I like about the workshops is that we are not always available for the participants one on one. That implies that we are there to help them if they get stuck somewhere, but we have faith in their ability to use the group and their own resources.

F: And the resources of the other people in the group.

J: In the on-going groups, the relationship to me gets more important than in a workshop. I see the participants more often, I get more chance to do individual work. That is the place where it happens more often that they need me as a good papa or as someone they can practice being angry with and see if the relationship holds or not.

F: And being a co-therapist sometimes? How does that work in terms of providing a secure base? Do you think that is an asset?

J: I think it is a big asset. Especially since we [me and Julia, my wife] are a man and woman. We have different strengths and different resources. Julia is more in the bonding room where people are working in dyads holding each other in the bonding exercise, while I am in the attitudinal group where I work with individuals in a small group. The bonding experience deals more with what has happened in our life in dyadic situations. Which of course means parents and children, or brother/sister or adult/adult relationships, whatever. Those are the attitudes, the problems, the emotional experiences that have to do with how I deal with getting close to one person. Julia is more in that area. The experience invites regression and symbolically represents the mother archetype. In the attitudinal group we sit in chairs, there is more distance, we deal more with integration. It is, at least in our culture, the role that papa tends to take as a model: how do I get out and meet the environment? Well, it used to be at least.

F: Again, depending on the culture.

J: Well, I am talking about our culture now. I think that if we

reverse the roles, I could do the bonding room and she could do this. But, I feel it makes sense using the polarity the way we do. That helps people use different resources. There are people who have a lot of problems getting close to one other person. They will find those problems and whatever is behind them in terms of their attitudes and their old experience in the bonding room. They may even try to avoid it by sitting with me the whole time in the attitudinal group. They need a little encouragement to see what the fear is. There are other people who feel really good being close to one person, they can deal with that very well. If they have to present themselves, take their place in the group by showing themselves in an attitudinal group, they are scared to death. They need some encouragement to work there and to show themselves and to get in touch with their power and ability and self love, whatever. Because if they show themselves there, it is a little bit easier than to take that home and to do it in group situations like at work or school.

F: Even though you said that the bonding for you fits more with the mother archetypical situation, when you discuss what happens in the bonding process, it is NOT just working back to the primal scene with the mother. It can be with the mother, it can be with the father, it can be with the siblings or it can be feelings about what the child saw happen between parents or between parents and other siblings. That is all part of it.

J: People get in contact with their ability or inability to be emotionally close in adolescent time and adult time as well, all these levels. The experience while bonding depends on where they are and what they

need.

F: You do not hypothesize a core relationship that is most basic and most beneficial for everybody.

J: No, that is the beauty in the bonding exercise. Becoming close to others, the participant gets in contact with where there is some kind of barrier or trouble. It leads them almost automatically to the point where it is more difficult for them to enjoy the closeness and see it as something natural and good. That might not be in early childhood, it might be later. It might be in puberty or whatever. Also, in the bonding exercise the emphasis is NOT to look for the problems or deficit or loss, but to look and see where the pleasure is. How well am I able to take the emotional closeness and enjoy it with my partner. It is a whole other way of looking at it, so to speak. They will get in touch with pain, anger, fear and also old memories of when they did not have this closeness. It is not looking for these separations, but by accepting the fact that "today there is someone who is here with me, who is close to me", they spontaneously come in contact with times when that was not the case.

F: That's very pleasing to me because you're saying that you do not work with a deficit model. In my work in the pedagogical area that is very, very important for me too. Not to simply say, "you need to learn this, you need to learn that, you do not have . . .", but rather, what are our resources and how do we help each other know more. There is a different atmosphere that arises, and I think it is more, much more productive.

The problem of overdependence and the importance of social networks.

J: I'd like to look at what happens in therapy. It can be understood either looking through the glasses of attachment theory or through the visions of how important bonding is. Casriel stresses the need for bonding. Not only because he felt that it was a primary biological need in itself, that infants and small children need it to live, just to exist. He felt that there was a symbolic carry over in adult life. The way he described it is that the newborn is dependent in a normal way on his parents and on the environment for most of his biological needs. He has to be fed and put to bed and kept clean and given liquids. As the child develops physically and emotionally, he will learn one after the other to fulfill these biological needs himself, all by himself as an adult if everything goes well. Most adults can feed themselves and put themselves to bed and make enough money to eat if they have to. The only biological need that is left over, that you can't fulfill by yourself, is this need for what we call bonding or closeness. Emotional and physical closeness. He said that the attitudes and experiences that we had in terms of these other biological needs get transferred to the need for bonding. Take the example of the over-dependancy you find in some relationships. I have known couples that have been together for 15 years. When I ask how long they have been unhappy, they say 12 or 13 years or whatever. Sometimes there are not even any children in the marriage or in the relationship that make it understandable that they would have difficulty breaking up. But when they talk about the possibility of maybe leaving the relationship, they get into

a kind of panic. They believe on an emotional level, "if I lose this partner, then I have to die. I will never find someone else again."

F: They don't see that the price of their "love" is forfeiting autonomy. But we know this closeness is not really working.

J: There may not even be any closeness, but they don't see the connection, that it is actually closeness they are afraid of. At the same time, they are afraid that they are not going to be able to exist alone! From a rational point of view, it is hard to understand, but from an emotional point of view, it's understandable. Looking at it from attachment theory, they are seeking comfort and safety from their partner, but it is often that they are not getting any safety at ALL. Even in relationships where they have been beaten, they tend to stay sometimes.

F: So that might be more the ambivalent, the insecure ambivalent type.

J: Definitely, I think that would usually be the case.

F: Let me get on my cross cultural hobbyhorse again. For many, many people all over the world, it is not necessarily the biological parent that is exclusively important. It may be an aunt, it may be a sibling, it may be other people taking care of the baby, at least a good part of the time. Now in our society, there are shifts as well for taking care of those needs. Just think of nurserys and day care centers. This is a fact of life that has to be addressed, but it is not new on a global

scale.

J: No, of course not.

F: Sometimes in the literature on attachment, it is presented as if there is a solution, and the only solution is that there is the nuclear family where the father works, the mother is at home and that is the only way the child's needs are fully met.

J: Bowlby implies that that is the ideal.

F: Sometimes he says that explicitly, but if one looks on a global scale, one has to consider all different kinds of parenting or caring.

J: Isn't it true that in societies where there are more adult bonding or attachment figures available to the children, that there is a constancy at least in the bonding group? In modern life, I think a big trouble is that many parents need to earn money by both of them working and they may get a baby-sitter or use daycare for their child, but there is often a lot of change going on there. They have one kindergarten teacher, then she goes away or gets pregnant or whatever.

F: The research I have read on the nursery school says that there can be an advantage to the extended social network, that kids are not only hooked up to one person. But as you were saying, there has to be a certain amount of stability, how much may differ with different children. Even from an evolutionary perspective, I think it may not be helpful to think that you *only* have a main person to run to. If you

are in trouble as a child growing up, you have to learn to seek safety in different areas, depending on the situation. There is a difficulty with ethology - you know, just looking at what chimpanzees do. We are animals but we have culture and there are different societal set-ups. We find anthropologically, there are so many different forms for caring for children. Usually we find kids learn how to speak, can interact, can make do, can feed themselves, thanks to all kinds of ways of closeness and patterns of childrearing. In some areas there will be great permissiveness, and then more structure later, and in others it is just reversed. What doesn't work is institutionalization, where there is no constancy and very little human contact. But otherwise, there is an enormous range of possibilities.

J: Well, looking the other way around, when you have the nuclear family as the main module, you sometimes have the problem that the family is too insulated. They don't have enough support and contact through a social network. There is a big, big danger of the mother, or both parents, being overburdened by the job of raising children and of misusing the children, for example through parentification. There is also the problem of the children learning "there is only this one person or two people to go to". One of the things that Casriel underlined is the importance of learning that my emotional needs are not needs that *only* one person can fulfill. There

may be someone who is particularly special, but it is very freeing to know I don't have to cut off an arm or a leg to have these needs fulfilled. If I can't go to one person, there are other people available. So, this social network idea is a form of security, a solution, that happened spontaneously in modern society where the extended family is not available.

Limits of and new perspectives on attachment.

F: To me, it feels that whatever the theory is, there is a danger of one becoming doctrinaire, of thinking that one has found THE answer.

J: Then you're in trouble .

F: Yes, you are in trouble when that happens, because you have unwillingly left out so much of the scene, for example the varieties of how people share. Dunn doesn't fall into this trap. She studied rural children in varying contexts, and found that there were families with very different ways of creating a positive atmosphere. There were a variety of communication styles. There was not the one "right" way to respond to children's needs. Tell me, how do you, as a practitioner, react to Bowlby as a therapist?

J: In the therapeutic work he described in *A Secure Base*, I didn't really get much of a concrete feeling of what Bowlby actually does in the session. He was working one on one.

I prefer to have most people in a group if they can function well enough, because that implies they get support from each other, not just from me. I feel that makes them stronger, it helps them get to their resources sooner.

F: Those resources should be central, I think. Depending who I read in attachment theory, sometimes I'm turned off, I feel there is a list of 8 or 10 things that one can do to make it difficult to have a secure base. They just go on and on about what the mother can do wrong. That is one of the major criticisms of classical attachment theory, that they over emphasize the role of the mother. I prefer certain other writers in attachment theory who aren't "monotropic". For example, Tevecchio and Ijzendoorn talk about attachment theory in terms of social networks. It seems to me that they are taking a broader view of what is working in different places. They weren't assuming there is the natural way to do something. They look at the context. In their writing, I see more connections to what you are doing in a group but it is also because I get the impression that it is less centered on what is going wrong, rather there are a variety of problems which people cope with it in different ways. It is more pluralistic. What I also see with all these writers, there is a history to it all. That if you look at Bowlby in 1953 it is different from reading his post-script to 'Attachment Across the Life Cycle' in 1988, right before he

died. Theories have a life of their own. There is a development. In human development in general there has been a shift, if you take the long view. There has been a shift from seeing a child as more passive and the recipient of things happening to it and going through stages, towards an emphasis on the child as more competent than we thought, earlier than we thought, and more interactive.

J: Grossman stressed the element of interaction.

F: Yeah, and I like that. I was reading last night some of their work and also Dunn's work where she mentions them as being the exception to the rule. They take a broader view in that they look at more kinds of things. For example, they look at what is going on in kindergarten. And they don't just center in on the mother/child connection. This all probably hooks up with the development of any theory. People start out with some basic core assumptions, operationalize their theory, then more and more people learn how to gather data. Then anomalies crop up, so the theorists have to broaden their view.

J: I'm mostly influenced by the Grossmans because I have seen them twice and read a lot of their work. They definitely did not say there are only mothers as an attachment figures. What they said is that there is a hierarchy for the baby and for a small child in

attachment figures. Depending how big the insecurity or danger is. If it is a small insecurity, they will go to an uncle or an aunt if it is like in a tribal situation, or in a larger family situation. If there is real big danger, they want number one and it is usually mom. It doesn't have to be, it could be papa or grandma, but it is usually mom.

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