1ST U.S. CONFERENCE ON BODY ORIENTED PSYCHOTHERAPY
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There is often a big difference between an abstract notion and the actual experience. To their great joy, the more than five hundred participants at the 1st U.S. National Conference on Body Oriented Psychotherapy discovered the truth of this.

In June, the sun was shining almost all week at the lovely Massachusetts college campus when therapists from across the U.S. and around the world convened for an historic event. Never before had so many of them traveled so far to achieve such a satisfying experience in our country. For the entire week they worked, played, and to an unprecedented degree generally shared in the one idea they all have in common: the centrality of the body in the practice of psychotherapy.

For conference organizers Alexander MacMillan and Joel Ziff, as well as for many of their U.S. and international colleagues, the event from beginning to end pulsed with all of the excitement of a vision realized. A culmination of ten year's negotiations with the International Scientific Committee for Psycho Corporal Therapies, over 180 presenters from 21 countries came to the conference. Among them were many of the founders of the major healing modalities. Nearly every significant figure in the field of body oriented psychotherapy had accepted the invitation to attend. In numerous panels and workshops, they brilliantly played host to hundreds more well-informed and enthusiastic professionals from the various psychotherapeutic disciplines.

The atmosphere was collegial, the scope of the offerings both wide and comprehensive, and yet the depth of the insights experienced by participants was still remarkable. Perhaps most laudable was the spirit of warmth and generosity which prevailed, not only during the workshops, but in the countless spontaneous discussions that sprung up seemingly everywhere and at every opportunity throughout the week.

The theme of the conference was "Building Bridges and Celebrating Diversity." At times, issues of diversity were given serious consideration. But it was commonality rather than diversity that stood out at this first U.S. conference, and the participants spent most of their days reveling in a new-found sense of community.

Echoing this sentiment on a broader, political level the U.S. conference organizers, with the staunch backing of their national and international colleagues, had before the event ended devoted the extra time and energy necessary to form the U.S. Association for Body Psychotherapy. The new organization is dedicated "To support the development of body psychotherapy as a profession and to nurture and embrace the associations and individuals therein."

Association officers are Alex MacMillan, President; Mark Ludwig, Secretary; and Barbara Goodrich-Dunn, Treasurer and Membership Coordinator. The composition of the organization's advisory board reflects its primary aims of representing all of the major therapeutic modalities and remaining responsible to a truly national constituency. The advisory board includes Ron Kurtz, Hakomi; Mimi Berger, Dance Therapy; Marjorie Rand, Integrative Body Psychotherapy; Al Pesso, Psychomotor; Susan Gottlieb, IIBA; Barbara Goodrich-Dunn, Organismic Psychotherapy; Gene Gendlin, Focusing; Becky Bosch, Radix Teachers Association; The California Institute for Integral Studies; Naropa Institute; Bill Schacht Ilana Rubenfeld, Jim Kepner, and Chuck Kelly. Moreover, in conjunction with Peter Bolen, President of the European Association for Body Psychology, an agreement was made to form the International Federation for Body Psychotherapy, which will consist of national and regional groups from around the world.

The conference provided many knowledgeable people the opportunity to learn more about therapeutic modalities other than their own, very often from the people who had developed them. Eclectic practitioners were able to broaden and deepen their understanding and methodologies. Medical doctors and nurses, as well as more conventional psychotherapists, came to the conference to learn more about the advantages and strategies of body oriented psychotherapy. Much hope was expressed that in the near future stronger connections would be formed, not only between the major body oriented psychotherapies, but also between psychoanalysis and psychotherapy, based upon a mutual respect for both talk and touch.

This was also the 4th International Congress of Psycho-Corporal Therapies. The dual nature of .the conference just made it more exciting. This was not only the first event of its kind in the United States. It was, simultaneously, an international event. Unquestionably, the supportive presence of colleagues from Canada, Mexico, South and Central America, Greece, Europe, Scandanavia, India, and Israel brought home to everyone that the principles and practice of body based therapy are alive and well, not just in this country, but nearly everywhere in the world. At the closing panel, participants variously described the conference as inspirational, wonderful, and educational. That final assembly was virtually suffused with warm feelings, a strong sense of the validity of their shared knowledge, and a powerful optimism for what that knowledge could bring both to the profession and to the world at large in the future. To the excitement and enthusiasm of the original vision the reality had brought an even greater hope and conviction.

For more information on the new U.S. National Association of Body Psychotherapy, please write c/o Barbara Goodrich-Dunn, 1111 *Bonifanti Street, #201, Silver Spring,* MD 20910.

USING HAKOMI IN COUPLES PSYCHOTHERAPY
Rob Fisher, M.F.T.

INTRODUCTION

Couples therapy can be fast paced, dramatic, and a perfect place to apply Hakomi principles and techniques. This article is designed to demonstrate a number of these applications such as mindfulness, contact statements, tracking, probes, taking over and specific kinds of little experiments for diagnosis and intervention in couples psychotherapy.

The most significant difference between individual and couples therapy is that in couples work the therapist tracks not only the individual processes, but the process that is happening between the individuals. Interventions are usually designed to include both people to help them study their relational dynamics as well as to provide opportunities to try something different than the repetitive patterns that plague couples interactions.

Here is an example of the use of mindfulness and taking over to create a new interactive pattern between the couple which also challenged some basic characterological issues: Whenever Helen entered the office with her husband, Henry, the first thing she did was to grab a pillow and hold it tightly covering the middle part of her body. This was a prominent and clear signal. I proposed an experiment whereby she could sense the difference in her body with and without the pillow. Without it she felt scared. She also noticed how she relied solely on herself to provide safety and comfort. We then experimented with what it was like to have Henry gently hold the symbolic pillow for her against her body. He took over from her, the soothing function it provided, and gave her the opportunity to press her limits of accepting care and contact. She noticed how much she resisted this, shutting him out from providing comfort, yet complaining that he was never available. He noticed how much he liked feeling useful to her. This gave them a new basis to examine an old problem of "his unavailability," to redefine its causes, and to begin to build a new interactional pattern around the giving and receiving of nourishment.

WORKING WITH THE PRESENT

As in individual therapy, it is important to pay close attention to, and acknowledge the moment-by-moment internal experience of the couple.

It is also important to pay particular attention to the relational process that is occurring in front of you and not become entranced by the content of the conversation, which is often quite riveting.

Cynthia and her husband Ron came to therapy. She began to speak immediately and didn't stop until I interrupted. She spoke without punctuation - no commas or periods. One long, desperate run-on sentence. The content did not speak nearly as loudly as the presentation. When she took a shallow breath, I inserted: "you feel really fast inside, huh"? She calmed down a notch upon being seen a bit. I took this as a sign that I was on the right track and said, "Let's have Ron say something to you and you notice what happens inside -feelings, sensations, images, memories, anything. Would that be o.k."? She said, "Yes." Then I instructed him to say, "I hear you and I see you." (Histrionic personality styles are often based on early injuries of not being seen and

heard by the significant others in the child's world.) She sat there, quiet for the first time in the session, tears rolling down her cheeks. Finally she said, "That's what I have been waiting to hear from you all these years."

Instead of focusing on the content of her speech, I contacted her pace, energy level and quality of physical movement, then proposed an experiment wherein her husband could offer an important, potentially nourishing missing experience that was usually unavailable in their interaction. In fact, couples usually come together with important wounds from early childhood that they are hoping to have healed by their partner, only to discover that their partner seems particularly unwilling to cooperate. The lack of cooperation is largely the result of characterological issues in both people that pre-empt the partner from providing the missing experience.

In this situation, Ron had some difficulty putting his attention on anyone. This was his individual issue. Even more important, however, was a circular, self reinforcing pattern which emerged between them. In her desperate attempt to gain his attention, she talked so fast and so much that she alienated him. The faster she talked, the more disengaged and glazed over he became. This kind of mutually reinforcing circular pattern is common in couples. I wanted to interrupt it, as well as to address the wound she carried and how it functioned in the relationship. By noticing and commenting on her pace, we were able to access a significant intrapsychic injury and an interactional pattern based on it, as well as help the couple to develop a new and more satisfying way of relating.

MINDFULNESS
In couples therapy you can use the behavior, feelings, pace, beliefs, state of being etc., of one partner as a probe for the other. The difficult part is slowing down the action enough so that your clients can actually enter mindfulness rather than simply blame the other person for their suffering. For instance, a couple came in and the wife complained that her husband was unavailable. While she looked at him, her whole body was turned away from him. As she slowly turned to face him, she found herself uneasy about performance and dependency issues. Studying her posture in mindfulness enabled her to stop blaming him and to notice that she was also ambivalent about intimacy and found it easier to blame him rather than to face her internal conflicts about it.

Mindfulness is a lot like slow motion. It allows one to notice what was previously unconscious. Couples can become upset, emotionally volatile and begin to blame each other in a session. This is usually not very therapeutic unless they have previously been highly disengaged, in which case it represents the beginnings of re-engagement. If, however, mutual blaming and uncontrolled feelings threaten to take over a session, I generally ask the couple to slow down " as I am rather
simple minded" and have partner ' A' repeat the central phrase that triggered the emotional reaction in partner 'B'. I will direct partner 'B' to let their spouse know when they are ready to be triggered and then to carefully study and report their reaction, as opposed to acting out in such a way to alleviate their internal pain or conflict.

Working in mindfulness with couples tends to undercut blaming and promote self focus. Any therapist who has worked with couples knows the tendency of partners to shift the focus onto the

character flaws of the other and to save themselves the narcissistic injury of self examination. When one notices the present time responses that each partner has to the other and shifts the focus towards exploring their response, there is hope for the interaction disentangling as opposed to escalating in a circular fashion.

For example, when Jim and Sally started to talk about their recent dinner out, it soon became obvious that there was a lot of underlying emotion and the session was beginning to get out of control. She complained that he did not pay attention to her when she talked. He complained that she was trying to abridge his freedom. A good case could be made for both their indictments, and had I been a judge, I could have convicted and beheaded them both for their interpersonal crimes against the other. However, the legalistic arguments not withstanding, this was supposed to be therapy. I wanted to study with them her sensitivity to abandonment and his to being controlled.

Two experiments came to mind that could be conducted in mindfulness. One was to have her try to turn his head towards her and for him to study the images, memories, sensations, emotions and beliefs that surfaced. The second was for him to turn his attention away from her so that she could equally study the internal effect of this. By proceeding like this, they were able to stop arguing and make productive use of their therapeutic time. It is investigations like this that 1) undercut circular escalation, that is the hallmark of painful couples interactions, 2) help develop sympathy for the partner and 3) reduce the tendency to take one's partners sensitivities - personally.

EXPERIMENTS
Many experiments can be created in therapy to provide the couple with an opportunity 1) to study their issues, and 2) to gently push the envelope of what is already possible to do, be or feel in a relationship. Providing such opportunities to deeply understand and to actually modify behavioral, cognitive and affective patterns is an important cornerstone of effective couples therapy.

For instance, Phil was upset that Kathy always got angry when he asked for something. A therapist would have a couple of options to help her explore her reaction to his requests. One possibility is for her to talk about how she feels and what she thinks when he asks, and to explore her associations around this issue. This is a fine method and is certainly tried and true in the analytic tradition. The Hakomi approach would be to ask her to become mindful, and to direct him to ask her for something. They then both have the opportunity to study the dynamic underpinnings of this potentially conflictive interaction in a very real, undeniable and responsible way, as opposed to a method which tends to be more mental and which can lack in deep internal connection.

This is the same reason why working with the transference in individual therapy is so powerful. By studying the live interaction in mindfulness, the couple can study t he crucial subtleties of object representations in the present, because they tend to be obscured and distorted with the passage of time and implementation of defensive strategies. They also have the opportunity to develop a "relationship observing ego" which can be applied outside of the sessions.

Needless to say, one would also explore Phil's issues around asking, and the escalating communication patterns that took place between them surrounding this issue.

There are many different types of experiments one can construct: verbal, touch, taking over, physicalizing- much the same list as in individual therapy. However, in couple's sessions it is useful to include both partners. Here are some examples:

PROPRIOCEPTIVE SIGNALS: One kind of experiment is based on proprioceptive signals. For example: Kevin and Janie had trouble getting and staying close for very long before an emotional explosion occurred. I asked Kevin to sit some distance away and I asked Janie to begin to come physically closer to him while he noticed precisely what happened in his body. When she got within about five feet of him, he started reporting uncomfortable feelings, "squirminess", anxiety, a constriction in his chest, trouble breathing, and the feeling of being trapped. This
experience was a window through which to study his earlier emotional intrusion by his mother which colored his interactions with Janie. Instead of acting out from his discomfort to make it (and her) go away, he began to become more conscious of what was driving him. Janie was also able to depersonalize her experience so that she did not feel so much the target of his withdrawal.

BOUNDARIES: One filter through which to evaluate a couple is the continuum from enmeshed to disengaged. An enmeshed couple has overly permeable boundaries, while a disengaged couple has boundaries that are overly rigid. A somatic method for diagnosing this and working it through is to have a couple sit facing each other and use either a string or soft chalk to create a physical representation of their personal boundaries. This technique relies on the
proprioceptive experiences of the clients as discussed above.

Alexandra complained in therapy about John's lateness. She organized every aspect of his life. He responded to this by stealing time for himself and by passive-aggressively being late. She responded to his attempts at autonomy with escalating rages. I asked them to draw boundary circles and to note how it felt different inside their bodies with and without the circles. John felt instantly relieved when he drew his circle. Alexandra, however, was faced with an intolerable feeling of aloneness and the memory of her father's abandonment of her and her family when she was twelve.

Now, instead of John being the villain, the couple was able to appreciate the depth and intensity of her feelings and to creatively and compassionately deal with them, rather than
fighting about his lateness and further alienating each other. Alexandra also began to disassociate John from her father and to give him a little more breathing room which resulted in less rebelliousness on his part.

WORKING WITH DEFENSES
Inexperienced psychotherapists tend to oppose their client's defensive system rather than helping them identify, appreciate and re-own the wisdom of the defense. When this happens, one of the only honorable things the client can do is to resist. Another approach is to support the defense. By doing this, the defensive system relaxes, feels sympathized with and the feelings it is designed
to protect begin to surface naturally. This is one of the ways that the therapist gains the cooperation of the client's unconscious.

This approach is different from paradoxical intention in that is not a covert activity on the part of the therapist. Supporting a defense is always done with the permission of the client for the express purpose of studying the defense, providing therapeutic safety, and allowing inforn1ation and feelings to surface from a deeper level.

In couples psychotherapy, one looks for components of the defensive system and arranges to have the spouse take them over, or have the spouse pull for non-defensive behavior while you (the therapist) take over the defense.

For instance, Jake complained that he had to do everything and that Sally was never there for him. This reflected certain beliefs he had about the availability of emotional nourishment and his ability to take it in. As he spoke, I noticed that he held his head rigidly on top of his shoulders in a military fashion. I asked him if it would be o.k. if Sally helped him hold his head up high. He said "Yes". As she gently took the weight of his head that he had to hold up by himself since his father taught him to be a 1ittle man", he first noticed how hard it was for him to let go of this control.
Beliefs such as "No one will ever be here for me" started to become apparent. He could hear internally his father's injunction to "be strong and not depend on anyone." Finally he started to let go and experience the sadness of his early abandonment which had influenced every subsequent relationship.

He was defended against dependency. The somatic representation of his defense was literally trying to hold his head up high. Allowing Sally to help him challenged a core belief and increased his capacity to tolerate the anxiety of his own dependence.

In another example, the husband, Jay, was torn between two internal voices: "Its time to stop hiding" and "Protect yourself from judgments and criticism. Don't get too vulnerable." I took over the voice of protection while his wife, Ellyn, took over his longing for openness and connection with himself and his feelings. He sat between us silently for a while and then starting sobbing with the memory of how he had to shut himself and his love off to protect himself from his father's rages.

EXPERIMENTS WITH GESTURE, POSTURE AND TENSIONS
A tremendous amount can be learned about a couple by noticing their postures, gestures and tensions individually and in relation to each other. Here are some more specific samples of how to use this kind of somatic material with a couple:

In the case of a couple afraid of intimacy, one way to work with gestures is to have one partner reach out to touch the heart area of the other while both study the internal effects of this action as well as what the hand seems to be saying.

An example of working with posture follows: Carl would get very upset with Mary. When he did, he fell into a private world of darkness and did not look up at his wife. We noticed that if he made visual contact with her, his image of her as a cruel and dangerous woman immediately diminished.

When Jessica and Dan came in to the office and sat down, the most obvious thing about them was the difference in the tension in their ankles. Dan's were more relaxed than humanly possible, while Jessica maintained a high level of tension, wiggling her foot constantly. One could speculate from this, the type of conflicts they had around time, money and agreements. By pointing out and discussing these differences with them, they both began to relax. In the next session, she
commented that she no longer felt compelled to make him make him be like her. As an alternative intervention, I could have had each one try to make the other's ankle like their own, or I could have asked him to take over the tension in her ankle.

COUPLES SCULPTURES
If a picture is worth a thousand words, a couples sculpture is worth at least ten thousand. Particularly for couples who are highly verbal and cannot stop long enough to notice what they are actually doing, having them produce a sculpture of their relationship dynamics is very useful.

The technique works as follows: Have the couple stop whatever they are doing and notice the psychological stance that they are taking with their partner. Ask them to imagine what a physical sculpture would look like that personifies this dynamic. Each will probably come up with something different. Then ask one of them to silently direct him or herself and their partner into this precise position in regards to each other - and hold it for a minute noticing how it feels in their bodies, noticing the memories and images it calls up, tensions, etc. After a while, ask for a report from each. From here, you can explore in a variety of ways. They can each exaggerate a certain aspect of their sculpture, or diminish it. They can look for memories or images relating to their stance. One partner can modify their stance while the other person notices
internally how it effects them. Finally, it is usually best to have them recreate the sculpture to fit their ideal prior to continuing with the other person's sculpture. At this point it is also very important for them to explore any part of themself that resists it being this ideal way.

A turning point came in therapy with Howard and Susan when they constructed his sculpture. He placed himself in a corner with her reaching out towards him, as he beckoned with one hand and held her off with the other. He was able to study each part of his internal conflict about intimacy as he explored the feelings and meanings connected with each hand. We were able to experiment with what it would be like if only one hand was operative, and in particular, what it was like as he let her in more, breaking the trance of the transference and beginning to experience her as his wife rather than his intrusive step-mother.

BREAKING THE TRANCE OF THE TRANSFERENCE
We are all familiar with the way in which emotionally laden images from the past form an overlay on present time experience, and how one's partner seems to take on an uncanny resemblance to the emotional characteristics of earlier intimates. This is the work of transference. Part of the challenge of couples therapy is to break the trance of the past. What follows is an example of a technique which may be useful in achieving this result.

Debby had been molested as a child by her father. When her husband, John reached out to touch her in a way that could be construed as even a mild sexual advance, she was immediately filled with fear and revulsion. John, of course, had interlocking issues about his masculinity and rejection which were easily triggered by Debby's sexual withdrawal. In the middle phase of therapy we tried an experiment designed to break the automatic association between John and Debby's father. Although intellectually she was able to tell them apart, on an emotional basis, they merged, and the image of her father was cast over John, making their sexual relationship mpossible. After describing the experiment and asking for both of their permission, I asked Debby to go inside, check into her inner experience and let John know when she was ready by opening her eyes. He then started reaching out his hand towards her arm (a spot designated as 'safe'). He did this in slow motion as she tracked her experience for the point where the fear and ..I, revulsion began to appear. At this juncture, rather than deeply exploring those feelings, (which

would be appropriate in an individual session) I asked him to say to her: "Debby, I am John, your husband. I am not your father. I love you, I do not want to hurt you, and you can say 'no' to me whenever you need to." She took this in, and her feelings calmed down. We tried this three times before it was o.k. for him to actually touch her arm without triggering her old response. They were then able to successfully apply this to their sexual relationship outside of the session to the point where she no longer had an automatic association between her adult voluntary sexual activity and her childhood sexual abuse. He had more sympathy for her conflict and pain and personalized her sexual rejection considerably less as a result of this experiment.

CONTRAINDICA TIONS
Always remember to ask both people for their permission prior to setting up experiments, and to track carefully the effects of any intervention.

Some clients that are very rigid or are from a conservative subculture need to be first approached with more traditional talk therapy to build an alliance. In situations such as these it is best to use somatic signals for diagnostic purposes and only use the mildest form of interventions. For instance, instead of physically constructing a sculpture, you would work only with the image of the sculpture.

SUMMARY
The basic Hakomi principles and techniques can be easily applied to enhance couple psychotherapy. The focus should be on the dynamics between the couple and how their individual character strategies and communication systems interact with each other. I have tried to present as many practical examples of these applications as possible to illustrate this way of working. I would like to acknowledge Devi Records who developed and taught many of the applications mentioned in this article.

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Anyone in the Hakomi community who is interested in receiving the newsletter can contact Rob at (415) 389-6340. It is currently free of charge.

CREATING ORGANISATIONS FIT FOR THE HUMAN SPIRIT
THROUGH HAKOMI
Karmen Guevara

INTRODUCTION
Businesses today are faced with the major challenge of transforming themselves in order to survive in a rapidly changing economic environment. This paper explores how Hakomi can be the applied to the business domain to assist this transformational process.

The Hakomi based methodology for business application described in this paper has been developed by the author. The methodology is based on a combination of the author's 19 years management consultancy experience of organisations in transition, and the knowledge and experience gained from Hakomi trainings and private CHT practice.

The paper begins by familiarising the reader with the major issues currently facing organisations and explores the question, 'How can Hakomi help'? The paper focuses on how a Hakomi approach can be applied to facilitate organisational change in business. An overview is provided of the Hakomi based methodology developed by the author for application in a business context. Illustrations are drawn from the author's consultancy experience of applying the methodology to organisational change for business performance improvement.

THE CHALLENGES FACING ORGANISATIONS TODAY
A combination of strong market forces are driving organisations to reconsider how they operate their business. It is not possible within the scope of this paper to include a full discussion of these forces. However, three key forces are briefly described to provide the reader with a flavour of the kinds of challenge currently facing businesses.

Increased Competition & Fluctuating Market Forces
Markets are rapidly changing as new players introduce more products and services which challenge the existing market leaders. Competition is increasing and businesses are faced with the challenge of maintaining or expanding their position in the marketplace.

Markets are also restructuring, as the clear lines of demarcation between sectors disappear, for example banks no longer provide just banking services, they also provide financial and insurance products. Telecommunication providers no longer just supply telephone lines, they now provide home shopping, banking and multi-media services. Market restructuring is also the result of companies attempting to strengthen their competitive position by joining forces with others or through mergers and acquisitions. As a result, the fluctuation of markets is far more pronounced than ever before.

Advances in Technology
Advances in technology underpin many of the changes that are taking place in business today.

Technology has become essential for businesses to maintain a competitive edge. Those without the latest technology are unable to keep up and quickly fall behind their competitors. One of the greatest impacts of technology is on timing. The rate at which things happen has greatly sped up, for example the time cycle for developing new products and services. Everything in the business world is happening faster.

Another dramatic impact of technology has been on product and service offerings. Through the application of technology, businesses are able to improve, or expand their offerings. For example, banks are able to provide 24-hr banking service, supermarkets are able to target a particular customer base.

Advances in telecommunications, communications and information technology enable businesses to operate far more efficiently, to respond to market forces and to deliver better products and services to their customer base. However, figuring out just how to capitalise on technological benefits can be bewildering to organisations.

Globalisation
Developments in telecommunications are bringing the world together and creating global markets. As a result, market boundaries have expanded from national to global boundaries. Increasingly, companies are manufacturing products outside of their country. For example, a vast majority of software is now written in India and other third world countries, where manufacturing costs are far less. It is also common for many US companies to transmit paperwork to Ireland for overnight processing, capitalising on the time difference to expand the work window.

Businesses are faced with reorganising themselves to become global organisations, instead of national or international organisations with regionally based offices. A phrase commonly heard in business today is, "act global, think local." This presents a particularly difficult challenge for businesses as they try to create a globally unified organisation from a large number of nationally dispersed subsidiaries, each with their own culture and way of operating the regional business.

Businesses have responded to these challenges by transforming the way they operate. The focus has been on achieving greater efficiency and productivity gains, improving operational performance, gaining competitive advantage and increasing market share.[1]

Improvements to business perfom1ance have been approached in a number of ways. One approach has been to completely restructure the organisation, which usually involves downsizing (completely reducing) the overall operations. The primary aim of this exercise is to enable the business to focus on its' core competencies through rationalising or eliminating all non-core business areas. Often this involves outsourcing some business functions (placing entire functions with an outside company to operate), such as computer services or support functions, like public relations or human resources.

Another aim of restructuring is to reduce inefficiencies and to cut costs. Very often layers of management are removed, functional units are reorganised under new headings and new

management structures and lines of responsibility are introduced into the organisation. An inevitable by-product of organisational restructuring is usually a large number of redundancies.

Another approach to business performance improvement has been the re-engineering of business processes (referred to as 'business process reengineering').[2] This involves a major review of the current business processes and the introduction of entirely new processes targeted to new business performance objectives. Usually this is a major exercise and often costs millions of dollars.

Organisations also introduce new Information Technology to improve their operational performance. New systems, such as Information Systems, automated customer ordering systems, inventory systems or global collaborative support systems, can totally transform organisational work practices.

THE GREATEST CHALLENGE -CHANGING HUMAN BEHAVIOUR

The greatest challenge of all however, has been and still remains, for organisations to bring the behaviour ofit's employees into alignment with the new methods of operating the business. The term 'culture' has become widely used to describe the less tangible human characteristics of an organisation. For example, people's beliefs, behaviours and values. The term culture in the organisational context is defined as "the way we do things around here." It is often described as an iceberg, with the visible behaviours at the tip and everything else lying hidden below.[3]

Changing organisational cultures has proven to be far more difficult than originally imagined. In the management consultancy field, a large number of cultural change specialists (including the author) have emerged with methodologies and techniques for changing human behaviours. Many of these work in the short term, but often fail to have a long term impact as the organisational culture reverts back to it's original state. Introducing changes to organisational cultures often has a similar effect as putting pressure on a spring mattress.

The reasons for this are too numerous to discuss within the scope of this paper. However, some of the common reasons for unsustained cultural change are:
- a focus on changing external behaviours, without addressing people's individual and collective core beliefs
- the introduction of new values which are inconsistent with individual values or which fail to provide meaning and purpose to individuals
- the discrepancies in the behaviour of senior management, who fail to 'walk their talk'. Far too often management wants everyone else in the organisation to change, but refuse to change themselves
- a misconception that changes in human behaviour can occur within specified time scales
- a fundamental lack of understanding of human nature.

There are some fundamental flaws in how cultural change is approached which lie at the root of many of these problems. Firstly, organisations seldom adopt an holistic approach to change. They approach change by first addressing the organisational structures, practices and processes and only afterwards, address the changes needed to realign the softer cultural aspects of the business.

Secondly, the focus of change initiatives is often on *doing* things better and not necessarily on *being better.* This split between doing and being is a fundamental problem facing businesses today. It is not unusual to find an organisation who has introduced massive operational changes to improve the service it provides to it's customers, while the attitude and behaviour towards it's customers (and it's employees) remain the same. Businesses are beginning to recognise that it is not enough to change just the' doing' aspects of their business. Real transformation occurs when organisations become better in terms of who they are, as well as doing things better. It is the synergy between the two that leads to transformational change.

Introducing transformational change at this level is an entirely different ball game, and thus requires a different philosophy and approach from those currently applied in the cultural change arena.

A very different focus is necessary, when addressing the 'being' state of organisations, and facilitating changes from 'within'. This often involves leading an organisation on a journey to rediscover lost meaning and purpose, to rekindle its' fire and spirit, to release blocked energy and to tap into the wisdom of its' people.

In addition to requiring a new methodological approach and set of tools, this kind of transformational work requires a different kind of consultant to guide organisations on this journey of discovery.

HOW CAN HAKOMI HELP?
Hakomi is part of the shifting paradigm that has occurred in the psychotherapy field over recent years. A key focus of this shift has been an emphasis on a different way of knowing, being and doing.

This is precisely the point organisations have reached in their search for transformational change. The old ways of knowing, being and doing business are no longer working. The time has come for organisations to turn to new ways that can lead them towards a different way of knowing, being and doing their business. Essentially this will require a shift in the business paradigm-a shift that we are just beginning to witness.

There are several ways in which the Hakomi method can be applied to help organisations in this transitional phase. For example:
The Underpinning Hakomi Philosophy-'Who am I- Who I am? How do I stand in these many realms?
These questions are relevant to the questions organisations are asking today. For example, they ask, "who are we, how do we fit into the marketplace, how are we in relation to our clients, to our employees, to our competitors"?

Hakomi's Theoretical Framework -Humans as Organised Systems.
The Hakomi theory that people are self- organising systems, organised psychologically around core memories and beliefs offers a good framework for understanding and working with organisational behaviours at individual and collective levels.

The Core Principles -The Heart of Hakomi.
The Hakomi principles offer a source of wisdom, clarity and power to organisations in the process of changing who they are. The principles also provide a powerful framework within which the consultant can facilitate this transformational process.

There are a number of applications for a Hakomi approach in business. For example, the author's consultancy assignments often fall into the following areas:
- the shifting of core beliefs and behaviours in cultural change programmes;
- realigning the human dimension in organisations after a business process *re- engineering programme;*
- facilitating the journey of transforming the 'being' state of an organisation;
- the removal of barriers to human performance, at project, divisional and corporate levels;
- individual coaching to improve personal performance, particularly at executive management levels;
- the development of quality relationships and communications within the organization

Essentially, a Hakomi based approach can be applied to any situation where the understanding and balancing of the human dimension of business is fundamental to achieving improved operational performance.

MOVING FROM INDIVIDUALS TO ORGANISATIONS
It was a challenge to discover how the Hakomi method which was developed for individual therapy, could be adapted to a completely different domain, in a much wider context.

The process of discovery began by stepping back and taking a soft focus view of what Hakomi is really about. From this wider perspective, it was possible to see that Hakomi is about much more than the individual therapeutic process. The essence of Hakomi is about a participatory universe, relationship, the reality of consciousness and the search for true meaning.

It became increasingly clear that the essence of Hakomi is as relevant to organisations in their search for meaning, as it is to the individual. Kurtz describes the principles as " a whole world: which has as much to do with "becoming full human beings as with doing therapy; as much about therapy as about the universe or how to cook a small fish or meet another human soul![4]

It became possible to see how one could apply the essence of Hakomi to help organisations in their search to become more fully human. Thus, the essence of Hakomi became the foundation for the development of a new methodological approach to business improvement. This new approach offers organisations the potential to become institutions fit for the human spirit.

THE APPLICATION OF HAKOMI PRINCIPLES TO ORGANISATIONS
The Hakomi principles lie at the core of the new methodological approach to organisational change. Similar to Hakomi in psychotherapy, the principles guide the consultant from theory, to method and techniques, to s/he state of consciousness. The combination of Hakomi principles provide the foundation for the methodological approach to working with organisations.

There are a range of applications for the five Hakomi principles in an organisational context, for example they can be applied:

- to map the territory;
- as a diagnostic tool;
- to determine appropriate interventions;
- as an instrument for change;
- as a learning tool;
- to guide the change process;
- as a basis for the client-consultant relationship;
- as a foundation for business practices.

The Hakomi concept of intrinsic principles guiding individual thinking and behaviour is one of the most important contributions to business. The concept of these core principles as a foundation for business practice, is fundamental to the transformation of organisations.

Principle of Organicity -Understanding the Territory & Guiding the Process
There are two applications for the Principle of Organicity in organisations. Firstly, it is used to formulate an overall perspective on the state of the organisation. When an organisation is understood in terms of a living system which self- organises, self-creates and self-maintains itself, it becomes possible to identify the key natural processes taking place within the organisation. This provides the consultant with the information necessary to sketch a map of the territory.

Secondly, the Principle of Organicity places the locus of control for change with the client organisation. The principle grounds the consultant in managing the process of healing and change, and in the trust that the organisation as a living system, is self-healing and self-regulating.

The consultant therefore, does not impose a structure of change upon the organisation. Instead, change is approached from a position of respect and trust for the organicity of the organisation. The freedom and responsibility for change and healing lies with the client organisation and not with the consultant. This is a significant departure from conventional consultancy approaches to working with organisational change.

Principle of Mindfulness -A State of Consciousness & A Learning Tool
Of all the Hakomi principles this is the most difficult to translate directly into the business context. It remains an important principle nevertheless, and is applied with some adaptation and change in terminology. For use in the business context it is called the Principle of "Awareness".

As a diagnostic tool, the consultant can use the Principle of Awareness to determine an organisations' current state of awareness. For example, the level of organisational consciousness can be determined by how present people are in their current experiences. For example, how aware they are of what is happening or not happening to themselves and to the organisation. Working with the state of an organisations' awareness enables the focus to be turned inward, in much the same way as in therapy. This leads the organisation to focus on very different issues than when it is not in this state.

The Principle of Awareness is a powerful instrument for learning when organisations accept the recommendation to develop core principles to underpin their business. Although it is the principle they are usually most reluctant to include, they often change their mind once they fully understand the potential impact it can have on their decisions and actions.

Some organisations (including the Ministry of Defence in the United Kingdom) have renamed it the Principle of' Self-reflection' .To these organisations it means for individuals to stop and reflect on their decisions and actions. Self- reflection is intended to expand the individual's awareness of the part they play in the larger context and the implications of their actions on the whole organisation. For most organisations, this represents a dramatic shift in thinking and behaviour. Applied in this way, the Principle of Awareness becomes an invaluable instrument for adopting new behaviours.[5]

The Principle of Awareness applies to the consultant in their work with the client organisation, in the same way as it does to the Hakomi therapist. It is fundamental in guiding the consultant's state of consciousness and enabling s/he to move away from the tendency to "fix" the organisation.

Principle of Non- Violence-A State of Consciousness & A Learning Tool
The concept of non-violence is not easily accepted when it is first introduced into a business context. This is largely due to the negative connotations associated with the term "violence". For purposes of clarity and understanding, it is often described as the *"Principle of Going With The Flow."* (This description came from a client organisation..,)

The Principle of Non-Violence is key in guiding the consultant's work with a client organisation in the same way as it guides the Hakomi therapist. This principle underpins the consultant's behaviour. It is reflected in their acceptance pf, and respect for the client organisation, and in their trust in the natural unfolding of the organisational change process.

Unlike the traditional approach to consultancy, the consultant knows that s/he does not know what is best for the client and therefore does not impose their own agenda. A consultant will manage the client in a very different way when guided by the Principle of Non-Violence. This can be tricky because many organisations bring in consultants because they believe consultants do know what is best. They expect answers and solutions. Many organisations do not want to accept responsibility for their own change process.

As the practical implementation of the Principle of Organicity, the Principle of Non-Violence is especially important when introducing human change in organisations. Similar to the therapeutic process,. the consultant steers away from breaking down barriers and instead, respects and works with them. Rather than trying to change people by telling them how they should be, the consultant works by creating situations in which people can gain the experiences which will lead them towards the required learning.

The Principle of Non-Violence can also be applied as a learning tool in organisations to introduce new attitudes and behaviors. For example, when people are able to develop respect,

trust and an acceptance of each other and the natural processes, the quality of relationships in organizations improve dramatically. As they become mindful of when they are being 'violent' toward one another or to their clients, subtle shift in the behaviour will begin to occur.

Sometimes however, the application of this principle is not appropriate. For example, in working with the Ministry of Defence in the UK, the notion of Non-Violence contradicted their raison d' etre. The concept that violence during war operations was appropriate, but during periods of peace it was inappropriate to turn that violence inwards against themselves and others, was too difficult a concept for them to grasp. It would have been 'violent' for the consultant to try to change this mind set.

Principle of Mind-Body Holism - A Model of the Organisation
The Principle of Mind-Body Holism has been mildly adapted for application in the business context where it is referred to as the Principle of Holism. However, the essence of holism described by Ron Kurtz as "the recognition of complexity and the inherent unpredictability of the whole by the parts" has been retained.[6]
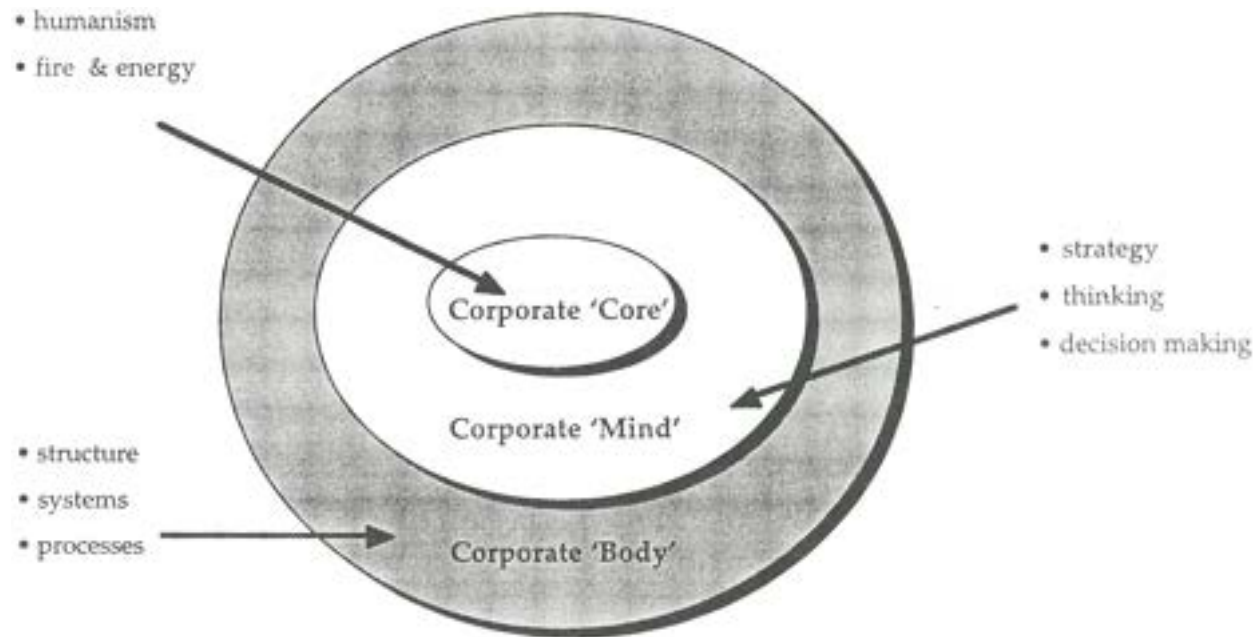

Illustration 1
CORPORATE ANATOMY

When this concept was first introduced into business in 1991, it was considered New Age, Buddhist and too far out to ever be taken seriously. (The author was forbidden by her employer in 1991 to use the term with existing or prospective clients') However, the concept is now widely used in various forms within the industry.

The Principle of Holism as illustrated below is applied in business in two ways. First, it is used to introduce the analogy of mind, body and spirit holism to the anatomy of an organisation. This analogy effectively describes the organisational structure and helps to illustrate what can happen

when there is disharmony and imbalance between the three dimensions. This can help clients to recognise that an over focus on the 'body' and 'mind' dimensions of business and a neglect of the core dimension, will eventually lead to organisational dysfunction and problems in business performance.

Through adopting an holistic view of problems, projects, business strategies, technology, etc., organisations are better able to consider all of the important factors and spheres of influence. For example, the author often applies the Principle of Holism to IT system design and development. The application of holistic system design means that the designers adopt a whole perspective of the system and incorporate all spheres of influence, e.g., the people, the technology, the environment, etc. Without an holistic perspective, system design becomes driven by technology considerations. [7]

Principle of Unity-A Diagnostic and Intervention Tool
Although all of the Hakomi principles are central to the methodology, it is the Principle of Unity that has the most practical application to the business context. This is a particularly relevant principle to business, because organisations have traditionally organised themselves into separate entities which focus on specific functions, like marketing, finance, production, research, personnel, etc. Furthermore, these separate functions are often hierarchically structured with layers of senior and line management. This is further complicated when international organisations have geographically dispersed subsidiaries which mirror the structure of the parent company.

There are two aspects of the Unity Principle that enable it to be applied as a diagnostic tool in organisations. The first is the philosophical basis that all components are inseparable and cannot exist in isolation. Second, is the premise that the process of communication organises the parts into a whole. In Hakomi therapy, communication is stated as the healing.[8] For purposes of working with business, this has been extended to include relationship, because the author's philosophy is that relationship lies at the core of everything and that communication makes relationship possible. Relationship and communication are therefore the key elements in bringing unity to organisations.

Applied as a diagnostic tool, the Principle of Unity enables organisations to be examined for evidence of unity or disunity in terms of how it is structured and the positioning of the functional entities. Where there is a lack of unity, focus must be put on the missing relationships and communications to determine where business solutions are to be found. Organisations easily understand this kind of diagnosis because it makes good business sense.

 This diagnosis forms the basis for developing and implementing a programme of change into an organisation. A change programme is aimed at developing and building the missing relationships and communications between the disparate parts in the organisation. The type of programme varies according to the organisation and it's particular problem. For example, a programme implemented in a major US automobile company was based on the simple concept that the purpose of the organisation was to produce whole cars, not just individual parts of cars. (Principles of Holism and Unity)

Therefore, relationships and communications needed to be developed between the separate functional departments who focused entirely on producing their particular part of the car, e.g. the engine, the chassis, or the electronic components. The lack of unity had resulted in massive problems, the most important was the high return of faulty cars, which was extremely costly to the organisation and lost them future business.

To dramatically improve the efficiency necessary to keep up with Japanese competition, it was vital to unify the different parts of the organisation and to focus on rapidly producing whole, fault free automobiles. (In addition to communications and relationships it was necessary to introduce common operating processes as well.)

The Unity Principle enables the underlying root cause of an organisation's problem to be pinpointed, regardless of what the stated problem may be. Where there is a lack of unity in an organisation, there will be visible symptomatic signs, for example, poor channels of communications, duplicated processes, a lack of clear focus and isolated relationships. The Principle of Unity also provides a basis for addressing future problems through the development of healthy relationships and communications in the organisation and with it's customer base.

MAPS FOR UNDERSTANDING ORGANISATIONAL BEHaVIOUR
The principles discussed above provide the methodological framework for introducing changes in organisational behaviour for business performance. Within this framework some of the Hakomi models and techniques can be applied to understand organisations, and to identify areas where change is required.

Conact & Tracking -Establishing Rapport & Understanding the Problem Domain
Contact and tracking techniques are key to establishing a good rapport with the client, and to gaining a clear understanding of the problem domain. A common mistake consultants often make, is to fail to really listen to the client. Instead, they focus on impressing the client with their expertise and on selling solutions. Consequently, they fail to establish real contact with the client and fail to grasp the full nature of the client's problem. Similar to therapy, clients tend to focus on the symptoms of the problem and are often unaware of the real underlying causes.

Motivational Character Maps
 Character maps can be applied to evaluate the conscious and sub-conscious decisions about what is important to function successfully as an organisation. These decisions enable the motivational and driving factors in an organisation to be determined. Similar to therapy, character maps indicate strategic behaviours and the organisation of experiences. This information is important to the consultant, both in understanding the territory and in identifying the root causes underlying any organisational dysfunction.

Organisations can be seen in terms of characterology. Similar to individuals, organisations have different character structures. For example, organisations with a 'rigid' character structure are results oriented, have a tendency to organise their experiences around

achievement, success, action and performance. Examples of - businesses in this category are high technology companies, financial institutions and the consumer products industry.
Organisations with a 'burden/ enduring' character structure tend to be large bureaucratic institutions, usually found in the government sector and long established companies, for example the motor industry, banking and insurance sectors. For this type of organisation,
loyalty is central to the business and experiences will be organised around security, stability and conformity. The table below provides an overview of the characterology of organisations.[9]

Character Orientation	Strategic Decisions
Rigid-schizoid ⟶	Values: vision, mission, ideas, creativity.
Phallic ⟶	Results: achievement, success action, performance.
Oral ⟶	Relationships: contact, support warmth, good feelings.
Psychopathic ⟶	Position: control, power, leadership
Burden/enduring ⟶	Loyalty: security, stability, conformity, status quo.

Illustration 2

ORGANISATIONAL BELIEF SYSTEMS
An organisational character map provides the information needed to answer three important questions:
- What motivates and drives the organisation and it's people?
- What strategies do they adopt around these motivators to achieve their character position, for example, results, security or position?
- What happens when the motivational force is frustrated? Where does it become bogged down?

In addition to understanding the territory, motivational character maps enable the identification of areas for change interventions and how best to introduce those interventions into an organisation. The approach one would adopt to introduce changes into a 'burden/ enduring' organisational structure for example, would be very different from the approach used with a 'rigid' organisational structure. An organisation with a 'burden/ enduring' character orientation will be highly resistant to change, the individuals will perceive themselves as victims and powerless. They will fear anything that threatens their security, forces them to accept individual responsibility and undermines the stability of the organisation.
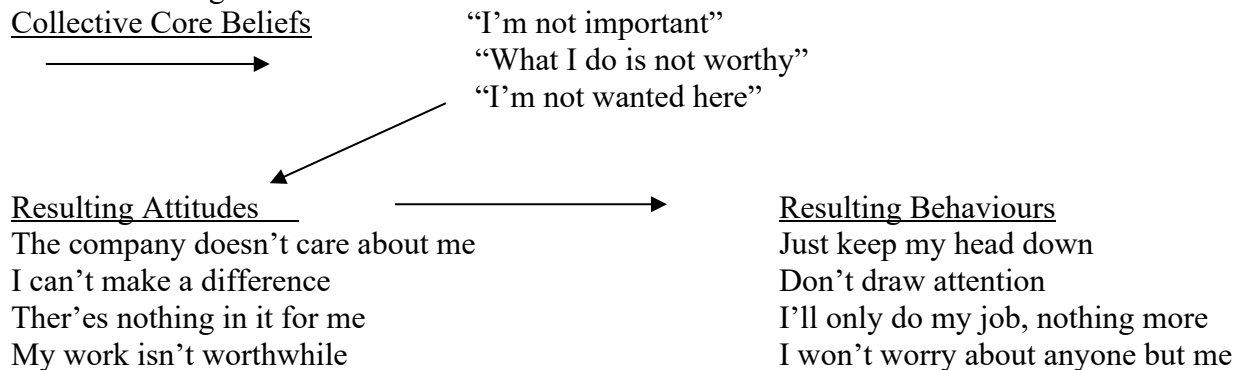
The difficulty occurs when an organisation such as this is forced to change due to external factors such as the economic climate, increased -competition or privatisation. It is common for senior management to change the way the business operates, such as changing the business processes or introducing new technology to improve operational efficiency. However, the basic character structure of the organisation remains the same. The people will resist the changes and similar to individuals of this character type, they will usually sabotage any significant change.

Systems of Core Belief Strucures

The elicitation of an organisation's core belief structures is important when the primary objective is to introduce changes in behaviour. The character structure of the organisation provides clues about what those core beliefs may be, just as it does in the therapy context. However, in an organisational context it is important to validate an initial hypothesis through an elicitation process which involves the people within the organisation. Methods have been developed for the elicitation of organisational core beliefs, these are based on a combination of consultation and observational techniques.

In organisations, concern is not only with what the core beliefs are, but also with the systems of behaviour that operate as a result. Once this is understood, the discrepancies between the current state of the organisation and where it needs to be, can be identified.

If for example, an organisation wanted to improve it's performance by focusing on customers needs and providing a total quality service. However, the core beliefs in the organisation were, 'the customer is a nuisance', 'the company doesn't treat me well so why should I treat the customer well', I don't provide a service, my job is to file'. A major shift in these core beliefs would need to occur before the organisation could refocus it's business on providing a quality customer service. Illustration 3 provides an example of an organisational belief system taken from a client organisation.

Collective Core Beliefs   "I'm not important"
                                     "What I do is not worthy"
                                     "I'm not wanted here"

Resulting Attitudes   Resulting Behaviours
The company doesn't care about me   Just keep my head down
I can't make a difference   Don't draw attention
Ther'es nothing in it for me   I'll only do my job, nothing more
My work isn't worthwhile   I won't worry about anyone but me

The Organisational Effectiveness Model
The Hakomi Sensitivity Cycle has been renamed the 'Organisational Effectiveness Model' for application in the business context. It is essentially applied in the same way as in the therapeutic process. The model is used as a cultural diagnostic tool to determine the strengths and weaknesses of an organisation. It enables identification of the important blocks within an organisation and the implications of these on the individual and collective performance. Appropriate interventions can be determined from this information.

For example, a leading financial institution was .about why it was unable to achieve maximum performance from it's key people. Although overall individual performance measures were high Senior Management believed even higher could be achieved. The perception was that people were not reaching their full potential.
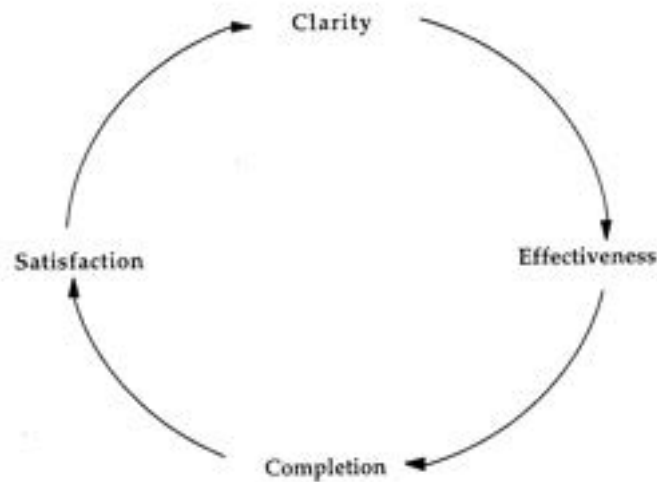
Illustration 4
A MODEL OF ORGANISATIONAL EFFECTIVENESS

The organisation had recently undergone massive changed in its' structures, procedures and processes in order to become more performance focused. Performance measures were introduced and reward systems were closely linked to individual's performance. This represented a completely new focus for the organisation.

When the Organisational Effectiveness Model was applied to the cultural diagnostic data, the major blocks to individual performance were identified. Due to the importance placed on measured performance and the direct link to pay rewardsl individuals were focusing their energies on the Clarity and Effectiveness points, which were key to achieving high performance measures.

However, the Completion and Satisfaction points were completely bypassed to enable individuals to move directly to yet another achievement. Individuals were therefore not deriving any real satisfaction from their achievements and were unable to complete at a inter and intra-personal level before moving onto the next project. They had essentially become high performing robots.

Once these barriers were identified, individuals were able to explore ways they could complete the effectiveness cycle. As a result, the satisfaction they derived from their achievements enabled them to achieve higher performance levels than they ever imagined possible. Even more surprising for them, was the discovery that this did not require additional energy and they were able to have fun in the process!

This is a problem commonly found in large organisations faced with financial and competitive pressures to improve their operational performance. Another common barrier found in these organisations is at the point of Clarity which also seriously inhibits individual performance.
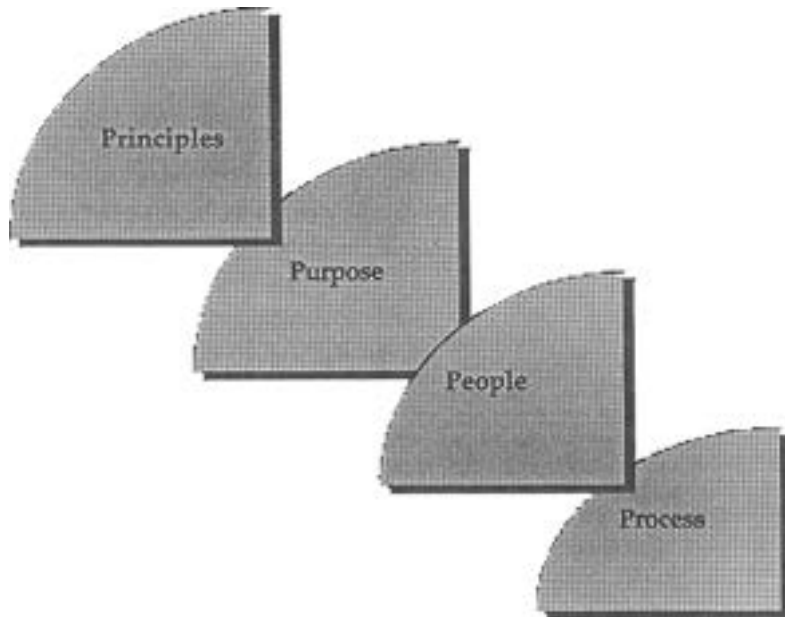

Illustration 5
THE 'P' MODEL – PRINCIPLES, PURPOSE, PEOPLE & PROCESS

THE 'P' MODEL -A MODEL FOR CREATING BALANCED ORGANISATIONS
A meta-model has been developed by the author to provide an overall framework for the Hakomi based methodology for organisational change. The philosophy underlying the meta-model is that there are four key elements to creating successful organisations. The first is a clear, focused *Purpose* which is strong and inspiring enough to create unity within an organisation. The second is *People,* motivated by professionalism, relationship, wisdom and individual responsibility. The third is *Process.* The simplicity of processes, the integrity of processes, and processes that are enabling, ensure that business objectives can be successfully achieved.

These three elements are underpinned by the fourth key ingredient –*Prinlciples.* A set of fundamental principles can provide an important foundation from which organisations can operate. Principles both guide and govern people to take intelligent decisions and actions in accordance with the objectives of the totality.

The 'P' Model provides a simple framework within which the areas of organisational dysfunction can be readily identified and corrected. For example, an organisation with quality, professional people, but without an inspiring and unifying purpose, will experience discrepancies and dysfunction in their operational perforn1ance. Similarly, organisations with a good purpose and good people, but with processes that do not support the people in achieving

that purpose, and processes that lack integrity with the purpose and principles, will also suffer from under-performance.

The 'P' model provides a framework for the Hakomi based methodology and tools described in earlier sections. For instance, the Principle of Unity is applicable to *Purpose.* A shared purpose provides coherence and consistency in thought and action throughout an organisation. It enables people to collectively serve a common goal and thereby provides unity to disparate parts m an organisation.

This directly impacts the *People,* for unity is achieved through relationship and communication. The Principles of Non-Violence, Organicity and A wareness also apply to *People,* by enabling an organisation to create a state of awareness where there is trust in the individual's autonomous intelligent and reflective behaviour. The *People* equation of the model leads organisations to develop an inherent belief that individual professionalism, wisdom and judgement are the primary contributors to the success of the business. As might be expected, it is here that the Hakomi based methodology and tools are most widely applicable.

Although the *Process* part of the model is important, it is not addressed in the same depth as the *Purpose* and *People* parts. Interest in *Process is at a higher level, for example, are existing* processes 'violent', do they prevent people from achieving their tasks and goals? Another concern is whether the processes reflect the organisational organicity. The processes within an organisation should only exist if they add value in pursuit of the organisational purpose and if there is integrity with the principles.

Principles underpin *Purpose, People* and *Process.* The aim is to encourage organisations to base their business on a foundation of core principles. Organisations are encouraged to adopt principles to guide everyday actions and decisions in a similar way to which the Hakomi principles guide the therapist[10, 11]

It is important for organisations to develop their own set of principles. Very often this proves to be a difficult task and requires careful guidance by the consultant. At first organisations will usually identify low level principles, like the 'Principle of responding to enquiries within one week', or the 'Principle of beginning and finishing meetings on time'. While it is important to honour these, the juxtaposition of Hakomi type principles will gradually lead organisations to broaden their perspective and select principles that feel right to them. The following illustration provides an example of the principles developed by two completely different client organisations, one from the defence industry and the other from the film industry.

Organisation A	Organisation B
The Principle of self-reflection	The Principle of self-reflection
The Principle of shared purpose and commitment to the whole	The Principle of individual responsibility.
The Principle of balance	The Principle of unity – recognising individuals as part of the greater whole
The Principle of integrity	The Principle of integrity to the source

Illustration 6 EXAMPLES OF ORGANISATIONAL PRINCIPLES

The similarity in the principles chosen by the two organisations is striking considering the vast differences in industry, type of organisation and their characterology. This is a good illustration of just how powerful the concept *of* Hakomi type principles can be in influencing the thinking and behaviour of organisations.

CONCLUSION
The aim of this paper has been to describe how the Hakomi method can be adapted and applied to the business world, to improve business performance by managing organisational change. This approach has been applied extensively to client organisations in a number of application areas ranging from executive corporate coaching, to project performance improvement, to shifting organisational cultures. The results indicate that this approach to bringing the human dimension into business can make a significant contribution to the business *world* and to the individuals who operate in that world.

Karmen Guevara is a Human Scientist whose expertise lies in organizational change, business performance improvement, the development of executive core competency and human centered system design. The focus of her work is on identifying the human systems that operate within organizations which impact the implementation of business strategy and operations. She adopts a Humanistic approach to her work which draws on her background in Psychology, Human Sciences and Psychotherapy.

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EVOKING ESSENCE
Dyrian Benz-Chartrand, Psy.D

The following is an excerpted article based on the forthcoming book *Bringing Presence And Being Into Everyday Life: Seasons Of The Soul* by Dyrian Benz, Psy.D.

Our essence is the most concentrated, intrinsic substance of who we are; the crucial element of our being. The way in which this essence shows up tangibly in our life is through such qualities as clarity, love, truth, value, inner peace and strength, among others. Just as a rainbow expresses itself in a spectrum of colors, our essence expresses itself in a range of primary emotional qualities.

Our essence is the most concentrated, intrinsic substance of who we are.

Essence has been called by many names, such as: spirit, core, higher self, true nature, fundamental self, and so on. The fact that essence is so universally observed, experienced, and named tells us that we are dealing with a fundamental human quality. Even though there may be times in our life where we seem to have lost our connection to essence, it is nevertheless always there. The following poem from Rumi speaks to this condition of "forgetting" this essential presence.

I have lived on the lip of insanity,
wanting to know reasons,
knocking on a door.
 It Opens.
I've been knocking from the inside.

Rumi reminds us that instead of lamenting the loss of essence and trying to figure out where it went, what we need to do instead is to recognize its presence in our life. Perhaps essence is hidden, but looking deep inside we can find it.

Our essence is like an internal sun which radiates out from an inner, limitless source. Like the sun spreads the quality of warmth, similarly our essence activates our deep human qualities of love, strength, compassion, will, truth, and peace.

Essence is like an internal sun radiating out from an inner, limitless source.

THE SOURCE OF DESIRE
Our experiences, upbringing, and personality determine how our essence manifests desires in the world. Our desires are one way in which our essence reaches out. A hidden source of essence underlies every desire. This is an important understanding since it lets us reach back to find and experience the original essential motivation behind every desire.

Many native cultures say that we are each "unique medicine" in the sense that each of us carries a unique gift for the well-being of self, other, and the earth. One way to cultivate this unique medicine, this personal expression of essence, is to cultivate our desires. That is, cultivate the desires in such a way as to be aware of them, feel them, and let them exist. Let the desires exist without needing to fulfill them. This way we can learn what we deeply need, want and , what gifts we have to bring.

Then there is also the message from many religious traditions that desires are the basis of our suffering and bondage in life. This may be true enough for desires that are expressed without prior discrimination. However, there is also this other approach of sensing, feeling and experiencing the desire without acting on it. This is the way to be filled with and informed by desire. We look for the original source of the desire and the actual need behind it.

Generally we find that the new red convertible is not the ultimate, true object of our desire. The convertible always stands for something deeper, like a longing for aliveness, recognition, etc. That does not necessarily devalue wanting the new convertible, it just puts it into perspective. Thus the problem is not with the desires but with the mindless expression of them.

The point is not to be compulsively driven by desires, but rather to be filled with them and be able to hold them, contain them, so that they can speak to us and direct us. Instead of fulfilling desires we want to learn how to be filled with the presence of the desires which will lead us to deeper insights about them. Then we can make a full-bodied choice as to how much or how little to actually play out our desires.

Suppressing desires merely keeps them out of consciousness and lets them gather strength in the dark.

Unfortunately, technology based societies such as ours, are basically leery of desires since they are not easily regulated or put to work. The most dominant strategies for dealing with desires are to suppress or invalidate them. Desires are seen mostly as troublesome and thus it seems logical that they should be suppressed. And yes, desires are frequently troublesome and often point to an inner emptiness of our personality. However, suppressing them just keeps them out of consciousness and lets them gather strength in the dark. Not a good idea. By resisting *feeling* our desires they built up their potential in the shadow land of our psyche.

So why not first bring the light of consciousness to the desires and inquire how our essential nature is trying to express itself through them? First we need to know what we are dealing with in order to actually deal with it. Unfortunately, most of us do not learn to let our desires inform us about who we deeply are. The usual approach is to suppress the whole lot of them. In doing so, we also suppress a fundamental unique energy that could deeply inform and direct our life. Through owning, allowing and accepting a desire it becomes a little less pressing and compulsive. Desires transform when they are brought into the light of day, they are less shadowy and menacing. When we let ourselves be filled by a desire from the inside we may not need to run outside in order to get it fulfilled. The energy underlying our desires is quite an alive and vital energy. This energy is fully able to fill and enliven us if we let ourselves experience it more directly instead of being

over-focused on the expression of the "specific desire itself. This way our desires can become a genuine bridge to our essence.

When we let ourselves be filled by a desire from the inside we may not need to run outside in order to get it fulfilled.

AN EXERCISE: BEING MOVED BY ESSENCE
Have something to write with available.
- Imagine your essence. How do you imagine or sense that your essence feels, tastes, looks, sounds and moves?
- Even if you have little idea about any of this, it is perfectly appropriate to guess or imagine. You may simply start with your best guess. Most likely, your imagination will not be too far off anyway
- Now ask yourself:

"If your essence moved you then what would you be moved to do, think, feel or be?"
- List the things that you would be moved to do, think, feel or be (that mayor may not include things you are doing already). Write as much as possible without stopping or considering. Review and reflect on everything which you have produced. From all of that, what is your essence pointing you towards?

RECLAIMING ESSENCE
The list of all our desires may be endless. Whether these desires are for new house, car, job, relationship, enlightenment, sex, power, respect, learning, or peace they all have an underlying, and usually unexplored, motivation driving them. In order to get closer to essence it is important to inquire into this underlying motivation. Let me give an example from my therapy practice to illustrate this point.

I had been seeing Tanya for some months. During that time it had become evident that one of her strongest desires had been to become independent. She worked hard both in her personal and professional life to achieve that goal. She had achieved a certain degree of financial independence but in her personal relationships she was still struggling very much. The more that we dealt with this desire of hers, the more something became clear to her. She recognized that instead of this being a chosen desire, this was more of a need that was unconsciously driving her. Eventually this need would begin to reveal itself as a need based on fear and weakness. The more that Tanya became aware of this the more distressed she became. For she had seen her desire for independence as a simple, straightforward, logical stance.

Through the therapy process we were now beginning to uncover the deeper hidden aspects of her " desire." As we explored the thoughts, sensations, emotions, and memories related to this desire for independence we began to uncover the underlying motivation. Let me describe parts of a therapy session where I helped Tanya to start evoking some of her lost essence. In this particular session, I used a systematic approach to take her step by step toward the recovery of essence. I did this through including her various levels of experience related to our topic. This included her core belief and old learning about independence. We then also included the symbolic, mythic, and energetic domain which eventually brought us to the level of essence.

"I have to do it all myself, there is no help available" was the unconscious core belief Tanya

uncovered during a therapy session. At this point, we were deeply into our session and Tanya had her eyes closed. She was sensing her body in order to notice how her body was responding to this core belief. When I asked her, "what area of your body responds most to this core belief," she answered that she experienced an "energy ball" full of high vibration and charge in her stomach area. It took her some time of staying with her body-awareness to recognize and feel just how tight and constricted her whole abdominal area was. At that point I asked her about her old learning from all this, "what is the most essential message, the basic learning for you in all of this"? She immediately recognized the familiarity of this contraction. It was the kind of contraction, she said, which dominated just about every part of her life. In my aim to move her closer to her essential qualities I also attempted to include the imaginary and symbolic realms. I wondered if there may be a symbol related to all this by saying, " are you reminded of a story, or mythic figure, or symbol by what you are experiencing now"?

She immediately responded with, "Joan of Arc." As we explored the meaning of this mythic-historical figure, she recognized that J oan of Arc reminded her to stand up and fight for her beliefs. She felt her spiritual values in particular should be worthy to fight and even die for, if necessary. She was profoundly moved as she realized the deep roots of her struggle for independence. Tanya also recognized a completely new flavor in this. She was touched by her unrecognized commitment to the life of the spirit and her love for these values.

 Next I guided her toward her energetic felt sense of it all, because I realized that she was now close to essence. I asked her, "what is your general sense of overall being and feeling-what is your energetic sense or presence right now"? Her response, after a while of inner awareness, was that she was "prepared," she said, 1 am ready." Upon investigation of this readiness and preparedness, it turned out to be "a feeling of calm and confident strength." The first real sign of a quality of essence.

Once I reach such a state with a client in a therapy session, I then assist them in staying there for a while. When we are in the realm of essence it is important to clearly recognize and vitalize that state. As Tanya stayed with essence she reported experiencing more presence and aliveness, then an overall softening, and eventually a profound spaciousness. All these states slowly emerged without any attempt to achieve or explore anything in any particular way. I primarily encouraged her to stay with the present experience as it unfolded. At this point, the outflow of essence does all the work. In my opinion this a crucial and important stage. This takes psychotherapy further into the transpersonal realm, into the essential "core- dynamics" of the person.

I gave Tanya plenty of time to experience the qualities of strength, presence and spaciousness in a discriminatory, detailed way before moving on. Eventually, I then endeavored to help her bring the learning and experience from this deep inner state to bear on the initial topic of independence as well as on her life in general. When I asked her about any kind of a healing symbol that she may take from all this she responded with, "a big heart." On further inquiry she recognized that her new learning, in this present moment, from all this was that, I can trust- I am supported."

Even though at the beginning of the session she felt driven entirely by self-sufficiency, now something new was added. A sense of support, an inner holding environment, and a basic trust was developing. In order to strengthen this learning, I asked her for a memory from her life were she

had an experience of this, I can trust -I am supported." Thus, I asked for a memory from the past to connect with something that had just appeared presently, namely this freshly evoked experience of support. My aim was to uncover any experience from Tanya's past which could help in the present moment.

DISCOVERING INNER SUPPORT

Let me make a brief note here about this particular intervention of asking Tanya for a memory of support and trust. My intent here was to reawaken a memory of what appears to be a nonexisting personal capacity. For Tanya, this meant for her to recall experiences of trust and support, even though she previously would have said that she had no such life experiences.

In my own limited experience I have not come across a client who was completely missing any of the essential human experiences of love, support, strength, and so on, which are necessary components of functional human development. Certainly the quality, frequency and depth of these experiences is as varied as our individual histories are. To some degree and in some way, it seems that we have all been exposed to these experiences, regardless of our conscious recognition or denial of them. There invariably appear to be such hidden memories present, even for experiences that seem brand new and never- experienced-before by the client. This is something counter to our usual experience.

Usually the painful memories push so strongly into the foreground that the supportive experiences are easily forgotten. Many people are certain that they missed out on various early loving and caring experiences and they long for them all their life. In my experience so far, I have consistently found that there was some variation of such an experience in the person's past, but it was hidden to them. Even if, as was the case with Tanya, we have a wealth of memories of "no support" that is not the end of it. We all have a much broader experience of life then we suspect.

When I first started to ask for "an old memory of a new event" as part of my therapy I was always at the edge of my seat about it. I was afraid that it could backfire any moment, because what I am doing here is asking for a memory to support a brand new "core belief replacement" that is just being constructed.

With Tanya we are in the first stage of supplementing the "1 have to do it all myself, there is no help available" belief with the "I can trust- I am supported" experience. At that point I am asking for an old memory so that the newly blossoming reality can have a stronger internal foundation. The fascinating truth is, that every client I have worked with has been able to come up with an appropriate supportive memory once the pre-conditions had been set right! With more practice of this intervention I began to realize the underlying pattern. The memories activated in this way are memories of previously active states of essence. Usually these are memories from childhood when our essential qualities are still more unobstructed and able to express themselves more spontaneously. Such was the case with Tanya.

Tanya remembered a time in her childhood of lying in the grass and feeling the tangible support of the earth. She was relieved by the memory as well as the felt experience from that time. As we approached the end of the session Tanya felt full and grateful about what she had understood and experienced. This proved to be a crucial session and a turning point for her. She started to rely

more on her own inner strength and capacities in a less isolating way. She was able to reevaluate her "desire" for independence in a whole new light and learn about a whole spectrum of being from healthy independence to healthy dependence.

Let me briefly review the session. I gave such an extensive description of this therapy session in order to show how essence can be evoked in a relatively systematic manner. Starting with her "desire" for independence Tanya moved through the various layers of experience connected with her original core belief of, "I have to do it all myself, there is no help available." She then experienced the hidden essence of true strength and spaciousness. From this perspective of experiencing essence she then transformed her core belief to, "I can trust -I am supported" and she reactivated essential experience and memory that supported this updated perception. Tanya was able to uncover the essential qualities connected to her initial desire and build on the strength of essence rather than build on the lack of connection to essence.

The flow of essence is too often obstructed in our life.

The pattern of this therapeutic process was effective because essence is always ready to activate and express in its different qualities of love, strength, compassion, and so on. Our lack of .contact with our essence, which we are in some unconscious way aware of, motivates this search for something lacking. Because something, namely the flow of essence, is indeed missing in our life. Not that we have lost essence, but we have lost our capacity to be connected to it and energized by it. As we develop more familiarity with this flow of essence, it also becomes more possible for us to swim more often and with ease in this flow. Using this understanding in the practice of psychotherapy also makes it time and again possible to call forth the hidden essence.

EXERCISE: RECALLING THE SOURCE
- From the perspective of your life, reflect on the concept of essence.
- Consider the claim that essence expresses itself through such qualities as clarity, compassion, power, peace, love and strength.
- When in your life have you experienced such a quality that may have been an expression of essence?
- How do you differentiate whether this was a passing emotion, a personality fueled feeling, or a deep expression of an essential quality?
- What is your clearest recollection of experiencing your essence?
- What is that experience like?
- To what degree can you experience that right now?

THE DEVELOPMENT OF PERSONALITY AND ESSENCE
Our essential nature is fully awake and present when we are born. We are spontaneous and fully alive about our needs, wishes and desires at that time. What we know next to nothing about is how to interact in a mutually productive way with the world and with others. For that purpose, our personality develops. This personality, or ego development, is both a great blessing for us and at times it seems like quite a curse. It teaches us how to be a full human being both independent as well as in mutual connections with others. Personality is an exquisite and necessary structure which helps us to navigate in the everyday world.

Then, at a young age, our developing personality starts to overshadow essence. Here is the crux of the matter. At some point in our development, for most of us somewhere between the age of three to five, we shift our primary identification. We mistakenly begin to consider our personality as being who we basically are. Mind you, there is nothing wrong with personality, nor with having one. It is as human to have personality as it is to have a body.

The problem is not with the personality, but rather that we define ourselves by the personality. Therefore, at some point in later development it becomes necessary to bring the personality back into the service of our spontaneous, essential nature. In this way we mature and balance our tendencies for "doing" and "being" and for living both our psychological, emotional nature as well as our inspirited, transpersonal nature.

We mistakenly begin to consider our personality as being who we basically are.

MIRRORING ESSENCE
Another way in which the development of essence gets stunted is through a lack of mirroring. This is something we know from the Object Relations branch of depth psychology. It has been found that we need to see something functioning in our environment in order for us to develop it well in ourselves.

For example it is well known that children growing up in a family atmosphere of violence are more likely to become violent with their partners and children. On the surface of it, this
does not make sense. You may think that the pain of the experienced violence would be lesson enough. We may even reason that there should be less violence in such a person's later life because they have suffered from it and are especially sensitive to it. Yet, just the opposite is true. The way to account for this fact is that we learn to develop and bring out in ourselves what we experience and see around us. In other words if I see violence, I learn about violence. Then I learn what something feels like, how to be in it, what it looks and tastes like. I become at home with violence. This is a way of becoming "familiar" with violence. And we all know how familiarity and safety go together. Some kind of irrational unconscious feeling has us stay with what is safe and known, even if it is violence or pain, rather than venture out into unknown territory. There is a strong unconscious pull to stay with what is known and familiar instead of going to what is unknown and different. Perhaps it is hard to understand it this way, but this is what actually happens.

What we experience and see around us is what we learn to develop in ourselves.

Similarly, to have love present, available and mirrored to us makes it likely that experiencing and expressing love becomes natural and easy. Thus these essential qualities need to be mirrored to us in our surroundings. If we have the various qualities of essence, such as peace, clarity, strength, love, and so on, mirrored, demonstrated and displayed for us, then it becomes progressively easier to bring out these qualities in ourselves.

Too many therapeutic methods take just a one- sided, incomplete or imprecise approach in regard to personality and essence. Many traditional psychology systems work almost exclusively to strengthen the ego, the personality, and seldom even consider our deeper reality of essence, soul

and being. Similarly, most spiritual, religious approaches shun or devalue the ego to the point of advocating "ego death." Both these psychological as well as religious / spiritual perspectives are incomplete and out of balance. In order to foster the development of a full human we need to recognize that ego and essence are equally necessary components of our humanity. It is crucial to find ways for both our essence and our personality to coexist side by side. Only our point of identification needs to be adjusted and calibrated so that the ego functions under the guidance of essence.

THE CORE DYNAMICS

> *When you lose wealth, you lose much; When you*
> *lose friends, then you lose more; but When you lose*
> *your essence then you lose all.*
>   -A Spanish Maxim

In traditional psychology and psychotherapy there is very little understanding of essence. On the other hand, there is a rather precise understanding of how to strengthen the ego so that we can deal effectively with the everyday world. But somehow the next step, how to cultivate a mature ego as well as essence, has been neglected. Yet in my own work I have found that the inclusion of essence is crucial for a deep transformational process to occur and have lasting effects.

In completing this article I would like to list the basic components that I have found to be imperative in doing this work with the whole being of the person. My own development of these aspects is directly based on my learning and experiencing the psycho-spiritual Diamond Heart Approach of A.H. Almaas, as well as applying these concepts and techniques to my work with clients.

Prior to listing these elements, however, for the sake of completeness, I must briefly mention the crucial element of soul, or whole being, since personality, essence and soul are the elementary building blocks of our whole being.

For an initial definition of soul we can say that, "soul is all of who we are." From this point of view it is not that we "have a soul," rather "we are a soul." All of who we are, our whole being is our soul. We may say that essence is the source and soul is everything that we are, develop into and become. Essence is the spark of spirit and soul the full fire of our life.

The recognition of soul, or being, is so important because it lets us recognize and experience the wholeness of who we are and it gives recognition to our full being as the realm where our various aspects develop, interact and integrate

One way to imagine these forces of personality, essence and soul in our life is to consider them this way: *Personality* identifies itself with thoughts, feelings and experiences and defines the person. Personality loves to be the center of attention and consider itself as the deepest center of who we are. Personality has the capacity to develop an observing ego, which is an aspect of personality observing itself. Personality defines itself through the history of the personal life. *Essence* is expressed through such inherent, inner capacities as love, value, clarity, will

and so on. Essence shows up in the presence of a spontaneous response, called forth by a particular situation. (Example: You see someone hurting, the spontaneous arising of true compassion is the activation of essence.) Essence defines itself through presence in the moment.

Soul has awareness of being, has the ability to be simultaneously aware of all the parts and their interaction. Soul is our entire being, all of who we are. Soul has the capacity for deep witnessing because it is constituted of, and has access to, all of who we are, including personality and essence.

From a perspective which includes and recognizes the core dynamics of personality, essence and being, there are five important ingredients for facilitating the change process. These elements are:

- Processing

This is the psychological work. Here we address the emotional, psychological and physical (somatic and energetic) realms. The focus is on processing and re-configuring our psychological and emotional past through understanding (mental aspects) and experience (emotional, somatic and energetic aspects). We work with the patterns and the history of our personality and body, and how we have developed and are maintaining our personality structures.

- Inquiry

This is the work of balancing the relationship between personality, body, soul, and essence. This is an inner, intra-psychic journey into the truth of our inner patterns through precise verbal, experiential inquiry into them.

- Contemplation & Meditation

This is the work of cultivating inner spaciousness and presence. The focus is to transform the pressures and tensions between personality,
body, soul, and essence, and create spaciousness between them and within them.

- Re-Evoking

This is the work of rejuvenating essence. The focus is on re-evoking the range of hidden essential qualities (clarity, strength, self-worth, love, enjoyment, peace, trust, and so on) which all make up the persona essence.

- Connecting

This is the work of the soul and of being. The focus is on bringing all aspects of who we are into connection and communication with each other. Here we work on cultivating a large enough presence, a vessel, which is able to hold all of who we are. This way we can develop as a whole and full being with a functional personality, physical presence and active essence and being.

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HANDS-ON PSYCHOTHERAPY
Pat Ogden

INTRODUCTION

The union of bodywork with psychotherapy is a complex and multi-faceted endeavor, as rich with healing potential as it is fraught with complications and hazards. In the hope of avoiding the hazards (unworkable transference, overt or covert sexual abuse, misinterpretation of the intention of touch, real or perceived boundary violation, to name a few) some legislative bodies have banned the use of touch in psychotherapy practice altogether, and so have sacrificed the unique benefits of this synthesis. When psychological and physical issues are addressed concurrently, through bodywork, physical changes are more lasting, and information is often revealed that would have remained unconscious in conventional therapy. Clients report feeling more integration between body and mind, a fuller sense of embodying all parts of themselves. Yet, while the advantages can be profound and enduring, the blending of these two disciplines is delicate work, requiring more knowledge and skill than does either of the two separately. Over the last 20 years, Hakomi Integrative Somatics has developed a synthesis of psychotherapy and body therapy, including movement, body awareness and hands-on bodywork. In this ongoing process, we have gleaned numerous insights, techniques and maps that speak to the effective melding of the two distinct approaches to healing. What follows is the story of how the integration of hands-on bodywork and psychotherapy came about, including a presentation of our guiding philosophy, and a session description to demonstrate how the work is applied.

THE BEGINNING SYNTHESIS

In the 1970's, prevailing therapeutic practices had psychotherapy separated from hands-on bodywork. As both therapist and bodyworker, I found that I maintained essentially a distinct private practice in each discipline, with very little overlap. In addition, my own personal therapy consisted of psychotherapy one week and bodywork the next. I remember that when emotionally charged memories or autonomic nervous system activation (such as sweating, trembling or increased heart rate) surfaced during bodywork, my practitioner and I joked that now I would have something to talk to my therapist about. But by the time I saw my therapist, neither these memories nor the activation were accessible experientially, and the possibility of discovering their significance was lost. Conversely, during psychotherapy I noticed various physical postures that were rich with emotional content particularly a mobilization in my chest that occurred automatically when I felt insecure or threatened. I felt keenly how my physical structure held in place the pride and defensiveness I was working so hard to relinquish in psychotherapy sessions. But by the time I got to my bodyworker, the mindbody connection was no longer salient. As I struggled on my own to bring my emotions and belief systems together with the energy, structure and movement patterns in my body, I began to ask: why not forge these two disciplines into a simultaneous process?

A prime opportunity to experiment with just such a synthesis soon presented itself. A counselor at the University of Colorado requested that her clients see me for bodywork. These clients, all participants in either private or group therapy for pre-orgasmic women, became among my first teachers in blending bodywork with psychotherapy. As I worked to help these young women

re-connect with their body sensation and energy through hands-on work, I found that our goals could not be accomplished without addressing the psychological components that sustained their disconnection from their bodies.

My task became one of attempting to translate the techniques used to process psychological material into techniques that would interface with bodywork. The first technique I applied was simply making verbal contact with the emotions, memories and thoughts that emerged spontaneously on the table. I had learned the art of bodywork as a primarily non-verbal activity; massage and deep-tissue work were performed in silence, with perhaps a few verbal cues from the practitioner, or reports from the client. Reflecting feelings back to my client and commenting on the changes I tracked in the body throughout the bodywork process encouraged awareness, as well as emotional release, and helped reveal patterns and beliefs that had been unconscious.

At first, I approached these sessions as I had been taught in my bodywork training, by making my own decisions about where to begin and how to proceed with bodywork. The pelvis, full of both tension and numbness, was my prime target, for I figured we could get the most benefit from working in this area. How wrong I was. My clients would return the following week, often with no improvement, sometimes with increased fear and dissociation. Soon, I abandoned the part of my bodywork training that said "the practitioner should know what to do' and began seeking specific and precise guidance *from my clients* as to the direction and type of bodywork indicated. I asked clients to sense the body, to feel where was the right place to be touched, and to tell me how they wanted to be touched. The effects of facilitating the client's guidance were remarkable. These women slowly went from bodily dissociation to curiosity and interest, from fear to the feelings of dignity, empowerment and satisfaction that come from being in control of where and how one is touched. I soon discovered that most of my clients had been sexually or physically abused, so the choice about how they were touched had been violated. The bodywork session became an arena to restore this simple choice to its rightful owner.

As these explorations progressed, my clients and I discovered that a physical correlate exists for every psychological phenomenon, and vice versa. For each memory, thought, image or emotion, a corresponding body sensation, movement or posture can be felt. And, for every body sensation, movement or posture, a related memory, emotion, image or thought can be revealed. The bodymind interface became more and more apparent, as did the interventions suitable for exploring it. The work became highly experimental and mindful as we delved into the intricacies of bringing this interface to consciousness where learning and change, both psychological and physical, could happen.

During this time period, I was an apprentice to Ron Kurtz, who was to become the founder of the Hakomi Institute in 1980. As a founding member of the Institute myself, my desire was to blend the Hakomi methodology with bodywork. The Hakomi Method is a form of body-centered psychotherapy based upon self-study in mindfulness. We teach clients to become mindful, to turn attention inward so that they can notice the spontaneous emergence of feelings, thoughts, body patterns, and images. With a client in this state of heightened awareness, we instigate "little experiments" in a process of self-discovery. A phrase, such as, "You are safe here," may be stated by the therapist, and the client, in mindfulness, notices her automatic reaction to this sentence. These automatic reactions reveal valuable information about the state of the client's internal

psychophysical landscape. The techniques of bodywork soon became a source of these little experiments. Instead of employing bodywork to change the structure, relax the body, or accomplish any of the other usual goals of hands-on work, the purpose became one of simply bringing inner experience to consciousness. I began to ask my clients to "notice what happens as I work on this tension." I asked this question as I worked on shoulder tension in one of these early clients. As the bodywork brought about relaxation in her shoulders, she remembered being sexually molested by her father, and wanting to push him away with her arms, but stifling the impulse. The connection was made between her tense shoulders and a long- held defensive impulse, which is valuable information in effecting release of the tension and restoring an active defensive response. I could actively evoke psychological issues relevant to a particular body pattern, through hands-on work with the body pattern itself, by setting up the bodywork *as an experiment* for self-study. This technique of experimentation became essential to the synthesis of bodywork and psychotherapy. It was a most exciting discovery, and is a major cornerstone of Hakomi Integrative Somatics, reflecting a guiding philosophy at the root of the method.

A GUIDING PHILOSOPHY
This guiding philosophy holds three points to be essential: one, that the practice of activating the healing potential is one of honoring its mystery, without the need to know in advance the details of how this mystery will unfold; two, that we can trust the organism's capacity for self-regulation, meaning that we, as living systems, *form* our behavior and perceptions in accordance with available information, and by the same stroke, *change* our perceptions and behaviors in response to new information; and three, that we assist clients best in their healing process by helping them bring mindful attention to their own inner world, so they can perceive how they organize their own experience in the present moment. In this section I will elaborate on the interrelationship three points, and try to illustrate how they are woven into the actual style of
working we *use* in Hakomi Integrative Somatics.

 Activating healing powers involves guiding a client to turn inward toward her own true experience, with trust that the mystery of healing will evolve, which it does in surprising, unpredictable and often wondrous ways. It requires faith. Faith in the unique and intelligent unfolding of each human being. Faith that, given the right circumstances, each one of us will gladly progress in her own evolution towards wholeness. Faith that we hold a healing power within, sometimes hidden, but ever-present.

 The job of the therapist, then, is to help this inner wisdom unveil itself, rather than to provide advice or answers. In this way, a client learns, not to depend on an external authority for her own evolution, but to tap the resource of healing capacity inside herself. The job of the therapist becomes both simpler and more complex, simultaneously. Simpler because it is no longer essential for the therapist to know the solutions to the multitude of ailments that clients present. With skillful guidance, clients will find their own answers and solutions. What a relief! Yet, it's also more complex because guiding clients inward to their own healing potential requires subtle, sophisticated and refined techniques, and lots of experience.

This experience and skill are reflected in the therapist's ability to discern a conditioned response from true bodymind wisdom. Our bodies and minds will develop patterns over time that may on the surface appear spontaneous, organic and intelligent. For example, as a result of bodywork, a

client may dissolve into a cathartic release, both emotional and physical. At first glance, the expression appears to reflect a healthy release. Upon deeper examination, however, we may discover that this pattern is more the result of a cycle of activation and release that repeats itself periodically, but does not actually resolve. The system enters into a habit of building up emotional and ANS charge, which demands eventual expression, but this expression only serves to strengthen the pattern itself rather than to heal it. This particular phenomenon is a common response to trauma. One widely experienced symptom of post-traumatic stress is the inability to modulate arousal levels, and therefore frequently feeling overwhelmed by the intensity of one's own activation. Knowing this to be true, the therapist can watch for the beginning signals of such arousal (skin color change, increased heart rate, slight anxiety) and use the bodywork to titrate the client's response so that such energy can be expressed without becoming overwhelming.

In any case, the overall approach remains one of the client signaling the direction of the process, through words, affect, and physical patterns, while the therapist works to recognize and follow these signals, even if they are faint or obtuse. A signal may be as subtle as a slight movement in the neck, a fleeting comment or facial expression. In one instance, a client complained of all-over tension and stress, and in the course of conversation mentioned going home to her parents' for the holidays. A barely discernible frown appeared momentarily on her brow. I sensed the relevance of the signal (the thought of going home, accompanied by the frown) and gently brought my client's attention to it. When she resonated with curiosity and interest, the exploration began. The signal was used as a jumping-off place for deepening my client's level of awareness, to delve into her unconscious where the healing potential lies.

 Once this deepening process begins, the therapist must then allow and direct the client toward discovering for herself, through her own experience, the significance of the signal. Restraint is called for on the part of the therapist, who must refrain from interpreting or explaining the signal, even though she may have a good idea of what it implies. Rather than providing the answers, the therapist constructs experiments to help the client learn from the signal. This initiates a process that is based in the body and in experience rather than in rationale. In the instance mentioned above, I asked my client to mindfully notice what happened in her body when she thought about going home. The frown came back, and the tension increased, particularly in her belly. (This client also harbored a peptic ulcer.) As we began the bodywork on her belly (the client's choice), childhood memories emerged of trying so hard to be "good" but never feeling she had achieved the goal. This young woman, raped at age 8, was a perfectionist, never satisfied until she was at the top of every class, and even then she gleaned no real nourishment from her accomplishments. We found that the initial signal was connected to a deep-seated belief of not being "good enough," a belief activated more strongly at the prospect of returning to her family home. This belief, previously ambiguous and defended, proved to be the psychological key to her stress and tension. " Her body's fleeting frown had given us the clue on how to find that key.

Through the therapeutic process a client is taught mindfulness as a tool for her own self-discovery. The qualities of mindfulness, as we teach it, include focusing one's attention on the spontaneous emergence of such things as feelings, thoughts, memories, images, and body patterns. These phenomena are ongoing occurrences within every human being, but are often unconscious. A client learns how to interpret them as signals of underlying issues, and to use them as a springboard to deepen awareness of experience. This style of working reflects the basic tenet of Hakomi's

information theory (self-regulation), which holds that a living system will Spontaneously reorganize in the direction of health when enough of the right kind of information becomes available. Healing potential is activated by bringing previously unconscious information to consciousness. This is why so much emphasis is placed upon *awareness* in the overall set of techniques and approaches that this method employs.

For example, in mindful attention to her own inner experience, my client made the connections between her tension and her belief; memories and body organization became clear, and she felt the emotional pain of this belief. Eventually, she was able to appreciate, through her experience rather than her cognition that this belief was not true. This was new" information for her; she had previously been operating from the premise that she was not quite "enough" as she was. As she had the inner sense, in therapy, of trusting her own sufficiency, her tension naturally lessened, as did the extreme pressure she had placed on herself to achieve. This is the essence of self- regulation, which holds that a person will naturally adapt both perceptions and behaviors in accordance with the information from inner and outer environments.

In the instance of working with clients suffering the effects of trauma, we can especially see the need for a skillful blending of encouragement for the client's process along with informed guidance from the therapist In one case, a client began to exhibit a symptom of slight trembling in his chest, along with increased heart rate (both common signals of autonomic nervous system activation). He also felt an anxiety and a sense of imminent danger that he feared would turn into full-blown panic, as it often had before. On the basis of on my knowledge and experience of teaching clients -,' to modulate their arousal levels, I asked him to just notice what happened if he kept his attention on this trembling, rather than focusing on the anxiety. To his surprise, the trembling spread to his arms and his anxiety lowered. This client had suffered post traumatic stress (he had served in the Vietnam war), and had till now felt at the mercy of his own over-activation, which usually manifested as panic attacks. Through his own mindful attention to staying with his body sensation rather than the anxiety, my client gained an empowering tool for modulating his own arousal, thus restoring a self-regulatory capacity that he'd lost.

In its natural state, the self-regulation mechanism is fluid and flexible, effecting creative and progressive adaptation to variables in a unique and individual manner. Our perceptions are altered as incoming information is received, and subsequent behaviors are also modified. It's as simple as when a small child who wants a toy yanks it forcefully from his playmate's hands. The parent disapproves, his playmate cries, and eventually the child adapts to the displeasure and distress by modifying his behavior. It's a response that chooses his parent's approval, his playmate's well-being and his own good inner feeling over his first impulse. If all goes well, he learns to treat others kindly, and to expect the same. He continues to adjust his perceptions and behavior based on his outer environment and his inner well-being. His self-regulation mechanism is functioning effectively.

CORE ORGANIZERS: A MAP FOR SELF-STUDY
In the course of our development, we form habitual, automatic attitudes (both physical and psychological) by which we generate patterns of experience in the world. This is a natural function of what we call our "ore organizers." The core organizers are a medium through which we perceive and understand. We notice, absorb, digest, and understand stimuli from our external and internal

environments through these various aspects of being. These core organizers *organize fragments of our experiences into coherent* gestalts; they take over the function of doing this for us automatically, usually without our conscious awareness. They are a fundamental way in which we self-regulate. We need them to do a good job for us, to function effectively and creatively, but unfortunately this is not always the case. In another scenario, perhaps with a somewhat harsh-mannered parent, the above child could interpret the entire incident as meaning he is a "bad" person for yanking away his friend's toy. Instead of his body and psyche being relaxed, his belly could tighten with this belief; he may have self-punitive thoughts, and negative feelings. Instead of freely giving and receiving kindness and respect, his experience is clouded with confusion and painful feelings about himself. From the conviction that he is a "bad person," he develops unsatisfactory patterns of relationship with others. His ability to creatively respond and adapt is hindered by this belief about himself.

A belief like this is not simply a construct of the mind; it is accompanied by distinctive physical and emotional patterns, in the form of bodily tensions, constrictions of movement, and recurring sensations, images, thoughts and feelings. These patterns, composed of our core organizers are seldom conscious, dwelling instead in the deeply unconscious and involuntary recesses of our internal organization. From there they exert a major influence over our belief systems, with the complexity of feedback dynamics at the bodymind interface. The therapeutic key becomes one of helping this critical information from within become accessible to the conscious bodymind, where it can be examined, understood and resolved.

The quality of our life, and the creativity of our self-regulation, are strongly influenced, if not determined, by our ability to be connected to our core organizers, and to respond appropriately to the information they furnish. We illustrate the dynamic relations among the core organizers by the use of a map, with sensation at the center (see the core organizer's chart). In order to study the organization of our internal experience, we utilize a model, wherein 5 basic core organizers are identified, as described below. The relationships among the core organizers are not linear, but quite complex, with intricate feedback dynamics among them.

1. ***Inner body sensation*** refers to the actual physical feeling that is created as the various systems of the body monitor and give feedback about inner states. The realm of sensation extends to the proprioception of the cells and tissues of the body, to a sensing of its structure, energy and function, and to how the process of being alive feels in the body. Inner body sensation pertains to the flow of physical feelings that are continually created by movement of all sorts within the body: movement of muscles, ligaments bone, fluids, organs, breath, biochemicals and energy.

2. ***Five-sense perception*** refers to the basic inner and outer sensory functions: smell, taste, sight, touch, and hearing give information about the outer world, and internally-generated smells, tastes, images and so forth contain information about the inner world.

3. ***Movement*** refers to the actual movement of the body and can range from micromovements to gross motor movement, including posture change, facial expression, gesture, locomotion, trembling, twitches and so on.

4. ***Affective states*** include emotions such as fear or joy, along with more subtle nuances of feeling tones and mood, such as a sense of peace or slight irritation.

5. ***Cognition****,* the functioning of the mind, contains thoughts, meanings, our interpretation of stimuli, and beliefs about ourselves and the world. Cognition can range from relatively innocuous thoughts like "I think I'll go shopping" to charged beliefs that influence the overall quality of our lives, such as, "I don't deserve to be alive," "I' m not good enough," or "I' m a bad person."

The core organizers relate to one another as they continuously communicate with and influence each other. In optimal functioning, they are congruous; they go together, yet are open and responsive to change and variables. They are not a closed, fixed system but rather an alive, fluctuating, mutable system, like the movement of life itself. When we have full access to each core organizer, and when they are appropriately connected and vital within us, we experience integration, creativity, aliveness and wholeness. When our feelings match our thoughts, when the information we receive from our senses is congruous with our sensation and movement, we feel at one with ourselves. Our path is clear. Our inner experience constitutes an integrated whole, and our behavior emerges from a sense of alignment and integrity, appropriate to our current inner and outer reality.

You will notice on the core organizers chart that this map also includes what we call "complex experiences," which are represented outside the circle of core organizers. Complex experiences are constructed by the 5 core organizers working in concert. For example, a memory (a "complex experience") occurs through the interaction of affect, body sensation, thoughts, images, and so on. If a client talks about a memory, we can discover how the core organizers give rise to the memory in the present moment by asking a question like, "How do you experience the memory right now?" or "What happens inside as you remember this event?" The client may say, " As I picture my mother, I feel sad, my chest tightens, I remember focusing on her red face, and fighting the impulse to run away." In this way, we elucidate the dynamics between the complex experience (the memory or dream, issue, theme, idea, etc.) and the core organizers.

Sensation is our body's primary language, which we experience through an awareness commonly called the "felt sense." Whenever we experience anyone of the other four core organizers, we have an accompanying body sensation. If we have an emotional response, we can feel it in our inner sensation; if we move, the movement itself creates a body sensation; as we have thoughts their impact is registered in this deeply instinctual aspect of the body's knowledge system, and so on. We can experience an emotion without a thought, but we cannot experience an emotion without a corresponding sensation in the body. Sensation is a link that connects all other aspects. It's the hub of the wheel. Because of this it can have an especially *integrative* influence in the overall scheme of relations among the core organizers.

It is important to understand the distinction between awareness of sensation and awareness of other core organizers like cognition and affect. The sensate realm is perceived and described through its characteristically primal and distinctly physical qualities, like trembly, warm, buzzy, tingling, numb, clammy, energized, etc. In this way, it differs from the realm of cognition and meaning, which would be described with words like safe, unsupported, important, etc., and it differs from the realm of affect, described "with words like sad, angry, calm, joyful.

Teaching awareness of sensation is an indispensable tool for supporting and expanding one's connection to the body and for re-instating healthy functioning among the core organizers. If we spend enough time in sensation, we can begin to have a direct perception (the 'felt sense') of the movement of our own intelligent life energy, which is both vital and informative. Through simple awareness of sensation we often feel closer to a sense of who we really are beyond the conditioning and limitations we have learned. We gain access to the myriad ways of knowing that are not rooted in cognition, but in a deep body knowing, an inner knowing that is informed by sensation. Tapping into sensation may access inner states that existed before self-identity and the formation of psychological beliefs, or that continue to exist beyond these realms. In addition, awareness of sensation in indispensable in learning to modulate our own arousal, a skill and function so often lost as a result of trauma. As in the above example of the Vietnam veteran, cultivating the ability to experience pure sensation, distinct from emotion, is an empowering tool in healing traumatic response. When we work to integrate the raw data from the sensation level of our experience with other aspects of our overall reality, we develop a strong resource for knowing and expressing who we are, and a strong resource for healing.

DISSOCIATION: RELATIONAL DYNAMICS AMONG THE CORE ORGANIZERS
We can utilize the map of core organizers to talk about dissociation as the outcome of a profoundly disturbed relation with or among the core organizers. Some instances of dissociation are common and natural in human beings. For example, we may dissociate mildly from sensation when we're driving along the highway, listening to a favorite piece of music, fantasizing or daydreaming. Alternately, we might dissociate away from our thoughts and emotions, and really appreciate the fresh information our senses deliver to us as we watch the beautiful scenery in an engrossing movie. These usually harmless forms of dissociation can actually enrich our experience, allowing us to bring a higher degree of focus to a singular aspect of our experience, enabling us to expand a specific perception. However, when we engage in forms of dissociation with the intention to distort perception, and when this form of dissociating becomes strongly fixed into unconscious patterns, we can disrupt the optimal relationship among core organizers, thus diminishing the overall quality of our experience.

An example of this is seen in the "over-achiever" client I mentioned earlier who took certain situations she encountered as a child to mean that she was not "good enough." One significant memory that surfaced in therapy was of coming home from kindergarten with a painting she was proud of, which her parents then criticized. Immediately prior to the encounter with her parents, she had felt a sense of congruity among her core organizers -a feeling of joy and confidence! a thought about what a great picture she had made, a sensation of excited anticipation in her body as she rushed home to show her painting to her parents. As she experienced their criticism, her core organizers shifted. Recalling the scene in therapy, she felt an immediate hardening in her chest, a sinking feeling in her belly, confusion in her feelings and thoughts as her own perceptions were so unkindly challenged approval she needed so much. She remembered concealing her hurt feelings, pretending the criticism did not bother her, and tightening her chest and belly as she resolved to make a better picture next time. A pattern became more fixed as her core organizers conspired to support a bodymind conviction that she needed to try harder to be good enough. The pattern manifested in the relationship among core organizers: the concealment of feelings, the rigidity of opinion, the tightening of muscles. This event was one of many that led to a lifelong pattern of striving, characterized by dissociating from sensation and emotions.

The above example illustrates the typical pattern of a" developmental wound," expressed by a particular belief ("I'm not good enough") that pertains to a developmental learning task (confidence in oneself) that was obstructed or arrested in childhood. Interference with effective learning of these tasks can occur through unfavorable family and social dynamics, and through the meaning or belief systems an individual develops out of these dynamics. Developmental tasks present themselves naturally as we mature, and contain such things as: learning to get our needs met, to be autonomous, to esteem ourselves and hold ourselves as worthy. When there is an obstacle to the effective learning of these tasks, the functioning of the core organizers is disrupted, leading to patterns of dissociation.

More pronounced habits of dissociation can be caused by traumatic events, arising out of situations which are perceived as life-threatening. Such events cause a person to instinctively mobilize a tremendous amount of physical and energetic resources for the purpose of self-protective action, typically called the "fight or flight" response. If it is not possible to escape or overcome the source of the trauma, the next line of defense is called "freezing," which requires profound dissociation from various core organizers. For example, a child who is beaten or sexually abused may "leave" the body- dissociate nearly completely from the physical sensations, so she or he does not feel the pain. When a painful stimulus is greater than the individual's ability to tolerate, understand and integrate, a natural and salubrious response is to dissociate from feeling the full impact of the provocation. This happens frequently through dissociating from body sensation, as in the case of a friend of mine who walked away from a car accident, only to discover a few hours later that he was severely injured.

Dissociation also occurs among other core organizers. An abused child may dissociate from the meaning of the situation (that her perpetrator is wrong for abusing her, for example). Or, she maybe "frozen," unable, literally, to move. She may be numb to the horror, fear and emotional pain of the abuse, cutting off her affective response. She may alter the perception of her five senses to cope, like a client of mine who hallucinated her perpetrator as a cartoon character. In this "buffered" condition of dissociation, there is the chance for the organism to more slowly absorb the effects of the stimulus, bit by bit and over time, especially if there is proper support in the environment, such as someone to turn to for help. Gradually, as the person assimilates what has happened, the feeling returns to the body, the emotions are felt, the true meaning of the situation is experienced and understood, and movement and sensual perception are restored. In a flexible system and supportive environment, dissociation is only temporary.

This innate mechanism of dissociation is nature's way of providing us with an extraordinary means with which to cope with overwhelming stimuli. Trying to assimilate such painful, staggering and complex experiences, such as a traumatic event, immediately or all at once could be extremely fragmenting and disintegrating to the system. The disadvantage is that dissociation often turns from a temporary coping mechanism into a lifelong pattern of disconnection. The same abused child who failed to comprehend the meaning relevant to the abusive situation may exhibit an overall diminished capacity for reasoning, and a diminished emotional capacity that extends to all of her intimate relations.

A main method of our therapy is to first discover patterns of dissociation, through the study of the core organizers, and then to help a client learn to "reassociate," to re-establish the appropriate functioning of and connectedness among core organizers. The dynamics of dissociation are multifaceted, and take a variety of forms which overlap and feed into each other. Following is an enumeration of the most commonly seen patterns of dissociation.

1. We can disconnect from a particular core organizer, severing awareness of that aspect, restricting its function and expression. In this dynamic, some other core organizer becomes dominant and the individual quite often depends upon it and uses it excessively, to the exclusion of the others. A common example is that a person who is disconnected from emotional experience may become quite skilled cognitively and analytically.

A variant of this kind of dissociation is sometimes found among those with a special attunement to their physicality, such as athletes, dancers, movement therapists and bodyworkers; we may allow the sensation or movement of the body to become dominant. We maybe exquisitely connected to our sensation, but *not* to the accompanying emotional quality, for instance. We can actually use our ability to be in contact with sensation to dissociate from other core organizers, thus limiting the full richness of our own capacity to perceive and experience. We usually think of movement as something that will bring us into deeper contact with ourselves and our feelings, and I think that in general this is true. However, I recently spoke with a friend who had done an improvisational dance with someone she did not really want to be physically close to. She talked about getting into the dance, and cutting off her feelings of aversion, overriding her boundaries through accentuating her movement. She consciously used movement to disengage from other core organizers, but regretted it later, and walked way from the dance with a diminished sense of connection with her feelings and her sense of self.

2. The core organizers don't relate to one another in a coherent or sensible way. Peter Levine calls this form of dissociation "undercoupling" when evidenced in trauma survivors. The channels of communication among them may be too open, too fluid, so that impressions flow too easily and chaotically. When sense perception doesn't adequately inform affect, when affect doesn't inform movement, and so on, then the person's experience is incongruous and actions may be inconsistent. When a person smiles, all the while telling you how sad she is, we see that movement (the facial expression of smiling) and emotion are incongruent. There is a fragmentation, or splitting, among the core organizers. They do not constitute an integrated, coherent whole.

3. Core organizers may also be over-connected, forming a closed system, like a feedback loop. The various components become locked together in a fixated, rigid way that excludes incoming information. For example, affect, cognition, and movement may all be looped together, with no fresh information received, such as: "I feel sad, because I'm all alone, which makes my body collapse, and then I feel even sadder and more alone, etc." The relationship among the core organizers is predictable; if you start with the belief (I'm all alone), the remainder of the organizers manifest as expected. Or, you could start with the collapse in the body. Anywhere you enter this dynamic leads to the anticipated outcome. Levine calls this over-association "over-coupling," when applied to traumatic dissociation. This pattern was evident in the

Vietnam vet described above. He felt trembling (inner body sensation and movement), anxiety (affect) and a sense of danger (cognitive meaning); which formed an escalating closed system that eventually turned into a panic attack. Interrupting this cycle required his staying with sensation alone.

4. The core organizers as a whole may dim or shut down altogether. This pattern is commonly revealed when clients describe simply "leaving" or "not being there," particularly during a traumatic event. One client reported that her way of coping with sexual abuse as a child was to stare at the pattern in the wallpaper until she became entirely numb. She didn't know what she was thinking, seeing, or feeling, and she had no body sensation. This form of dissociation is a way of "leaving" an unbearable situation without actually removing oneself physically, thus tempering the impact of such an event. My client had effectively shut down her core organizers while remaining physically in the situation.

The strength of any of these dissociation dynamics is always a matter of degree. For instance, we may disconnect from a core organizer a little, or we may do so nearly completely. The dominance of a core organizer may be expressed powerfully or more mildly. The strength of overconnection between core organizers may be slight or profound. And even when the core organizers are connected in a meaningful, cohesive way, there is still the possibility of a weakened or tenuous connection among them, as well as the possibility of any degree of "dimming down" of the entire system's overall functioning.

Other important considerations in the patterns of dissociation are the timing and frequency of the occurrence of these dynamics. They may be triggered by such things as environmental stresses and cues, by shifting internal states, or by maturational life changes. Our personal triggers will be closely linked with our developmental and traumatic histories. When we encounter situations that resemble or remind us of past woundings wherein dissociation was called into play, a similar dissociation is likely to be triggered again. The duration of dissociation may be related to the duration of the stressor. When the stress is over, the core organizers usually return to a more healthy functioning. And, some people take only a slight degree of stress to trigger dissociation, while others with more internal resources can tolerate higher levels. Those triggered more easily will, of course, dissociate more frequently.

EXPLORING THE CORE ORGANIZERS THROUGH BODYWORK
Bodywork can be used to access the functioning of the core organizers, to detect and observe the individual's particular patterns of dissociation, and to restore the self-regulation mechanism to its full creative potential. Rather than seeking to *change* the body (relax it, bring it into structural alignment increase its energy, etc.), we endeavor to use bodywork to bring the operation of core organizers to consciousness, all the while studying the bodymind interface. This of course requires active, mindful participation from the client and the skill of the therapist to assure that the information is coming from the client's present *experience* rather than from preconceived notions of core organization. To illustrate the synthesis of psychotherapy and bodywork, I have included a client's description of how a session developed for her, with comments on the application of the techniques and core organizers map. This is a session that took place in a Hakomi Integrative Somatics training, with an advanced student as therapist, a 38 year old woman as client, and myself supervising. We will call the client Meg and the

therapist John.

" I came to the session coming to find out about a long- standing ache in my left groin. This ache had bothered me since I was a child, when it used to keep me awake at night. My mother had said it was just a growing pain and that I should forget about it. John asked me to feel the ache and notice what it felt like. I could tell exactly cohere it started, and it went through the whole side of my hip. It sort of throbbed. I got sad as I began to feel it. I felt kind of weak and alone, and felt like it was difficult even to stand. I began to feel a lot younger.

The exploration begins with the "signal" the client presents; in this case it is a bodily sensation-the ache in the groin. The questions John asks simply turn Meg's awareness into the ache, to glean information from this signal itself. The form of his query is to say, "Take all the time you need to just feel that ache right now. What kind of sensation do you notice? How deeply does it go into your body?" and later, "Just stay with the throbbing, feel it-maybe you notice feelings, thoughts, movements, or images connected with it." John invites association to core organizers, by asking first for a description of the sensation, going with Meg's strongest signal, and then inviting affect, movement, thoughts and images (one of the five senses). His questions require that Meg access her core organizers to answer. His soft tone of voice, and slow pacing, are additional keys in calling forth Meg's mindful attention, which in turn, evokes a wealth of information.

We had been standing, but now I wanted to explore further with hands-on bodywork, so we moved over to the table. I lay down

Beginning with the client standing (rather than lying down or sitting) is an option which can make structural and other body patterns more apparent, to both therapist and client, for the effects of gravity on the structure are more obvious. It's a way of raising the signal slightly. When both the physical and the psychological components are evident, and when the client is ready, then we move to the table.

John asked me to notice what happened as he began to contact this ache with his hands. He pressed lightly with his fingertips into the area, trying to meet and match the sensation I' d described. At first the pressure was too light; I wanted a really deep pressure. I was surprised that I could tell exactly what kind of touch was right for me, and JOh11 made sure he got the place and the pressure the way I wanted it. It felt great that he responded so precisely to my needs.

John elicits Meg's guidance here, using the bodywork as a means to teach her about the wisdom of her own body in telling him exactly what kind of touch is right for her. In this process, Meg receives the subtle message that she both knows and can follow her own inner direction. John does not impose his agenda upon her process, but evokes her own inner acumen.

As he pressed into this ache, I first felt only relief. It felt so good to have him contact the pain. I had been alone all my life with pain. John continued to work physically, all the while asking me to share what was coming up for me. The tension released a little, and I could suddenly see myself as a little girl, trying to deal with everything alone, trying to be strong in an emotionally and sometimes physically abusive family. I began to cry when I saw this image. In my image, I looked (and felt) so young and vulnerable, and so alone. John was very compassionate which made me feel OK about feeling so weak and sad. I cried for what seemed like a long time.

All along, John is evoking Meg's core organizers by simply asking her to study how she organizes her experience in response to the bodywork. As the tension shifts, a memory emerges that contains the elements of a visual image (five-sense perception), a belief about needing to be strong (cognition), and an emotional response of sadness (affect). When a physical holding pattern releases through bodywork, the issues that the pattern is protecting frequently emerge, in this case a certain childhood aloneness and vulnerability. This is one primary way that bodywork interfaces with psychotherapy: as the hands-on work helps to change the patterns of the body, underlying issues come forth and are also available for change. Of course, John's authentic and compassionate presence with the childhood pain Meg carries is imperative in creating a healing environment that encourages the client to enter a depth of contact with herself.

Finally, my tears were spent, and John asked me what his hands might be saying to this younger part of me. I could feel that the hands were offering help, help I never had as a child. An unfamiliar sensation of warmth and release swept through my body and for once I felt the possibility of having support.

The quiet, receptive inner space available after emotional release is the favorable moment for John to ask Meg for the meaning (the core organizer of cognition) of his physical contact. "Translating the language of touch" is an effective way to bring unconscious beliefs or thoughts to awareness. As Meg is able to "hear" John's hands speaking to her, she experiences "for once" what she had not experienced as a child: that help is, literally, at hand. This is a wonderful technique for bridging the mindbody interface, and stabilizing an experience that was absent in Meg's childhood. Through translating the non-verbal language of touch into words, an additional option is accessed cognitively: Meg's belief shifts from one of not expecting help to one of knowing that help has arrived. Mindfulness is deepened by this point, and Meg is also able to notice the parallel body sensations.

We continued to explore more deeply with hands-on bodywork. As the pressure of John's hands went deeper, my whole feeling changed. I could feel that the deep muscles in my groin were pushing back; John asked me to go ahead and push back as much as I wanted, and see what happened. 1 immediately felt angry, and a memory came up of having been punished by being made by my mother to sit on a chair w hen my older brother and I had fought. He was mean and abusive, but I always got blamed. I saw and felt what it was like to sit on the chair, something I hadn't thought about for years. I (vas furious, and wanted to kick with my left leg, but as a child that would only have gotten me into more trouble, so I didn't do it. I realized that I had been taught to never get angry, especially at my family.

Having dealt with the first issue of being in pain and receiving help, the tissue in Meg's groin is more open, and John can go deeper with bodywork. During the continued exploration, John again asks Meg to just be aware of her experience as his hands contact a deeper layer of tension. By helping to release the physical tension through bodywork, he's awakening a long-held, healthy impulse to express anger. Something new begins to happen as Meg unexpectedly and spontaneously pushes back against John's hands. Recognizing this active movement (a core organizer) as the opposite of the holding pattern in Meg's body, John invites the movement to continue. Again trusting the intelligence of the body's spontaneous guidance, he perceives the

movement as a key step in restoring the healthy capacity of Meg's core organizers.

John encouraged me to follow my body and let it tell me what it wanted to do. He stayed in contact with this deep tension in my groin as I first pushed with those muscles. Then I kicked my leg, but that actually was not as satisfying as just pushing with the muscles in my groin.

Something nascent occurs through Meg's movement, and John encourages her to just trust" , her body's impulses, instead of imposing his agenda. Once more, he demonstrates faith in the intelligence of Meg's emerging process. He *asks her to do what feels good in her body, a way of* phrasing an encouraging directive for trusting her body's wisdom. She is then able to *feel* from the inside what is the authentic, most satisfying, expression for her body.

John asked me to notice my experience inside when he told me that it was OK to express my anger. At first I could hardly believe it. I was afraid he would leave, or tell me I was bad. For a few moments, my leg stopped moving, which was a really familiar sensation of holding back. I felt I'd better not get angry, but I also felt resentment because it wasn't OK to get angry. A habit suddenly became clear, of how I would not express my anger, but then I would resent the other person for not letting me express it.

John is adding a verbal experiment, asking Meg to study her experience. This verbal experiment takes the form of John asking, "What happens when I say: it's OK to express your anger"? Through this form, Meg's mindful attention is heightened, and she can learn how she organizes her experience in response to this statement. Her first response is disbelief in the statement's truth, and her body reverts back momentarily to its old holding pattern, tightening the left groin. In terms of dissociation dynamics, the cycle of overconnected core organizers goes something like this: "I feel angry, but it's not OK to get angry, so I have to hold it in, and that leads to physical tension, and resentment, and more anger." With the verbal experiment, along with the physical, Meg can learn about the dynamic that happens among her core organizers, and most likely discover what's needed to restore more healthy functioning.

John said it "It's OK to express your anger" a few more times, and I finally believed that he was different from my mother, and that it really was OK with him that I got angry. I had to look him the eyes to make sure he meant it. The muscles in my groin and my whole hip wanted to push even harder and it felt good. I had an image of myself as a little child having a temper tantrum, which I never really had as a child. I was really angry in the session, and it surprised me that the physical expression of the anger was just the pushing with the muscles in my leg. John also asked what words went with the movement, and it felt good to say how angry I was, but it was most satisfying to just do that movement.

A crucial, transformative moment is occurring as Meg begins to believe that her anger is OK. John patiently repeats the sentence, as both he and Meg study her reaction. John asks Meg to notice what happens if she looks at him as he says the words, providing an opportunity for Meg to literally see that he did not hold the same attitude about anger as her mother. As Meg distinguishes John from her mother, she begins to believe in another way of being, and her sensation, movement, affect and senses align with the attitude that anger can be OK. The generalization from childhood

is broken, the system begins to open, and the core organizers find a new way of responding to the inner feeling of anger. Recognizing the importance of this
moment John takes plenty of time to support the spontaneous unfolding of Meg's process.

Quite suddenly, the pushing stopped by itself. It just felt complete, and I didn't feel angry any more. John said to just notice my body. My groin and hip felt completely new. I could feel a tiny little trembling movement deep in my hip that spread down my leg. John said to keep my attention on the trembling, and I did for a long time until it stopped on its own. I felt a sense of wholeness and peace. There was energy moving freely through my body, and I felt quite open, but strong in a good way. It was a new experience for me. It was amazing to have gotten help, and then to have felt all that anger. I felt very tender toward myself and even kind of proud. The pain in my groin was gone, and it has not reappeared in its previous, chronic form.

In this session, Meg was able to complete a long- held physical and emotional impulse (the expression of anger). Her body knew when it was finished, and at this point John released the physical contact turning Meg's awareness toward her inner body sensation. Doing so provides an opportunity for the deep involuntary holding, often connected with the freezing response mentioned earlier, to release, as evidenced here by the trembling. Frequently, we use our cognition to truncate such spontaneous body sensations and micromovements. John verbally encouraged Meg to simply allow the trembling, not to control it in any way, but to permit her involuntary response to take over. Through his tone of voice and his words, he conveyed that it was important to track this sensation, so instead of inhibiting this movement prematurely, Meg could allow it to run its course. It took about 10 minutes for the trembling to complete.

Meg had come in with a "signal" to explore-the ache in her groin, an inner body sensation. From the beginning, John had demonstrated trust in the unfolding process, soliciting Meg's guidance. IThrough mindful exploration, using bodywork experimentally, the dissociative patterns of her core organizers gradually became apparent. In accordance with Hakomi's information theory, as Meg gained the appropriate information from within herself, she spontaneously reorganized toward health. The ache in Meg's groin transformed in her perception from an annoying sensation to an important signal that she may be holding anger. Where Meg had been dissociated from feeling and expressing her own anger, she developed connections needed to reassociate to both her feeling and expression, and so has restored more creative options among her core organizers.

 In closing, I want to offer the caveat that it is not always appropriate or desirable to study the organization of experience through hands-on bodywork. A client needs to have a sense of boundaries, ego strength and maturity that allow her to respond constructively to this synthesis. The combination of bodywork with psychotherapy proves more powerful than either alone, having greater potential to disorganize the client if executed inappropriately, too quickly, without awareness, or with an unstable client. I noticed in the early days of experimentation that when we proceeded too quickly, clients would frequently return the following week reporting that symptoms had worsened-particularly that they felt confused, disoriented and disconnected from themselves. The trend of the times (in the 1970's) emphasized catharsis, and certainly the power of bodywork and psychotherapy combined could easily evoke a strong emotional reaction. I learned that re-associating too quickly to dissociated aspects could be anti-therapeutic,

often leading easily to catharsis, but also to more dissociation. The need for professional expertise, psychological and somatic assessment skills, comprehensive knowledge of both fields, practical understanding of transference, boundaries and dissociation became apparent. In those cases where hands-on work is not appropriate, the core organizers can be studied through simple awareness using experiments other than touch. We can still work effectively with the mindbody interface through awareness of sensation, movement and the client's self-touch. As inner awareness is built, hands-on work becomes a more viable option.

CONCLUSION
The more our dissociative patterns determine our experience, the less creatively we can respond to ourselves, others, and the world at large. Our habits of dissociation compromise our capacity for self-regulation, and thus our capacity to respond to life's many challenges in a way that reflects who we truly are: spiritual beings in human form (to draw from Tielhard de Chardin). To the degree we are dissociated, we have a diminished potential for choicemaking. We remain subject to unwitting compliance with patterns that perpetuate personal and collective disenchantment. While we may value kindness, connection and cooperation we repeatedly find ourselves and the world immersed in conflict. We desperately need to cultivate the resources and empowerment to gain our freedom from the cycles of violence, defensiveness and reactivity currently running rampant in our world. I see the personal work being done with Hakomi Integrative Somatics and allied psychotherapeutic approaches as being part of an overall thrust toward growth and planetary healing. As we work to re-associate to dissociated parts of ourselves, we restore creative self-regulation; as our core organizers approach optimal functioning, we can being to *feel* in the larger sense. We can then hold the benefit of the whole in our hearts, and from there, become empowered to take loving, healing action in the world.

Footnote
The term "dissociation" was coined around the 1920's by Pierre Janet in France. Numerous models of dissociation are in existence: Bennett Braun's (1988) BASK (behavior, affect, sensation, knowledge) model, which he later changed to the BATS (behavior, affect, thought, sensation) model; Peter Levin's (1991) SIBAM (sensation, image, behavior, affect, meaning) model; Charles Whitfield (1995) BASKIM (behavior, affect, sensation, knowledge, image, memory) model. These models all map the dynamics of traumatic dissociation. Our Core Organizers map (expanded from Hakomi's "Hierarchy of Experience 1981) is formulated to apply to both developmental and traumatic dissociation.

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THE BIRTH AND DEATH OF MEANING SELECTIVE IMPLICATIONS OF LINGUISTICS FOR PSYCHOTHERAPY
Greg Johanson

I. THE LIFE/DEATH CYCLE OF WORDS

Ich furchte mich so vor der Menschen Wort.
Sie sprechen alles so deutlich aus:
Und dieses hiBt Hund und jenes hiBt Haus,
Und hier is Beginn und das Ende ist dort.

Mich bangt auch ihr Sinn, ihr Spiel mit dem Spott,
Sie wissen alles, wa wird und war;
Kein Berg ist ignen mehr wunderbar;
Ihr Garten und Gut grenzt grade an Gott.

Ich will immer warnen und wehren; Bleibt fern.
Die Dinge singen ho rich so gern.
Ihr ruhrt sie an: sie sind starr und stumm.
Ihr bringt mir alle die Dinge um.

-Rainer Maria Rilke

Psychotherapy[1] has been from Freud on, closely associated with "the talking cure." It is natural that it has some interest in exploring linguistics for what it might learn about the nature of the language and words that it works with so intimately on a daily basis. Out of the many insights of linguistic studies, this paper focuses on the paradoxical power of language to both give birth to, and to slay, bury, or cover up meaning.[2]

Linguistic studies make it clear that humans are characterized by their ability to express meaning through words. Words and meaning are so intimately connected that they cannot be separated. One cannot point to an independent meaning which can then be assigned an arbitrary verbal/written label. The meaning is given birth, is brought to expression, is made possible only in and through the use of words. It is part of our identity as humans that we know and express ourselves through symbols. Ricoeur expresses it this way:

> There is no self-understanding that is not *mediated* by signs, symbols, and texts; in the last resort understanding coincides with the interpretation given to these mediating terms ...That is to say that it is *language* that is the primary condition of all human experience. Perception is articulated, desire is articulated ...Psychoanalysis, as a *talk-cure* is based on ... the primary proximity between desire and speech.[3]

The use of language makes us creative beings. It enables us to bring to expression our experience, to make it available to consciousness. It orients us within the ranges of our experience, and

transforms us to different ways of being within it.[4] Language is life. Psychotherapists are constantly aware of the aliveness there is when a client has an "ah hah" experience through the voicing of some insight. There is a moving richness to the process when the client voices further connections while working through some live issue.

Then there is the other side. Rilke has good reason to be anxious that we know so much, that we can point to something and use words to call it this or that. Words can function as barriers, prisons, or executioners. Psychotherapists know well that there can be words upon words, creating greater distances to experience and meaning, and a corresponding boredom and despair. One of the things therapists listen for is the quality of "aliveness and deadness in a client's language. Are the words bearing life or death ? Are they connected with what is real or being used to gloss over reality, to create distance from what is real?[5]

The issue of the paradoxical cycle of words giving life and taking it away is expressed in various ways in the literature. For Lacan, " once the signifying chain has marked the subject, death has entered his life."[6] For Heidegger there is a split between authentic meaning and everyday language, but language is also the point of reconciliation.[7] For Ricoeur, metaphorical language can also participate in life or death.

> Live metaphors are metaphors of invention within which the response to the discordance in the sentence is a new extension of meaning, although it is certainly true that such inventive metaphors tend to become dead metaphors through repetition ...There are no live metaphors in a dictionary.

> By calling a metaphor a semantic innovation, we emphasize the fact that it only exists in the moment of invention ...When metaphor is taken up and accepted by a linguistic community it tends to become confused with an extension of the polysemy of words. It first becomes trivial, then a dead metaphor.

In Allen Thiher's study of modern language and fiction he makes the following summary statement:

> Language is, as the German novelist Dieter Wellershoff puts it, split between an " experienceless general speech" and a " dark, fragmentary murmuring of dream." Language can thus be experienced as a form of splitting, isolating from some authentic realm of essential concerns. But this view is hardly the only one. The belief in language's autonomy can also give rise to an often joyous affirmation of fiction's power, as language, to define the world and hence reality ...Not the least interesting aspect of contemporary culture is that many believe simultaneously that language articulates the world and that language cannot reach the world.[10]

Emanuel Peterfreund suggests that psychotherapy is a process of inquiry that leads to discovery, learning, understanding. When it is going well, when there is a "good hour" in progress, there is an accompanying quality of aliveness, richness, and depth.[11] A mature therapist can tell instantly when the client is voicing live experience, and when, if only a second later, words have switched into a meta- mode of "talking about" something in the past, unconnected to the aliveness of the

moment.[12] When this happens, what is a therapist to do to reinstate the life into the process?[13] The next two sections of the paper explore what directions linguistics suggest for overcoming word deadness when it emerges, and how those directions might be carried out in clinical practice.

II. LINGUISTIC A VENUES TO NEW LIFE
To begin with, Ricoeur offers a note of .I, encouragement that the distancing and objectifying inherent in language is not all that bad, not a problem to be solved.

> Distance, then, is not simply a fact, a given, just the actual spatial and temporal gap between us and the appearance of such and such work of art or discourse. It is a dialectical trait, the principle of a struggle between the otherness that transforms all spatial and temporal distance into cultural estrangement and the ownness by which all understanding aims at the extension of self- understanding.[14]

Distanciation is understood in a dialectical relationship with appropriation. Appropriation is to make one's own what was alien. The issue then is how to make distance productive in the service of understanding, which the following sections seek to do.[15]

A. Meaning Through Relationship
In his pioneering linguistic work, de Saussure distinguished two parts to a sign. The signifier is the material aspect, written or spoken (the word "dog"). The signified is what was evoked within us when we hear the signifier. Both signifier and signified are distinguished from the referent (an actual dog). One item linguists have been clear on since de Saussure, is that death comes from assigning an arbitrary signifier to a supposedly independent referent thought to be signified. The experience of the referent dies a kind of death in this procedure because the meaning of a signifier is only found in relation to other signifiers. Meaning has a chance of coming to life therefore, as it is sought in *the context,* the interrelationships, the connections and contrasts. Meaning is therefore always on the move. The movement can be in relating to other signifiers in the chain (syntagmatic, metanomical, contiguous associations) or to new signifiers connected with the first ones (paradigmatic, metaphorical, substitutionary associations). Life is found in dynamic relationships; movement, not stasis, as the ancient Hebrews noted.[16]

Though Ricoeur argues that a sentence is not simply an extension of words, that it has a reality, structure, and function of its own, it is also true that longer constructions such as metaphors "save themselves from complete evanescence by means of a whole array of intersignifications. One metaphor, in effect, calls for another and each one stays alive by conserving its power to evoke the whole network."[17]

Another characteristic of language is that life through connections and interrelations happens at various levels of organization. There is a hierarchy of levels of complexity. For instance, in relation to metaphors Ricoeur, following Wheelwright, notes:

> It is possible to describe the metaphoric game at various levels of organization depending upon whether we consider the metaphors in isolated sentences, or as underlying a given poem, or as the dominant metaphors of a poet, or the typical metaphors of a particular linguistic community or a given culture.[18]

In *Interpretation Theory* Ricoeur also discusses the structure of myths and folklore narratives. Various units above the sentence can be identified, each taking its meaning from "its ability to enter into relation with other elements" and each integrated on some hierarchical level as a part of the whole work.[19]

B. Meaning Through Waiting & Mystery
Heidegger was also concerned that death comes about through traditional type of thinking whereby we willfully objectify something, supposedly re-present it through words, and thereby end up talking about it, putting it at a distance from us and cutting ourselves off from a live relationship with it.[20] The opposite of this would be to renounce willing and release oneself to being informed by the reality of otherness; to wait, to willingly hold back from foreclosing the experience through objectifying judgements. Part of Heidegger's dialogue on this subject is as follows:

Scholar: ...waiting lets re-presenting entirely alone. It really has no object.
Scientist: Yet if we wait we always wait for something.
Scholar: Certainly, but as soon as we represent to ourselves and fix upon that for which we wait, we really wait no longer.
Teacher: In waiting we leave open what we are waiting for.
 Scholar: Why?
Teacher: Because waiting releases itself into openness ...
Scholar: ...into the expanse of distance ...
Teacher: ...in whose nearness it finds the abiding in which it remains.[21]

An example would be standing on the shore, gazing out to sea, and becoming aware of a yacht sailing into the harbor. I don't recognize the yacht, so I'm open. I wait for it to tell me more about itself with all my senses both focused, receptive and waiting. I'm in the position of a learner, receiving. Then I recognize it. "Oh yeah. It's Bill and his ketch." I instantly switch from learner-receiver-waiter to knower. I know all about Bill and how recklessly he sails, drives, flirts, invests, and plays. Only today I miss something. He isn't so reckless today. He took his son out sailing and nearly drowned him through his recklessness. He is subdued, changed. But I don't notice, because I'm no longer open to the liveness of the moment. I know. I categorize. I cut off an experience. Bill is no longer live, as is also true for a part of me. Similarly, Peterfreund notes that when a live process is summarily and stereotypically labeled as an "unresolved oedipal issue," the therapeutic process dies. Life comes from attending to the reality of the moment, death from ignoring and forcing the moment into a pre-conceived, objectified category.

The above example points to the necessity of honoring mystery in living and speaking. Walter Lowe argues that the concept of mystery understood as the mid-region between having and being, between me and my life, between the self and the world underlays the work of Ricoeur, especially his *L'homme fallible* and "Lecture de Freud" in De *l'interpre'tiltion.[22]* Mystery in Ricoeur forms a link between consciousness and unconsciousness. It functions to make the point that "what is designated is not an object attained, but a possibility opened up."[23] Part of the possibility for Ricoeur is that of participation (Zugehorigkeit), a term he borrowed from Gadamer.

"The notion of participation expresses a primordial relation of things, ...an' apprehension, at a level other than scientific, of a belonging to the whole of what is'."[24]

In psychotherapy, as other disciplines, we have to enter the realm of the mysterious to learn anything. By definition, we cannot learn what we already know. We cannot be distant without stagnating. We have to again participate in, to belong to something for new knowledge to emerge. When a client is simply going over rationalizations, justifications, old stories and familiar questions, an experienced therapist knows that the boredom factor is rising, and that some intervention is needed to bring about a live process where new growth is possible. Clients must learn to wait for reality to teach them through first surrendering their willful striving to analyze, objectify, control, and know. What is already known must give way to participation in what can teach.

C: Meaning Through Aesthetic Augmentation

The necessity of mystery in language is promoted especially well for Heidegger, Ricoeur and others through poetry. The poet Gerrit Kouwenaar picks up both Heidegger's and Rilke's concern that something be able to sing of itself, that a mountain retain a quality of wonder through not being labeled too distinctly. Kouwenaar says: in a poem one is ultimately interested, not in naming things, but in invalidating the names which have taken the place of the things themselves - the abstract cliches which block the perception of the real."[25] Likewise Ricoeur:

> Considered in terms of its referential bearing, poetic language has in common with scientific language that it only reaches reality through a detour that serves to deny our ordinary vision and the language we normally use to describe it. In doing this both poetic and scientific language aim at a reality more real than appearances.[26]

Ricoeur also extends this perspective to painting, etching, writing and other modes that portray our experienced world through an alphabet more limited than a full three dimensional visual replication of reality. For Plato an eikon was a mere shadow of reality. For Ricoeur it is precisely because an artistic endeavor (painting, sculpture, dance, movement, poetry, fiction, music, etc.) handles less that it can yield more.

> The main effect of painting is to resist the entropic tendency of ordinary vision -the shadow image of Plato - and to increase the meaning of the universe by capturing it in the network of its abbreviated signs ...Painting for the Dutch masters was neither the reproduction nor the production of the universe, but its metamorphosis ...

> This theory of iconicity -as aesthetic augmentation of reality gives us the key to a decisive answer to Plato's critique of writing. Iconicity is the re-writing of reality. Writing, in the limited sense of the word, is a particular case of iconicity. The inscription of discourse is the transcription of the world, and transcription is not reduplication, but metamorphosis.[27]

D. Meaning Through Greater Specification

Transformational grammarians such as Noam Chomsky offer a number of structural clues for

how language and experience become more fully or more distantly related.[28] They assume what is called a Deep Structure in which all the elements of an experience and its relationships would be present (a mythical construct of course). They map out a number of common transformations in which a semantic Surface Structure is derived from a Deep Structure.

Deletions leave out implied referents. The phrase "I'm wary" deletes reference to who or what? "My sister loves me" leaves out any reference to how the love is expressed, what transpires that gives rise to the notion of love. *Distortions* may transform a live process into a finalized event through *nominalizing.* The living, human process of becoming fearful when anticipating talking to an audience, with all its attendant richness and nuances of sensing, feeling, interpreting, remembering, etc. becomes concretized into an immovable, unquestionable fact, as in "I have a fear (an it) of speaking situations (another it)." In *generalizing,* what was experienced in one situation is applied to an entire category. My experience of being used by my cousin is transformed into "Everyone will use you." *Connotations* are often implied that are meant to extend meaning through common acceptance of the implications. "I was poor" is meant to carry the meaning "and therefore I competed hard to get rich" or "therefore I naturally gravitated to crime." *Non-verbal messages* from body and voice tone can be incongruent with verbal meaning giving rise to *levels of messages.* Language can express ill-formed semantic constructions that seem natural due to common usage: "He makes me anxious" *fuzzy cause-effect* statement. l know what she's thinking" = *attributed mind- reading.* Both statements represent high levels of *abstraction* which leave out a wealth of experiential data.[29]

Practitioners will recognize how close an interest psychotherapy has in these issues of language and experience. As Kris notes, "Psychoanalysis, from the very beginning, addressed itself to the problem of the patient's experience, ...what is excluded from the patient's experience and what sustains the exclusion."[30] Through the medium of language it is classically hoped that in therapy compromise formations will be resolved into component parts, condensations will be expanded, displacements be brought back to origins, isolated fragments rejoined, disowned attitudes reclaimed, reversals set straight, the forgotten remembered, etc.[31] All of these operations require that clients move toward *greater Specificity* of language and experience which underlies their presenting high level abstractions.

E. Meaning Through Interpretation
The last area of linguistic study we will consider here is that related to interpretation and hermeneutics. Ricoeur mentions a number of facets of interpretation. Philosophically understood, he thinks it is the key to our issue. It "is nothing else than an attempt to make estrangement and distanciation productive."[32] Methodologically, he relates interpretation to the whole process that encompasses a dialectic between explanation (erklaren) and understanding (verstehen). We explain in order to understand. Explanation deals with the parts of the whole, unfolding the range of meanings and propositions. Understanding aims at comprehending or grasping " as a whole the chain of partial meanings in one act of synthesis."[33] The process begins with attempts to understand the whole as an initial guess, moves through various levels of explanation, and results in a more sophisticated, inclusive comprehension. Interpretation, therefore, is always a process and never defined as an object.[34] While it is true that there is always more than one way of construing a semantic construction, "it is not true that all

interpretations are equal."[35] Guesses must be validated and "an interpretation must not only be probable, but more probable than another interpretation."[36]

When an interpretation is able to appropriate a text, it is an event. Appropriation here means to grasp the meaning of the text " as the direction of thought opened up by the text ...the power of disclosing a world that constitutes the reference of the text."[37] Appropriation is "close to what Hans-Georg Gadamer calls a fusion of horizons (Horizonverschmelzung): the world horizon of the reader is fused with the world horizon of the writer."[38] "Interpretation is the process by which disclosures of new modes of being ...gives to the subject (interpreter) a new capacity for knowing himself."[39] Appropriation in this sense is not a willful taking possession of. It implies rather a letting go of egoistic concerns, in order to allow a greater self to emerge through the text disclosing to it a new form of life. [40]

It was Anton T. Boisen, a pioneer in 20th century pastoral care who used the term "the living human document" as a way of suggesting people could be interpreted in a similar manner to texts.[41] Charles Gerkin has recently taken up this theme as he has sought to integrate pastoral care and counseling with the insights of hermeneutics.[42] He has borrowed heavily from Gadamer's notion of the fusion of horizons.

In making the move from written texts to human texts, we should observe some cautions. Ricoeur argues that interpretation deals with more than appropriating a particular person's subjective intentions and feelings conditioned in particular psycho-social ways. The way of being in the world, disclosed in the text, written or human, has an external objectivity that transcends the situation of the revealer. In therapy therefore, we should remember that there is a mutual encounter happening in which respective ways of being in the world are put forth by both client and therapist.[43] Both read and are read. Both are encountered by otherness. This is an objective happening, though subjectively appropriated. Both ultimately make decisions about how much of the otherness they are able and willing to assimilate or accommodate. This is true both ways, even given the clinical neutrality of the therapist. The therapist and therapeutic situation function as the proponent of a particular way of being,[44] even while maintaining neutrality in the sense of only doing those things which promote the process of discovery for the client's benefit.[45]

III. CLINICAL APPLICATIONS
A. Free Association
If it is true that language constitutes the world as opposed to re-presenting it, then language, meaning, and psychotherapy are intimately related indeed. This is because for a wide range of therapies, transformation is understood as the fostering of connections within the person. As Gerkin puts it:

> The transformation of meanings of ordinary experience takes place by means of the formation of new connections of one experience with another in ways in which they had not heretofore been connected.[46]

This statement could be translated that transformation occurs when words, sentences, and stories become connected in new ways. This, of course, is what Freud and psychoanalysts have always attempted to foster through the free association technique.

Psychoanalysis does not create free association in the treatment setting. It merely provides an alteration in the conditions of ordinary association toward freedom from conscious direction. It shifts the balance of attention from outward to inward, it replaces silent soliloquy with spoken words, and it establishes a human relationship whose aims are confined to promoting the patient's free association in the service of a therapeutic objective.[47]

The structure, the setting of the analytic hour fosters the making of connections. More freedom is given to the associative process both in the permission to associate to anything that spontaneously comes up, and to follow a line of associations whether it seems sensical or not. The presence of the therapist fosters a higher degree of courage for going where associations might become frightening.

When free association is proceeding, the organic, inner wisdom of the client is trusted, and the therapist helps by not being too helpful, by remaining in silence and not intervening. The therapist is neutral in the sense of not choosing the topic, and not offering illuminating insights that would interfere with the client's own ongoing process.[48]

Meaning for both linguists and psychotherapists has also been located in the "play" of signifiers. Outside agendas can interfere with the natural, exploratory behavior[49] that is desired in the search for meaning as one experiments with associating and connecting various linguistic units. Winnicott pleads with

every therapist to allow for the patient's capacity to play, that is, to be creative in the analytic work. The patient's creativity can be only too easily stolen by a therapist who knows too much. It does not really matter, of course, how much the therapist knows, provided he can hide this knowledge, or refrain from advertising what he knows ...My reward for withholding interpretations comes when the patient makes the interpretation herself, perhaps an hour or two later.[50]

However, when the process is not going well, when there is deadness, "the analyst must interrupt free association to enhance it," even though there is the danger of suggestion and imposing the therapist's own agenda.[51] Therapy is after all a two person enterprise. Client's are not simply given a study guide and told to go home and associate by themselves.[52] The art of therapy is to be close enough in tune to a client's process that interventions can be made which foster the direction it is already going in.

Two significant choices for intervening that come out of linguistic studies is the invitation to the client to associate either syntagmatically or paradigmatically. Syntagmatically = "You mention sadness in sentences that contain reference to new and better job promotions, homes, and cars." Paradigmatically = "What associations do you have to the blue candles?" Here, both interventions are meant to simply foster the client slowing down and spending more time with certain words so that further associations and connections have an opportunity to come forth.

B. **Aesthetic Associations**

Linguists have underlined the power of the iconistic arts such as poetry, painting, dance, sculpture, fiction, and music to disrupt our normal ways of talking and experiencing and to open up new possibilities. Here is the grounding for a variety of therapeutic techniques that can serve the same purpose as free association for slowing down a client long enough for a word or image to have the freedom to make further connections. Instead of, or in addition to, saying "associate to that" , a therapist might choose to say "move to that" or "or hum to that."

Jungians in particular talk about befriending experiences through simply paying extended attention to them, often with the help of another medium.[53] A person in Jungian therapy encountered the image of a monkey in a cage. Her verbal free associations did not deepen the process. The therapist gave her some clay and suggested she spend some time sculpting the image. As she worked with the clay, it became clearer to her that the monkey was a chimpanzee in particular. As she continued to *play* (explore without any particular agenda} with the sculpting she associated to chimps in the zoo and how they would do outrageous things like clap for themselves and throw feces at the crowds. It then became clear to her that she was at a point in her life where she had grown and accomplished a lot and felt like clapping for herself. She then associated to her various inhibitions to doing such a thing, and the process was facilitated.

C. Releasement Consciousness
Whatever techniques are used, following Heidegger would suggest that they be used in the context of a particular mode of knowing; one of exchanging willful, objectifying, analytic knowing for the more passive, waiting, unwillful, receptive "releasement to being informed by the reality of otherness." The way Heidegger talks of this process sounds close to how Buddhist masters talk of mindfulness. [54]

Mindfulness is both a way of being and a specific state of consciousness. The state of consciousness is close to that fostered by free association. Awareness is inward as opposed to outward. It is slow paced, with an open exploratory focus. Normal habits of automatically reacting, judging, and analyzing are suspended.

The main difference from free association, though it is subtle, is a non-effortful, non-coercive focusing or concentrating of attention on what is, while retaining a passive, open, receptive, curious releasement to being informed. The effect of this more disciplined approach is to slow down the inner soliloquy Kris mentions, to savor each image or signifier by willingly suspending our automatic, habitual judgements and understandings, and to allow them to encounter us directly and freshly, "them" being the teachers and we the learners. While there is concentration, there is no restriction of the spontaneous, organic process of deepening associations where thoughts give rise to bodily sensations, which evolve into feelings, which evoke memories, etc.

In practice the results look much like what Peterfreund describes of client's slowly, curiously testing and grasping for words to match with their experience,[55] which is likewise close to what Eugene Gendlin describes in the focusing techniques of his experiential psychotherapy.[56] The instructions for facilitating a mindful or witnessing or waiting state of consciousness differ slightly from those for free association, though some psychoanalytic therapists have their own methods for

bringing about the same state. Instead of simply "say whatever comes into your mind without censoring," it is some variation on "study, savor, observe, be a witness to, whatever comes into your awareness." "Allow things to tell you more about themselves." [57]

The effect of playing or exploring in mindfulness, is that the concentration on one aspect of what one has created in awareness leads fairly efficiently backward through a chain of signifiers to what is organizing the present creation. Kris talks of possible organizers as frustrated desires, forgotten fears, rekindled injuries, internal conflicts, memories of relationships, enduring character traits.[58] Kurtz talks of core, organizing beliefs.

D. Deepening Through Increased Specification
If a person is in this special state of consciousness valued by Heidegger and approximated by free association, focusing, or mindfulness, the techniques suggested by Chomsky, Bandler and Grinder in II. D. above have enhanced effectiveness for fostering the process of discovery and understanding.[59]

If a client uses a general word with no particular references such as "sadness" and the therapist believes its quality of aliveness can helpfully be enhanced, there are a number of choices for going from the general to the particular. They all key around suggesting the person look further into his or her experience to gain greater specificity.

A therapist might simply intervene by saying "sadness?" or "sadness, huh?" The therapist would not do this simply to demonstrate understanding or compassion, though this happens, but as a way of inviting the client to be curious about the sadness and savor it further, allowing it to lead to other associations. The "huh" or question mark at the end of sadness implies the therapist is not invested in being right or making a pronouncement, but in inviting further exploration. The therapist could encourage the process in other ways like asking "what is the quality of the sadness?" or "why don't you hang out with your experience of the sadness and maybe it will tell you more about itself." "What is your bodily awareness of it?"

The desired effect can be derailed if the client goes to get the information for the therapist's sake and not their own, if an interpersonal conversation results instead of an intra-psychic exploration. A client in mindfulness or releasement consciousness needs to learn how to stay with the experience in the present moment, be a witness to it, and be able to verbalize their experience without coming out of it, and making a history report on a past experience. This is a skill easily learned in the Buddhist meditation tradition. The process is likewise derailed, as Peterfreund comments, if analytic, speculative questions are used that take a person away from their experience; questions like "why do you think you are sad?"[60]

Pat Ogden has compiled a list of over fifty similar ways to enhance the inner process of discovery whether a client reports feelings, thoughts, memories, images, dreams, spontaneous movements or impulses, or physical changes in tensions, sensations, facial expressions, or breathing patterns. They are all variations on turning awareness to attend to the objective event being reported in the waiting stance of a learner.[61]

E. Interpretation

Most commentators agree with some variation on Kris' definition that "Interpretation in psychoanalysis means translation from inferred unconscious language into the everyday language of conscious discourse."[62] Many have serious questions about the timing and misuse of interpretations. Winnicott quoted above, as well as Peterfruend, want to emphasize that interpretations should be in the service of the client's process of discovery. They are best when voiced by the client's themselves. Karl Menninger also supports this and therefore does not even like the word interpretation since it can mislead therapists into thinking they are oracles, wizards, detectives, or great wise men like Joseph who interpret from on high as opposed to guides of a process not their own. Menninger thinks it safer to use the word intervention in many cases.[63]

Some of Ricoeur's comments about interpretation can provide guidance to therapists. He notes that interpretation participates in the dialectic between explanations of parts and comprehension of wholes and that there is a hierarchy of levels of complexity in language. Therapists would do well to note where the process is in the hierarchy and which direction it is going.

Peterfreund takes the position that interpretations of high level abstraction are not appropriate in heuristic therapy. "If a patient has an image of mother as "beating," "screaming," "controlling," "demanding," or "overpowering," these are the things to be talked about, not "phallic mother."[64] This would be true if the process is going in the direction of explanation; of greater exploration of specific components. Here the therapist's interpretative interventions should promote mindful attention to concrete details. "A little sad, huh?" When the sadness has been mined for its wisdom, a higher level interpretation might invite further exploration. "So the sadness comes up whenever you anticipate new moves, huh?" After an issue has been explored in depth and its implications worked through in many areas of life, a highly abstract synthesizing interpretation might be made in a moment of debriefing or integrating what has already been discovered. "So having the memory of a hard-driving mother can stir up sadness that you might not be good enough, whenever you think of changing to a more challenging position."

Kurtz generally recommends using interpretations within the context of a mindful state of consciousness. Then they are not really attempts at explanation So much as a way of inviting someone more deeply into their own experience. To do this with a statement such as, "You talk so fast, it makes me think you grew up believing you wouldn't be listened to ((?))" requires specific skills in the management of states of consciousness, such as modulating the voice to imply the client might want to curiously explore how the statement registers in her as a felt sense.[65]

Kurtz has introduced one other intervention that relates to interpretations and the hermeneutic fusing of horizons. On a characterological level the client-text is putting out a particular view of the world and how to best be within it. The therapist as interpreter is encountered by this way of being in the world, empathizes with it as it affects him or her, and makes decisions about how congruent and true it is with reality, given his or her own experience.

Clients in turn are invited to be interpreters and be encountered by a way of being in the world, on two different levels. One, clients are asked to be mindful in such as way that they are encountered by the reality of their own way of being in the world that they have long since forgotten because of

repression and automatic habit patterns. This can evoke great pain and fear as levels of organization are accessed from which their way of being in the world was formed.

Secondly, clients are encountered by and forced to interpret the way of being in the world represented by the person of the therapist, and the structure of the therapeutic setting. The silence, the non-judgmental listening and commenting, the fostering of the client's process of self-discovery and self-understanding, the sorting through of transference phenomena, etc. all conspire in the end (not So much in the beginning when the client's projections are controlling all perceptions) to make the client deal with the possibility that their own view of the world (as non-welcoming, non-supportive, manipulative and abusive, or whatever) might be too narrow; that there might be greater possibilities for being in the world than they imagined.

Kurtz thinks of anything that encounters clients to be a "probe," something that rattles their consciousness which they automatically organize around according to how their imagination is presently structured, The otherness represented in a therapist's silence for instance is a probe. The silence is like dropping a pebble into the pond of the client's awareness, who can then observe the ripples that automatically are created, in a releasement state of consciousness, which observations then become part of the connectional process. Responding to the client's experience with right-brain, experience-based inquiries can be then be helpful: "What is the *quality of the anxiety* that comes up when you experience me as distant (or caring, or preoccupied, etc.)?"

Kurtz has developed the use of probes in a way that utilizes the self-conscious presentation of otherness. In one useage, Kurtz interprets the world view of the client through letting it affect him, For instance, everything the client says, does/ experiences and so forth gives the impression he is operating out of a world in which he believes on a deep, automatically engaged/ unconscious level- "Nobody is ever there for me. I have to depend on myself and do everything myself. Trusting other people leads to bitter disappointment. It is ok to help others. I better be careful about them helping me." When Kurtz is clear about this and the timing is right so that the client can utilize the intervention (like any technique/ probes can only be used well by experienced practitioners), he sets up an *experiment in awareness* using as a probe the exact opposite of how the client is experiencing the world.

He tells the client he would like to do an experiment in awareness, eliciting the client's permission; that he would like to say some words and invite the client to notice whatever he experiences spontaneously, automatically in response while in a mindful or releasement state of consciousness. He has to make it clear that he is not trying to convince the client of anything/ suggest anything, or invite him into a flight into health, etc. The intervention must be *an experiment* where the client is open to whatever results*; whatever feelings, sensations, memories, or thoughts arise whether they were expected or not. In the particular case discussed here the probe might be, "You don't have to do it all by yourself" spoken in a neutral tone, in a slow manner that invites mindful exploration.

If the probe is on target the client will experience automatic forms of rejection, *barriers* to letting in the possibility of this form of being in the world. " The barrier experiences then become the focus of the ongoing process. Exploring them leads eventually to core beliefs based on experiences that make sense of how the client's present world view evolved. The use of the probe has the effect

of guiding the process of discovery while still allowing for the necessary spontaneity and organic unfolding of the client's process. (It is subject to obvious pitfalls of course.)

After exploring thoroughly the barriers to the newly proposed world view, the client will often reorganize around some modified version of it that expands their previous world. The client in question might come to the point of experientially accepting that "I have to generally depend on myself and sometimes, in some situations, there are others willing to help who I can let in. It is not what I feared, that nobody is ever there for me anytime." In Freudian terms, the person has, escaped the compulsion to repeat self-reliant behavior, and has transformed to be able to recognize new situations as truly new possibilities.

The process of experimentally encountering someone with a world horizon in contradiction to the one they operate out of, is one way of solving Karl Menninger's dilemma of knowing how someone regresses in therapy, but not knowing how they reorient and progress out of the regression.[66] The key here to someone allowing themselves to be interpreted by a new world horizon, of course, is the honoring of their resistances against the interpretation. Without the use of verbal probes, this is something of what happens through the probe of the therapeutic process in general, and specifically the therapist's long term graceful response to the client's way of being in the world. Old, fearful expectations are not fulfilled. New possibilities are entertained. The linguistically structured organization of the client's experience is softened to accommodate more connections with more of life.

Footnotes

1. The term "psychotherapy" will be used in an eclectic sense throughout this paper. The writer is deeply indebted to psychoanalytic perspectives. Some times "psychotherapy" is used to refer to a psychoanalytic process. But it is also used in a wider sense and no attempts are made to distinguish the usages.
2. Various thinkers, such as Ricoeur, use the word "meaning" in a special sense. Unless otherwise designated as someone's technical term, "meaning" in this paper refers to the issue of how close a person's language is to their experience, which is an important consideration for the ability of words to promote both self-understanding and dialogical understanding.
3. Paul Ricoeur, "On Interpretation," in *The Transformation of Philosophy: Hermeneutics, Rhetoric, Narrative* pp. 374-5.
4. See Theodore W. Jennings, Jr. *(Introduction to Theology: An Invitation to Reflection Upon the Christian Mythos,* Fortress Press, Philadelphia,1976) for a discussion of the functions of the imagination on general, religious, and specifically Christian levels.
5. "Reality" is used here in a loose sense. If words conveyed a dead quality, the deadness itself would be something "real" and important to the client's process.
6. Benvenuto, B. and Kennedy, R. (1986) *The Works of Jacques Lacan: An Introduction,* New York: St. Martin's Press p.172
7. Allen Thiher (1984) *Words in Reflection: Modern Language Theory and Postmodern Fiction,* Chicago: University of Chicago Press pp.43, 60-61.
8. Paul Ricoeur (1976) *Interpretation Theory: Discourse and the Surplus of Meaning,* Fort Worth: The Texas Christian University Press p. 52
9. Ibid., pp. 63-4. 10. Ibid., p. 93

11. Emanuel Peterfreund (1983), *The Process of psychoanalytic Therapy,* Hillsdale: The Analytic Press pp. 67, 71,168.

12. The issue here of course is not the content. The "past" can be a quite live issue in the present.

13. "Process" is used here in the narrow sense of getting words, experience, and meaning in closer proximity; of overcoming objectifying language and subject/ object dualism. In the larger sense of process, the liveness and deadness would both be included as part of the overall reality of the therapeutic happening.

14. Ricoeur, *Interpretation Theory,* op. cit. p. 43

15. lbid., p.89ff 16. See Hans Walter Wolff, *Anthropology of the Old Testament,* Fortress Press, Philadelphia, 1974.

17. Ricoeur, *Interpretation Theory,* op. cit. p. 64 18. lbid., p. 65.

19. lbid., pp. 82-85

20. Martin Heidegger (1966), *Discourse On Thinking,* New York: Harper Torchbooks. See "Conversation on a Country Path About Thinking" p.58ff 21. Ibid., p.68

22. Walter Lowe (1972), *Mystery and the Unconscious: A Study in the Thought of Paul Ricoeur,* Unpublished Ph.D. dissertation, Graduate School of Yale University. 23. Ibid., p. 209

24. John W. Van Den HengeJ (1982), *The Home of Meaning: The Hermeneutics of the Subject of Pauo Ricoeur,* Lanham: University Press of America, p. 107.

25. Jacob Firet (1986), *Dynamics In Pastoring,* Grand Rapids: Wm. B. Eerdmans Publishing Co., p. 8. 26. Ricoeur, *Interpretation Theory,* op. cit. pp. 67-68. Notice Ricoeur's reference to scientific language in the quote. See his discussion of scientific models page 66ff.

27. Ibid., pp. 40-43

28. Noam Chomsky (1957) *Syntactic Structures,* The Hague: Mouton. (1965) *Aspects of the Theory of Syntax,* Cambridge, Mass: MIT Press. (1968) *Language and Mind,* New York: Harcourt, Brace Jovanovich.

29. A number of these issues are detailed in Richard Bandler and John Grinder (1975) *The Structure of Magic I: A Book about Language and Therapy,* Palo Alto: Science and Behavior Books and John Grinder and Richard Bandler (1976) *The Structure of Magic II: A Book about Communication and Change,* Palo Alto: Science and Behavior Books. While these books make some useful points about language, experience, and therapy, they come out of the American school of language stud y which talks about language representing experience. They do not deal with the European language school which would consider this a naive view of experience
being available independent of language. Though the lack of dialogue is regrettable, it should be noted that Ricoeur does make a case for both sense and reference (Sinn und Bedeutung) in language. Language is not a world of its own. Through our imagination we bring experience to language. Our being in the world first gives us something to say, so that language does in a sense refer to what is. It makes a truth claim. See his *Interpretation Theory pp. 19-22.*

30. Anton 0. Kris (1982) *Free Association: Methods and Process,* New Haven: Yale University Press p. 46.

31. Ibid., p. 39

32. Ricoeur, *Interpretation Theory,* p. 44.

33. Ibid., p. 72

34. Ibid., p. 74

35. Ibid., p. 79

36. Ibid., p. 79

37. Ibid., p. 92

38. Ibid., p. 93

39. Ibid., p. 94

40. Ibid., pp. 94-95

41. Anton T. Boisen (1936) *The Exploration of the Inner World,* New York: Harper Torchbooks

42. Charles V. Gerkin (1984) *The Living Human Document: Re-Visioning Pastoral Counseling in a Hermeneutical Mode,* Nashville: Abingdon. (1986) *Widening the Horizons: Pastoral Responses to a Fragmented Society,* Philadelphia: The Westminster Press.

43. For a discussion of how different ways of being in the world can be understood as character processes in terms of objective core organizing beliefs and how these can be the focus of characterological therapy see Ron Kurtz (1990) *Body-Centered Psychotherapy: The Hakomi Method,* Mendocino: LifeRhythm. For the intersubjective aspects of therapy see Robert D. Stolorow, Bernard Brandchaft, and George E. Atwood (1987) *Psychoanalytic Treatment: An Intersubjective Approach,* Hillsdale: The Analytic Press.

44. See Greg Johanson (1979) "The Psychotherapist As Faith Agent." *The Journal of Pastoral Counseling, VOL.XIV, fall-winter, Number 2. 45. Kris, op. cit. pp. 24, 25, 44.*

46. Gerkin, *Widening the Horizons,* op. cit., p. 45

47. Kris, op. cit., p. 14

48. lbid., pp. 24- 25.

49. See Greg Johanson (1988) " A Curious Form of Therapy: Hakomi" in the *Hakomi Forum,* Summer, Issue 6 for a review of research on curiosity and exploratory behavior as applied to the psychotherapeutic process.

50. D. Winnicott (1971) *Playing and Reality,* New York: Basic Books p. 57.

51. Kris, op. cit., pp. 50, 73.

52. Though the definition of therapy as making connections does imply that therapeutic connections can happen for people outside of therapy hours; ruminating in the car, reading a novel, seeing a play, etc.

53. See in particular, James Hillman (1967) *Insearch: Psychology and Religion,* New York: Charles Scribner's Sons and June Singer (1972) *Boundaries of the Soul,* Garden City: Doubleday & Co.

54. See Nyanaponika Thera (1972) *The Power of Mindfulness,* San Francisco: Unity Press and Thich Nhat Hanh (1976) *The Miracle of Mindfulness, Boston: Beacon Press.*

55. Peterfreund, op. cit., p. 192

56. Eugene Gendlin (1978) *Focusing,* New York: Everest House. (1973) "Experiential Psychotherapy" in *Current Psychotherapies* edited by R. Corsini, Itasca: F. E. Peacock Publishers.

57. For an extended discussion of the use of mindfulness in characterologically oriented therapy see Kurtz, op. cit.

58. Kris, op. cit., p. 10.

59. This has been experimentally demonstrated by Lakshyan Schanzer (1990) in his Psy.D. dissertation (Massachusett's School of Professional Psychology) "Does Meditation-Relaxation Potentiate Psychotherapy?"

60. Peterfreund, op. cit., p. 169.

61. Pat Ogden (1983) "The Options Chart" in <u>Hakomi Therapy</u> edited by R. Kurtz, Boulder: The Hakomi Institute

62. Kris, op. cit., p. 23. See also Frida Fromm-Richmann (1950) *Principles of Inte/1Sive*

Psychotherapy, Chicago: The University of Chicago Press p. 70.; Sheldon Kopp (1977) *Back to One: A Practical G1Iide for Psychotherapists,* Palo Alto: Science and Behavior Books p. 145.; Leon Saul (1972) *Psychodynamically Based Psychotherapy,* New York: Science House p. 178

63. Karl Menninger (1958) *Theory of Psychoanalytic Technique,* New York: Harper Torchbooks p. 129.

64. Peterfreund, op. cit., p. 201

65. For more on this perspective see Kurtz, op. cit., and David Feinstein, Ph.D. "Transference and Countertransference in the Here-and-Now Therapies," in the *Hakomi Forum* (Winter, 1990) 66. Menninger, op. cit., pp. 75-76.

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