

**Thesis lopt advanced English speaking online training 2023/2024 lopt Norway-
Institute for trauma work by Marta Thorsheim and her team**

When the mother says no to her own body and:

“ How the mirror of snow white tricks us all”

A female body an object or a subject?

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INTRODUCTION

Childhood

As a child I was always curious about people's internal world, their psyche. As a child of 5 my dad gave me a mathematical lesson and he explained, if you would look for an identical copy of who I was, at the end you would only find me. The interest in how a psyche works, why I differ from my older and younger sister, why we have different attitudes and other things we want from life and other ways of surviving, has never left since I could observe and question myself and others.

As a school aged child, I disliked all the things I should know by heart. I did not understand the need of knowing where the place 'Joure' would be in The Netherlands. I also did not understand the hierarchy in the class. Why some girls would be popular and had to be very bitchy to have the most power and why the boys could just be keen of learning and being the best students.

I was a very dreamy type of girl, I had my own fantasies and my best friends were two disabled and adopted children in a very extraordinary family. I remember visiting other friends and wondering about the time they would have dinner and the very strict rules around their families. For me it felt like if I was Alice in Wonderland, not understanding a thing about where I was and how it works. I also remember that mothers would look at me like if I was an Alien. And I would be terrified of all the dads.

I had one best friend, she was a violinist and her mom was Jewish. I did not understand her victimhood and why she was crying most of the time I was there, and her non-Jewish dad being very irritated by the way his wife behaved.

My family seemed to be in chaos. My mom was not working, so she was physically there but mentally absent. We used to joke about this. She would answer the phone by picking up the remote control of the television. Or ask the mayor of our town, who was really interested in her as a sculptress, what his job was. This was while he was wearing, at that very moment, a huge mayoral chain around his neck.

My dad was always working, and if not, he would be totally absorbed by his thoughts about finding solutions in his work. We had to be very quiet not to disturb him, if I played, I played alone with my dolls for instance and made up stories in my head. The word he used most was 'no' and when friends would have sleep overs I was not allowed to join. Also a lot of the conversations were about guilt. He was a real stereotypical professor and would lose things and then blame us kids for doing it. Because of this I developed a sixth sense for finding stuff that he lost.

These were my direct surroundings. I felt clumsy, alone, isolated but still content with my own mind, being able to fantasize. I was not a very good student and I hated gymnastics because I was so afraid of a ball coming in my direction with no warning, being clumsy and slow. I was never chosen if groups had to be made. So I was a lonely child, seeking love from my mom, who was always busy with her youngest child, my younger sister, with her own mom and with her jealous husband. But I did feel content in myself a lot of the times because I could flee into my own world.

I remember going to ballet classes and liking to dance, but I would be in a class for a year and then the next year I was not sure if I wanted to join again (maybe because of the pressure of having to do a public show). So, the teacher decided after this happened twice, that I was not allowed to join anymore. I also remember remarks about my weight and how I looked. I am sure I was not a 'fat' kid but I was certainly not the skinniest one.

This was all in my primary school period. I had already moved twice and already went to 3 different schools before the age of 12. When I finished my primary school time, my dad took a sabbatical and took us with him to Israel for a year.

Jewish

I cannot remember when I found out that I was Jewish. I do not think such a thing was mentioned during the first 10 years of my live. But I could see that I was different than the rest of my classmates and that my parents also seemed to be different compared to other parents of friends I visited. There always seemed to be melancholy in our house. Things were not said but very tangible. My grandparents used to be somewhat silent and strange and we would always consider their state of being when they visited our house.

My older sister was called a Jew by the principal of our school. I remember that she was very upset, because now she was officially different than the rest and all she wanted was to be exactly the same. This also had an impact on me, although I had no clue what being Jewish meant. When I was 15 boys from my class called me names and told me that I should have been gassed too, I knew this was very wrong. I asked my Dutch teacher if I could write a piece for the school paper, he agreed, but when he saw that I wrote about this subject, he decided not to print it. He was afraid that parents would take their children out of school, if they would think that the school system would be on the side of a Jewish person.

This made an impression on me and, also at the same time, I had a girl friend who said she was so happy to have a Jewish friend and this was upsetting as well. I did not want to be special because I was Jewish, I just wanted to be her friend because of who I was. So both these things had to do with other people identifying me with a religion which I did not even know anything about.

When I lived in Israel for a year when I was 12, I thought that maybe I would really feel at home there, since The Netherlands felt like a country I could live in but would always be different than the rest. Israel also did not feel like home, I could not identify with the people living there either.

Writing

Finding a study when I was 16 was hard. As almost nothing really interested me, except for writing. A friend of the family kept on repeating I should do something with that. There

was, in that time, not a writers school, so I decided to study journalism. Because of the writing, but writing newspaper articles was definitely not what I wanted. The most interesting thing, interviewing other people, had to be shortened to a few sentences, but making a portrait of a person was what I really liked. You could say that this was the first seed for a professional career with interest in people, together with my main quality of being really curious as to what drives people.

I did stay in the television business for 8 years though. Taking my journalism study to the level of being a television editor and later on an executive producer of a children program. When I was a young girl, my sister wanted to be rich and I wanted to be a working mom, not giving my career up for my children or husband. But when my oldest was born and got sick quite often, I realized I wanted to be there for her, rather than drop her off at childcare and work. When my second was born the birth was very impactful for me, I decided not to start something new with work. Then when my youngest was born 3 months premature, my life switched from wanting to be working in a glamorous and eventful world to going deep inside myself and trying to feel silence there. This was needed to support my child.

With him I had to do everything very different because doctors did not recognize his symptoms then (a form of autism) I had to invent the wheel myself. I raised him on my intuition instead of thinking and that turned out to be the best way for both of us.

Intuition

At this moment in my life, I decided to re-school myself to being an intuitive coach, a reader, a healer and a systemic worker. I followed all kind of studies but also felt imprisoned in my own body with all the old fears that could just show up in any moment and panic would then arise. During a study in bodywork, I met someone who was a trauma therapist. She worked with Somatic Experience and I had therapy for 2 intense years with her.

At the same time I started my own practice and started working in a school for intuitive growth as a teacher. Because of my year long training as a systematical therapist and after hearing about Franz Rupert in 2012 I decided to fly to London, where he was giving a seminar. From this day on I was grabbed by his way of thinking and working. I kept on following him, I went to all his Dutch seminars and even decided to do a German speaking year training with him in Munich. But then we decided to sell our house and built a new one and then the training did not feel as the right timing so I did not attend.

In 2022 I wrote to him that I still wanted to learn from him and I got a reply saying that I was welcome in Munich that same week for module 2 in his advanced year training and there my lopt adventure started..

This is a very long intro to explain my thesis that I am writing as an end result of my year advanced online training with Marta. I loved her way of being firm and clear and warm and

lovable. I am very thankful that I got on my path. I can see that a lot of things have changed in my psyche. There is less fear of feeling my emotions and therefore I am more in touch with them. I see more clearly when I am in survival mode and have some sympathy for myself when I fall into trauma feelings and feel very young, helpless and in pain.

I am still learning, but I love to learn and my intention is to be a strong trauma therapist who can stand next to someone and guide them through their own maze of trauma, survival and go more and more back to their healthy I.

As you can see and read, I carry all layers of the trauma biography in me. (*'Page 89 'Wie ben ik in een getraumatiseerde en traumatiserende samenleving?' Franz Ruppert.'*) My identity is always an item of discussion for me. Who am I, who am I really? And when I start feeling in to this question, I immediately enter a place of pain in me. The place is around my heart and I carry here the question 'am I wanted?'. I am aware that 99,9% of my time and energy goes in to proving myself and others that I have a reason to exist. You could say that this statement is my way of surviving. If I tune in closer to the pain behind this statement, I can feel not having a place where I can be who I am. My mom and my dad had trouble to see me, hear me or feel me for whom I am and was. I could only be who they wanted me to be and then there was a sense of 'being loved'. This huge pain is my trauma pain.

So there is confusion on the base line of identity. And as I said also a confusion of being loved. If I behaved between the thin lines of their standards I was lovable. If I asked for what I needed and later on did what I wanted, I was punished. I still have a big confusion in choosing the right things for me. If I have to choose there is always the fear that I choose wrong and punishment, one way or the other, will follow. I tend not to choose, so I cannot fall out of love by others.

And this immediately brings me to the third layer of the trauma biography, not being protected. If I feel in this layer right now, at this moment, I would like to crawl into the lap of my mom, and feel protected for the outer world. That layer I never had. She did not protect me from the mood swings of my dad. She did not protect me of her inability of being there for me. And she did not protect me, with a sense of reality, of the world around me. I was given the idea that everything and everyone around me was dangerous and better cling on only to the good feelings of staying positive. Her life statement was: 'laugh about everything, this is a must'. So difficult feelings and thoughts were not allowed by her. This made me a very isolated and lonely girl. I am still afraid of my own thoughts, my own feelings and very afraid of thoughts and feelings I think other people have about me.

Then we can go to the fourth layer of the trauma biography, because exactly what I described above, makes me a victim and a perpetrator to myself and of course by doing so, I perpetrate others. Also because I feel a victim by the actions of others all the time in a relationship, I make them the perpetrators, and by that I keep the dynamic of victim-perpetrator alive, in my body and with the people around me. (*Trauma trias page 85 'Wie ben ik in een getraumatiseerde en traumatiserende samenleving?' Franz Ruppert.'*) (*and page 167 possible relations with a split psyche 'Wie ben ik in een getraumatiseerde en traumatiserende samenleving?' Franz Ruppert.'*) (*And page 34 chimeras of traumatized people 'Wie ben ik in een getraumatiseerde en traumatiserende samenleving?' Franz Ruppert.'*)

This is as far as my introduction goes, more about the thesis itself, you find below.

MY THESIS

'When your mother says no to her body, and how the mirror of snow white tricks us all'

How can we have a healthy believe of our body if our mother resists her own body?

I never thought I had a very difficult relation with my body. Or at least I was never conscious of it. Then when I was around my twenties, I did a detox for a week, and at my work a lady came up to me and said, 'you look so amazingly good, what did you do?' This was the very first moment in my life that I understood that when I was slim, people noticed and liked my body more than before. I remember that this was an important moment in my life because I realized that the way you look makes a difference to other people. I had never looked at my body like that. From that moment on the weight became a very important thing to me.

A female body, object or subject?

It felt like a control thing. The more weight I lost, the more people started looking at me. It became a very conscious thing. This lasted until 2015, when I was diagnosed with breast cancer and had to have chemo, radiation and hormone therapy. I gained in 7 kilos in 7 years and I lost the interest in dieting, fasting or detoxing. But at the start of losing my breast, I was still very proud that plastic surgery could not be done with my belly fat, because there wasn't any.

This is what my research is about: How as women we cannot look in the mirror in an objective way. We are made into objects and we get attributions, when we are slim we are beautiful, if you gain weight you are out of control. There is a competition between women about what we weigh and how we look.

At my lowest point I weighed 46 kilos and a lady came up to me and saw me wrestling with my oldest daughter, whom I tried to get into her bike seat, she said 'it is really difficult hm, to be a mother and a drug addict.' I did not even get insulted by it, I thought, again, somebody sees me and is giving me a compliment. It felt like an achievement.

Around the same time I went to a dietician because my weight was so low and even then I considered not eating greasy foods because of my weight. At this moment of writing, it still feels like a a game of winning and losing. It gives me a proud feeling that I could control the way I looked slim.

So the competition with my body, about weight, has taken 25 years of my life. That is not half, but nearly half of my life. I have been obsessed with how I looked and how I could keep the most perfect weight. *(Page 61 competition between sexes 'Wie ben ik in een getraumatiseerde en traumatiserende samenleving?' Franz Ruppert.)*

Mirroring is a huge quality of children, what if she mirrors her mother who says a no to her own body?

I write my thesis about how we as women are not able to look in the mirror and see ourselves in a realistic way. We see ourselves fatter than we are, or uglier or with spots that are in need of perfection. I do not know any woman that are totally satisfied with how they look and never make any self-deprecating comments about the way they are.

Is the male gaze inflicting the female image and ownership?

There was a moment in my life, which was very strange and which also had a lot to do with a form of attribution. It was when they took my breast, I had a mastectomy, I woke up from surgery and I saw myself in the mirror the next day. There was this thought 'at least nobody can touch it anymore'. It feels like my breasts has never really been mine. They were for men, touching or looking at them, and later on for my children to be breastfed. As a mother, with my children drinking from it, it felt really good to be able to breastfeed them.

How can a women have ownership of her body?

All these things made me wonder where all this body stigma comes from. There is this image of my mother, saying no to her own body, for whatever reasons she had. There is this thought about 'how can I ever have ownership of my body, if my mother had such a clear no to her own body'. She was my mirror. We all know that mirroring is a big quality of children, the period they have no words, it is how they reflect their surroundings. So if my mother had a no, how can I ever have a yes to my body? This is the deeper underlying question in my thesis and research about the way a woman looks and experiences her body. (Page 91 *The rejected child takes the no of her mother as her own 'Wie ben ik in een getraumatiseerde en traumatiserende samenleving?' Franz Ruppert.*)

What is inherited by the female line?

I am looking forward to doing lopt processes with young women. I consciously chose for young women because they are the next generation so maybe there is some hope in them. Some of them have children, some do not. I think this generation of women are more conscious about themselves. At the same time this is also a generation where there are way more images of how women should look, because of social media. But the awareness in women about the existence of feminism has grown as well. So I would like to do lopt processes with 5 women. I would like to see how and if their body image is inflicted with their mothers yes or no to their body. How do these women feel towards their body and if they are able to say yes and feel ownership of own body.

Some things that could come up: the conflict with the baby in utero and the mothers no. Which would be an identity trauma. Or using your body to confirm or soothe your mother, which would be a love trauma. Getting love through the way you look, with your father for instance could be a sexuality trauma. Using your body to manipulate others would be a perpetrator/victim trauma. And off course there is a possibility of bonding systems trauma. (Page 126 *Causes of more generational bondingsystemtrauma 'Bevrijding van trauma, angst en onmacht' Franz Rupert*)

I have, among other books, used the book of Franz Ruppert 'who am I in a traumatized society' for the research of being an object or a subject in the way you might look at yourself.

I am very much looking forward to write about the lopt processes. I am curious, if there was a no from the mother to her body, how and when this is interfering and inflicting with the body image of the child.

First three processes and intentions:

I decided to work with a group of 6 people. All young women. Just before the first process day somebody cancelled because she was still breastfeeding and could not leave her baby yet. Somebody canceled because she was asked to do a big talk at a war remembrance event. So at this very last moment I arranged somebody from my neighborhood who is slightly older than the four other woman. Their age was between 26 and 31 and the new participant is around 38 years old.

I started the day with an explanation of the day and more about the work. To do that I used the terminology of Vivian Broughton with the diagram of the tipping point. I started with drawing the nervous system on a regular day. Then I drew the peeks of the nervous system on a stressful day. Then I made a drawing to show what happens to the nervous system if there is no chance to regulate and the tipping point sets in. I explain the fight and flight module and how a nervous system has a self-regulation to a certain point. If the stress is there too long or if it is too big, the tipping point sets in and there you come in to freeze and fragmentation. (*Page 94 From high stress to trauma 'Trauma en identiteit' 'Vivian Broughton'*). Here trauma starts.

Then I explained something about the brain, you have three areas, the cerebrum, the cerebellum and the brainstem. I tend to compare these parts of the brain with what happens if you find a big black bear on your path. If you see a bear, you will not use the cerebellum and start thinking about what you have to cook tonight, or what grocery's there needs to be done. (Cerebrum.) If you see a bear, you will also not start taking the time to feel into that what you are feeling in that moment. Cerebellum.) And you will be taken over by the fight or flight response. (Brainstem.) (*Page 44 'Bevrijding van trauma angst en onmacht' 'Franz Ruppert'*.)

I also explained something about what goes on in the rest of your body when fight or flight happens.: the increased heart rate, accelerated breathing and the intestines that are put on a low energy level. This is not something you need to think about, this is the excellent way the body works. Then when the flight and fight mode takes too much time the body will not be able to proceed in this way. So you freeze and fragmentize, again here trauma sets in.

From this I came naturally to the diagram of Franz. The survival strategy of the psyche, the traumatized psyche and the healthy psyche. (*Page 86 The through psychotrauma split human psyche 'Wie ben ik in een getraumatiseerde en traumatiserende samenleving?' Franz Ruppert.'*) I explained the importance of the survival strategy's. If not for them, you would make no chance to still be here living the life the way you do. I also explained about the feelings in the trauma part and the importance of meeting them, and as far as you can go, feel them.

And if you start feeling some more of the frozen trauma feelings, your energy is going to be likely to move over to your healthy psyche.

I take them with me in the thought that you will not be enlightened after doing one process. It will take a life time of learning and doing processes to get more and more awareness of the splits in your psyche and meeting the survival parts in you and then very softly and tender going through the wall to the trauma part and then when lucky through the wall of the healthy psyche. (Page 35 *Psychic split after a traumatizing experience 'Mijn lichaam, mijn trauma, mijn ik' 'Franz Ruppert'*)

After this I explained the way we work. We all sat down, focus on our bodies, feel how we sat down, what the sensations and thoughts are in the body. Then we all made an intention for this day with our eyes still closed. If you do a process or not, it is good to have set a goal for the day and in the end, everyone could have a look where they were now with their intention. Also because as a resonator you can go through a lot of layers in yourself as well.

I explained the power of the three words and why we tend to choose an I. Then we decided who was going to have a process. I had let the intention holder written the intention on a huge piece of paper and we kept it nearby so during the process we could check and see where the intention holder was with her intention. Before we started with the process I explained that she could ask anyone for her words and everyone could say yes or no. I also explained that it is the intention holder who has the lead. She would ask the questions, she determines the order of asking questions and I would only step in if I would have something additional or a question. And she could always ask me for help. As a resonator all the information you got is valuable, so you could speak out just the way things come up. Also if you looked at a direction, heard a word, thought something strange, had a body sensation etc. Then when the intention holder was ready, she could say her intention out loud, chose 3 words she would want to work with, she would write it on a name tag and then she could chose the resonators for her 3 words. Now the process could begin.

Process one: Mette. I do not want to cling to the tension any longer Words chosen I - tension - cling

Tension says that there is leaning something on her right shoulder. Something is standing behind her. Her left side is cold and her right side is warm. There is a lot of tension in the body and it wants to move constantly. *Tension* wants to go to *I* but she can't because there is a cloud in between. *Cling* says that she can only sit and that she has to hold herself. So there was the assumption of *cling* that this indicates probably a body control thing. After long and some overtures, mother is put in. *Tension* stands with her face directing mom and standing between mom and *I* and *cling*. Mother only feels her throat and nothing else of her body. *I* says that she wants to protect her female organs. Finally *cling* says that Mette should choose for herself. This is the point that mom says she is gone now. And *tension* can reunite with *I* and *cling*. Mette has then direct contact with her parts.

What I saw:

There is a very strong tendency in Mette to heal her mom. All of her parts were more or less identified with mom. Also Mette was in the beginning identified with mom, being a little

bit harsh with her younger parts. When mom came in, some of her attention went there, and she told us that her mom was sexually abused. Then she could take her attention off and have more tenderness and care for her parts. Something broke in her, as a defense, as why she behaved like this. And then something shifted in the process and parts were turned to her. This is where we ended. The interventions that I did were bringing mom in and giving Mette small sentences like 'my mom does not want me', 'my mom is not there for me'. Mom later on said that her own mom was not there for her as well. When Mette came to her needs 'I need the tender touch of my mom, and that she looks at me with soft eyes and that I can feel her skin', Mette started crying and her parts were more interested in her than in mom.

What I learned:

It takes time to go from survival (defense) to reality (bringing mother in and becoming unidentifed with her). And when reality comes in and we work with softening sentences about the needs, trauma feelings drop in and then there is a time to start the body, and the parts, to relax a bit more. Mette made a compliment by feeling very safe in the way I facilitated her process. She was also this enthusiastic that she brought in 4 new women for the second thesis processing day.

Proces two: Akke. I want to be able to feel my boundaries better Words chosen I - feel - boundaries

I says that she is only busy with going inside as a protection. *Feel* says that she wants to feel but she can't and is only busy with hiding for mom. *Boundaries* hides herself but she would also like to make some noise and stamp her feet to feel heard. There is a conflict between *I* and *boundaries*. As an intervention I brought in mother, because Akke had trouble making real contact with her parts and her feelings and keeps distance from them. I believe she is identified with mom. Mother has laser eyes and follows everyone, this is the feeling all the parts have. When Akke says I am not wanted (another intervention sentence), mother starts to cry really hard. Mother feels very confused. The parts have a little bit more space to be together. Akke is able to be a bit more in touch with her parts. This is where the intentions process stops.

What I saw:

Akke is in the beginning in a bit of a rough place with herself. There is a tendency for perfection. If I meditate well, I will be close to my I. It took some time to melt down in this. It brought up the fear of not being wanted. So the meditating was an illusionary world to hide the trauma feelings of not being wanted.

What I learned:

You can go as far as you can go. For Akke this was the realization of not being wanted in a new, deeper way. It was very painful and she left the day in a rush and a bit confused. When I texted her to hear how she was doing after her process it took her several days to answer. Then she said it took her a week to integrate what happened in the process and once she did, she felt more rest and integration in herself.

Conclusion first two processes in the first Thesis day

It seems that in both two processes the intention holders did not dare to go inside their body. Their space was taken by their moms. In Mette's process it was the tension of mother occupying her body and in Akke her process an ongoing battle was going on between different parts protecting the same way, namely hiding for mom. Both wanting but not daring to feel, but in different ways. Also there were different ways of not feeling. Like the part 'tension' in Mette her process was in half of her body cold and the other half warm, and only in the end it became one body. 'Feeling' in Akke her process could also feel her whole body only at the end of the process. My conclusion is that there was so much identified with mom that a lot of the feelings were not their own but from their mothers. (Trauma of identity.) Also they both had to give up their want, and please/heal their moms. (Trauma of love.) They were certainly not protected by their mothers. (Trauma of sexuality.) And this gave a perpetrator victim dynamic in them. (Trauma of being a perpetrator ourselves.)

Process three, during an IOPT working day at the school I teach

Suzanne: blank paper word chosen I (*Suzanne worked in a group but decided to work with her I with a ground anchor*)

Mother told her that she did not want to come out during labour. This is something that Suzanne always took very serious. In this process she learned that she has her own pace. And that her mom did not work together with her but withdrew. This gave Suzanne the feeling that there is something wrong with her body. Also the first touch of her mom and the doctors were hard and not soft and that did something with Suzanne the feeling of her body and giving up her bodily boundaries. There was immediately in the beginning of the process contact with the baby in utero. Later on the baby was born and she could speak out her needs. This resulted in coming to peace with her own pace. It was not her obstructing the birth, but her mom not working with her pace, but against her. During this intention I mainly interfered by: explaining things like an own pace, that a mom can work together with her baby during giving birth or against her and the need of a soft touch while being born.

What I saw:

Suzanne gave up her body feeling to believe in the story as was told that she did not want to come out during her mother giving birth to her. Suzanne believed there was something wrong with her and her pace. This also influenced her sexuality and the way she wanted to be touched but, because her boundaries were violated by the way she was being born, she could not speak up for herself. That resulted in having a blank piece of paper as an intention, so scared of giving words to her wants and then maybe having to give up, again, her healthy I.

What I learned:

I have known Suzanne for the last 10 years, she as a student and me being an intuitive teacher. Coming so close to her pain of not being seen and heard (Trauma of identity) and

feeling lousy because of having her own pace and having to give that up (*Trauma of love*) was an eye opener to see what depths you can reach with an Iopt process. Also that the first touch around her birth did something with the feeling of boundaries and body control later on (*Trauma of sexuality*) was impressive to see. And being able to go in to utero and then in the process being born was also an immensely huge step to witness. (Page 192 *Resonancemethod and the own will to clarify 'Wie ben ik in een getraumatiseerde en traumatiserende samenleving?' 'Franz Ruppert'*)

Suzanne was very touched by the depth of her process and the ability to connect to this just born part of her.

Processes day two, with processes Ottelien and Zonne

Process four: Ottelien 'I want to live big!, words chosen I - live - big

I is 13, it is the age that Ottelien broke the contact with her dad. *Big* is 5 to 8 years old, it is the age that she was sexually abused. *Live* is 4, she is happy and also a little bit scared of what will come. Ottelien has trouble with *big*, she tends to say 'shut up'. Very slowly she starts to make contact. *Live* says she wants Ottelien to make contact with *big*. Ottelien is making contact with *live* and says she would like to embrace her. *I* and *live* do not want to look at *big*. *Big* would like to say all sorts of things, one is that Ottelien has big breasts. *Big* needs to ask for permission to speak all the time. I give Ottelien the sentence 'I need a mom who protects me'. This is really hard to say for Ottelien because her mom was not really there. Later on we work with the sentence 'I am an innocent child and I did nothing wrong, I need healthy parents who protect me. Especially the first two sentences work really good for *big*. I am an innocent child and I did nothing wrong. This is the point that Ottelien really dares to make contact with *big*. This was the biggest step since the contact with her *I* was already there and also with *live*. One of the participants, that was not resonating, said after the process that she resonated a lot with the daughter of Ottelien, who was mentioned in the introduction, before writing the intention down. It was mentioned that Ottelien does not have contact with her anymore and that she was also sexually abused by her dad. After the process was closed, this same participant said, she could feel that as a daughter, it gave her a lot of rest when Ottelien made contact with *big*.

What I saw:

Again there was an identification with mom. It was there when Ottelien said she wanted to embrace *live* and also wanted to make contact with her, it was like a child saying that to heal her mom. There was in the beginning also identification with *big* and dad. There was also identification with dad in Ottelien, wanting to say shut up, too *big*. And also being very critical at her self. Ottelien had already done a lot of Iopt processes, so there was contact with her *I*. Everything shifted when she started making contact with *big*. This was a big step, after not even wanting to look at *big*.

What I learned:

I did not bring in mom, not to confuse more than necessary. The process had a very natural pace and I could step back a little and then when necessary step in again. It was very healing to see that Ottelien made contact with *big* and that then, all the other parts

were reunited as well. Sometimes it was a bit hard for me because I could feel the inner critics of Ottelien as a survival strategy but I could still guide her through it.

Process five: Zonne, 'I want to indicate my boundaries better' words chosen I - my - boundaries

My felt soft and clear and close to Zonne. *My* said that she felt like 21. This was the age that Zonne was raped by her teacher. Zonne could feel her emotions by saying this out loud. *I* felt like going back and forth in her head. *I* had no age. *Boundaries* was very alert and saw everything, she had no age as well. Both relaxed a bit when they heard about the rape. We brought in mom, a bit later in the process because *I* still feels like going back and forth and *boundaries* is still very alert. Zonne recognizes all these movements like her mom's. *I* and *my* hide when mom comes in. Mother stands between *boundaries* and *my* and controls everything. Zonne starts asking mom things and recognizes the dynamic of turning to mom and forgetting about herself. Zonne has then already explained that when her mom was pregnant with her, her mother fell in love with another man and stayed with her dad but was very depressed. When I ask Zonne what she needs, she says she does not know. She has told in the introduction that she has a daughter of 4, so I ask her what did your daughter needed. While she was in utero and after she was born. Zonne immediately knows all the answers and when saying this out loud, mom sits down and has no power over the other parts anymore. *I* says that she wants Zonne to make her own decisions and speak for herself. Zonne asks mom to leave. Then *I* says she is 4 now. Zonne tells her parts that she was born deaf and that her parents found out when she was 4. So she had to watch her mom really closely to be sure what her mom needed and act on that. So there were no safe boundaries because she could not hear and also nobody listened to her, or really saw what was going on. *My* gets really tired now and also *boundaries* feels very tired and she does not have to be alert anymore. *Boundaries* says she has a need to make clear what is theirs and what not. *My* says she feels like a child now and she wants to cling on to Zonne. *I* says we don't need permission we can do it ourselves. I give a last sentence 'I am allowed to live'. This moves a lot in Zonne and here we end the process.

What I saw:

It was a conscious decision not to go into the rape in the beginning of the process because it felt like already earlier in life boundaries were broken. This is also where we came in the process. The age of 0 to 4 and not being able to hear and no-one seeing this. And also the time in the utero being very unsafe because parents that initially wanted to have a divorce, then a mom falling in love with another man and then the mom being depressed. I brought mom in because she was in so many parts present. Turning point was when Zonne realized she knows the boundaries of her daughter really well and she could feel that she has information about boundaries, so she can feel boundaries and then start to live herself by it, starting to feel her boundaries.

What I learned:

At the end I am glad we went to the beginning of Zonne her childhood and such important information was given about the start of her life. It made total sense that boundaries are crossed when you are deaf and nobody notices. And of course the time in utero as well,

but parts did not get there in age. It was very memorable that Zonne remembered that she knew about boundaries because of her daughter and this resource really helped her to feel her own power again.

Final conclusion

I think that I can support my conclusion that the no of your mother, to her body, reflects on your body as a child.

I can conclude, from all the processes I have facilitated, that all the mothers were more or less absent, the child was therefor not really wanted for who she was, because you can not take a healthy decision about something so big as choosing to want a baby if you are partly absent because of your own traumas as a mom. This could explain why it was for all the intention holders hard to develop a healthy I and therefor be able to have a healthy body reflection.

In all the processes there was a lot of identification with the mothers. The intention holders all had a lack of body contact, not only with their feelings, but also a hard time to be in their body.

Like if the moms body-snatched them and they were filled with their mothers tension, feelings, and being absent. With that in mind it is not hard to think, that you start using your body, to just get some confirmation of others.

In my mind it would be like 'I will wear nice clothes and look nice, maybe people around me will see something else, then how I feel inside.' This would all be survival of course. (Page 34 *The two dimensional world of human 'head births' or 'the self constructed world' 'Wie ben ik in een getraumatiseerde en traumatiserende samenleving' 'Franz Ruppert'*)

What I see is that all the intention holders carry the four layers of trauma. Starting with the no of the mother to the child. Not being able as a mother to fulfill the symbiotic needs of the child, therefor creating the trauma of identity. Also the mothers were not able to love the children for exactly who they were, creating the trauma of love. With no healthy I and not a healthy want, there are no healthy boundaries and the risk of also creating a trauma of sexuality is enormous by that. All the intention holders had the trauma of being a perpetrator to themselves and then simultaneously to others.

If the body is an empty shell, because of the trauma of identity, it is an object to please mom to get some kind of love. This means you loose the definition of defining yourself as a subject. By defining your body as an object in the service of your mom, you have no capacity to reflect healthy on the way you look. So your body is in service of mom and then later in life at service of the outer world. An object, in a very competitive world, where people are more and more defined by the way they look.

I think I can state that without a healthy I and without a healthy want there is no chance to a healthy sexuality and therefor you can easily identify yourself with being an object and therefor you are a perpetrator to yourself.

Without a healthy reflection with a yes to you as a wanted and loved and protected child, I see no possibility in a healthy way to reflect on your body image. We are all damaged by our parents and therefor live in a very competitive world and our body and looks are also a way of competing with each other.

The only healthy way out is creating a healthy I and a healthy want and healthy sexual boundaries to come out of the illusion of being an object and come to the reality of being a

subject. This will supposedly come with the pain of not being seen, not being heard and not being softly held, not being supported, not being understood and not be welcomed and therefore have no sense of belonging.

We can conclude that if your symbiotic needs are not met, you will search on the outside for someone to fulfill them for you. If you only look at the outside, how can you then, at the same time reflect at the insight, and you need your insight to see your self in a real and honest way.

This is what we did see in all the process, as long as there still is an identification with your mom, and denial of your own symbiotic needs, there is not an autonomous body reflection possible.

So the question is how are you able as a child to feel yourself, if there is not a mom learning you to feel or to be felt. How can you listen to yourself, if as a child there is no mom really listening to you or you are not allowed to speak for yourself. How can you believe in yourself if there is, as a child no mom believing in you. How can you see yourself, if as a child, you were never really seen by your mom for whom you really are.

As the title of my thesis says. When your mom is your mirror in early childhood, and she is not available for you in a healthy way, how can you then learn how to meet and see yourself in a realistic and healthy way as a valuable subject in contact with yourself and the outer world?

A mothers no to her own body is therefor actually a no to the child and for that also a no to her own body.

The child's psyche is affected by this, there is no chance on a realistic mirror in the mom. If she has the chance to create some awareness and consciousness about this later on in live, she can maybe find the split through trauma work and heal small parts at a time.

I sincerely hope she finds the people and the tools I found in my grown up life, so she can start to learn to want, to love and to protect herself for the beautiful subjective and human being she is.

Epilogue

When I finished writing this thesis, I became a grandma of a beautiful baby child named Riva. I witnessed her birth process and it made me think even deeper about our theory of birth and trauma.

Doris Brombach mentions in page 143 "Frühes Trauma - Schwangerschaft, Geburt und erste Lebensjahre" 2014 that a Uterus should ideally be a free space for a child to grow, I do not think that any of us woman have a free womb. As we look at what images come from society, already this creates trauma. Just how Franz Ruppert describes this in his book about early trauma.

After Riva her birth I would like to write a lot of new thesis's. I will name the topics I would like to still write about.

I would like to write a new thesis about the theory and that this should be a direction.

Trauma has a lot of details and each person is unique. So the theory should be there as a guide but not as a strict rule base, because this would compel perfection and perfection is survival and what brings us in a cramp.

I would also like to write a new thesis about the ideas we have in lopt about a natural birth versus a c section. Because sometimes a decision is made with a healthy I and attachment is possible because of that.

I would like to write a new thesis about premature babies and their nervous system and what you can do as a parent, when your child comes home, to support the healing of the over stimulated nervous system.

I would like to write about baby's in hospitals and how much has changed in the last 24 years, since my son was there.

And I would like to write a new thesis about the abnormal power and drive that the primal instinctive womb is, no matter what, capable of!

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