IDENTITY TRAINING

LESSON SIX

Frank Reinhardt Morris

The Luminous Effect

Ricochets

The Greeks emphasized moderation and scorned excess. Theologians have noted how good can be transformed into bad in the social sphere. Psychologists talk about how good intent often leads to poor behavior.

In the same way, a perfectly marvelous learning technique can lead to mental slavery.

The technique is identification. The process is simple enough. One person copies another. One person hears language patterns again and again and absorbs them as if those language patterns were self-created. Still deeper, one person synchronizes his or her breathing patterns with someone else and becomes a carbon copy of the other person.

People love the myth that they are totally different from the previous generation. Certainly, the person takes the polar opposite and creates different behavior patterns *in some situations*. If dad was not around while his son grew up, the son might decide to spend a terrific abundance of time with his own son. If a mother worked outside the home, her daughter may decide to stay home when her child is born. The principle emerges: Behavior opposite of one's parents may lead to an opposite set of mistakes.

Let us return to the phrase, *in some situations*. By accomplishing the opposite of their largest pique (repressed sadness, anger, or scare with a given parent), the person may believe that no part of his or her personality is like Mom or Dad. That is a delusion, a thinking error. If a father beat his child and that child uses a Racket tenderness with his own child, the underlying problem would be the same as the father's: Neither knows how to handle the real emotion of scare when it emerges. The surface behavior might change; the psychological level would be the same.

Rev. 1a For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

Contextual Ricochets

The truth goes even deeper with emotional identification. The polarity behavior occurs only in certain contexts that the child considered significant: abstinence instead of drunkenness, total permission rather than strict discipline, Racket excitement rather than Racket scare, etc. The options are rather large given the amount of parental pathology on which the child may take the opposite

Children do make many healthy and life-filled decisions in the light of their parents' pathology as well. A mother may have been what society calls "a woman of loose morals," and her child may decide to be faithful to a spouse later in life and be as good a parent as is humanly possible.

We may take many opposites on our parents--life-giving and mentally healthy ones. In many ways, however, we remain similar to them. Maybe those ways will not be significant. For the reader who might feel crestfallen, we want to say that you may have accomplished the main items and that is well and good. Just do not continue the delusion that everything is totally different from your parent(s). That is impossible.

You may have copied your mother's way of talking with length of sentences, tempo, recurring phrases, and favored verbs. You may have copied your father's way of eating and walking. You may have copied your mom's attitude toward attending church; your dad's attitude toward politics; your grandfather's view of what is proper behavior on Sunday; your grandmother's concept of how much food to serve when people visit.

Contextual Ricochets may extend into very important areas of your emotional freedom. You may go into your father's mind-set (a scare-scorn) of athletics and never play sports. You may have your mother's opinion (scare due to lack of information) about music and not own a stereo. You may find that your ability to enjoy art and cultural events, play board games and cards, entertain and use many of the "graces of life" are severely limited by your identification with your parents.

More importantly, your emotional repertoire may be severely limited by your parents' contextual limitations. The child will identify emotionally with the significant pair of male and female models. No other option is available. Mom and Dad usually are MOM and DAD, two superpowers made omnipotent by the child's fears. The child then feels protected against the forces of the world that he or she does not have the bodily and experiential ability with which to cope. We are dependent

Rev. 1a For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

creatures for many years and would die if left alone too early. Therefore, we idolize our care-givers, make them into gods. That is the rub. Our needs got mixed with our wishes.

The next step was to identify with them emotionally. We took on, like little Christs, their emotional pain, their problems became our problems; their limitations our limitations; their strengths, our strengths. Where they were foundationally strong, we became foundationally strong. Where they had difficulties, we probably have at least "tendencies" in that area--unless we took a strong polarity.

Many people pride themselves on being totally free from any parental influence. It is even the basis of their identity. Nothing we say should take away from a person's true and real accomplishments. What you have accomplished *is* real. We are not implying that some external fate or genetic tendency will doom you in some terrible way to be less than you are. That is nonsense. You need not have some secret scare that you are living a lie or that you are really like your miserable mother or father. That is not what we are saying.

You can forego all of your secret scares by facing the truth. Truth makes people free. There is nothing to be scared of other than one's own failure to be honest. Delusion would say: "I am totally free of any parental influence." Honest evaluation says: "I will discover where, out of my wish for omnipotent parents, I made them into gods and came away with Ricochet feelings in my own body. I will eliminate those so my freedom is real. I want my SASHET to be honest." In your LOG, include a section on how you may be copying your parents. Maybe your scare of sports is an inherited scare. Maybe you have the same work obsession that was characteristic of your father. Just write them down.

A therapeutic secret: Since emotional identification was the way into the problem, emotional identification is the way out of the problem! Emotional (E), Identification (I), Into (I), leads to Emotional (E), Identification (I), Out (O). EII - EIO.

This means you follow the information about how you originally programmed yourself on the basis of your childhood fears and, accordingly, your childhood adorations. Then, using your full abilities as an adult, think of another person you would like to copy who has a far more sane approach to that subject. The next step is to fully copy that person in that given area. No one will know what you are doing unless you tell them. You act, think, feel, become that other person in given

For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

situations. Do this, and when the pattern is ingrained, the pattern is yours. Actually, you had this ability all along; it was simply a matter of allowing what is natural to come out.

Difference between Ricochets and Reflexions

The Anatomy of a Trauma does not serve as well in the area of Ricochets because the person did not a) repress an emotion, b) have a catastrophic fantasy, c) have musculature bunched to fortify the situation, or d) make a decision. There was simply an unconscious identification with what was primary and powerful--usually mom and dad.

With Reflexion, the decisions made by the child were healthy and of good intent, given the choices perceived by the child. They usually were good back then. In the same way, there is no need to criticize a person who simply identified with the major figures of childhood.

Limitations, however, are still limitations. Psychological slavery, whatever the source, is not for the person who wants to be free. To forgive the origin is one thing: to accept those conclusions from childhood is something else.

Reflexions are emotion-laden, and when a person begins to get that "weird" sensation of colliding old and new feelings, it is a clear invitation to solve an antique situation. Ricochets, however, are far more subtle. The person, unconscious of their existence, has no internal signals, no internal stress that signals that something needs to be solved. Ricochets are just there.

A bystander may be aware that something is amiss with the person's psychological state. "Something just doesn't seem right here," someone might remark. Usually, however, people will not have sufficient psychological acumen to know that a person is acting out something modeled from a previous generation. They might say, "Well, that's just Sam." If we go further and say, "That's not Sam; that's a carbon copy of his father," people may get spooky feelings about genetics and determinism.Remember, that which has been modeled (emotionally copied) can be un-modeled. Those who made mother or father into a finished product of what it means to be a human can change the decision about the divinity of their parents. They can understand that their parents were time-bound, finite human beings who had unsolved material from their own respective childhoods.

This is where decision comes into play. The next decision is that it is all right, in fact necessary, to grow beyond their parents. In fact, the case may be made more strongly: It is only when

For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

you grow beyond your parents that you honor the positive intent they have in their best moments. To do less is to sink back into servitude.

I.

Ricochet Foundations

Imagine a mother who delighted in pregnancy, watched her diet and health, and rejoiced when the child was born. Happiness, excitement, and tenderness undergirded everything. The baby's delivery was without incident and cradled with love and support, breast-feeding was marvelous, and the first six months were idyllic. It was Eden.

That is the foundation all of us desire. It is a free gift--the Ricochet Extraordinary. People with such a wonderful beginning are fortunate. They had something powerful and solid.

Most people were not so fortunate. Or, if they were, had subsequent upsetting situations, poor buildings placed on a solid foundation.

A good many readers will look at the first two paragraphs of this section with great longing. Some will be bitter, knowing there were problems from the moment of conception. Anyone who takes that old information as justification for dwelling in hatred and victimhood is missing the point of this course. What happened, happened! What will happen, and happens now, is more the result of our adult choices. We will not compromise that point, unless there is actual organic brain damage or chemical imbalances that pre-empt even the notion of psychological freedom.

To review: Three situations create conditions of deep and internal self-hatred. Ricochet "players" really believe the "truth" of what they feel. They accept their SASHET the way it is, and they think any discussion of alternative approaches is optimistic romanticism. After all, who can surpass the omnipotence of one's own parents!?! (Once again, the wedge needed to accept parents as finite.)

The three situations that get people started with bitterness and even hatred (black anger, black scare and black sadness) are the following developmental blocks: In Utero, Birth, and the First Six Months.

We covered those three, in part, under Reflexions. The difference is that there was no given

For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

trauma, per se. There was a condition. The mother did not want the child, did not cooperate with the birth process, or did not care adequately for the newborn. Please note: The only difference this makes is in the treatment plan. If you can diagnose the source of the problem feeling constellation, you have done well.

A. In Utero

The mother does not want the child. She communicates this through her feelings. She may be angry, and the child picks that up. She may be continually scared, and the child takes that in. She may be sad, and the child feels it

You know the story. The child does not reason that mother is just a scared teenager with few options. The child does not know that mother has just been shafted by her lover, turning her anger toward "his child" in infantile maneuvers. The child does not know that her sadness might be a result of her loss of innocence. Thousands of options point the finger at the mother's inability to love.

But the child does not think "Mother's inability." The child has some sense of "mother's unwillingness." The child turns the nonverbal message into unconscious decisions: "I am no good." "Something is wrong with me." "The world is unsafe and I am not wanted." The sum of those sentences that the unborn child feels is the same: "Happiness, excitement, and tenderness are not for me; my lot is deep sadness, deep scare, or deep anger."

Some will argue against this. They think this deep negativity is justified. Others may experience real SASHET feelings, but they suffer the pangs of a judgment placed upon them by a young girl who was herself a finite human. But they believe that to question their conclusions based on the evidence of a baby is to go against what is true. If their mother felt it, they reason, the reality is there.

No, the reality is not there. No, the decision to stay stuck is not justified. No, you do not get a free victimhood in life. No. (A therapist once said to a client, "You think your mother was free, and therefore hate her. I think she was enslaved to her own lack of feeling resolutions, and thus forgive her.")

You have choices. One is to find a mother-figure who will nurture you until it sinks into your

For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

very marrow. It is possible to gain what the baby needed through deep emotional identification. Some hypnotists call this "deep trance identification."

The person need not be a professional. It just might be a good woman who knows how to love. It could even be that you read about a woman who was what you needed, and yor re-parent yourself after her model. Each day you imagine her presence and live accordingly.

B. Birth

Mother was scared. She would not follow the instructions to breathe and relax and "go with" the contractions. She fought the process all the way. The child finally made it, but with bruises and a deep sense of despair and hopelessness. With ingrained scare, the baby was listless. When the eyes opened, they they searched for safety. The eyes told it all, with a frightened perusal of the hurt out there, hurt already established inside the organism. The scare had been imprinted.

It did not help that the mother was not into holding the child and providing nurture. The baby was there, just there. The crib provided the original nurture. There was no human warmth, no surrounding arms, no gentle rocking, no soft sounds, no communication of mother's deep happiness in the child's birth.

The preceding sounds a bit like a novel's description of the heroine who went on to great things as a missionary to a foreign country. Unfortunately, the scene probably occurs in every hospital every day of the year. A child is born, and nothing friendly greets it. The doctors may care, the nurses do their best, but there is no human with whom to bond, to give the psychological welcome.

The coldness and lack of nurture become part of the organism. It is like a rock ricocheting across the water, from the mother's hand to the child's heart. The result is a person with melancholic sadness that is deemed foundational, chronic scare that is considered paranoic, and anger that may become rage at women (although it may be covered with a nice social exterior.)

The way out is to step away and view the situation through the lens of reason. The mother may have had the same experience as a child and simply does not know how to give. She may have had a birth trauma herself. Her mother may have been uncaring, scared, and

For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

cold.

There can be no judgment on the baby. The infant is only the recipient of the mother's unconscious and unresolved traumas. If you view the mother as a free person, consciously in charge of her life, deliberately choosing not to love the infant, then you have one story. If you view her as the recipient of poor parenting herself, you have a different story.

C. The First Six Months

The above two stories can be repeated. Mom does not know how to nurture a baby, she has failed many developmental issues herself, and the baby remains uncared for. A sense of mistrust is communicated to the tiny human, and the baby concludes that "something is wrong with me." The baby's needs are minimally taken care of and while the child survives, there are holes in the foundation.

The solution is the same as in the In Utero and Birth sections. What was received by emotional identification must be redone with emotional identification. A nurturing person is taken on as caretaker of your soul, and you look to her (usually a woman) as mother. Of course, your grown-up rational self monitors this lest the person begins to get power hungry. You also realize that some of your tactile needs will not be met with the nurturing person.

There is another solution that helps. Call it "night bonding." This means that you snuggle with your partner as you sleep so the core of your being receives the deep Ricochet understanding that you are okay.

I.

Freedom Dilemma

The notion of choice by the baby is excluded in these three areas. There is a measure of innocence. The baby cannot choose such invitations before thought processes are active and alternative options can be considered. Some humanistic psychologists say we are responsible for decisions back to the very core. There are even those of the transformational approach who say we choose our own parents.

We think freedom comes when you understand the words on this printed page.

For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

Grasping the notion of the child's wish to make the parents omnipotent and realizing the importance of the mother's unresolved issues stops the victim train. If someone continues to emphasize how innocent they were and how terrible it was that mom was so uncaring and how can we expect them to ever make it with love, then the choice is made in the here-and-now. The invitation to psychological freedom has been refused and the person desires to stay stuck.

II.

Gender Ricochet

Decision comes into play in this area as the child begins to identify with one of the parents. Boys begin to copy their fathers and girls to copy their mothers. Some, however, do not. Boys may copy their mothers and girls may copy their fathers in a gender confusion. Though the physical equipment may indicate "boy" or "girl," the person may decide to refuse their sexual identity. In some cases, the person is born with certain predilections to being more left- or right-brained, so that this very firing of internal brain cells is more like mother or father despite what the sexual organs indicate. The person then gravitates to the organized thinking patterns of the parent of choice.

Most people identify with the same-sex parent, and thus master many of the skills of this gender. A boy picks up a hammer and copies the way his dad pounds, a girl picks up a pen and copies the way her mother writes. A boy looks at the way his father dresses and begins to copy his style. Sometimes, the child will place an odiousness on one of the parents, so that a boy may dress like mommy or a girl will dress like daddy. That leads us to understand gender Ricochet.

Psychological freedom begins with an understanding of origin. When you see a woman who dresses, walks, and talks like a man, and who lives with another woman as the "male," then the Ricochet beginning is clearer. She identified with her father. Socially, she may hate men; psychologically she copies them. Her copying emphasizes traditional male freedom such as anger-covering-scare, the refusal to be sad, assertion of sexual excitement without tenderness, and the failure to understand the difference between sexuality and tenderness.

In this case, freedom begins with awareness. It does not necessitate the person changing their sexual choice. It would mean the deletion of scared choices that come out of emotional identification or blind copying. It would mean that the person would cease aggressive ploys that are not real

For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

SASHET. It would mean the inclusion of real SASHET. It may mean the option of wearing dresses instead of pants, but not necessarily. It's sufficient that the person knows the option could be accomplished without scare.

Our illustration typifies people with an exception to our rule of gender identification. It serves as an excellent example of the way children perceive and make decisions. Most children simply accept the parent of their same sex and model accordingly.

Many readers still prefer the myth that nothing about them is like their mother or father. That myth comes from some scare that if anything is admitted, fate takes over. That is not necessary and may be harmful. The parent from whom you refuse to admit you gained something was not all evil. If you continually harbor repressed anger-hatred, you are doing yourself a disservice. Finally, you forgive based on understanding. You forgive not for the parent's benefit, but for your own soul's liberation.

III.

The Grand Ricochet

The freedom potential of this material excites us. If you grasp this section, the accrued result will be tremendous.

At the beginning is a child who is very acute in terms of psychological realities. The child has not been schooled out of feelings yet and recognizes SASHET feelings. The little girl is aware of what daddy feels, wants, needs, and is aware of what daddy does not get. (The same with little boys regarding their moms.) The child has felt aloneness and is aware that the solution is to have a partner. Only one person fits that bill: the omnipotent parent. The wish is to be united with one of the parents (usually the opposite-sex parent). If that were to happen, the child reasons, the hurt and pain would go away and they could live happily every after.

Please note the difference between this and what is typically said by Freudians whose observations we have been unable to verify. There is no wish for sexual intimacy at the heart of this (although clients often tell of their wish to have a baby by their father or mother). The identification with the parent is a solution to the problem of aloneness or, in its worst fantasized form, abandonment.

For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

We agree with the Freudians that this Ricochet constellation is central to gaining freedom for the individual. This is basic. It is unconscious. It dramatically affects the freedom of people. For real psychological freedom to exist, the issue must be resolved. Two Fateful Childhood Questions

Questions One: What is my mother's pain? What is my father's pain?

Usually the child will pick one of those questions and emotionally identify with one of the parents. This is the heart of Ricochet. Please remember that there is no trauma like in Reflexions, so there is no blocked emotion or physical implosion.

Question Two: What does my mother wish? Why does my father wish? What would make the parent happy? What needs go unresolved, wishes unmet, wants unfulfilled?

The child moves into an analysis of the wish of the parent and combines it with his or her own wish state.

A. Male Version

What is Mommy crying about? Why is she so scared? Why can't Mom express her anger? Why is there no tenderness between Mom and Dad? Why are all of us affected so? How could Daddy change and "make" Mom happy? What kind of man would it take for Mommy to get all her needs-wants-wishes met? How much money would it take? How soft and tender would a person have to talk for her to feel comforted?

We could go on, because kids go on. They think like that. They see the pain of the mother and they identify with her pain. They may decide to carry her pain as they motivate themselves to live a life solving their mother's pain.

Psychological observation of Mom's pain.. .

leads to Ricochet identification with her hurt..

which leads to the wish to save her from the pain...

which leads to a Christ-like carrying her burden...

which leads to a life plan of becoming her savior...

The strange thing is that the child then becomes what Mom wished for in a Dad. When a man turns on the light of awareness and says, "You mean to tell me that I have gone around trying to give my mom what she needed as a little girl?" and the counselor nods assent, the person usually

For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

bursts out laughing. The basis of one's entire motivational and relationship structure may have been opened and solved in one fell swoop., But the result is not negative. When one is ready to peel that layer of the onion, nothing is left but pearl. The person has had it with obsessional activities and poor relationships and wants to be free. When the evidence is there, and new options are available, they feels relieved.

B. Female Version

The female version, termed Electra, is out of the same cloth as the Oedipal male version. The warp of the cloth is labeled "Dad's pain," and the woof is"Dad's wish." With those two elements, the child weaves the cloth of life on her loom.

She overhears arguments, she memorizes Daddy's accusations, she records Dad's angry frustrations. The ways that he turns to his "little girl" and melts when she behaves in certain ways gives the girl many clues for what will "make" him happy. The "if only.. ." thoughts begin to fill the girl's wish life and programs are set accordingly. "If only Mom were …" "If only Dad had..." "If only I could..." The little girl is filled with wishes about the prince, the princess, and the castle where everyone lives happily ever after.

Dad's pain is woven into the cloth of the child as is Dad's wish. This is the heart of Ricochet. The internal dialogue of the person is set. The motivation and goal are set. "What I will do when I grow up is be the kind of woman Daddy would love. I will find a man like Daddy, or like Daddy wishes he would be if Mommy were a good wife." The child writes the script based on Ricochet feelings.

The two fateful questions surrounding the opposite-sex parent's pain and wish seal the issue of individual freedom. A person begins to program SASHET within the context of the perceived pain and wish. One does not live "happily ever after," given that mind-set. One lives "yearningly ever after" as the partner is blamed for not measuring up to Dad or Mom. The resultant search is sad to behold.

For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

IV.

Several Special Cases

A. Physical Pain

The child witnesses a parent who is seriously ill and decides to take on that parent's pain. This may not but can mean that the child will act out psychosomatic symptoms. It may mean that the child will end all happiness and have a background of sadness throughout life.

We tell people who have done this that they are actually dishonoring the sick parent by staying in sadness. Is this what your mother or father would want from you? There is an old story that a parent's soul is not free to go to the place of ultimate rest until the survivors get on with their lives. This is what a deceased father, mother, or grandparent would desire for their descendents; the child should get on with the happiness he or she had as an infant.

B. The Absent Parent

Some people have no father or mother with whom to identify and, accordingly, something is missing in their personality. Young men sometimes gain a missing father by entering military service until a sense of discipline and demand is installed in their personalities. Young women have gained needed mothering through individual counseling with a female therapist. Some people are re-parented through group psychotherapy.

This is a special case to observe. It also illustrates how Ricochet identification can be a good and necessary part of growing up.

C. Other Primary Figures

By asking questions along SASHET lines, other figures turn up who were models for children: older brothers, sisters, grandparents, an uncle or aunt, or foster parents.

Ask questions around the perceived pain and fond wishes of the person to define how significant the emotional identification was. In your LOG you might record what you picked up from various relatives regarding SASHET. For example, you might have gained excitement about music from a talented relative, sadness about politics from a grandfather, anger at the church from an uncle, scare about elevators from a brother, etc.

For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

D. The Scapegoat

The Identified Patient in a family may have been the one who decided to act out the repressed feelings for everyone else in excess. A kid may have been part of such a Rackety sweet family that a bit of hell in the form of Racket anger was needed to balance things. Another example is when a person thinks they are capable of feeling the repressed feelings of others and "bear their sins" on their own body. The person may then turn to a religious vocation to verify the basic decision.

The Scapegoat is the vicarious one for whatever group or person he or she is around. If there is repressed scare in the office, this person acts it out. If there is anger not voiced by a wife, the Scapegoat hero gets angry for her. It makes no difference which feeling is being repressed. This person simply vibrates with the feelings of others. Woody Allen's movie "Zelig" is a great example. The hero is a human chameleon who literally becomes like those around him. If he is around a Nazi, he's a Nazi; if he is around a fat pizza man, he grows obese and acts accordingly.

The way the Scapegoat does it is fascinating. He breathes in tempo with the other person, copies their body movements, mind-reads what that person is feeling, and becomes a carbon copy. He gets along with everybody. He is never a bother. Pleases. And he loses his identity in the process.

E. The Sorcerer

Every Scapegoat needs a Sorcerer. Sorcerers continually invite others to feel their feelings for them so that they need not mess around with anything as mundane as being human. This may occur along polarity lines, where the Sorcerer acts so incredibly tender that others begin to act out anger, or so happy ; that others begin to act out sadness, or so excited that others act out scare. The sorcerer also may act so entirely superior about all SASHET that others are in a bind if they are mortal and feel.

Frequently, there is just one major denied emotion that others are invited to feel for the person. If a man has sought to handle all scare with information and has yet to figure out an explosive release, he probably will encourage those around him to feel scared. If a woman is always happy and finds everything "so beautiful," someone around her is going to wonder about her sanity and begin to feel sad.

For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

In Conclusion

The tools often determine the outcome. If the way to the soul occurred by installing here-and-now Real feelings, a giant step could be taken. By adding the phyla of Rackets, an even greater amount of human pain can be understood. The information gained by body therapies and such powerful psychotherapies as Gestalt add tools to discharge the blocked emotions characteristic of Reflexions. Ricochet is a tool that can free enormous amounts of human pain.

For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

STUDY GUIDE
TO
ACCOMPANY
IDENTITY TRAINING I

LESSON SIX

Identification is a great way to learn if you have charge of it. If you do not, it can result in emotional difficulties.

Certainly every student has modeled things from different people. You can perhaps recall a person at church, school, or playground whom you greatly admired and copied. As very young children, we do the same thing with our parents and other significant people. One task of having an Identity is to take charge of that old modeling technique. The following questions are designed to aid you in the first step of taking charge, i.e. understanding.

Write liberally in your LOG on the following questions.

1. Do you remember as a child, thinking that you would never, ever be anything like one of your parents? Compose a paragraph about this memory and specify the issues you meant.

2. Did you get something good from that parent that you still want to keep in terms of personality?

3. How have you done over the years in solving a problem that one of your parents did not solve, something you accomplished by taking the polarity?

4. In what contexts are you still quite similar to your mother? Your father?

5. What limitations do you still have from your parents? For instance, did they shun music and you remain unmusical?

6. Write down how you may have decided upon your worth by things your parents (made omnipotent by a child) said or did.

7. What are some strengths you got from your parents? In your LOG write "Strengths" and list those.

Rev. 1a For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

8. Have there been periods in your life when you thought you had to be "totally different" or you would be doomed? Write how you might have gotten trapped in a child's either/or thinking that may have proved helpful to you.

9. We gave a therapeutic secret. What is it?

10. List the areas in which you need good models.

11. List the names of people who would be good models in those areas. The person does not have to be perfect across the board, but should have solved that area.

12. Consider following that person's model for just one day in that area. How would that feel to you?

13. What permission do you need to grow beyond your parents' limitations? How can you get that?

14. Can you trade a good point for a bad point regarding something from your parents? Ex. "I took my dad's attitude toward eating; I should have taken his attitude toward people."

15. What are your guesses as to how your mother did with you a) in utero, b) birth, and c) first six months? Write how that may have affected you.

16. Remember that self-pity is a Sad Racket. Rather than play this theme on what you discover during this exercise, how might you decide to identify with someone healthy?

17. One option you may exercise is to get your birth records from the hospital in which you were born. How do you feel about this? If you think it will help, contact the hospital.

18. In what areas do you need to take on Reason's Way?

19. Compose a paragraph on the section entitled "A Freedom Dilemma." Do you agree with the authors regarding… a) the questionability of original freedom and b) when freedom comes?

21. What do you need from your mother to forgive her for the original difficulties with you? Or,

For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

what do you need in your mind to forgive the situation so you can go on with your life? What percentage of you wants to believe in your own childhood? In your LOG write the justification for that.

22. How do you like the "night bonding" solution? What else can you suggest? (a puppy or teddy bear?)

23. List kids you saw in your childhood who, sexually speaking, identified with the opposite sex parent rather than same sex. Why do you thing this was? For example, Edward's dad was never around; Sarah just thought like a boy from early on.

24. Gender Ricochet is very complex and we only spent a few paragraphs explaining it. What observations would you add?

25. As a child, you were aware of your parent's social appearance and also their more hidden psychological profile. How might you have taken on your mom or dad's pain, on the one hand, their psychological wish for the perfect mate on the other hand? One way to do this is to imagine yourself as your opposite sex parent and talk about the inability of your spouse to meet your needs. Then write down how you may have become the soul partner your mom or dad needed.

26. Do you remember fantasizing being married to your mom or dad or at least thinking of your being the "partner"?

27. Have you carried a psychosomatic symptom or a sad feeling for someone who was sick during your childhood?

28. What bit of fathering or mothering do you think you still need to round out your personality?

29. Who else, in your childhood, served as a primary figure to your personality via identification?

30. Write a paragraph on the Scapegoat as you have seen it in a family other than your own.

31. Do you know someone who is a Sorcerer? How do others vicariously act for that person?

For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org

Since this chapter concludes the Feeling Information, per se, look back over your notes for the first six chapters and note how you have progressed. Can you now observe, inquire, and introspect in terms of feelings? What difficulties remain? Can you recognize each of the SASHET six when they occur within you? Can you express them in a way that frees you and still maintain good relations with others? Can you communicate the feelings in a congruent way? Do you recognize Rackets, Reflexions, and Ricochets in others? How about yourself? Compose a paragraph on your goals in terms of feelings in your LOG, to clarify the desire outcomes.

KEY TERMS IN LESSON SIX

Luminous

Surface (social) Level

Pathology

Obsession

Omnipotence

Gender Ricochet

The Abandonment Fear

Psychosomatic

Scapegoat

Psychological Level

Contextual Ricochets

Identification

Neonate

A Freedom Dilemma

Awareness

Fantasizing Abandonment

The Missing Parent

The Sorcer

Rev. 1a For personal use only. Written approval required for commercial use.
FDLEGACY FOUNDATION. MorrisCreativeChange.org