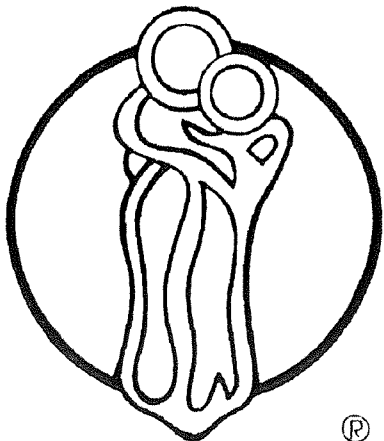


NEWSLETTER ISNIP

Number 2 - Summer 1996



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

CONTENTS

Page 2 to 5

The I.C.I. programme : a new concept

Page 6 to 16

**Speaking the Naked Truth :
Exploring the Structure of
Change in Somatic Psycho-
therapy**

Page 17

**Silvio Quirico candidate for
Teaching Fellow**

Page 18 to 19

Boardmeeting 15 report

Page 20 to 21

Boardmeeting 16 report

Page 22 to 24

12th I.S.N.I.P. Conference 1997

The Isnip Newsletter
verschijnt driemaandelijks

Afgiftekantoor
9820 Merelbeke 1

V.U. : Johan Maertens
Hundelgemsesteenweg 1
9820 Merelbeke

The president ...

Dear friends,

In this Newsletter you can find information on the international I.S.N.I.P. conference 1997 in Amsterdam - the Netherlands, registration form and the first call for papers. The organizing committee and the scientific committee are warming up.

Richard Meyer (president of the organisation of Somathotherapy in Europe) agreed to present a paper describing the place of N.I.P. in the field of somatherapy as he developed a theoretical framework for this field.

You'll also find the report of boardmeeting 15 and 16. The latter gives a summary of the decisions that were taken on the I.C.I. On the same subject Doris Agazzi (I.C.I. practical coordinator) has sent a questionnaire to every member. Please, fill it in and send it back to Gunvor Gustafsson as soon as possible !

On the personal level, concerning De Sleutel, I have good and bad news that also effects my possibilities for I.S.N.I.P. De Sleutel finally received the subventions from our government for 5 centres. The result of 20 years of work !

The bad news is that the government doesn't provide enough administrative and supporting staff. Greet Coutuer and I will not have the possibilities anymore to run the I.S.N.I.P. international office as we did until now. Even when I.S.N.I.P. pays De Sleutel for the service, we simply will not have any time available anymore. In the most optimistic prospective we may be able to continu the bookkeeping and the membershipsadministration.

We'll try to keep everything at the minimum until the next conference where we will have to find solutions for the Newsletter, the boardmeetings and the membershipsadministration.

Johan Maertens
President

The I.C.I. programme : a new concept

*based on discussion at the Teaching Fellow
Conference (TFC) at La Soleillette, May 3-5 1996
by Gunvor Gustafsson*

We announced the possibility for all our members to make their comments on the propositions for the programme of the International Casriel Institute (ICI).
If you are interested and want to contribute in developing the programme, please, send all your ideas and remarks to Gunvor Gustafsson. Gunvor's text is the result of a lot of work and discussion. We hope you'll find the time to add your ideas so that the concept grows out to a realisation of the whole organisation.

Johan Maertens,
president

At the TFC we discussed the experiences of the first two years of ICI training, the present situation (where all the regular trainees finished their cycle of eight workshops), Gunvor's proposal and the feedback she got. It all led up to a proposition of a change of objective and thus of programme.

Objective participants

- The objective shall be to give complementary training for ISNIP Members In Training, training at local centres. The ICI workshops may be used as part of the trainees' programme of NIP training, with the approval of personal work and didactic discussions with different TF's, and of deepened and broadened theoretical seminars. The workshops are seen as a complement of phase

2 of a training programme.

- Another objective of the ICI workshops shall be to meet the continuing education requirements for ISNIP Society Fellows and Teaching Fellows, giving an opportunity for personal work with different TF's and for deepening and broadening of theoretical knowledge.

For a MIT to participate in the ICI workshops he/she must have reached phase 2, i.e. have in depth NIP experience through a minimum of 250 hours of NIP groups during three years. For a person who has been through some other extensive psychotherapy 80 hours of NIP experience during ½ year may do to start with. The professional requirements for psychotherapists in the country of the trainee

should be adhered to ; at the latest they must be fulfilled before becoming a SF.

Exceptions from the professional requirements can be made for somebody who is not going to become a SF but will remain an assistant therapist, i.e. who can only work in an organisation with a professional person in charge.

Here a short sketch of the four phases of a training programme :

- phase 1 : Personal NIP experience. Minimum of 250 hours within 3 years

- phase 2 : Theory and didactic discussions/ applied theory. 80 hours

- phase 3 : Apprenticeship as an assistant or co-leader with supervision

- phase 4 : Leading own group under supervision

Phase 3 and/or 4 should comprise a minimum of 250 hours of group leading and 40 hours of supervision.

THE ICI WORKSHOPS CAN ONLY BE USED AS PART OF PHASE 2.

Phase 2 can overlap in time with the latter part of phase 1 (see above)

and with phases 3 and 4.

ICI workshops

The ICI will arrange workshops with experiential sessions, didactic discussions and theoretical seminars three times a year.

The workshops can take place at La Soleillette, Bogève, France, or at the (training) centres of the TF's.

A workshop can consist op 3 - 6 days. High quality seminars and didactic discussions should take up half of the time.

A time schedule might be something like this :

	Monday	Tuesday	Wednesday	Thursday	Friday
<i>morning</i>	1 hour introduction				
3 hours	experiential sessions + didactic disc.	experiential sessions + didactic disc.	theoretical seminar	theoretical seminar	experiential sessions + didactic disc.
					1 hour feedback
<i>afternoon</i>					
3 hours	experiential sessions + didactic disc.	experiential sessions + didactic disc.	experiential sessions + didactic disc.	experiential sessions + didactic disc.	
<i>evening</i>					
1-2 hours		improv. disc.		evaluation	

Two 3 hours seminars, well prepared and structured, should be given. Literature, indicated by the TF, should be read as a preparation for seminars. If necessary to cover the seminar issues, a special lecturer can be invited now and then. In that case the TF's are responsible for making the bearing for NIP and NIP practice clear.

Experiential sessions are seen as having two functions : therapeutic and as a basic for didactic discussions. The didactic discussions can be integrated in the experiential sessions or follow immediately after, in a proportion of about 2 hours of experiential work - 1 hour of discussion.

During one or two evenings time must be given for improvised discussions according to the needs of the participants, e.g. about the workshop.

Theoretical areas

We assume that people have basic knowledge of psychopathology and diagnostics and of psychotherapy, role of psychotherapist and ethics of

psychotherapist before their NIP training. And also that they are taught NIP theory and techniques in their local programmes.

Here are some guidelines for TF's of topics to be covered in the ICI seminars :

- clinical diagnosis, NIP diagnosis
- indications and counterindications for NIP, and how to deal with special personalities
- role of therapist and ethics of therapist in NIP
- transference and countertransference in NIP
- group dynamics
- orientation on psychoanalysis and adaptational psychodynamics
- interpersonal psychotherapy

Linking NIP to research and theory on

- infant development, also in other culture
- affects, physiology of emotions, emotional therapies
- catharsis, physiology of catharsis
- cognition, cognitive therapy
- behaviour, behavioural therapy

- bonding and touching, physiology of touching
- psychosomatic

All seminars should be explicitly connected to NIP.

The seminars should always produce a result of e.g. an article for the Newsletter.

The committee of the ICI training programme will take responsibility for the seminars to meet good standards.

Functions and procedures

The ICI committee

- is responsible for developing the ICI training programme
- is responsible for quality screening of seminars in advance
- goes through reports and evaluations from workshop leaders and participants

The ICI director

- is responsible for contact with workshop leaders and for the programme being carried out
- is responsible for admission of trainees for participation
- holds trainee files, and reports and

evaluations from workshop leaders and participants

- transfers relevant data from one workshop to another
- provides certificates together with workshop leaders

The ICI administrator

- is responsible for organisational and financial matters

Primary TF's

- present trainees to the ICI director at first participation. The report could be written together with the trainee and should contain anamnestic data, data of professional background, therapy

and training. It should be written on a typewriter or computer.

The ICI workshop leaders

- present workshop programme and summaries of seminars to the ICI committee before the workshop
- read trainee before the workshop
- carry out the programme
- write a report on trainees and on workshop
- provide certificates together with the ICI director
- send seminar papers to the ISNIP Newsletter

Certificates

- certificates of participation in a workshop will be provided to participants upon request
- further requests for evaluation of participation of trainees must be made with application and payment for workshop

Application and payment
(to be filled in by Doris and Johan)

Speaking the Naked Truth : Exploring the Structure of Change in Somatic Psychotherapy

by Lynn Grodzki, NIP Fellow

Using touch in psychotherapy is controversial, because it offers so many opportunities for a therapist to make mistakes. As a psychotherapist who uses touch in my work with clients, I continually rethink my rationale for using touch. Lately I have been thinking about the structure of somatic psychotherapy, because I believe that the core of many problems therapists encounter using touch are structural problems. I have been exploring the structure of change.

Understanding structure is a way of seeing - an x-ray lens that I put on to let me see under the content of a conversation, under the surface of a session, to a deeper level of organization. I am trying to perceive the organizing structure of the individual, the relationship between the client and myself,

and the structure of the entire session.

Understanding the structure of change guides me and informs me in my work using touch.

Artists are trained to think of structure first, before applying paint to canvas. In old paintings, where the paint has peeled away, we can sometimes see the underpainting. The geometry of the picture, the structure is outlined in basic shapes - triangles, circles and intersecting lines. We can see the thinking in the mind of the painter. As the paint gets put on in layers, the visual experience changes: the structure tends to disappear; the subject matter becomes compelling. We may forget the geometry underneath. But the painter remembers the essential elements that hold a picture together. The viewer instinctively knows if the painting works or not. In the best

art, the underlying structure exists consciously first, in the mind of the artist. If the structure is sound, the painting will register with the viewer as being "right."

I believe it is the same in therapy. If the structure of somatic psychotherapy is sound, the use of touch will make sense. If the structure is flawed, the use of touch will become easily abused or misunderstood.

The first question when we think about structure is to consider what creates change. Most structural therapists agree that in a system, change is created by paradox. The system can be a society, a family, a relationship or an individual. The importance of paradox has been confirmed by family therapists for years. Jay Haley, founder of Strategic Therapy, said that all therapy involves

paradox and what produces change is the paradox involved in therapy. (Madanes) In a dialectical paradox, two opposite truths or forces conflict with each other and through the tension of the conflict, produce spontaneous change - a change in behavior, thinking, insight, or feelings.

Sometimes the therapist uses paradox in a direct and explicit manner.

Milton Erickson was famous for his use of paradox as the basis of treatment. A child comes to see him who is wetting the bed at all hours of the day; the parents are furious with the child. We have two forces, a dialectic.

Erickson notes the tension between the parents and child, the power struggle, and intervenes to raise the tension. He appears to side with the child, telling the child to wet the bed more often, at specific times. The child now feels truly powerful. But after a week, the child loses interest in this behavior and begins wanting to play outside, read books, go to school. A seemingly spontaneous change occurs and the system finds a new balance.

Sometimes the paradox may be hidden and overlooked to both the therapist and client. But the elements of paradox exist, regardless of whether the therapists attends to it or not. And each system of therapy can be seen to have its own inherent level of paradox. (Haley) In psychoanalytic therapy the analyst attempts to influence the patient as little as possible, saying nothing, sitting out of visual range, etc. and yet the only purpose of the relationship is to influence the patient. In psychodynamic therapy the therapist treats a patient as though he can't help behaving in a certain way, because he is driven by outside forces of his past, his family, his thoughts and fantasies. Yet the nature of the therapy is to insist that the patient alone, can determine his own behavior -which is the reason he has come for treatment.

In experiential therapy, the therapist sets up a game-like atmosphere, using empty chairs, performance in front of others and exercises, and then insists that this is dead serious reality. In behavioral therapy the patient is assumed to be in total charge of

his behavior, all the while being told precisely how to behave by the therapist. In somatic therapy, the therapist decides to use methods of touch to heal old trauma; although the act of being improperly touched is most often the cause of old trauma. The therapist offers non-sexual touch - the patient experiences it as eroticization of the body surface; the therapist offers empathic touch - the patient perceives it as depriving and re-traumatizing; the therapist offers touch, to diminish the trauma of object distance - the patient experiences it as accentuating object loss. (Anzieu)

So how does the paradox within a system produce change?

To understand this, we need to review Gregory Bateson's work on dialectical paradox. Bateson Haley's mentor said that within each system, the paradoxical forces produce homeostasis - a stuckness, or a balance that keeps elements locked together, and keeps the system a system. Bateson believed that all systems were stuck in this way,

and one way to effect change is for some outside force to raise the tension in the system, causing the system to spin into confusion. But he said that all systems seek homeostasis or balance. As the confused system reaches for homeostasis, it settles into a new level of resolution, finding a higher level of systemic functioning. (Allen)

For example, imagine two paradoxical forces inside a person. A woman comes to see a therapist. She has an inner conflict. The aloof, masculine side of her resists intimacy; she also expresses an equally strong feminine side, with a desperate desire for a relationship. These two forces are very present in her, forming a kind of balance or stuckness. She says she jumps into relationships, and gets very excited about a new partner, idealizing him as her perfect man. But as soon as the relationship gets intimate, she finds a reason to leave, emotionally or physically. By this seesaw of behavior, she stays in essential balance - she is lonely and unhappy, but safe. Bateson would say that

the job of the therapist is to accelerate the tension of one force or the other, either heightening her resistance to relate or heightening her desire. The therapist would be the force to do this. For example, the therapist might direct her not to date for six months. She would go into a state of confusion, which might be expressed as anger and anxiety. The tension would continue to build. Then she might have a "breakthrough" of a spontaneous nature, which would resolve in her ability to tolerate more intimacy, lessen her fear and leave the system in a new homeostasis.

A somatic therapist, working with the dialectic, might increase the intimacy by gently holding this woman, to have her notice the fear she feels. Feeling the fear of intimacy within a bounded relationship might again create confusion and allow the woman to adjust her thinking and experience of intimacy. Working with the structure of a dialectical paradox, the therapist acts to heighten tension in one of two opposing forces, forming the basis of

many methods of therapy.

The main flaw in this approach, especially when using the intervention of touch, is the positioning of the therapist as an outside, powerful force. Bateson was very bothered by this problem, as he witnessed his theory of dialectical paradox translated into therapy. He saw that using paradoxical intervention, tremendous power is assigned to the change agent (the therapist.) At the worst, the therapist is placed in a god-like position. All of the increase in tension must come through him/her. In any type of change work where the underlying structure is perceived as a dialectic and the therapist perceives his/her job to intervene and increase the tension to bring about change, the process is open to abuse, manipulation and misunderstanding. Using touch increases the problems from working within a dialectic. If you see your job, as a therapist, to bring in to a client anything that is not already within him/her, you are operating as

though therapy is a dialectical structure.

The client is open to manipulation in the dialectic because the forces in a paradoxical relationship are complementary, rather than symmetrical. In a symmetrical relationship, we behave equally, as peers or friends; we both offer advice, criticize each other, etc. In a complementary relationship, one gives, the other receives; one is in a superior (parenting) position, the other is in an inferior (childlike) position; one offers advice, interpretation, intervention, the other accepts it. In a system of paradox, the forces are always complementary. This means that change is possible, but it also means the forces are not equal.

At the end of his career, Bateson was trying to formulate a more ecological process of change within a dialectic. He was thinking about a "self-healing tautology" - where the redundancy of the paradox, the back and forth movement, becomes circular - to help it evolve. (Allen) Each part of the system

is adapting and changing to the other in a way that allows the relationship of the two to evolve. He wrote:

"...the horse isn't the thing that evolved. What actually evolved was a relationship between the horse and grass...thus the unit of what's called evolution out there is not really this species or that species. It is an entire interlocking of the species. and curiously enough the whole progress, so-called, of evolution is stimulated by the need to stay put. The grass changes, the horse changes and they change in such a way that the relationship between them may stay constant...What you've got to do is change in such a way that the system of changing has a certain steadiness, a certain balance. "
(Bateson).

When Bateson was asked, close to the time of his death, whom he thought was carrying on his work, he named Umberto Maturana, a Chilean biologist, basically unknown in the U.S.A. Although Bateson named Maturana as his successor, Maturana was looking at the

structure of change in a radically different way. Maturana said that Bateson's idea of homeostasis was an error of perception, because systems are not dialectical; they are trialectical.

As Allen explains in her treatise on change, trialectics is a paradigm that defines change as a universal foundation that moves within spirals. According to this paradigm, contradictory opposites do not exist in nature; the dialectical perspective is a result of the observer's distorted perception. The tri in trialectics refers to the threefold combination of two forces and their relationship within a larger system. Maturana would say that in a true system there are always three complementary forces involved. Furthermore, each system is constantly moving, energetically alive. All creatures, all environments, all relationships are moving. The movement may be imploding, downward, backward or maybe the movement is outward, exploding, upward - but all systems are moving. According to Maturana, this is because all nature must

evolve. In a trialectical paradox, the change is a spontaneous change that occurs as the conflicting forces reform to adapt to a spontaneous shift in their relationship to each other. As a therapist working within the paradigm of trialectics, the work is to intervene within the relationship of the forces and facilitate a morphogenesis, a spontaneous shift that results in the sum of all the parts being greater than the whole. (Allen) This is easier to imagine within a family or a couple, because there are distinct entities and a relationship between them. But working with touch, we are working with an individual. So I want to trace my thinking in this regard, how I am attempting to incorporate the trialectical lens or paradigm in my work with individuals.

If we return to the case example, the woman coming to therapy is resistant to intimacy, yet desires a relationship. Maturana would tell us to look for a third force that exerts its pull and unifies these two. The third element might be thought of as a river running through the two

forces or around them. As I have been considering the trialectic of an individual, I have been focusing on the environment that surrounds a person, literally her own container, one that exerts a unifying pull on her psychology.

Maturana said that the job of the therapist is to help a client re-establish their own natural, energetic property. But unlike Haley, who saw the therapist as an outside agent bringing increased tension to the system, Maturana argued that we don't have to bring anything in to a person. Instead, we only need to draw it out of the system. The energy, the resources are already present - they exist. But they are damaged. The therapists work is to help the system repair the damage and then let it energetically continue to evolve in an outward, upward movement.

With this woman, what third relational element can help these two parts of her become congruent? The job of all structure is to evolve. How can we help to align the two parts? The third element must be

unifying, helping her to resonate with a higher order of structure. I think of the third element as the container of the other two, or the resources for containment. And that brings me quite literally to consider her physical container, her skin - the fundamental container of the psyche as the third element. During the time I began thinking about the skin container and the mind within the skin - the "skin mind," one day I was scanning the books on psychology at a large, local bookstore. I saw a small book entitled *A Skin For Thought*. It was an informal interview with a French analyst, Didier Anzieu, who had written a book called *The Skin Ego*, which speaks beautifully to this third element of the trialectic.

Anzieu says that although much attention has been paid, in psychology, to the mental or psychic container and its symptoms of deterioration (anxieties, psychosis, borderline states) little attention has been paid to the impact the skin has upon the mind. Anzieu establishes a systematic

correspondence between the biological functions of the skin and the psychological functions of the ego. Anzieu argues that skin is a psychical (physical and psychological) system with both organic and imaginary qualities, existing in reality as well as mentally for all humans. The skin ego is the representation of self that a young child makes use of during early development, to represent itself as an ego, on the basis of its experience of the surface of the body. The skin ego or the infants sense of self has the structure of an envelope.

The skin ego, this early sense of self, has special meaning in three major areas, according to Anzieu:

- 1)** It defines and protects the individual. The skin is as an envelope that contains and retains the goodness and fullness of an individual.
- 2)** It is a primary instrument of contact and interaction with others. It is an interface between self and the world, to protect against penetration, aggression and greed, keeping the

inside and outside separate.

3) The skin itself is a means of communication - the skin establishes significant relationships and acts as a surface that reflects marks left by others, a filter of exchanges.

The skin holds a complementary relationship with our psyche: both are required for existence of the whole. Man can't survive without his skin intact. If even one seventh of the skin is destroyed by burns, lacerations, wounds, the person will die. The functions of the skin ego, the mind within the skin, parallel the functions of our mental ego. Within each function is the possibility of success of the function or failure. I will illustrate eight functions of the skin ego, based on Anzieu's own categories:

- 1)** In the same way that the skin hold the organs up and together, the skin ego fulfills a function of maintaining the psyche. (Anzieu) This happens via the internalization of the holding a child learns from the mother. The child develops

awareness of being held and maintained by his/her own skin, noting how the skin wraps the body, how it offers a sense of protection from the front and from behind. As a child is held (or not held) by mother, so an individual begins to hold (or not hold) an image of the self.

As I work with clients, I can develop an awareness of what it means to hold another person from the front, versus from the back. What am I adding support to and what I am offering to help them maintain? With different issues, a different kind of holding required. When clients can't stand up for themselves or can't stand behind themselves, I can stand behind them and allow them to feel what its like to have that body support, to use later in their development for autonomy.

- 2)** The skin ego has a containing function. This ego emerges from maternal handling. It speaks to the interplay between mother and child and the responses a mother makes to baby's sensations and emotions. The optimal

skin container is stable and stores sensation which can be neutralized and preserved - allowing the infant to feel sensations without being undermined by them. The failure of the containing function results in two forms of anxiety:

A. There may be energy that is scattered, diffuse, or unquenchable. The individual seeks a substitute skin or shell, for example a person may wrap themselves in suffering. Or a person may seek, in fantasy, to supplement for the failure of skin by using another's skin as a cloak. This is often a symptom of early narcissistic wounding. The child may have to focus large amounts of psychic energy trying to repair or supplement the skin ego by a variety of defenses, for example imagining that mother's skin covers his, which makes him strong and invulnerable.

B. The continuity of the envelope may be broken by holes. The skin ego is then perceived to be a colander: thoughts and memories easily leak away. It is hard to retain

or hold pleasure, love or connection. The anxiety is the horror of having an interior that empties itself I have noticed with clients who sweat freely have shame at their profuse sweating. This speaks to the anxiety of feeling that your insides are not contained.

3) The skin ego is a protective shield. against unwanted stimulation, attack and aggression. If there is a failure in this function, the individual may experience:

A. A paranoid anxiety, feeling that something is intruding into body or psyche. putting something in me, stealing something from me. I see this with clients who were physically or sexually abused.

B. The shield may exist but is inadequate. The defense is to build a second shield, Reich's "character armor." I see this with clients who have an exterior hardness to them, who seem to need a "breakthrough" experience to free them of their armor.

4) The skin ego has an individuating function- each skin has its own

look, smell, taste, grain, color, texture. All of our identifying features are written upon the skin. This gives the self its appearance and uniqueness. The failure of this function is often anxiety about sharing the same skin, or hatred for existing skin. I have noticed that when I work with clients with eating disorders, there is often tremendous hatred not only of the way the body looks, but of the skin as well. I have heard clients express terror at looking in the mirror and seeing that they have their mother's face, or father's build.

5) The skin ego has the function of location of all sense organs. All of the nerve endings connect up sensations and helps the self stand out, forward, in the foreground, against the background of the rest of the world. A defect in this function gives rise to feelings of fragmentation, being dismantled, dissociated, numbness. The client will say he can't feel you or feel himself

6) The skin ego supports libidinal cathexis, sexual excitation. The skin is the location of erogenous zones and helps the self note the

difference between sexes, the sensation of pleasure sought and experienced. If there is failure in this function, it causes two types of anxiety:

A. If sexual excitation is more narcissistic than cathexic, excitation may be replaced by a gleaming envelope, rendering an individual invulnerable, immortal, and heroic. Erotic sensations become grandiose instead of connecting. Sexual excitement does not lead to feelings of love for another.

B. If sexual excitation can't be sustained, the self does not feel secure. This failure may reinforce idea of a skin ego with holes, leading to sexual perversion and sex addiction- the person can't fill up and hold the experience.

7) The skin ego has a function of **libidinal recharging**, maintain internal, energetic tension. Failure in this produces anxiety of either exploding under pressure (feelings) or the fantasy that one will reduce tension (emptiness) to zero and not exist. Many people use anger to maintain this function, to help

them feel alive. They never let go of a sense of organizing rage.

8) The skin ego sends back a **mirror image** of reality, through tactile tracings. Biologically, the infant's first experience of reality is what the skin perceives. Using touch, the infant perceives a mirror image of the world. A failure in this function creates a distortion of reality; the self perceives pain as pleasure, hot as cold, rough as gentle; what is natural is experienced as artificial; what is good for life is treated as dangerous. This failure speaks to an inability to master essential distinctions, even between waking and dreaming. The skin ego in this function also registers **belonging** - shown through tattoos, marks, makeup, clothing extension of the skin.. A failure of this function, a sense of not belonging, results in skin marks, self mutilation, skin rashes- all ways to express, through the skin, sense of deep isolation and self-hatred.

So to work within the trialectic, we need to consider the skin ego of each person, how it

contributes, affects, supports or fails the psyche. When working with touch, I am considering the eight skin ego functions. The reason for my use of touch with clients is to strengthen the skin ego, find where it is damaged, support the system to heal itself

I am using the skin ego as the third element of a paradoxical system and working through the trialectic to help the system evolve; I keep in mind the eight functions of the skin ego to listen for and work with the energy already present, which may be damaged, to strengthen and support the person's natural ability to contain their own psyche successfully. The test of the work is whether or not the change is self-sustaining, apart from the therapy session. If the work has restructured the evolution of the system, the person will continue evolving, making gradual but clear shifts, separate from the therapist. It will not rely on the therapist to "make" the change happen. I am using touch, in this way, to sustain the client's own energy system.

I offer you a metaphor for understanding trialectical structure, the story of "The Emperors New Clothes." I invite you to hear this as a Jungian teaching tale, where all the characters represent parts of self As you listen you may be able to identify the trialectic of the ego, narcissistically searching for a second skin; the impact of others, internalized objects that either collude or challenge the ego; and the voice of the skin ego, speaking the naked truth.

In a mythical village lived an emperor who loved clothes beyond all else. Two tricksters came to this village and told the emperor that they could weave the most amazing fabric: this cloth, besides being beautiful, had the ability to be invisible to those who were either stupid or unfit for their position. The emperor decided he must have an outfit made of this cloth, to help him determine which of his subjects were the best and the brightest.

The weavers pretended to fashion the cloth on empty looms. When advisors of the emperor came to check their

progress, of course they saw nothing But out loud the advisors praised the weavers, agreeing that the material was fine and beautiful, for if any advisor admitted he could not see the fabric, he would be admitting that he was stupid and unfit. The advisors all reported back to the emperor that the material was gorgeous and he ordered an outfit made immediately. When the day came for the emperor to try on the clothes made of this cloth, he was stunned to see nothing, as well. He hid his surprise, because he also did not want to appear stupid or unfit for his position. He paraded in front of his subjects wearing no clothes, and all the townspeople praised his beautiful clothes, although none of them could see the cloth, either. Only when a young child spoke the truth, declaring, "The emperor has no clothes on" could the townspeople begin to admit reality. As the emperor heard the gasps and cries of the townspeople echoing the child's statement, he shivered. He walked back to his castle, head high, shivering, and knew that they were

right; he was naked before them.

When I work through a trialectic of the ego (emperor), internal objects (townspeople), and skin ego (the child), I see that change is possible if we can allow the voice of the skin ego to express its reality. When the child says that the emperor has no clothes on, spontaneously the internal objects of the townspeople can begin to echo and amplify that accurate mirror of reality. The narcissistic ego responds by feeling the true container of the skin. The emperor shivers, finally aware of the real skin and his lack of an adequate container. This is the beginning of change. The false self feels reality, with more awareness of self and other. As long as the emperor can feel his skin and shiver, the change will be sustained and the system of the person will evolve.

When we use touch, we must be aware of our view of the structure of therapy. How are we viewing the work and the nature of the system? What is our purpose and point of

intervention? If the purpose is to work through the trialectic and strengthen the skin ego, we need to elicit enough information from the individual to hear where the damage is and support the work within that area. As a therapist using the New Identity Process, a form of somatic psychotherapy that involves the use of catharsis and holding touch, I encourage regression of the self, to the point of early damage of the skin ego. I offer non sexual, holding touch to encourage the client "to use the environment to reach himself " (Balint) The client can use the experience of being held by me or another, within the container of the group (another trialectical system) to reach these early wounds and strengthen the developmental failures of his own skin ego. When I use touch in this way, I am seeing how people change in a sustained and spontaneous way. The test of working through a trialectical system is seeing the system of an individual person continue to evolve.

References

- Allen, Wendy *Recovery from Narcissistic Collusion: The Breaking of the Glass*. PhD. Dissertation: Union Institute, 1993.
- Anzieu, Didier *The Skin Ego (Moi-Peau)*. Yale University Press: New Haven 1989.
- Anzieu, Didier *A Skin For Thought*. Karnac Books: London, 1990.
- Balint, Michael *The Basic Fault*. Northwestern University: Evanston, 1968.
- Bateson, Gregory *Spiritual Unity: Further Steps to an Ecology of Mind*. Harper Collins: New York, 1991
- Haley, Jay *Problem Solving Therapy*. Harper Colophon Books: New York, 1976.
- Haley, Jay *Uncommon Therapy*. WW Norton: New York, 1986.
- Haley, Jay *Strategies of Psychotherapy*. The Triangle Press: Rockville, 1990.
- Madanes, Cloe *Strategic Family Therapy*. Josely-Bass: San Francisco, 1986.

The major “skin ego” functions

A. DEFINITION OF THE SELF

Function of the skin ego	Failure of the function leads to ...
1. Maintaining the psyche (awareness of being-internalized parental holding)	Inability to hold image of self No sense of back or front
2. Containing the self (stores and preserves sensation-internalized parental handling)	Person seeks substitute skin or shell : Diffuse, scattered energy Skin perceived as colander
3. Protecting the self (shield against unwanted stimulation or attack)	Paranoid anxiety of intrusion Building character armor
4. Individuation of the self (giving the self uniqueness)	Anxiety about sharing the same skin Hatred for existing skin

B. CONNECTION WITH THE EXTERNAL WORLD

5. Intersensoriality (location of the sense organs)	Feelings of fragmentation, being dismantled, numbness
6. Libidinal Cathexis (sexual excitation)	Anxieties of increased narcissism or sexual perversion
7. Libidinal Recharging (maintaining energetic tension)	Fantasy of exploding under pressure Fantasy of emptiness without tension
8. Mirror Image of Reality (tactile experience of the world)	Distortion in the accurate perception of the external world

Silvio Quirico candidate for Teaching Fellow

*I am **Silvio Quirico**, graduated in Padova in 1983 ; I have begun my career of psychologist beside the CEIS of Genoa (centre for addicts), where we have founded a TC oriented to the psychotherapy. During this period I have known the NIP and I have begun my formation with Martien Kooyman in Rome 1985.*

In 1990 I transferred to Turin, in the TC "Il Porto" for deepening the work on the borderline and psychotics cases ; currently I am responsible of an equipe that treats these cases. I married a colleague, Alessandra the last year. Finished the formation in NIP in 1990, I led groups privately and in structures for addicts, and groups of formation in Rome.

According to ISNIP criteria for Teaching Fellow :

1. The applicant must have a master degree on a academic level in human sciences. (The appropriate chapter is responsible that the Teaching Fellow conforms to the laws in his country).
2. The applicant must be sponsored by two Teaching Fellows who are familiar with the applicant's work. One sponsor will be the supervisor who has had a working relationship with the applicant for at least one year and has had a chance to observe the work over time. Supervision includes addressing all significant NIP issues : primacy of client care, ethical behaviour, collegiality, assessment, personal standards, etc. The co-sponsor should also have know the applicant for a similar amount of time and needs to have seen the applicant

run at least one weekend workshop (plan and conduct workshop and invite co-sponsor to attend).

3. The applicant must be a Fellow and have led NIP groups regularly, both for at least five years.

4. The applicant must have been involved in the teaching and supervision of trainees in collaboration with a Teaching Fellow for a least two years.

5. The applicant must have demonstrated an ability to teach the NIP on an experiential and cognitive level to trainees. The applicant must have demonstrated an ability to serve as a supervisor for trainees.

6. The applicant must have made a written contribution concerning NIP, including a publication in the Newsletter and if possible a presentation on the annual conference.

7. In order to get a general impression of the professional and personal qualification of the applicant, each applicant must attend an interview with three Teaching Fellows, appointed ad hoc at the international conference or at the TF meeting. The three Teaching Fellows must agree on the qualifications of the applicant.

8. Notice of the applicant name, curriculum and sponsors must be published in the Newsletter. Every society member can give his remarks to the ISNIP board.

9. The board accepts the decision of the appropriate credential committee if the board did not receive oppositions from society members.

I.S.N.I.P. - Boardmeeting 15 report March 1996

Present

Martien Kooyman, Dario Cipani, Inger Johansson, Asa Lööf, Nimet Salem, Thomas Renz, Domingos Neto, Ron Kissick, Terry Cole and Johan Maertens

Absent

Jeff Gordon, Fiede Ingewersen and Silvio Quirico

Following decisions were made :

1. ISNIP finances

The ISNIP budget 1995 and 1996 were approved of on the boardmeetings at the international conference in Washington-USA. We agreed to change the bookkeeping into a double bookkeeping and to approve this annually after the control and positive advise of an official revisor.

In annex you can find the bookkeeping report for your information. We are open to all questions. The questions, the answers and the advice of the revisor will be distributed together with the following boardmeeting.

The bookkeeping 95 will be controlled by an official revisor in April 96. The 150.000 BEF loan from De Sleutel has been taken in consideration which will result in a more positive result.

2. Financial budget long term

Ron Kissick proposes to make budgetsettings for a longer period (2 to 3 years) to avoid situations like the approval of the budget of 1995 on a boardmeeting in September 1995 !

If we have an agreement on his proposition, Johan Maertens is willing to present a first draft proposal for the budget 1997 - 1998 - 1999 (based on the real expenses of 1995 and on the new membershipsfees).

3. Consensus procedure

We agreed to prepare a consensus in ISNIP on the definition of the specific

factors of NIP. We decided to start with bonding and to develop a procedure ending at each conference with a general consensus meeting with the members.

I propose the following procedure :

- 1) to gather all information on definition or description of bonding
- 2) a committee of three teaching fellows, analyzing this material and proposing a definition and a description
- 3) all the members make an objective observation of bonding in two different groups and describe correctly what they see
- 4) all this material is sent to the committee to compare and to describe the common part
- 5) the committee presents the final definition and description with all the used material to all the members of the society in preparation of the consensus meeting at the conference
- 6) those who do not attend the conference send their remarks to the international office
- 7) the consensus workgroup (only members) discuss the matter and the committee writes a final definition and description of bonding
- 8) the board accepts and publishes the final text

4. Criteria for fellow

Doris Agazzi-Störi, practical co-ordinator of the International Casriel Institute, brought to my attention that the criteria for fellow are not correct. I propose the alterations as you can see in annex

5. ICI co-ordination of travel (by Ron Kissick)

In response to the questions for ICI to arrange transportation for the teaching fellows in a central location. Ron Kissick propose having the practical co-

ordinator in Geneva check on prices, and perhaps Ron can have a check done here (USA) so we can compare prices. In addition to possible cost benefit, Ron hopes it would make it more convenient for the teachers to have a central place to arrange travel, and perhaps more convenient for ISNIP as well to have a billing arrangement with a travel agency so the cost of teaching fellow travel was paid by one person routinely.

6. Training of Fellows in one chapter who wil work and practice in another chapter.

To avoid problems in the future (the German and Swiss chapter were able to solve a problem in this sense), Johan Maertens proposes that in the first interview with a candidate for training, the teaching fellow always asks where the candidate intends to work with the method. The training cannot start without the agreement of this chapter and the second sponsor should be a teaching fellow of this chapter.

The teaching fellow has to make the trainee aware that in the other case he/she will have to ask for membership of this chapter after the training. The chapter might set extra conditions conform the chapter's rule and the country's laws. This way we can avoid that trainees try to avoid chapter regulations and country laws without excluding training in another country.

I.SN.I.P. - Boardmeeting 16 report May 1996

Present

Martien Kooyman, Jeff Gordon, Dario Cipani, Silvio Quirico, Inger Johansson, Asa Lööf, Nimet Salem, Domingos Neto, Ron Kissick, Terry Cole and Johan Maertens

Absent

Thomas Renz and Fiede Ingewersen

Following decisions were made :

The programme of the International Casriel Institute (ICI) was discussed at the Teaching Fellow Conference (TFC) at La Soleillette - Bogève - France on 3 and 4 May 96.

The meeting was attended by : Inger Johansson, Gunvor Gustafsson, Asa Loof, Paul Markert, Nimet Salem, Ron Kissick, Martien Kooyman and Johan Maertens.

The discussion of the ICI programme was prepared by Gunvor Gustafsson based on the existing programme with the feedback from the teaching fellows, firstly on the questionnaire she has send around and secondly, on the more developed proposal we added to the latest newsletter (green pages).

The advice of the TFC to the board concerning the continuation of the ICI programme is as follows and asks for some very urgent decisions.

1. Based on a common line in most of the feedbacks, the meeting agreed to advice the board **to change the objective of the ICI activities** from a training open for nearly everyone who meets the criteria for training for fellow phase I and II ; into a programme that is only ment for additional training (theory, didactical sessions, supervision and occassion for personal experience) for members in training (MIT), fellows (F) and teaching fellows (TF).

2. If the board agrees with this first advice, the meeting of the TF **advices to cancel the ICI workshops that are planned** later on this year (July, September and November 96). It is the right moment to make this decision since all the regular trainees finished their cycle of 8 workshops and there are no further engagements for regular trainees for the following workshops.

With an urgent decision we can inform everybody involved just in time. The number of possible participants for the July workshop is 3 at this moment.

3.a. Since it didn't function very well untill now, **the ICI committee** will be changed and because we need an active meeting committee to prepare the next cycle of the ICI trainings.

3.b. Gunvor Gustafsson will **contact new candidates** for the institute committee to propose to the board.

4. The new institute committee will prepare the new programme and structure for the ICI. In preparation Gunvor will finalize the text with the new propositions for a mailing in the month of June 96, in which Doris Agazzi will send the text and a questionnaire to all our MIT, F and TF for their final comments, before the new committee goes into action.

To make a meeting of the committee possible I ask the agreement of the board **to pay the travelling cost for one committee meeting later this year** (October / November 96). In proposing the members for the committee we will also consider to get the costprice of their meetings as low as possible and the number of members limited to 3 or 4. As we did not loose any money anymore with the three latest ICI workshops we can afford these extra costs.

5. The result of the committees work on the new ICI programme with the possible financial consequences will be presented to the board for agreement before any action is taken. We had a hard working and fruitfull TFC and I hope the board can fully agree with the outcome of our meeting.

The new dates for the next TFC are set on 14 and 15 of March 1997. The place is not yet set but we are looking for a place with free lodgings in order to lower our costs. In short, a cheap and easy to reach destination. All suggestions are welcome !

12th I.S.N.I.P. Conference 1997

Dates

Sunday September 21st 1997 (conference starts at 8.00 pm) through
Wednesday September 24th 1997 (conference ends at 12.00 noon).

I.S.N.I.P. conference business will be conducted on all four days. Conference registration desk open from Sunday 4.00 pm.

An I.S.N.I.P. boardmeeting will take place on Sunday at 4.00 pm and a general meeting will be held on Wednesday morning.

The social program consists of a banquet on Monday, and on Tuesday an evening cruise on one of the Dutch historical sail- or steamships, including diner and farewell party.

Conference coordinator

Send your form(s) and check(s) to :

12th I.S.N.I.P. conference 1997
local conference coordinator
Ruud Pfundt
Chr. De Wetstraat 6
2806 VC Gouda
the Netherlands

Fees

If paid before June 1st 1997

Conference	Dfl. 185,-
single day	Dfl. 105,-
social program	Dfl. 165,-

If paid after June 1st 1997

Conference	Dfl. 215,-
single day	Dfl. 115,-
social program	Dfl. 185,-

(Dfl. = Dutch Florins)

to be filled out and send to the local coordinator

the 12th I.S.N.I.P. conference 1997 - registration form :

Please fill out this form and send it together with your hotel reservation (back side) to the local coordinator Ruud Pfundt.

Name and initials	.....
Mr / Mrs	.....
Address	...............
Telephone number	.....
Fax number	.....

I would like to attend the conference

the conference fee	Dfl. 185,- / 215,-	Dfl.
only one day of the conference	Dfl. 105,- / 115,-	Dfl.
the social program	Dfl. 165,- / 185,-	Dfl.
in total		Dfl.

If more persons want to register, please use a copy of this form

to be filled out and send to the local coordinator

the 12th I.S.N.I.P. conference 1997 - hotel reservation :

Please fill out this form and send it, together with your registration form (back side) to the local coordinator Ruud Pfundt.

Name and initials	.....
Mr / Mrs	.....
Address	...............
Telephone number	.....
Fax number	.....
Date of arrival	.....
Date of departure	.....
Number of nights	.....
type of room (single/twin)	.....

If more persons want to register, please use a copy of this form

Payment

Please pay by bank check, payable to
12th I.S.N.I.P. conference 1997 - registration

You can also transfer the fees to our bank :

ABN-AMRO
Postbus 2063
2800 BE Gouda
the Netherlands
the account number is 60.67.93.127

Hotel reservations

Please fill out the form for your hotelbooking and send it, together with your registration form, to the local coordinator Ruud Pfundt

The rate for a single room is Dfl. 130,- per night.
The rate for a twin room is Dfl. 175,- per night.
Both rates include service, VAT and buffet breakfast.

Without payment in advance there will be no booking of your hotelroom possible.

You can pay the full amount by bank check to
12th I.S.N.I.P. conference 1997 - hotel reservation
together with your conference fee.

You can also transfer the fees to our bank

ABN-AMRO
Postbus 2063
2800 BE Gouda
the Netherlands
the account number is 60.67.93.127

Only after the deposit has been received the hotel will consider the booking definite.

12th I.S.N.I.P. Conference 1997

Call for presentations

All Teaching Fellows and Fellows are strongly encouraged to present at the conference, or to chair a discussion group with a topic of your choice. Also small demonstrations or experiential workshops can be held.

Send a brief summary of your presentation, the name of your topic for a discussion group or workshop, **before February 1st 1997** to

12th I.S.N.I.P. conference 1997 presentations

Martien Kooyman MD
Hoyledezingel 10
3054 EK Rotterdam
the Netherlands

tel. + 31 10 461 03 90
fax work (Phoenix Center Wolfheze) + 31 26 483 31 73