Finding Self Again: The Dismantling of Eating Disorder and Trauma Identity”

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Introduction

- Friends and I founded and operate Center for Change ED Facility in Orem Utah
- Been doing psychotherapy for 37 years
- Involved in writing, research, speaking, and clinical training
- Special interests include: wilderness treatment, spirituality in treatment, identity formulation, social support, self-care as provider, compassion, and transcendence in psychotherapy
- Co-authored the APA book “Spiritual approaches in the treatment of women with eating disorders”
- Latest written works include chapters in Christine Curtols’ new book on spirituality and trauma, and Andrew Seuberts’ new book on trauma, eating disorders and identity
- Latest research published presents new evidence that eating disordered patients can become intuitive eaters and that use of personal spirituality on recovery’s path is important and helpful
- On a personal note - I am married, have 8 children, 8 spouses of children, and 22 grandchildren
- I am 64 years old and clean and sober 34 years from drug and alcohol addiction
- I have a wonderful daughter who suffered serious eating disorder illness, who is now recovered
- I am humbled and honored to spend time with you today
Presentation outline: road map

1. The importance of identity work
2. The essence of the concept “spiritual identity”
3. The process of identity formulation
4. Research on eating disorders, trauma, and identity
5. Key drivers in “illness and broken identity” formulation
6. Assessment: towards a deeper understanding
7. Treatment: pathways away from eating disorder and trauma identity and towards understanding, strengthening, valuing, honoring and sharing real self

Acknowledgement

• Some of the ideas from this presentation can be found in the following resource:

• “Finding Self Again: The Dismantling of Eating Disorder and Trauma Identity,” M.E. Berrett, S.Crowton, PS Richards, book chapter in:
• “Trauma Informed Approaches to Eating Disorders,” Andrew Seubert, Pam Verdi (eds.), Springer Publishing, August 2018
The importance of identity work

“Residual and unrelenting shame (which can come from traumatic experience, eating disorders, and addictive illness) often damages or separates an individual from their identity”

- Berrett, Crowton, Richards (2018)

The importance of identity work

“In the development of the eating disorder illness, and in the shadow of a “deep sense of brokenness” following trauma, individuals often become more connected to illness and a false identity of a fractured and worthless self, and less connected to the critical facets of normal development and meaningful life. These include identity, family, friends, values, spiritual beliefs, passion, purpose, priorities, desires, and dreams”

- Berrett, Crowton, Richards (2018)
The importance of identity work

1. **It’s individual:** In all of our service to others – purpose might be distilled down into core common denominators of importance: decrease human suffering, help another to learn to love self and others, and to become who they can be

2. **It’s personal: STORY:** me, wigs, drugs, socks & shoes, GPA, Mr. Monson “come in after school....”

3. **STORY:** My poor self esteem most of life, OB 321 final, group, painful awakening, language, concrete, decision to overcome

4. I am grateful and want to give back

The essence of the concept “spiritual identity”

“Identity is not just a psychological construct, but rather, it is a spiritual reality, and can become a spiritual understanding”

- Berrett (2015)
The essence of the concept “spiritual identity

“Attending to the spirituality of a client is important in treating trauma and eating disorders, because these are spiritual concerns, since those suffering can lose their sense of spiritual identity”

- Berrett (2017)
The essence of the concept “spiritual identity”

1. **The concepts** self esteem, schema, self worth, self concept, identity, self identity, and spiritual identity are related and interwoven together.
2. Spiritual identity is the all encompassing enclosure of them all.
3. **Spiritual Identity** is encompasses the entirety of who we are and who we can become.
4. **QUOTE:** “It’s never too late to become who we might have been” – George Eliot.
5. **2 SLIDES:** Our life and our identity are on a journey. They are made of 1) who we are, on the path (being), 2) who we can be, who we are when we arrive at a future time (becoming). In an instant our being becomes becoming and our becoming then becomes being.
6. **We are always both being and becoming.**
1) **The core of personhood**, the wholeness of an individual, the goodness and worth of one human soul

2) Reflects a full and **complete identity**: It is the recognition, awareness, and embodiment of the whole self: physical, mental, emotional, relational, and spiritual

3) **Accepting and embracing who we are** and recognizing our potential and capacity to become who **we most essentially are** (who we might become)

4) **Mature spiritual identity provides meaning**, purpose in life, a sense of value for each human life, a real and enduring love for others, and a deep desire to live by internalized principles

5) **Mature spiritual identity is demonstrated** in a life of **integrity** and the internal **peace** that comes from it

(Berrett, Hardman, Richards 2010; Berrett, Crowton, Richards, 2018)

6) **Being one’s best self** (A Seubert)
The process of identity formulation

1) **PICTURE #1**: Lucy. I am born with a soon to fade sense of my worth and identity (ages birth to young years – creation of secure **attachments**)

2) **PICTURE #2**: In the Mirror. I am the reflection of what others see in me with their eyes and their hearts. I need a mirror to see me. You are my mirror (ages 1-2 & 5-12)

3) I am me only as I am independent from them: rebellion, separation, opposition (ages 3-4 & 13-17)

4) I am me and “OK” when I am the same as my peers (ages 11-14)

5) I am me and “OK” when I am different from everyone else (ages 15-18)
Lucy and I on the Cape

We become the mirror of spiritual identity for another: a negative or positive mirror
The process of identity formulation

- **About figurative mirrors in identity reclamation work:**
  
  1) In the therapeutic relationship we **become a mirror** and help clients see that which they have difficulty seeing of themselves
  
  2) We **help others around them become** a positive mirror
  
  3) We help our clients **become the mirror for others**
  
  4) We help them **become their own mirror**

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6) Identity conceptualized in knowing “what/who I am not” without knowing “what/who I am” (ages 15-18)

7) Identity conceptualized in questioning even abandoning legacy, yet not knowing where I am headed. A sense: separate & unique

8) I am me, whether I am the same, or different, matters not. I accept my uniqueness, yet care not about sameness or differentness. Principle versus approval driven. Beginning of mature sense of self (age 14-90)

9) I conceptualize self in terms of “who I am” and I don’t worry about “who or what I am not”

10) I stick with what I know about me and hold tight to that. I worry less about what I do not know about me

11) I accept who I am and gently strive towards who I can be

12) I go from spiritual exploration to individuation, from individuation to spiritual identity, I actively live my spiritual beliefs, and I am both “being” and “becoming”
trauma: our sense of worth & identity suffers

Research on eating disorders, trauma, and identity

- We know that PTSD is a risk factor for eating disorders
- We do know that the effects of trauma and eating disorders on one’s “sense of identity” are damaging and significant
Research on eating disorders, trauma, and identity

- **Brewerton**: trauma more common in BN than other ED’s
- **CSA is a risk factor** for ED’s and many other psychiatric illnesses
- CSA victims are more likely to have greater body dissatisfaction
- CSA is connected to purging in clinical and sub-clinical groups
- Trauma is not associated with greater ED severity (PTSD is)
- It is **PTSD rather than trauma** that best forecasts the emergence of bulimia and severity of ED

- T. Brewerton (2007)

Research on eating disorders, trauma, and identity

- Various studies show **PTSD** in anywhere from **47% to 74% of ED patients in 24hr care** (this is PTSD rates: abuse rates may be higher)

- T. Brewerton (2007)
Research on eating disorders, trauma, and identity

- **Ison & Kent (2010)** “A person’s social identity can change during the course of having an eating disorder”
- **Stein & Corte (2007)** 1) Women with AN and BN had fewer positive and more negative and highly interrelated self-schemas

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Research on eating disorders, trauma, and identity

- **Stein & Corte (2007)** “Women with high levels of eating disorder symptoms have difficulty in maintaining normal levels of involvement in school, work, and other social activities….and consequently, social feedback necessary to develop new sources of identity or sustain established identities….”
- **Demidenko & et al (2010)** 1) Higher attachment avoidance was associated with lower identity differentiation indirectly through poorer self-concept, 2) Higher attachment anxiety was directly related to lower differentiation of self, 3) Individuals with eating disorders tend to have more insecure forms of attachment….which in turn, has direct impact on one’s self identity.
Key drivers in “illness or broken identity” formulation

1) **Abuse or neglect**
2) Negative self Schema’s arising from abuse or neglect
3) **Attachment avoidance or attachment anxiety**
4) Physical, emotional, and sexual abuse drives an identity of object, illness, badness, brokenness, and “not enoughness”
5) **Shaming experiences** as a child open the door for a “broken identity”
6) **The eating disorder illness itself** formulates illness identity.
7) Roadblocks to spiritual identity formulation open the door to illness identity formulation
8) Common spiritual issues which develop with the ED illness fuel the development of “illness identity”
9) **False beliefs and pursuits** which develop as the illness develops, deepen the sense of the eating disorder illness itself as identity
10) **Trauma leads to false beliefs about self** and a false sense of identity
11) **Western cultural model of self worth** nurtures the development of “illness identity” or “broken identity” with external and perfectionistic pursuits to “make up for” perceived but false deficits

SLIDE: Western cultural and ED model of SE

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**Western Culture Self Worth Model:** in this an unfortunate and false model, worth is dependent on a select few external indicators:

1) **APPEARANCE** – “and it better be the fashion industry thin ideal!”
2) **ACHIEVEMENT** – (important but has become too important) – “and it better be better than everyone else!”
3) **APPROVAL** – “and if others think I am acceptable or wonderful, only then, might I have value”
Key drivers in “illness or broken identity” formulation

- **Beliefs become another driver** in “illness or broken identity” formulation:

  - 1) Common **beliefs** of those suffering **traumatic wounds**
  - 2) Common beliefs of those suffering **eating disorders**
  - 3) Common beliefs of those suffering **SUDS**
    (* Lists of beliefs available upon request)
  - 4) **SLIDE** - SENSE OF WORTH ISNT EASY
Assessment: towards a deeper understanding

1. Assessing client status: 6 basic human needs
2. Assessing eating disorder external and internal
3. Assessing trauma: events, circumstances, impact, beliefs, decisions, coping, and meaning
4. Assessing the clients spiritual framework
5. Assessing spiritual nature, beliefs, and practices
6. Assessing the clients theory & model of change
7. Assessing the clients reasons to get well
8. Assessing the clients theory and model of self worth
9. Assessing the client’s sense of self worth and identity
10. Assessing the clients strengths, gifts, and offerings
11. HANDOUT/PAPER: Assessment beyond assessment

Assessment: towards a deeper understanding

Assessing the client’s model/criterion for self worth

Review the Western Cultural and ED Model of self worth: a) appearance, b) Achievement, and c) Approval

ACTIVITY/ASK: What is your model of self worth? How do you know if you are alright – or even wonderful? How do you know if you are enough or good enough? What is your criterion? What is your way of knowing?

SHARE
TEACH: worth transcends and needs no criterion. Worth of individual “is”
DISCUSSION: If you need criterion – a least let it be internal.
ASK: If your model were more internal than external, then what might it be? If you were helping your little sister understand how to know – what would you tell her?
Assessment: towards a deeper understanding

HELPING CLIENTS UNDERSTAND MORE ABOUT WHO THEY ARE

1) ACTIVITY/ASK/SHARE: If you were granted a wish and could change only one thing in the world today, what would you change?
2) If you had only 72 hours to live beginning now, what would you do?
3) Share one of your highest hopes, deepest desires, or important dreams?
4) What do you know about the meaning and purpose of your life?
5) ACTIVITY/ASK/SHARE/PAPER: identify and talk of a SPIRITUAL HERO
6) ACTIVITY/ANALYSIS QUESTION BY QUESTION -ASK: What do the above answers tell you about who you are – your spiritual identity?

Assessment: towards a deeper understanding

Assessing client’s strengths, gifts, and offerings

1) Assessing “What do I have to offer?”
2) Research (Berrett, 1986) in Social Support: When it comes to a sense of self worth, what youth understand about what they have give (offer)in support is even more important than the support they feel they receive. STORY - youth – service trumps adventure
3) HANDOUT/PAPER: Social Support Model (MEB) on what I have to offer
   ACTIVITY: complete worksheet, discuss, SHARE
Treatment pathways and interventions for identity reclamation

- **Overall approach and practice clarity for treating** eating disorders, trauma, and identity reclamation:

  - 1) While not covered in this workshop - **best practice** methods for treating eating disorders and trauma are **critical**
  - 2) **Many methods** for treating eating disorder and for treating trauma, indirectly, yet deeply treat and **aid in restoration** of identity loss
  - 3) Indirect and Direct **interventions on Shame are important** for work on reclamation of identity
  - 4) **Approaches** presented here **directly address identity loss and reclamation** and can be utilized **concurrent** to other traditional and best practice treatments. These approaches augment and do not replace other proven treatments.

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**9 TREATMENT PATHWAYS FOR IDENTITY RECLAMATION**

1) Addressing core components of identity: The 9 P’s of personhood
2) Finding a more truthful self image: telling the truth and your story
3) Reclaiming identity by ending the cycle of self judgment
4) Reclaiming self by overcoming feelings of powerlessness
5) Recognition of impact: accepting positive truth about oneself
6) Improving sense of self by giving, receiving, and deepening love
7) Seeking the therapeutic mirror which reflects spiritual identity
8) Reclaiming self through principled living: The pathway of integrity
9) Reclaiming self through honoring self: listening to and following the heart

**adapted from:** “spiritual pathways to recovery” by Berrett, Hardman, Richards (2010) and “finding self again” by Berrett, Crowton, and Richards (2018)
1. Addressing core components of identity: the 9 P’s of personhood

- **THE NINE P’S OF PERSONHOOD**

1) PHYSICAL SELF  
2) PROGENITORS  
3) PERSONALITY  
4) PASSION  
5) PURPOSE  
6) PRINCIPLES  
7) PERSPECTIVES  
8) PRIORITIES  
9) POTENTIAL  

- M.Berrett adapted from R. Allen HDI

### Physical self

- **Includes**: body, sexuality, sexual orientation, genetics, ability to do and to move, physical competencies, and connection with body

- **Interventions**: 1) consider family body types, 2) consider family illness history, 3) explore DNA family heritage testing, 4) **discuss some capabilities** and **blessings of your body**, 5) practice mindfulness, 6) **practice yoga**, 7) movement therapies, 8) **do activities for their own sake**
Progenitors

- **Includes**: families, clans, tribes, groups, that we are descended from. This may include both biological ancestors and adoptive caretakers. Increased understanding can create an increased sense of where we come from and a part of “who we are”

- **Interventions/activities**: 1) read family histories and journals, 2) **consider** the adversities, accomplishments, strengths, and character of progenitors and caretakers, 3) Ponder and discuss what you **want to “keep” and “let go of”** in the example and legacy which progenitors have given.

Personality

- **Includes**: an amalgamation of attitudes, memories, habits, relationships, and skills. We all have personality traits we like and do not like. We can strengthen the ones we like, and embrace and then refine the ones we don’t like, and use all for the benefit of ourselves and others

- **Interventions/activities**: 1) participate in subjective and objective personality test and analysis, 2) ask for **feedback from trusted** members of family friends, and group, 3) **reflect on personal journal entries** or autobiographies with eye for understanding self, 4) reflect on traits slated for refinement as well as those you view as strengths and in which you find gratitude
Passion

- **Includes**: “When people with eating disorders discover their passions, they discover their own true selves, and the eating disorder starts to lose its control over them.” (Sacker, 2007) **Passion is what we get up** in the morning for, are excited about, and love to do.

- **Interventions/activities**: 1) **Ask** “what do you get up in the morning for?” 2) “what do you get excited about? 3) what is it that **you love to do**, or want to do that you have neglected or “left in the closet?” (Schaefer, 2003) 4) reveal your passions to yourself and others and design a life which includes more of these activities.

Purpose

- **Includes**: Teach this truth: “Everything can be taken from a man, but one thing: the last of all human freedom - to choose one’s attitude in any given set of circumstances...” (Frankl, 2006). If the meaning and purpose of our lives is a choice, then we can find, decide, and **create purpose**.

- **Interventions/activities**: 1) **Ask** – **SHARE** – One thing I know about the meaning or purpose of my life is..., If I had **72 hours to live**, what I would do with my time is..., One thing I am “drawn to” or feel is a **calling** in my life is..., **2) remind** clients that it is important to **focus on what they do know** – and not waste time and energy on what it is that they do not yet know.
Principles

- **Includes**: One of the cornerstones of identity is a set of principles which an individual has *internalized as his/her own*, and which govern and guide everything that they do. In other words, it is “where I come from, how I live, and who I am” at the deepest level of the soul, which is expressed in intention, attitude, choice, behaviors, and relationships. In living principles, we are willing to make a stand.

- **Interventions/activities**: 1) Ask clients to share: one of the most important **principles I live by** is... and then ask where they learned that principle, and why it is so important to them, and how it shows up in their lives daily, 2) Invite clients to share a **time they violated** one of their core principles, what they learned from it, and a time when they **honored a principle**, and what they learned from that as well.

Perspectives

- **Includes**: Our personal **perspectives are guided by** our passion, purpose, and principles internalized. Perspective includes our opinions, viewpoints, beliefs, and attitudes. They come to life when they are expressed and declared. **As clients declare** and “stand for something” they have a chance to ponder their stance and beliefs and either refine or solidify them. **STORY DHB presidency commitment on a line**

- **Interventions/activities**: 1) provide and create **opportunities for “declaration,”** in which clients have a chance to honor their beliefs by making a stand. Examples include asking them to express: one spiritual belief i have is..., in the upcoming election I am voting for...because..., I think the world would be better off if...
Priorities

- **Includes:** Our priorities are **guided by** our principles, purpose, and passion. Priorities best come from attending and being to ourselves around that which is the most important to us.
  
- **Interventions/activities:** 1) **Discuss** with clients their values. **List top 8 in order.** **Explore** how stated values align with thoughts, intentions, energies, and time actually spent. **Disparity & congruence** between the stated and lived can be illuminated and guide strategies for realignment and accountability as therapeutic work progresses, 2) Utilize interventions from ACT and Motivational interviewing related to priorities.

Potential

- **Includes:** We propose that the identity of an individual is not only “**who I am,**” but also, “**who I might become.**” The potential and capacity of an individual is truly a part of who they are. This honors the idea that identity is both static and fluid – and that both “being” and “becoming” have value.
  
- **Intervention/activities:** 1) Ask client’s to **share** their **meaning for this quote** by George Eliot, “It’s never too late to become who you might have been.” 2) Discuss with client’s the idea that “conscious becoming” is a striving which requires no perfection, but rather, an abiding desire for integrity and a pattern of self correction.
2. Finding a more truthful self image: telling the truth and your story

1) Help clients **recapture the innocence**, good intention, tenderness, kindness, goodness – “the truth” about them as a younger child
2) **Photographs** in session, **imagery and “being with”** the child, bringing children into therapy, and having the client spend **time with children** can help in this
3) **EXAMPLE: MEB our children in group**
4) Help the client feel or learn to feel compassion for the child in their hurt, pain, fear, and suffering
5) **EXAMPLE: stare** – body image feelings – when first

**INTERVENTION:** letters, empty chair, imagery

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Reclaiming truthful self image: telling the truth and telling your story

**For theistic** clients:
1) Have clients consider, imagine, experience **what God might** think or feel about the innocence and goodness of an abused child
2) Have client’s **read writings from their spiritual** or religious tradition about God’s view and feelings about children and others suffering abuse, neglect, illness, and other adversities of life
3) Have clients consider **who God is**, the kind nature and character, versus in the image of caretakers
4) **Encourage theistic clients to notice providence**, positive experience, blessings, miracles, or the “hand of God” in their life
Reclaiming a truthful self image: telling the truth and telling your story

5) Help them differentiate between appropriate guilt and inappropriate guilt and shame, worthiness, and deservingness
   BOOK: Shame and Grace, Lewis Smedes

6) Help them differentiate between feelings of inappropriate guilt and powerlessness and helplessness
   (We would rather feel guilt than powerlessness because it gives illusion of a pathway to change it by doing or being different)

7) **ASK CLIENT:** What if we labeled and experienced this not as guilt, but as powerlessness to change past and the task of acceptance?

Telling the truth and telling your story

1) **Being responsible to you** means that you tell the truth and you tell the truth about your story: “This is what happened”
2) Teach clients that healing comes from telling the truth to themselves and trusted others about their traumatic story
3) Clients need to learn to tell the truth to themselves about the choices they have in their lives now even when they are frightened to do so
4) Clinicians can help by creating an environment and relationship where patients feel loved, accepted, safe and secure
5) Clinicians can clarify their expectations and reasons for expectations of honesty in the therapeutic relationship
6) The Clinicians can pledge and commit their honesty in relationship with the client. “I will never lie to you”
7) Teach that Honesty is not about perfection, but rather, about self correction. When we notice anything less than honesty from ourselves and correct it quickly – then we are living an honest life
Telling the truth and telling your story

8) **Telling the truth** out loud now allows us to create **boundaries** in relationships, which is self respectful and empowering.

9) **Telling the truth** about trauma **increases** a sense of **empowerment** and a bolstering of self worth and identity because it is an act of liberation from the their own avoidance, and a step away from fear of perpetrator, and away from the dishonest world of the perpetrator.

10) **Telling the truth always makes things more clear.** Clients need to see themselves clearly and truthfully to have a good sense of their great worth and the grandness of their identity.

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3. Reclaiming identity by ending the cycle of self judgement

1) Endless **self judgment chips away** at a sense of self worth and spiritual identity.

2) Self judgment for the thoughts and feelings we have keeps us isolated and leads to us to avoid rather than embrace feelings. This is a disconnect from self.

3) Help clients understand that they **can be responsible without** self judgment or self blame.

4) Responsibility without self judgment closes the door for self contempt and opens the door for self compassion.

5) **Non-theistic** clients can live **without having a judge**. Theistic clients can step back and **allow God** to be the judge of themselves **rather than them**.
Improving sense of self worth and identity by ending the cycle of self judgment

6) Help the client “walk in their own shoes” for a moment: **ASK “In that moment – what were you thinking, wanting, hoping for, trying to do?”**

7) Help clients thwart self judgment in increase self compassion by seeking to **find “intention” which most often will be “good intent”**

8) Help clients replace self judgment with the intention to learn from experience and with the idea of self correction. **We “learn, self correct, and move on.”**

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4. Reclaiming self by overcoming feelings of powerlessness

1) Remember, human beings would rather feel guilt than **powerlessness** due to the illusion of control created by false guilt and the potential of changing the unchangeable

2) Help patients **learn to talk about** feelings of helplessness and powerlessness. This focus will replace many feelings of false guilt

3) Help client explore the realities of limits on control and focus on the things they can control versus the things they cannot control. **SERENITY PRAYER**

4) Explore client the 12 step counsel to “Let go and let God” or simply let go and “**let it be**” Paul M

5) **ACIVITY:** What would you say: “Let go and let...”

6) **ACTIVITY/MUSIC:** song “**hand it over**”
Overcoming feelings of powerlessness

1) Help clients explore in therapy and accept realities and feelings of powerlessness in some life situations
2) Help client focus on what they can do rather than what they can’t
3) Help clients explore their power and their choices in life situations including the power and choice in attitude
4) Help clients understand that courage is an antidote to feelings of powerlessness “Feel the fear and do it anyway book – Jeffers”
5) Teach clients that avoidance maintains poor self esteem as well as powerlessness, and facing fear increases power and self esteem
6) Teach that power comes not from knowing what will happen to us, but KNOWING the basics of HOW WE WILL RESPOND in any situation – self trust brings power
7) SLIDE/PICTURE

You can do it!
Overcoming feelings of powerlessness

1) In a 12 step tradition and model you can:
   - Encourage theistic clients to ask God to help them control the things they can control, quit trying to control. And have the wisdom the things they cannot control, and the wisdom to know the difference.
   - Help clients to learn to reach out for comfort and support from a higher power or loved ones in their powerlessness (You don’t have to do it totally alone!)
   - Help clients learn the principle of “hand it over”
   - EXAMPLE: MEB 6 pm prayer “here you go – I did my best” at work day’s end

Overcoming feelings of powerlessness

- Teach the concept that people would often rather feel guilty than feel powerless. This is UCS yet very real. “If It’s my fault, maybe I can change something…” The pretend power of guilt is seductive
- Power can be found in making a stand, having a voice, standing up, and making declarations
- EXAMPLE: Standing on a chair and yelling out window in therapy
- EXAMPLE: We do hard things reunion
- EXAMPLE: on the line activity (Obama vs. Mitt)
Overcoming feelings of powerlessness

- **Teach the power and outcome of declaration:**
  1) I don’t believe it – why did I say it,
  2) I’m not sure about what I said – I have some work to do,
  3) Yes! I spoke my truth. All three can lead to growth

- **DO-ACTIVITY:** Make a stand on something important to you with your partner
- Have the courage to **dive in** and become engaged
- **STORY:** PATCH “not my job....”
- **SLIDE:** Patch
Give yourself the gift of acknowledging, embracing, internalizing the truth of your positive influence

- **THERAPY INTERVENTION**
- **STORY/ PAPER:** patients to fellow pilgrims
- **DO-ACTIVITY / PAPER/ IMAGERY:** The Recognition of Impact: "When the music begins to play, I would ask you, invite you, to go inside of you, and meet the moment, and the person, where you touched and influenced a special person's life for the better – parent, child, client, student, friend - Look at them in the eyes, and beyond - into their heart, and hear and receive their message of gratitude for what you have done for them
- **MUSIC/SLIDE:** sudden inspiration
6. Increasing a sense of self by giving, receiving, and deepening love

Giving and receiving good gifts of love
Love is a spiritual experience: 4 main areas to address

- 1) Learning self love
- 2) Accepting and embracing love – letting it in
- 3) Giving our gift of love
- 4) Deepening our loving relationships

Improving sense of self worth and identity by letting love in

1) Help the client **separate love from approval**, sex, and from abuse
2) Become **comfortable with talking about love** and help the client do the same
4) Help the client become comfortable with the idea of giving and receiving love
5) **Help the client recognizes primary sources of love:**
   - self, spiritual source, others
6) **Hold up the mirror** for clients by asking them to explore our prompts **noticing what might have been or might be love** in their lives (use tentativeness in this work “seems like love to me...but what was that for you ?)

7) Help clients **be their own mirror: to notice, and document it, and express gratitude** for love they have received in their lives

8) **SLIDE: pothole**: kneel down, drink from the pothole, and see ourselves at the same time. Double nourishment !
Improving sense of self worth and identity by giving and receiving gifts of love

**INTERVENTIONS:** 1) have clients write down end of day when they noticed being loved, 2) **group – love and tissues**, 3) **group – thank you I know**, 4) You love those you serve assignments, 5) group – why and how and why **I resist or reject love**, 6) journaling or milling “**something I am proud of myself about today is...**,” 7) theistic clients – ask for specific help in prayer, 8) ask someone to do something for you assignment

**ACTIVITY:** “One thing **I'm really proud of myself about** right now is....” **WRITE/SHARE**

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**Quote:** Giving and receiving the good gifts of love

“The things that matter most in our lives are not fantastic or grand. They are moments when we touch one another, when we are there in the most attentive or caring way. This simple and profound intimacy is the love that we all long for. These moments of touching and being touched can become a foundation for a path with heart, and they take place in the most immediate and direct way. Mother Teresa put it like this, “**In this life we cannot to great things. We can only do small things with great love.**”

- Jack Kornfield from A Path with Heart
Receiving and giving the good gifts of love

- **Suggestions:**
  1) Teach clients to **directly and clearly ask** for the support they need from others
  2) Teach clients to **give love to self through** consistent attentiveness to needs, and affirming, reassuring, and kind **messages to themselves**
  3) **Help clients notice** and **depart from** their methods of **refusing love** in their lives,
  4) **Help clients express their love for others more fully** and vulnerably

Improving sense of self worth and identity by giving your gift of love

1) **When we give away our gift of love** – we defy the belief that we have an “unworthy or shabby gift” to give
2) Teach them that they have much to give
3) Teach to **give without “holding back”** go for it!
   **EXAMPLE:** ceremonial experiential group rules
Quote: giving and receiving the good gifts of love

“When you love another person, you see the face of God”

- Victor Hugo
Les Miserables
The intention and practice of loving self

- Make **choices** in your life that are **self respectful**
- Learn **boundaries** in relationships that preserve self respect
- Remember that love and relationships are not the same thing. **Love is unconditional** while **relationships** are always **conditional MODEL**
- **Treat yourself as you would** your best friend, daughter, little sister – settle for nothing less
- **During difficult times** – memories of the past or a difficult present – **find the truth about** you and your intentions.
- **Give of yourself.** Don’t hold back. If you treat yourself as if you have a crappy gift to give – you will feel badly about yourself.

Deepening the gift of loving relationships in your life

1) **QUOTE**: “If you want to make a friend for a lifetime, ask someone to do something for you”
2) **STORY/ PAPER**: “The boy and the rock”
3) Deepen connections with **Johari window**: emotional intimacy via feedback and self disclosure: vulnerability with failures, successes, fears, passions, purpose, dreams
4) **EXAMPLE: Dear Ashley** – book – Don Blackwell
5) Deepen connections by creating **structured events** which create opportunity for it
6) **EXAMPLE: Daddy daughter dance** – multiple family group
7) **EXAMPLE: MEB Christmas/Holiday** gratitude sharing meeting
7. Seeking the therapeutic mirror which reflects spiritual identity

1) In all of this: **focus on what is** versus what is not and avoid incessant raising of the bar. “It’s not that you need faith, but that you need to see the faith you have!”

2) When holding up the mirror for the client – go beyond pointing out achievements and progress - **point out** their successes, their courage, their good intentions, their motives, their love, their qualities, gifts, and **character**

3) Metaphors and stories, parables and allegories often speak deeply to the soul. Where possible, use symbols, ceremonies, metaphors and stories to help clients see who they are and the depth of their goodness and spirituality

4) Help them see a new reflection of self through you, and help them notice and take ownership of truths of self “expressed in the reflection of others”

5) Help them become their own reflection and find, notice, and verbalize the good things they notice in themselves – things done, and who they are

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Holding up the therapeutic mirror which reflects spiritual identity
Seeking the mirror which reflects spiritual identity

6) Reflecting to another about them requires noticing, labeling what it is, and sharing with them
7) STORY: 1) I don’t love anyone, 2) Witnessed, 3) “That was love”
8) STORY: listened phone call by a mother “that took courage”
9) Plant seeds and correct falsehoods: “You are beautiful and someday…”
   and “you are good hearted, and someday you will know what I know about you”
10) ASSIGNMENT: Journaling: accomplishments you are proud of, evidences of character, noticed glimpses of who you are from today, things about you that you feel good about

Holding up an internal mirror of spiritual identity: the committee

DO-ACTIVITY / PAPER/ IMAGERY: The Committee (G Weaver)
  ○ As the MUSIC BEGINS I would like you to – I invite you to
  ○ Go to a safe place inside
  ○ Join and connect with a few of those who truly have your best interest at heart
  ○ Experience what each feels about and towards you
  ○ Experience what they see in you and know about who you are
  ○ Experience what you mean to them, and what they mean to you
  ○ Listen as they tell you what they want --not from you- but for you
  ○ Listen as they share their highest hopes for you
  ○ Listen as they give you guidance on what you need to do to best care for yourself and those you love
  ○ Tell them what is in your heart for them
  ○ Listen to what they have in their heart for you
MUSIC: if you believe
8. Reclaiming the self through principled living: the pathway of integrity

Principled living: clinical guidelines and interventions

1) **Key:** In working with client's on integrity, our focus is not an ever increasing bar for them to reach, but rather, helping them **notice and see evidence of the integrity they do have**

2) Help clients **notice their courage** and bravery in living in harmony with their heartfelt convictions

3) In the striving for principled living, help clients learn the value of “**self correction**” **versus** the damaging impact of self judgment

4) Help clients once again make **commitments and promises** to self, higher power, and important others to increase motivation and progress by helping them use their integrity in their favor and in the process of recovery

5) Help patients examine this query: “What will it mean for me to be true to my heart?”

6) **PAPER/EXAMPLE/INTERVENTION:** **Principle based spirituality group MEB**
Principled living is living with integrity

1) The client’s **integrity** is important because it **helps them learn to trust themselves again**
2) Those who have been abused have a need to learn to trust others and to learn to trust themselves
3) **Our integrity helps our clients in their desire to trust us**
4) Clients are greatly benefitted when we are willing and do those things we expect and ask of our clients
5) Congruence, integrity, and example are woven together
6) Our example is our most powerful intervention we have
7) **STORY/ PAPER: “The Wooden Dish,”** Leo Tolstoy
8) **HELP CLIENTS CREATE SPIRITUAL PRACTICES** guided by the spiritual principles they live – schedule it
9) Principled living is not just what we do, but why we do it, and how we live

9. Reclaiming self through honoring self: listen to and follow the heart
“One sees clearly only with the heart. Anything essential is invisible to the eyes.”

- Antoine de Sainte-Exupery
  The Little Prince
Listening to and following heart (cont...)

1) **Heart** – **symbol** of love, light, life since beginning of humankind
2) **Heart** can make decisions and can **impact decisions** from the frontal cortex of the brain (McCraty, et.al.)
3) Thoughts, feelings, and heart are **three real yet different** experiences
4) The Heart experiences and reveals **something deeper** – connected creativity, identity, spirit, deepest desires and truth
5) To each – the source or **meaning of heart is to individual interpretation**: sensibility, sensitivity, UC mind, real me, true self, wizard within, my best self, intuition, inspiration, God talking to me, attunement with the universe

Listening to and following the heart: guidelines and interventions

1) Directly teach clients the concept of listening to and following the heart
2) Adapt the language of “listening to the heart” to the spiritual framework of the individual client
3) Consider asking theistic clients to look for God’s hand in their lives
4) Consider asking non-theistic clients to look for providence and miracles in their lives
5) Teach them **HOW TO KNOW** if the message is from the heart: If it’s not... It’s not the heart
6) Encourage “**quiet times**” or “**solos**” yoga, mindfulness, and proper use of such opportunities to access heart
7) Consider teaching client’s the value of putting hands on hearts
8) Encourage “messages of/from my heart” journal
9) **HANDOUT #4: MEB article listen to heart**
Listening to and following the heart (cont...)

6) **PAPERS/STORIES:**
   - Phone call for *survival SHS*, “want you to come with us”
   - Palestinian father
   - Bike Mart
   - Kenyan *boy and the apple*
   - **STORY/TAXI:**
     - Great-great grandfather and the *crumpled paper*
   - **2 SLIDES**
Listening to and following heart (cont...)

- **PAPER/STORY**: read *Godfather* (Remens)
- Love can be of the mind or from the heart
- **STORY**: *Alexis* and grandfather “one in million”
Listening to and following the heart (cont...)

7) **ASSIGNMENT**: each night – write among other journal entries – impressions, messages from the heart to be honored, embraced, and followed

8) **DO-ACTIVITY**: First, sharing thoughts and feelings today, then, a little deeper: **hand on heart**, breathing, reflection, introspection, find what know in heart to be true, message from the heart to remember and follow, Understanding that transcends thoughts and feelings **SHARE**

9) **MUSIC**: next SLIDE: **If you believe**
Sincere thanks...

heartfelt gratitude to each and every one of you for being a part of this workshop today. I sincerely hope you received at least one thing of value for you, your family, and your clients
References


References

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