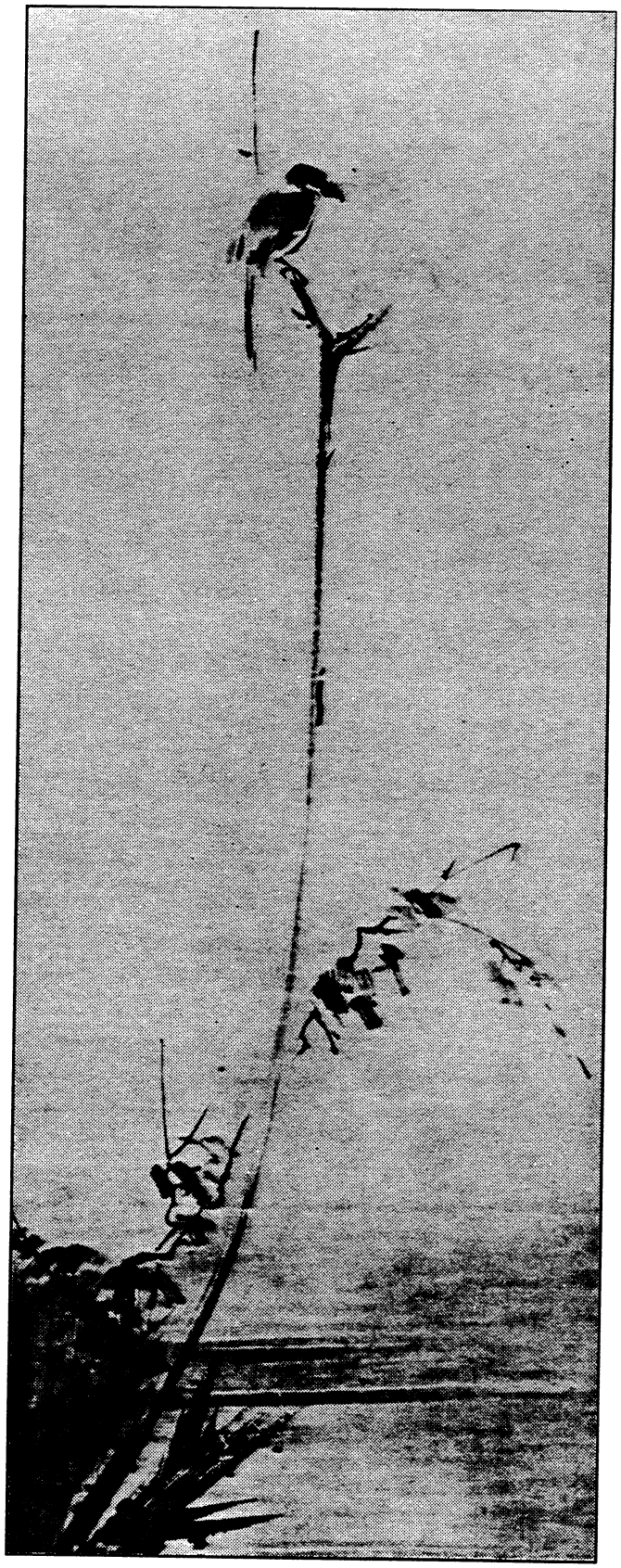


EDITORIAL: FUTURE SUBJECTS

by Greg Johanson

We offer our apologies for the lateness of this issue. We have been going through a number of production changes to new equipment and new set-up people. I trust that you will agree that the nice layout Mai has provided us here is a good improvement over our previous efforts.

Each edition of the *Forum* tends to find its own organizing principle, though one is not always sought to begin with. This 1989 edition deals with a progression of perspectives at various levels of development and system complexity. Articles or inquiries about articles for the Forum are welcomed at any time regardless of topic.

However, if you would like to anticipate particular themes, here are some I am thinking of for the near future. I am inviting articles for the next *Forum* which deal with relational issues of the therapy. Hakomi is pretty clear about the kind of relationship needed to foster intra-psychic healing. What are your experience and thoughts about dealing with long-term, relational-transference issues, especially in the context of using touch and mindfulness? Following that, I would like to do an edition that focuses on the experience of those who do a form of body-work that combines Hakomi with Lomi, Jungian or some other approach to dealing with psychological-emotional issues. A third issue, down the track, could deal with the use of Hakomi with other therapeutic modalities and the use of Hakomi with various client populations.

HAKOMI AND METANOIA

by Cedar Barstow

Cedar Barstow, M.Ed. is a Certified Therapist and Trainer of the Hakomi Institute as well as the administrative director of its central office in Boulder. She has a wide range of interests which have resulted in publishing three books: *Seeds: A Collection of Art by Women Friends, Winging It: A Woman's Guide to Independence,* and *Tending Body and Spirit: Massage and Counselling with Elders.* In her article here, Cedar offers a ten year overview of where the Hakomi Institute has come from and where it might be going.

Human beings have been held in and propelled by the idea that more is better...more money, more land, more power, more possessions, more control. We' ve built carsand airplanes, subdued cultures, gone to the moon, developed computers, ravaged the land, created mountains of waste products, produced billionaires, extincted species, dominated minorities, achieved medical miracles, networked for instant worldwide communication... some good, some bad.... Now the feedback loop of these actions forces us to make a shift—a dramatic shift. A shift of mind and heart that impacts every area of our lives.The land tells us there is an end to more. The people tell us there is an end to domination. The oceans and air tell us that we are inextricably interdependent.

I've been noting various ways in which this shift has been expressed: Willis Harman "The main purpose of business must change from material gain to a richer life. Laurence Shames, "It s time to work toward an idea of the well-lived life that has less to do with more and more to do with better. Amory and Hunter Lovins speak of living lightly on the earth, of using renewable resources, of creating a sustainable society. Native Americans say there are only three things you need to know to make good decisions: l) everything is alive 2) we're all related, and 3) what's good for the children 5 generations away. Kiefer and Senge: "it's a fundamental shift of mind in which individuals come to see themselves as capable of creating the world they truly want rather than merely reacting to circumstances beyond their control."

The essence of these expressions seem to come together in two basic beliefs: creative empowerment, and sustainable society. Creative empowerment encompasses the convictions that there is great power in visioning, that there are many choices,that domination reduces creative potential, and that it is possible to create what you want rather than just react. Sustainable society carries beliefs that we are all related and alive, that there are countless renewable resources available, that better is not just more, that integrity increases stability and trust.

Beliefs and actions seem to work like a spiders web weaving in and out and becoming stronger with each loop. Beliefs express themselves in actions. The actions feed information back in to support, challenge or alter the belief. Belief then spawns another action which brings more feedback.

I experience the paradigm shift being expressed in an extraordinary variety of ways: the new forms of psychotherapy like the Hakomi Method which develop mindfulness, compassion, self-knowledge, and trust in organicity; the richer inner world and group entrainment and visioning that comes through ritual and spiritual work; research in the technologies of renewable resources; recycling; land trusts for the preserving of the wilderness; socially conscious shopping through buying brands made by companies whose policies reflect a regard for the public good; political changes in Eastern Europe to mention a very few. The results of these actions bring back information in terms of satisfaction, aliveness, trust, empowerment, love, creativity which support, alter, challenge, encourage, nurture this shifting of mind and heart in the direction of creative empowerment and sustainability. Without concrete actions, or "walking your talk" as ritualist Elizabeth Cogburn calls it, beliefs become stale; without beliefs from which to make assessments and adjustments actions become empty.

I have been involved with the Hakomi Institute since 1982, first as a Hakomi Student, and then in 1983 as Administrative Director, as Hakomi Therapist, and in 1989 as Hakomi Trainer. I have conceived of my role as Administrative Director as primarily "keeping it all together" and experienced my work with transfor-

mation primarily in my roles as therapist and teacher. In August, at our annual Hakomi conference, Ron Kurtz handed me an article entitled "Metanoic Organizations" by Charles Kiefer and Peter Senge published in the book, *Transforming Work*, edited by John Adams. I found myself very excited and inspired by the article which talks about the translation of the paradigm shift described above into the organizational level. Suddenly I saw that the same way of being which the Hakomi Method itself teaches and embodies could be and must be applied to the Hakomi organization. As I read about the organizations that had been chosen and studied for the article and the identified dimensions of a metanoic organization, I became very curious. We, as an organization, have developed in a very organic and periodically very mindful way which has been at least rooted in the principles out of which the Hakomi Method is derived. How closely aligned with metanoic characteristics have we become through our own natural process? What else could we be doing?

In 1990, we celebrate the 10th anniversary of the Hakomi Method and it seems very appropriate at this time to take a look at what kind of organization it is that supports the Hakomi Method and the people who are this work in the world. Here s a brief history and profile from my perspective.

In 1980, the Hakomi Institute was a group of 10-12 therapists in their 20s and 30s living in Putnam Connecticut and clustered around Ron Kurtz who was developing the Hakomi Method (or the Ron Kurtz Method as it was then referred to). These followers were devoted to Ron and to the learning and then organizing into systematic and teachable form, this exciting and very different psychotherapeutic work. They were inspired by and motivated a deep sense of being a group with a big purpose.

In 1983, the cluster around Ron had stabilized at the current 7 Senior Staff members: Devi Records, Dyrian Benz, Jon Eisman, Phil Del Prince, Pat Ogden, Greg Johanson, and Halko Weiss. Having put a tremendous amount of effort into establishing the foundation and form of the organization, they were "burned out".They had incorporated; written and published Ron's book about the method; taught many workshops and 2 trainings; developed what might loosely be called a business plan. They hired me to run the business as an administrator. On my first day, however, I was handed the business plan, an empty cashbox, a list of past Hakomi organizers around the country — a few with just last names and/or cities, some paper clips and rubber bands, the corporate papers and some letterhead, and a guarantee from Ron of 3 months pay.

Today in the spring of 1990, the Hakomi Institute has a substantial worldwide organization, with a Central Co-Ordinating Office, over 800 graduates, 10 current Trainings, a Hakomi Therapist Organization, 17 Trainers, 15 Teachers, 20 centers in the United States, Canada, England, Germany and Switzerland, a professional annual journal: *The Hakomi Forum*, Governing Boards, an Annual Conference, 53 Certified Therapists, 3 published books including a very extensive training manual by Ron Kurtz.

The structure of the Hakomi organization is such that the groups that are most involved have the most power, although decisionmaking is made by consensus when possible with equal representation by all groups regardless of involvement. The organization centers around the Senior Training Staff who are the most involved and have the most power. Policy decisions are made by two groups: the Governing Committee which has representatives of the Senior Staff, the Teachers, the Hakomi Therapist Association, the Organizers, the European Branch, and the Central Administrative Office and makes business related decisions; and the Teacher/Trainer Committee which includes all Teachers and Trainers in attendance and makes decisions related to teaching. Teams of Teachers and/or Trainers and Organizers act autonomously within guidelines in producing workshops and trainings on the local level. Involvement decreases considerably as the organizational circles widen out from the center (Teachers/Trainers, Organizers, Administration), to Certified Hakomi Therapists, students in the process of becoming certified and active members of the HTA out to graduates and workshop participants who study or experience Hakomi and integrate it into their lives and work and are no longer in contact with the organization.

Brief Organizational Profile:

- highly decentralized
- low profile administrative services
- stable and committed core of Trainers
- loosely knit, fairly inactive association of practitioners
- horizontal decision making with some hierarchy
- as few rules as possible
- entry into the system primarily by personal initiative and personal relationships
- intense feedback and communication when in personal contact
- very little communication by mail or phone
- strong current and distant future vision; weak medium range vision
- advertising primarily by word of mouth
- more chaos than order
- more trust that rules will be followed than consequences for failure

- great deal of autonomy
- consensus decision making
- individual and personal trust much higher than organizational trust
- new members often find entry into the system difficult

Now what is a metanoic organization? Kiefer and Senge put it this way: "the essence of the metanoic shift is the realization within each individual of the extraordinary power of a group committed to a common vision. In metanoic organizations, people do not assume they are powerless. They believe deeply in the power of visioning, the power of the individual to determine his or her own destiny. They know that through responsible participation, they can empower each other and ultimately their institutions and society, thereby creating a life that is meaningful and satisfying for everyone." (p. 82)

On the intrapsychic level which is where the primary focus is in Hakomi Therapy, the seemingly simple idea that each person has the power to determine his or her own destiny, i.e. has access to their own creative empowerment is very dramatic in its results. Hakomi Therapists use this belief and the special techniques developed to support it to help clients study the habitual ways in which they have organized their responses to life issues. The results include compassion, mindfulness, and the empowerment of expanded choices where there was once simply habitual reaction.

Kiefer and Senge assert that this kind of change can, and in fact is, happening at the level of society too. "The dominant belief in society at present is that the individual is at the mercy of huge, hopelessly complex, and unresponsive systems. Yet such beliefs can change, and when they do, everything else changes with them, even one's physical environment and perception of reality."Kiefer and Senge did an indepth study of 3 highly successful technical companies which incorporate the metanoic shift in their policies, philosophy, and structure. These companies support the belief that groups of individuals "aligned around an appropriate vision can have an extraordinary influence in the world."

Metanoic comes from a Greek word meaning "fundamental shift of mind". In Kiefer and Senge's study, they found that the organizations that they selected shared a philosophy with 5 primary dimensions:
- deep sense of vision or purposefulness
- alignment around that vision
- empowering people
- structural integrity
- balance of reason and intuition

As I consider these five dimensions, I find an interesting correlation of them with the 5 Hakomi principles:
- vision (mindfulness)
- alignment (unity)
- empowerment (non-violence)
- integrity (mind/body wholism)
- balance (organicity)

Not by any means a perfect correlation, but enough to be thought-provoking.

Now, what kinds of policies tend to replace the policies which reflect the old paradigm? Kiefer and Senge summarize their findings in the following way:

Metanoic organizations replace top down with decentralized control.

Rules and regulations made out of alignment around a common vision foster conviction that everyone can win each individual has a unique part of play and demonstrate that leaders who catalyze vision, alignment, and personal responsibility and who can be effective teachers can be far more effective than traditional authority figures.

In the remainder of this article, I'd like to consider each of these dimensions (combining vision and alignment into one) in relationship to some of the policy decisions into which they've been translated in Kiefer and Senge's research, and in relation to some of the policies of the Hakomi Institute.

VISION AND ALIGNMENT

The shared vision of the Hakomi Institute is to help people heal and to shape and support a worldwide paradigm shift through the teaching and sharing of the principles and techniques of the Hakomi Method of Psychotherapy. My sense is that there is a high degree of agreement about that vision. This vision has held an extraordinary amount of power, dedication, creativity, and cohesion among the core staff for 10 years. This vision of healing and change has further inspired and drawn over 500 people to learn the work with great devotion and integrity.

However at the level of policy (rules and regulations, procedure, monetary support) there seems to be a curious lack of alignment. Alignment goes beyond agreement to include a dimension of creative partnership—of wholes aligning with other wholes as compared to assembling parts. There seems to be a way in which highly involved members of the organization don't experience these policies to be connected with the vision. Dues are often paid late, if at all. Records are often either not kept or are late or incomplete. Procedure is frequently forgotten. There is little if any response to requested feedback. On the other hand, A great deal of concern, interest, ac-

countability are expressed during times when members of the organization gather in person and encounter each other. This suggests that there is more personal alignment than organizational alignment, or a lack of awareness of the essential connection, or poor communication on the management level, or a lack of belief in the value and expanded influence available at the organizational level.

During the 1990 governing committee meeting, it became clear through feedback from all constituencies within the Hakomi Organization that a new level of long term visioning is needed as the central core of the Institute continues to expand beyond the core Training Staff. An international re-visioning process has been set in motion through the medium of the 1990 HTA conference and by personal visits to local centers by Ron Kurtz. Keeping current and aligned with the "vision is the vehicle for bringing purpose into the domain of acts and commitments".[1]

In considering this issue, I quote Ray Stata of Analog Devices, who says, "Alignment of personal and organizational purpose is a pre-requisite for productivity. I cannot commit large part of myself without a 'rationalization' —that is, seeing the relationship between what I care deeply about and what the organization stands for, ie an organization's vision must reach from concrete business plans to a sense of cosmic purpose aligned with people's deepest values. I have a deep belief that personal satisfaction lies not in material rewards alone, but in the opportunity to pursue a lofty objective."

It's clear to me that a metanoic vision is central to the functioning of the Hakomi Institute in an intrapsychic way and within the relationships of small groups of people, but that at the organizational level there is a curious lack of alignment which hampers productivity and influence on a larger scale.

EMPOWERMENT

This dimension encompasses policies supporting individual empowerment. "The simplest and perhaps most fundamental definition of personal power is one's capacity to realize one's personal purpose"[2] and by extension then, to manifesting one's personal purpose in part through alignment with a larger vision which can be creatively empowered by an organization.

Metanoic organizations tend to be de-centralized. Decentralization spreads out the decision-making power and puts problem-solving in the hands of small groups who are closer to the problem at hand. As Rollwagen says, "we need to rely on individuals and small groups to identify and correct their mistakes. By the time a mistake gets to top management, it's often too late for effective correction." Hakomi came quite organically to de-centralization as the best response to several issues. By 1986, the Central Administrative Office was running the Training Center, and producing all the Trainings. Contact with individual students was becoming less personal, expenses stayed the same regardless of number of Trainings bringing in income, the staff, creative, self-reliant, and highly motivated were feeling too contained, and the Institute was in serious debt. By reducing the functions of the Central Office to coordinating various parts and aspects of the organization and facilitating effective communication, costs were cut dramatically and local teams of organizers and teaching/training staff were much more effective and satisfied in promoting and producing trainings and workshops.

Along with other metanoic organizations, the Hakomi Institute is now more nonhierarchical. The hierarchical structure began to change in 1987 when the Senior Staff, who until that time held all the power and made all the decisions both business and teaching, realized how exhausted and overburdened they felt, and how selflimiting and inappropriate it was to hold all the power. Feedback from graduates conveyed as a frustrated sense of not being trusted and not being included. So a very significant decision was made: to set up two decision-making groups which would include representatives from the basic functional and involved groups in the organization, and to establish a separate organization (the Hakomi Therapist Association) to support and be run by Hakomi graduates.

The response to this change has been interesting. It has not been instant empowerment and inclusion for a large number of people. The system is still experienced as closed by many members of the organization. The change has been gradual and the process continues in a curious interplay of factors. The Senior Staff, being both self-reliant and dedicated to the work, naturally are cautious in their trust of new members of the organization. New members wait for trust to feel empowered. In addition, spreading out the power is a radical departure from the common societal experience of disempowerment. "Things don't work. There is nothing I can do about it. I'm dissatisfied, but I'm stuck in a system too big, too unresponsive, and too complex to influence. This point of view is so pervasive, it easily becomes an absolute truth and self-fulfilling prophecy. It not only permeates most organizations and institutions, but is the root cause of our sense of powerlessness in tackling the problem of creating a sustainable society." (Kiefer and Senge) In Hakomi , enculturated powerlessness seems to be compounded by the fact that Hakomi is primarily an intrapsychic form of

work and is taught in Trainings in such an accepting way that a level of adult responsibility and empowerment can be missed. (Please see article on Child Consciousness by Jon Eisman in this issue of Forum.) Organizationally we feel this lack of empowerment, involvement and productivity in the small and fairly inactive HTA; in the low percentage of graduates who seek certification; in the relative non-existence of an organizer's association.

The challenge for "leaders in metanoic organizations is to recognize that they must continually work to overcome the authoritarian mentality, because it is inimical to the spirit of equality and responsibility". And, of course, to work to overcome their own lack of trust and faith in being supported, by doing their best to promote a "spirit of freedom, equality, mutual trust, respect, and even love."

I find another statement by Ray Stata to be wise and good advice: "Human judgment is above procedure and on an equal footing with policy. We wish to break the procedural syndrome whereby people seek to impose themselves on each other through establishment of rules. We are not trying to eliminate all hierarchy, but to undercut the value system that is linked to the hierarchy. The greatest limitation in traditional organizations is that people further down the hierarchy somehow consider themselves lesser beings than those above them."

The following points the approach of the management teams in the metanoic organizations studied by Kiefer and Senge.

- management team provides direction, awareness, and a sense of how the game is played,but needs to respect the greater ability of small groups to solve their own problems.
- leaders catalyze vision, alignment, and personal responsibility
- management team must maintain the conviction that everyone can win
- each individual has a unique part to play
- encourage individuals to be responsible for results, not following rules

Through recognizing more about the issues related to trust and empowerment, perhaps the teams which make up the Hakomi organization can support each other in being more creative, involved, enthusiastic, and trusting.

INTEGRITY

Structural integrity, for me, includes communication (truthful, accurate, complete) and the awareness of being part of and responsible for larger systems (task group, organization, environment, society).

For Analog Devices, good communication begins with the credo that: l) We believe people are honest and trustworthy and that they want to be treated with dignity and respect. 2) They want to achieve their full potential and they'll work hard to do so. 3) They want to understand the purpose of their work and the goals of the organization they serve. 4) They want a strong hand in determining what to do and how to do it. 5) They want to be accountable for results and to be recognized and rewarded for their achievements.

For Hakomi, effective and efficient communication has been a constant challenge. In such a decentralized and independent system, it's easy for details to get lost and confused and to be unclear about who's responsible. On the whole, the organization has had a strong record for integrity, being truthful, non-secretive, and fair in interactions both personally and organizationally. Recognizing the need for and creating implementing an ethical code is an example of this structural integrity.

Communicating the information, more than the truth, has been the problem. In order to maintain consistency, high quality, and integrity in workshops and trainings which are constantly being upgraded by the staff, a large amount of design and theoretical material must be passed on. Simply keeping it all together administratively requires pages of detailed information. I'm afraid entire forests have given their lives to provide this information. All too often there's so much of it that it's quite overwhelming and therefore lost. Organizing the material, sending it in smaller batches, using large headings, and using a modem so that more people in the system can be aware of ongoing work help a lot, but over and over again it's patently clear that the best and most satisfying communication happens in person, which because of our geographical distances can only be arranged on a large group level once or twice a year. Thus we must rely on local functional groups for inspiration and creative work.

Metanoic organizations interact with the environment in ways which address the long term well-being of the community/region/country/world/environment. Administratively we have paid very little attention to this dimension. Increasing our awareness and commitment (organizationally and personally) could lead to things like: using re-cycled paper, establishing a scholarship program for minority or foreign students, contributing 2% of profits to a chosen charity (as one of the companies studied does), presenting Hakomi at national conferences, providing a sliding scale for therapy when needed, and a host of other possibilities as yet undiscovered.

Systems thinking is being applied by metanoic organizations in some interesting ways. Three systems principles are mentioned by Kiefer and Senge. All are thought-provoking to me:
l) Avoid better before worse behavior (i.e., beware of short-term solutions). It is important to keep this concept in mind when assessing major decisions. For several years, we were operating from one crisis to another with small solutions making things a little better but the larger picture worse. For example, making minor budget and income adjustments rather than reassessing the whole centralized financial system.
2) Work with the forces in a system rather than against them. It seems to me we were working against forces in the system when it took us several years to realize that only 84% of graduates were even attempting to get certified when our Trainings were designed for most people to be ready within a year or two of graduating.
3) Shifting the burden to the intervenor. (Beware of overdependence on the helper).Administratively, I long considered it my job to take responsibility for "fixing" whatever wasn't working.This was often disempowering and moved the solution too far away from the problem.

Hakomi as a therapy uses systems thinking extensively. Hakomi as an organization could benefit by using it just as extensively.

BALANCE

Balance between intuition and reason; balance between chaos and order; centralization and decentralization.

The place of friction between intuition and reason within the Institute is at the interface between the creator and the translater. The creator(s) write books, create new workshops and trainings, give talks, make videos, have big ideas. The translators decide which ones are practical, prioritize them, make the money work, do the scheduling and advertising. These two don't always agree. They're not supposed to agree. But they need to respect each other, because both are necessary for satisfaction, productivity, and impact. There's still friction, but higher and higher quality teamwork between the creator(s): teachers and trainers and founder/director and the translators: administrative staff and organizers seems to be emerging.

Balance between chaos and order. Understanding the fulcrum point which balances chaos and order within the Hakomi system has been a fascinating process for me. For years, in my primary role as translator, I found myself responding to frustrations about entering or getting involved in the system by trying to create new rules and procedures which would provide more structure, consistency, and safety especially for new members. This was a big burden AND didn't work. It finally became clear to me that the Hakomi system works best by having as few rules as possible to allow for responding to individual needs, creativity, flexibility. The best way to help people enter the system is not to make more procedures for their comfort, but to empower them to connect with individuals of their choice and to learn to feel more comfortable in chaos. The Hakomi system responds to personal initiative and personal connections make things happen.

We are just beginning to appreciate and respect the value of both identifying and maintaining the balance between centralization and decentralization. These two have quite different functions. Centralization functions within the Institute to provide cohesion, unity, inspiration core, information flow, overview, necessary rules and forms. Decentralization functions to create and support personal relationships, small group creativity, productivity, applications of the Method, and involvement. Critical to the effectiveness and satisfaction of members the Hakomi organization is clear understanding of these functions and their balance. Without such understanding it has been all too easy, for example, to expect the Cental Office to make more rules to satisfy inclusion meeds much more satisfactorily handled by networking to establish strong personal connections.

Every organization undoubtedly has a different balance, but balance it must have, coupled with an understanding of what this unique balance is.

SUMMARY

The Hakomi Institute has organically evolved both therapeutically and organizationally in a metanoic direction in dimensions of vision and alignment, power, integrity and balance. However, it could use more metanoic attention on the organizational level to truly join the growing group of organizations committed to creating the world they want rather than reacting habitually to it as it is.

FOOTNOTES

[1] Rachel Gaffney, "Systems Thinking in Business: An Interview with Peter Senge," *Revision*, 1984, Vol. 7, p. 59.
[2] *Ibid.*
All other quotes are from the article "Metanoic Organizations by Charles Kiefer and Peter Senge published in the book, *Transforming Work*, edited by John Adams.

WHY BODY/MIND?

by Howard Cole, M.A. and Meg Blanchet-Cole, Ms.T.

In this jointly written article "Why Body/Mind?" Howard and Meg offer a concise, helpful response to those clients or therapists who ask why and in what way should the body be integrated into psychotherapeutic work. Howard A. Cole, M.A. is a psychotherapist, educator and consultant who does workshops and counseling in a variety of areas. Meg Blanchet-Cole, Ms.T. has training in a wide variety of body-centered as well as mind-healing therapies. Together, Meg and Howard are co-directors of The Heart in Hand Wholistic Counseling Center in Chicago, and co-coordinators of Hakomi of Chicago.

When we talk about bodymind therapy, we are talking about a process that invites the client to study the "interface" between the body and the mind. This "interface" refers to the link or relationship between two aspects of ourselves which are intimately related. The mind gives life and meaning to the body's experience; the body keeps the mind honest and informed as to desires and beliefs of the unconscious. It is not at all unusual for each of us to be noticing this relationship on a daily basis; it is when we don't listen that problems arise.

A bodymind orientation can occur in talk therapy or bodywork; it is not the vehicle of the work that is important, but the intention and focus of the therapist in working with the client's issues. In order to work with the "bodymind," a therapist needs to regard information from both as equally important. They are mirrors of each other simply speaking different languages: the body speaks through sensations, and the mind uses visual images, words, and thoughts. Working back and forth across this interface allows the meaning of unconscious material to emerge. With this information new understanding regarding our life orientations can be explored and integrated at the very source of the "problem." Intellectual understanding alone often leaves the "mind of the body" untouched.

The unconscious speaks to us all the time through the tissues of our bodies. The way that we learn to hold our bodies as children not only affects how we carry chronic tension as adults, but how we unconsciously experience and respond to the world around us. As children, we develop a "posture" to protect ourselves and/or to create an image that allows us to get our needs met within our family system. Many of these beliefs are true in the context of the family environment in which they were formed, but do not necessarily hold true in the outside world. Through time, the coping strategies the child develops for survival in that family become ingrained in the unconscious and color all of his/her future experiences. As adults, we live within an outdated "body mold" that continues to echo these old messages through our nervous system and our mind, and to reaffirm the worldview that we held true as children.

You may ask, "What's wrong with seeing the world as I did as a child?" Mainly this: the limited behavioral strategies we create to get our needs met in our family environment do not necessarily apply to the whole world. It is analogous to taking a multiple choice test and answering all of the questions "A." Unconsciously we lack the insight to see that the same strategy does not work in every situation.

This is also true on the physical level. The muscular "armoring" that we developed at that time also limits our experience and our choices. When unable to cope with painful feelings, we intuitively stop our breathing, and in the process of trying to avoid the pain we actually lock it up in our body—our connective tissue, organs and muscles.

This avoidance of painful feelings is paradoxically the source of much of our pain. It creates what is often referred to as the "body-mind split." Since our body feels the sensations of pain, both physical and emotional, we learn early in our lives how to numb or cut ourselves off from our pain and therefore from our bodies. Over the years, these "holding patterns," based on the decisions we have made about the world, become "embodied" in our posture.

Our bodies—posture, physical structure, internal experience—are thus a reflection of our mind, of who we are, and of how we perceive(d) the world we live in. It screens out what we crave—what we have been seeking all our lives. When we blow ourselves up to make ourselves look more powerful or more competent, we lose touch with our vulnerability and desire for support and contact. When we collapse into our chest and shoulders in despair, it invites the very depression that we so desperately are wanting to escape. When we dig in to resist others' manipulation, we can often become stuck, loosing sight of what it is we want for ourselves.

It becomes clear that body and mind are not separate—that this "split" lies at the heart of our problem. If we were to go and see a bodyworker to relieve some of our accumulated stress and tension, we may get considerable relief or even change. We may not be able to sustain that change, however, if we do not get to the heart of the matter; until we gain insight into the core issues and beliefs from which the problem arises, the body will recreate the protection it percieves is needed.

Likewise, if we show up at the therapist's office to see in what ways we contribute to our problems, we may gain the insight necessary to change lifelong patterns. The body, however, will continue to repeat the unconscious messages still manifested in its tissues. Our original beliefs die hard because the body recreates the same old emotional patterns and solicits the same old reactions from people as they react to how we look. Thus our bodies hold us back because our insight has not been integrated fully throughout our being.

Recognizing the importance of the bodymind interface in order for deep and lasting change to take place, more and more people are looking for therapists who have this integrated focus within their work. Some psychotherapists are recommending that their clients have massage for adjunct therapy. Many are using body awareness to access and to integrate insights into the client's experience. Hakomi, Bioenergetics, Focusing and movement therapy all invite clients to study their experience and to explore how they are unconsciously orienting themselves to the world around them. Each does this in their own particular style. Many bodyworkers have also received training in processing the emotions and issues that arise; e.g. the Rubenfeld Method, MariEl, and Hakomi Bodywork are three very different methods that attempt to create healing and integration each in its own way.

What all of the above methods have in common is an attitude that embraces the whole person. What is most important to the healing process is an attitude that allows the client to have their feelings and their process without judgment. In feeling connected with all the different parts of ourselves, we are better able to make life choices which are balanced and nourishing, and to be more the way we really conceive of ourselves.

The bodymind is willing and waiting to participate in self-exploration, discovery and healing; it is giving us cues all the time just hoping that we will listen. When we tune out the cues its only choice is to talk louder; when we listen, the body no longer needs to communicate to us through pain. We can include its information in our experience and our approach to living, and in this way become more congruent with our "core" self.

The Child State of Consciousness and the Formation of the Self

by Jon Eisman

Jon Eisman is a certified therapist and Senior Trainer of the Hakomi Institute. Together with Ron Kurtz, he is a co-director of Hakomi of Ashland, OR. Jon has had a special interest and expertise in working with the child state of consciousness for many years. In his article he shares some of his latest thinking, which outlines a number of distinctions within the child state.

For many years, almost from its inception, Hakomi has paid great attention to that unique state of consciousness we call the Inner Child. Though not the only avenue to personal transformation, it is certainly one of the most powerful, and often arises spontaneously regardless of the therapist's intention.

For the most part, the Child has been viewed as a distinct state of being, full of painful memories, wanting attention and help. Sometimes it seems to be at war with the Adult part of the person, while other times the two live closely together in a supportive or protective relationship. Over time, from working with clients and students, parenting, and studying child development and character theory, it has become clear to me that the Inner Child is really a complex system of psychological interactions. In fact, as this article will discuss, the Child is most accurately viewed not as one entity, but as a somewhat disorganized committee whose members believe they have separate and in some ways incompatible needs. This perception of separateness and the competition it creates is one way to understand our personal pain.

UNITY, ORGANICITY, AND CHILD DEVELOPMENT

On every level, we start out in this world immersed in a state of unity. We share blood, oxygen, food, even physical space with our mothers. Studies have shown that the infant cannot differentiate self from other until several months old. What happens externally is perceived as a personal and internal event. On a spiritual level, nearly every religion speaks of a state of oneness with God or the cosmos from which we enter into our human form.

In this state, the fetus and later the infant are entirely dependent on the outside world being supportive. We need the outside world and those around us to "have it together" for us to survive. In short, we need to live in an environment that, regardless of whatever else happens, continually manifests the unity principle. For the developing child, this means a safe and healthy world and a loving and supportive family.

The goal of child development is individuation, a sense of the self as a unique and defined being, with mastery of the functional skills necessary to participate in and enjoy life. What the child is developing is his or her own uniqueness. In Hakomi terms, the child is striving to attain its organicity.

In short, we come into this world to attain our individualness while needing unity around us to let that happen. This is central to the study of psychology. If that goes well, if we get the love and support and modeling we need to become our possible selves, then we have the best chance to grow up healthy and happy and whole. If, on the other hand, we are surrounded by conflict and harshness and opposition, we may fail to become our full selves and will live part of our lives in a whirl of confusion and pain. Sadly, this is the case for most of us.

Of course, the above is oversimplified and incomplete. The making of the self is an infinitely complex process. Child development and the family situation are two major factors, but many other events, from genetics to nutrition to cultural context to past life experiences, may contribute to who we become. For now, however, let's only consider the psychological events that shape the way we come to organize ourselves.

CORE KNOWLEDGE

Excluding, then, all non-experiential factors, we seem to enter this world in a state of simple innocence. The unformed self is open and trusting, expecting in a primitive way, to find the support necessary to allow its self-realization. I believe we even possess something I call "core knowledge." Virtually every time I have worked deeply with someone in their Child state of consciousness, I have found a part of the person that has a clear idea of how the world is "supposed" to be for them. From person to person, this knowledge has been the same: we expect an environment based on the unity principle and supportive of simple human rights. Some part of us just knows that we deserve respect, that it's OK to have needs, that we shouldn't be hit, and so on.

As this core knowledge is supported or refuted by our experiences, we develop core beliefs. Experiences that support our self-respect and individuation create positive core beliefs. Experiences that violate us create limiting core beliefs. These beliefs, of course, are exactly what the Hakomi Method pursues.

IDEAL DEVELOPMENT AND THE NATURAL CHILD

Open and innocent, unquestioningly organizing around this expectation of the world's benevolence and order, we are in a natural and (at least interactiverly) as yet unformed state. I call this part of the self the Natural Child. It is this little one who sets out on the amazing road towards self-discovery and wholeness.

In a hypothetical and utopian world, this Natural Child would continually be met by educational experiences that would teach her or him how to be in the world, how to relate to feelings, satisfying ways to be with others, etc. Though these experiences would certainly include adversity and conflict, he or she would also have the kind of guidance that would turn such events into positive learning experiences.. The Natural Child would become what I call an Embodied Child, living fully in all of the various bodies: the physical, the mental, the emotional, the spiritual, etc. She would feel herself as an integrated person. He would be at peace with himself and his learning process, focusing on the moment's activity. Eventually, the child would grow to become a Whole Adult. *(see chart 1).*

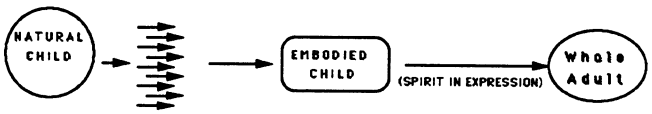


Chart 1

The Whole Adult is what we all aspire to become. Fully mature, the Whole Adult lives according to the principles. He or she is loving and compassionate, accepting, patient, inclusive, supportive, gentle, firm, wise and all the other virtues we hold desirable. The Whole Adult has successfully crossed the wilderness of personal development to become his or her own unique self. If in your heart of hearts you ask yourself what kind of parents you wish you could have had, the perfect parents, you will no doubt come up with some vision of the Whole Adult.

How many people do you know who are like that? How often are you like that? For most of us, though we may very often be with others who show these qualities, and we ourselves may frequently live our lives that way too, it is all too common that we collide with the limits and confusions of ourselves and those we encounter.

Those of us who have studied to become Hakomi Therapists are well aware of the Whole Adult as an ideal state. To behave in just such a mature fashion, organizing around compassion and wisdom and gentleness, is what we continue to strive for as therapists. Somewhere in our training it becomes obvious that the barrier to our therapeutic effectiveness is not some difficulty in understanding the Method, but rather our own inability to go beyond our limiting beliefs and habits. To paraphrase Shakespeare, "The fault, dear Brutus, lies not in the Method but in our selves..."

There are infinite reasons for our formative experiences tending towards the limiting. Although some parents really are terrible parents, it would be mistaken to point a finger at every mom and dad and blame them for our confusions. For one thing, blame itself may just be part of perpetuating our stuckness. Very likely, our parents' childhood experience was equally confusing. Very few people are ever taught how to parent; it's one totally essential job that's almost always left to amateurs. Working with clients has shown me over and over that a great deal of the unpleasant but formative things that happen to us are done without malice. Often, whatever the results, our families and others were sincerely trying to help us, genuinely believing it would benefit us.

Moreover our parents were, of course, just one part of the picture. The economic climate, the kinds of neighbors we had, the teachers we were given, and a million other interwoven events all helped shape us. We may be justifiably angry that we were treated in unfair and hurtful ways, but more often than not there is really no one culprit on whom to pin our grief.

It is also important to remember that pain is relative. Some events, even though they were not meant to harm us, were painful because they conflicted with our individual needs in a strictly subjective way. Your parents may have been very excited to move to Pittsburgh because of a new job, but for you it meant leaving your best friend.

THE SPLITTING OF THE SELF

All that being true, the typical cascade of painful childhood events nevertheless teaches us to organize in specific, confused and limited ways. This development of limiting core beliefs is the key to understanding the painful parts of ourselves.

As stated above, as the child goes through supportive experiences, his or her organic sense of self is enhanced and so becomes more integrated and embod-

ied. As the child goes through painful experiences, just the opposite happens. The child learns that the organic self (which led the child into the experience) will not suffice in the quest for satisfaction. This is why the experience is painful. At the deepest level, we are our organic selves, and for that self to seem inadequate leaves us ashamed, confused and afraid. It leaves us in antagonism to our true self. This schism causes the self to feel divided. Instead of an experience of integration and wholeness, easing us toward our goal of individuation, we fall into a world of separation and distrust.

Experientially, the self splits. Instead of feeling like one integrated person, it begins to see itself as a collection of parts, a self by committee, with each member having his or her own agenda and goals. There is enormous conflict among the parts, for each believes its vision of how the world operates is the real one.

Of course, there is no actual splitting of the self. It is just a powerfully etched inner perception. We experience ourself and the world from fluctuating viewpoints. Since these are immature and inconsistent with our organic core, they are unable to resolve themselves into a synthesized whole. Our participation in our lives becomes erratic and unclear.

Each perceived sense of self is a self-contained state of consciousness. Though we can cross over to other related states, whichever one is present and operating in any given moment sees itself as the way things are. Thus, as a person, our sense of "I," of who we are, keeps shifting as our various parts rise and fall in consciousness. We may, for example, be infatuated and excited one moment, when our partner says a certain thing, and crushed and dismal the next when they use a certain tone of voice. As the present experience resonates with the painfully formative events from our past, our various selves manifest and clamor for control. Though their specific natures vary from person to person, these selves fit within a general pattern. *(chart 2)*

THE HURT CHILD

The part of the self that must withstand the shock of organic inadequacy becomes what I call the Hurt Child. It is a perception of the self that happens when some hurt we feel as an actual child locks in. The hurt is elevated from an event or accumulated events into a sense of "I am This." As with each other part, it sees the world only from its own perspective. It sees itself as in pain, and the world, or certain aspects or events in the world, as a hurtful place. It is the agonizing counterpart to the Embodied Child.

The Hurt Child is the reservoir of our psychological suffering. When a present event happens that summons the ghost of some original hurtful experience, the Hurt Child arises and we feel that pain once again, as if the original violation were still happening. Furthermore, we experience ourself in the moment as a woeful being. Since the Hurt Child is a state of consciousness, we don't just feel that we have pain; we feel ourself as "I am pain." The hurt Child is not just something that happened to us, it is a state of being we reside in.

The Hurt Child can develop from a wide range of events and degrees of organic interference. If an event is traumatic enough, then it alone may reshape the self. More often, the self devolves gradually away from organicity towards division as the weight of painful experiences accumulates. The first time our folks broke a promise to us, it was not that important. But 10 or 15 times later, we start to believe it as an inevitable truth. Perhaps we embellish it with our own interpretation (like, "they break them because I'm no good"). Or we extend the truth into a generalization ("you can't depend on anyone") .

Our ability to assess the meaning of an experience depends on both our age and the amount of related information we've acquired. Newborns, for example, have no ability to reason things out and very little accumulated data to compare to. Events are experienced immediately in the nervous system, with very little filtering. As a result, much smaller, even seemingly innocuous events (traffic noise, room temperature, aromas, etc.), can trigger deep and lasting trauma and self-misperception.

Wounded and in opposition to the organic self, the Hurt Child lives in a perpetual thunderstorm. The hurt might be fear or sadness or hopelessness, or any combination of painful feelings. Through it all, the self organizes around, "I am hurt, and I will inevitably be hurt again."

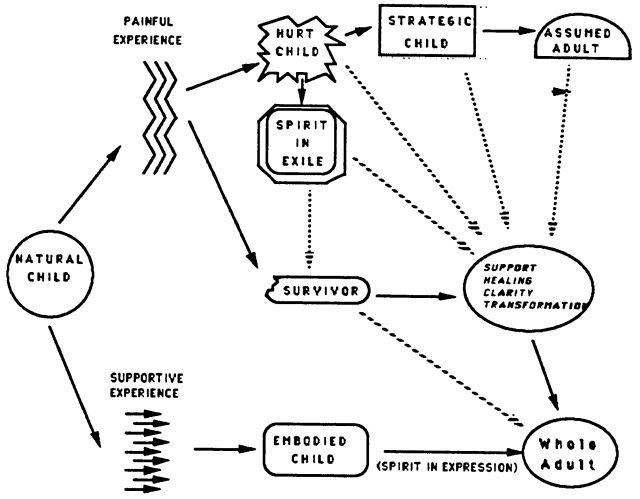


Chart 2

THE SPIRIT IN EXILE

At some point the Hurt Child decides that he or she must develop some way to stop this pain. Two things must happen. First, the constant antagonism between itself and the organic core must be relieved. To do this, the organic core must be hidden away. And second, since the organic core will no longer be present to steer the self through life (a task it already proved itself incapable of doing without horrendous damage), the self must develop some new means to escape the pain and return to a path towards satisfaction.

In the stuggle between the Hurt Child and the organic self, the Hurt Child must win. This is because the avoidance of pain takes precedence over all else. The defense of the system from violation is more important than the freedom of letting the system do as it naturally wishes. So the organic self, the true spirit of the person, is banished to an unfelt realm. It becomes a Spirit in Exile.

Of course, this is merely the myopic perception of the Hurt Child. There is in fact no real place to which the organic self may be banished. Despite the blinders of perception, the person remains one whole being. It's similar to child hiding his head under the pillow and thinking that because they can't see you, you can't see them.

What actually happens is that the spirit of the person— the spontaneity and will and life force — get repressed. As soon as it attempts to surface, the pain avoidance mechanism shuts it down. Although the Hurt Child makes it as imperceptible to itself as possible, the antagonism, the very thing it was trying to remedy, continues. This reconfirms to the Hurt Child that life will be full of conflict and danger. A positive feedback loop is created, reinforcing the Hurt Child's core beliefs, and perpetuating the felt sense of a divided self.

It is a precept of the organicity principle that the organic self will never cease in its labor to do what is right for itself, to maintain its organic integrity. It is a fascinating paradox that to survive it must redefine itself as Hurt and banish itself for its own good. For remember, there is really only one self, and any actions taken by the person must be generated by this self, regardless of how the person perceives or labels him or herself. The energy and intention to sustain the Hurt Child actually comes from the person's spirit, even though it is in exile! Though ostensibly this may seem foolish, it is the best that the misinformed child can do. Seen this way, our choices deserve praise for their courage and creativity.

Though represssed, the Spirit in Exile maintains its organic faith in its own validity. It is, in actuality, all but irrepressible. It is a testament to the human spirit that it can survive even under enormous restraints and abuse. In fact, my experience with severely abused clients has proven that short of dying, the spirit will continue to struggle towards selfhood.

Thus, although exiled, the spirit continues to function. Depending on the degree of trauma, the spirit may be only a little in exile, with most of it still guiding the person; or it may leak out only a tiny bit under extraordinary circumstances. Nearly always, when something happens for the person that somehow lessens the hurt, the spirit will return spontaneously. We see this often in therapy. As soon as something occurs to heal and transform a wound, a flood of enthusiasm and lifeforce washes over the person. The spirit returns, at least in part, and there is a great sense of relief and hope.

At the time the organic self makes the choice to banish itself and place the Hurt Child in charge, it is still literally a child. It doesn't really know what's possible; it's flying by the seat of its pants. Expediency is a much bigger factor than wisdom, and the child does the best it can. Such choices become lifeshaping, and as they are reinforced, become deeply ingrained. It is a great tragedy of human development that we must make decisions about our destiny long before we have learned how to, and with only a fraction of the data we need to do it wisely.

THE STRATEGIC CHILD

From the Hurt Child's perspective, when the spirit is sent into exile, some new means must be arranged to allow for the pursuit of needs and successful participation in life. A strategy for coping must develop. Another aspect of the self is created, the Strategic Child.

Through trial and error and by copying the behaviors of others, the child struggles to find some way of being that stops the pain and supports whatever needs are present. If a particular strategy proves successful, and if it continues to be used according to the dictates of the Hurt Child, then it too will become automatic. Again, age and accumulated data contribute to the sophistication and options of strategy selection.

The job of the Strategic Child is to get things done, to usher the person through life. Actually, it has the same job that the organic self had, but it must now approach that task from a revised perspective. Informed by the Hurt Child as to what causes pain and what doesn't, it must accomodate that data while still trying to fulfill the needs of the whole person.

Again, in choosing between the two, the pain-avoidance must prevail. So it is, for example, that though we may crave contact with others, our Strategic Child keeps us a wallflower at the party. Or we may wish to relax, but we choose instead to revise our article one more time.

Actually, balancing the needs of the Hurt Child and the whole person is an impossible task. The hurt Child needs to *repress* the organic flow, and the whole person wishes to *express* it. The Hurt Child's wishes are based on a very limited, or no longer existant, slice of reality. Unable to respond freely to all of what is happening now, the efforts of the Strategic Child are doomed to failure. It may succeed temporarily, and it may certainly help the self avoid particular kinds of pain. But no action can truly succeed unless it is based on the integrated needs of the organic self and its spontaneous dance with experience. Just as with the Hurt Child, such failure creates a feedback loop in which more pain generates the need for continued strategizing.

We have all kinds of strategies for coping: repression, expression, withdrawal, intimidation, resistance, and so on. They require enormous energy to sustain. And of course, just as with the Hurt Child, the real energy behind the Strategic Child is the organic self. In a similar paradox, the organic self, the Natural Child, must re-shape itself into a limited, isolated and antagonistic form. Always in service to the pain-avoidance needs of the Hurt Child, the Strategic Child will do whatever it has to, even if it violates the needs of the organic self. It is like a starving animal that must eat its own leg to survive.

In this we can see why so many of us so often do things that are not actually good for us or what we truly want. For example, we've all known someone who's been in an unhappy relationship, and yet no amount of urging on our part has gotten them to change. Their involvement is not organic, but strategic, and they will continue to pursue such a course until the Hurt Child's wound is in some way lessened or healed.

THE ASSUMED ADULT

The child adopts a strategy that works. It might be their only choice (such as withdrawal from felt experience by an infant); something they invent that seems to fit ("If I'm always a good boy then Mommy won't be so sad"); or something they see modeled ("Daddy hits Mommy and she backs down, so having physical power over others is good").

Because the strategy seems to give them more power in the world and appears to solve the pain problem, the child identifies operating this way with being an adult. This is especially true if they develop the strategy by modeling adult behavior, which happens more and more as the child gets older. In our culture, early developmental strategies, such as withdrawal and overdependency, are readily labeled immature and discouraged as we grow older. Mid and late developmental strategies, however, are often praised for their maturity. Toughing it out through pain, getting all your chores done right away or taking care of your own needs are all appreciated for being very "grown-up. Being reinforced this way, the child associates his or her strategizing with being an adult, and forsakes even further the organic pursuit of wholeness.

Since the circumstances leading to the strategy either continue to happen or typically do not get dealt with, the child keeps and deepens this perspective as he or she gets older. Unless something different happens, they become an adult who is still organizing around old, often forgotten events and perceptions. Instead of becoming a Whole Adult, they are, at least in part, only a chronological adult. Inside, they still see the world from the Hurt Child's perspective. They themselves and the world assume they are an adult, even though they have never fully learned how to be one.

The world is full of Assumed Adults. Most of the world's messes are results of adult decisions being made by people with adult power and status, but Hurt and Strategic Child viewpoints. Anytime we persist in stuck situations, engage in win-lose thinking, physically hurt others and so on, we are in our Assumed Adult. No Whole Adult would behave that way. No Whole Adult would lie to others, or beat his children, or bomb villages.

Again, this is not a cause for blame. No one really wants to participate in the world this way. It's just the pain of the Hurt Child, often buried and unacknowledged, that forces us unwittingly to protect ourselves the only way we know how. Inside every adult mess is a little boy or girl who is confused and struggling desperately to understand a world far bigger than them.

THE SURVIVOR

While this complex triad of Hurt Child, Strategic Child and Spirit in Exile are struggling towards Assumed Adulthood, another aspect of the Natural Child also emerges from painful experience. Unless the trauma is nearly total, some part of our natural self will emerge from the painful events partly intact. Part of ourself sees itself as Hurt, and another part survives the experience without having to go into exile. Thus, though some later resonant events may shunt us into the split of the Hurt Child, we may at other times continue to feel whole and well-function-

ing. We may do well in our lives for the most part, while sometimes organizing in more limited ways. This is how it is for most of us.

This sense of self as the Survivor is somewhere between the Spirit in Exile and the Embodied self. Somewhat in touch with the organic self, it also knows that some part has been exiled to fuel the Hurt and Strategic selves. We experience this self as aware of our wounds, but not locked into them as the reality of our lives. Often this part functions well on a daily level. And typically, aware of both our wholeness and our hurt, it drives us towards options for change: new relationships; spiritual pursuits; therapy; etc. Not as fully integrated and self-accepting as our possible whole self, and unstable enough to slip into more limited states of being, such as the Hurt Child, our Survivor keeps us swimming after the ship has foundered on the rocks.

The organic self inevitably guides us towards wholeness. The will of the Survior leads us to heal our wounds. It is the combination of these two that allows for the reorganization of the belief system. If the Hurt Child, Strategic Child and Assumed Adult can all find support, healing, clarity, and updated options for being in the world, then the self has a chance to return to wholeness. Therapy is one way this can happen, but time and new experiences, organic unfoldment, spiritual intervention, and art, to name only a few, can all lead to transformation.

MYTHOLOGY

We can view the entire process in mythic terms. Think of the Natural Child as a prince or princess, destined someday, after careful learning, to become king or queen of their country. Instead, the land is besieged by an overwhelming force, the power of the prince or princess questioned. For protection, the young royal is sent away to a safe place to live (Spirit in Exile), and the courtspeople, living in fear and in great sadness (Hurt Child), appoint a clever minister to run things. Able to appease the all-powerfuls, the minister (Strategic Child) keeps the land safe, though never allowing the heir to return for fear of disaster. Without knowing it, the real motivation for all remains the love of the land and the hope for a return to the promised destiny. At the same time, the brave and loyal servants (Survivor) who attended the heir continue to find ways, above board or not, to keep the land whole and to have the prince or princess return from exile.

Just such a scenario is found in *Robin Hood*. With Richard off to war, the land is ruled by the weak and troubled Prince John, who uses the Sheriff of Nottingham to accomplish his self-serving wishes. The poor are taxed mercilessly to appease the Prince's selfish needs. Robin Hood and Maid Marian, loyal to the King, oppose him and seek to return the land to its natural order. Declared an outlaw, Robin must hide in Sherwood Forest, from which he ventures out to help the poor. Eventually, Richard completes his quest and, renewed in strength and purpose, returns home once again to make whole the land.

Though the model and the myth serve as general outlines, they are obviously oversimplified. Very little of our lives happens in such simple and linear fashion. While some experiences are strictly painful for us, most are actually a mix of impressions. Moment by moment, day after day, year after year we keep moving through life shaping and reshaping our selves with incredible intricacy and nuance. In such a forge the infinite variety of persons is shaped.

Furthermore, all of this shaping happens in very specific developmental contexts. At different stages and ages, the child's capacity and learning tasks change, inspiring different needs and functions of being a person. Thus, to understand how someone organizes, we must ask not only what happened, but when, in what stage, and what abilities and skills did the child already possess. The specific stage of development will determine specific kinds of hurt and/or embodiment, and thus specific strategies for dealing with that hurt or wholeness. A particular event experienced at age 2 will create a vastly different nuance of the self than the same event experienced at 4. It is in the interplay of child development and the self's efforts to maintain its integrity that character, both supportive and limiting, is created. We must merge the maps together if we are truly to understand ourselves.

Finally, we need to be clear about the reality of the inner child. Many of us revere our inner child, longing to regain that purity. Others of us fear it, not wanting to be thrown again into that abyss. And yet, it is a myth. There is no inner child, at least not in adults. What there is is an outdated, enormously powerful misperception of the self. Though we may dive deeply into our core self and feel ourselves to be 3 years old, or 10, it is just an illusion. True, we can argue that experience is reality, and that to feel like a child is to be a child. But this is only another part of the illusion. To be a Whole Adult, we must allow the innocence and vitality that was our birthright to evolve into a mature and principled grown-up. We may keep some of the qualities of childhood, the curiousity and excitement and trust, but we must use these in truly adult ways, or we will not become what we are capable of. Maps such as the one presented above can serve as vehicles to free us from our limits, and to help us regain our birthright of wholeness.

HAKOMI AND ADOLESCENTS

by Greg Johanson and Carol Taylor

Greg Johanson, the editor of the Hakomi Forum, is a Certified Therapist and Senior Trainer of the Hakomi Institute who has experience with Hakomi in a number of mental health clinic, parish, college, public school, and hospital settings. Carol R. Taylor M.Ed. was one of the first students to study Hakomi with Ron Kurtz. She has been working with seriously emotionally disturbed students and families in public schools for over 17 years. She is also an accomplished violinist and teacher of the Suzuki Method. The article on Hakomi and adolescents here was first published in *Innovative Interventions in Child and Adolescent Therapy* edited by Charles E. Schaefer in 1988 for John Wiley and Sons of New York who own the copyright and have given permission for its use. Copies of the book can be ordered by calling 201/469-4400.

I. INTRODUCTION

Hakomi is a form of therapy developed by Ronald S. Kurtz and taught through the Hakomi Institute throughout the United States and Europe (main office Post Office Box 1873, Boulder, CO 80306, Tel: 303/443-6209). It is a therapy that has pioneered new techniques within the context of five organizing principles (unity, organicity, mind/body holism, mindfulness, and non-violence), as well as integrated elements from other therapies that have gone before it. The main sources for the therapy are *Hakomi Therapy* by Ron Kurtz, and the journal of the Institute, the *Hakomi Forum*, both available through the Institute's main office.

What is and is not considered Hakomi is judged by a method's or technique's congruence with the principles. Since the principles are drawn from contemporary philosophy of science as well as major religious traditions, they are quite broad and allow for the inclusion and integration of a wide variety of methods.

The unity and organicity principles are especially important to note when applying Hakomi to work with adolescents. Following Bateson (1979), unity includes the notions that a living organic system is a whole made up of parts and that there is a force in life, negentropy (Prigogine and Stengers 1984), that persuades elements in the direction of greater complexity and wholeness. An adolescent can be thought of as made up of many organic subsystems, and as participating in larger supra-systems (Skynner 1976). Hakomi therapists consider it rowing against the stream to not take seriously as many parts of the system as possible. This would include evaluating an adolescent's diet and metabolic dispositions as well as including as many people as possible from the family, school, church, neighborhood, juvenile department, etc. in the treatment.

Another implication of unity is that everything is connected to everything else. Bateson's principle of organicity is that the parts must be communicating within the whole for a system to retain its organic ability to be self-directing, and self-correcting. The liver and pancreas must talk with each other through the nervous system and bloodstream. The parts of the mind must be available to each other as well as to the body. The family must communicate. The football team must huddle. One way of thinking of therapy is that of removing barriers to communication, of healing splits in consciousness (Wilber 1979), eventuating in the person's regaining of the organic wisdom to know what is needful for him or herself.

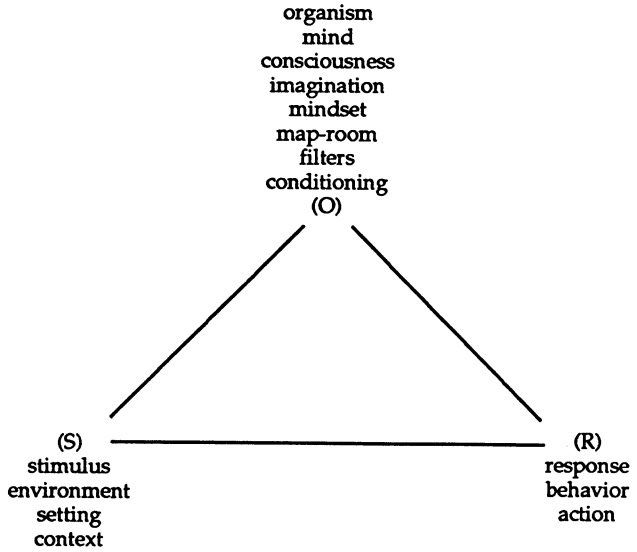
In practice, therefore, Hakomi therapists feel both the freedom and necessity of participating in a multi-therapy approach in working with adolescents (Johanson 1984b and 1986b) so that the facilitation of communication within all levels of the system is maximized. One way to conceptualize the interplay of therapies is through the S-O-R schema of experimental psychology.

A lot of psychological research toward the beginning and middle of the century went into investigating how the environment molded behavior. This was termed S-R psychology. Stimulus one (S1) led predictably to response one (R1). The system was modified when it became apparent that S1 did not always lead to R1. Sometimes, in another subject, it

would lead to R2. For whatever reason, the presence of the same white German Shepherd dog (S1) would lead to fright in one person (R1) and attraction in another (R2). Without biasing how it happens or how best to deal with it, it becomes necessary to posit an organismic variable (O) between the S and the R, thus creating an S-O-R psychology. The 'O' signifies the program, filters, imagination, mindset, or whatever one calls that which is functioning within persons leading them to interpret a stimulus in such a way that disposes them toward one behavior instead of another.

Various schools of therapy have grown up around emphasizing the importance of the S, the O, or the R. In the early days, and still today in some cases, the schools were imperialistic in claiming that their emphasis was indeed the most important, crucial, deserving of study, and funding, etc. It is hard to back up such claims (Johanson 1986b). The conclusion of most research surveys of effectiveness studies in therapy is that of the Dodo bird judging the race in Alice's Adventure in Wonderland: "Everyone has won and all must have prizes."

For Hakomi therapists, the Dodo bird's verdict is confirmation of the bias embedded in the principles of unity and organicity, and gives them license to be responsibly eclectic in valuing the relative merits of a wide variety of approaches. If the S-O-R schema is taken out of a linear progression and placed spatially as a triangle, a graphic representation emerges of how the environment, the mindset of the person, and the person's behavior are all in a mutually reciprocal relationship of interdependence, implying that the various therapies aimed at each variable can all be of value.



For example, a fourteen year old adolescent boy sees someone he doesn't know coming down the sidewalk toward him (S). He automatically mobilizes around thinking the person will not like him (O). He directs his gaze toward the lawn or the bird in the tree (R), as if he is preoccupied, so that he can avert the other's gaze in a socially acceptable manner.

A number of things can effect this scenario. If the other person (S) begins to look away first, looks at the adolescent harshly, or begins to smile graciously in anticipation of a friendly greeting, any of those changes will effect the gazer's own disposition to respond in a particular way.

It is also possible that the gazer could catch himself mobilizing around avoiding eye contact and, in a brief moment of awareness, confirm to himself, "Yes, you are a nerd nobody would want to pay any attention to," or, "Wait a minute. We are all in this together. Nobody is better than anybody else," or, "I'm not going to let anybody intimidate me!" All of these O possibilities could change what happens.

Different behavioral responses could also effect things. He could decide to smile at the other, even though he is scared. He could self-consciously go with looking mean and staring the person down. If he decided to smile, it is possible that this would evoke a smile in the other and change the gazer's mindset to a degree. "Oh, some people do smile back. Maybe other people are anxious too, or maybe I'm more appealing than I think." This change in mindset could change the way he views the next person he meets. Instead of mobilizing around the notion that this person will not like him, he might have a more open, though still cautious mobilization around the possibility that this person might or might not like him — "I wonder which way it will be?" His ability to make or initiate eye contact will have possibly shifted to include more freedom and choice in behaviors.

In its "pure" form (Barstow 1985) Hakomi majors in addressing the O variable. Hakomi facilitates characterological change by inviting people to turn their awareness inward toward present, concrete experience and explore that experience in what is termed a mindful state of consciousness. Here Hakomi is in agreement with the research findings of Eugene Gendlin (1978, 1979) who has shown that failure in psychotherapy happens when a therapist gets non-experiential responses from clients; rationalizations, justifications, stories, etc. that simply rehash what clients already know, precluding any new learnings.

When working with adults, it is common Hakomi practice to facilitate mindfulness for the bulk of a standard therapy session. Friends and family might be included in the session, evaluations by appropriate other practitioners sought, and various kinds of

homework given to deepen integration processes, but normally, the emphasis of the session is on self-exploration. When working with adolescents, the relative balance is reversed. The environment, what is done in relation to structuring school and/or family time, is crucial and a first agenda. Many therapies might be included in the overall treatment plan. Hakomi techniques, aimed at facilitating mindfulness and mining an adolescent's inner wisdom, are placed more in the background, and held in readiness for every appropriate moment when fostering self-exploration is what is needed and possible. It is often used between the lines of other therapies, though it can also take the forefront during some individual and group sessions.

In the following section, basic Hakomi methodology will be outlined, especially as it is applicable in work with adolescents. This technique section will give some detail in relation to micro-processes of the method as well as illustrations. It is necessarily incomplete, however, and the reader is referred to the primary sources for additional information, or to the main Institute office in Boulder for information on introductory as well as 390 hour advanced trainings. The section on case illustrations will take its focus from a wider lens, providing a more general account of how Hakomi was used in specific instances in a multi-therapy approach.

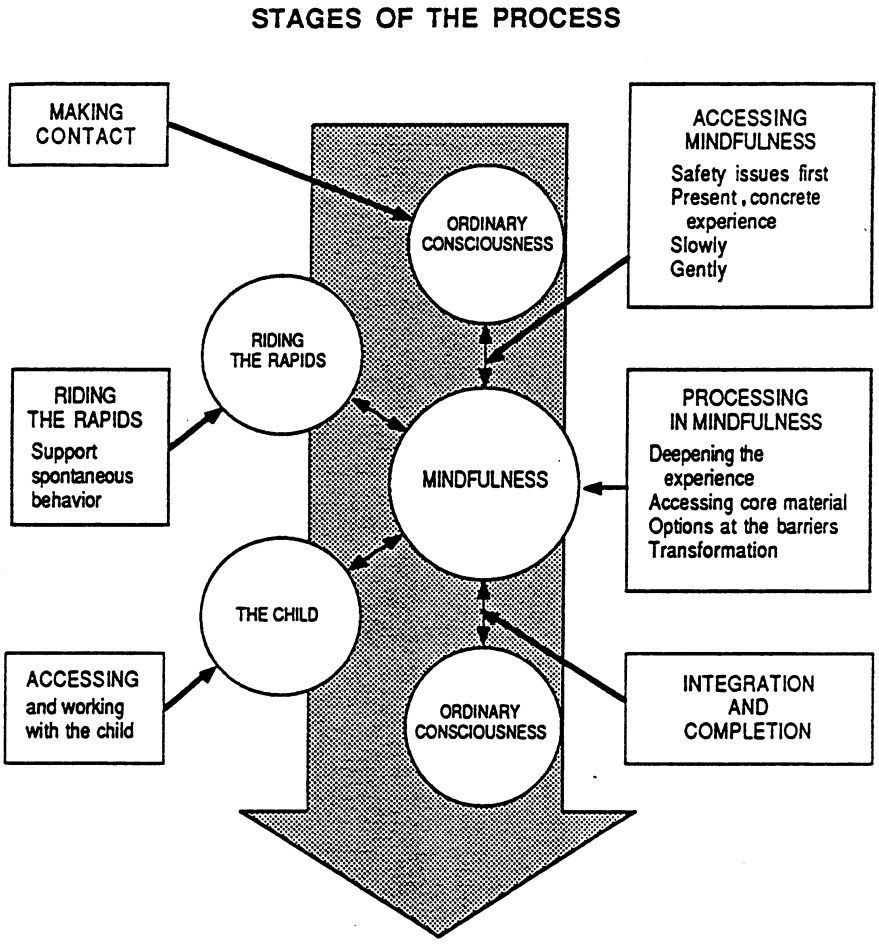


Figure 8.3. Stages of the process.
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II. THE TECHNIQUE

A. States of Consciousness

Hakomi, as the following two figures show, manages states of consciousness in a way that makes specific stages of a process predicable.

1. Ordinary Consciousness: In therapy with adolescents, a lot of time is necessarily spent in ordinary conversation in ordinary consciousness, which can be quite valuable (Meeks, 1971). Ordinary consciousness that people normally talk in and go to the store with has identifiable characteristics. It is governed for the most part by habits and patterns that are operating on automatic, just as our heart rate and breathing. It normally has an external orientation, is goal directed, and therefore has a narrow focus and fast pace. Ordinary consciousness provides an awareness of space and time.

When therapists experience adolescents in ordinary consciousness, they are experiencing them as they are, the adolescents using what they have, working out of whatever information is already programmed in their personal computers, their O variable. Their behavior is largely automatic and reflexive, which makes it ideal for diagnostic purposes. How the teenager dresses, how they sit, how they carry their bodies (Kurtz, 1976); what they say and don't say, as well as how they do either; how they interact in relationships with friends, strangers, teachers, and counselors; all give clues to how they are organizing both their experience and expression in life.

Hakomi therapists are particularly interested in experiencing the person's organization in such a way that clues begin to come together as to the organizing principles at work. Experience and expression are organized. Nothing gets to awareness without going through the filters of the imagination which take incoming stimuli and make them available to consciousness (Horner 1979; Kopp 1972, Lowen 1958 & 1975, MacKinnon and Michels 1971, Missildine 1963, Loevinger 1976, Shapiro 1965.) These organizing

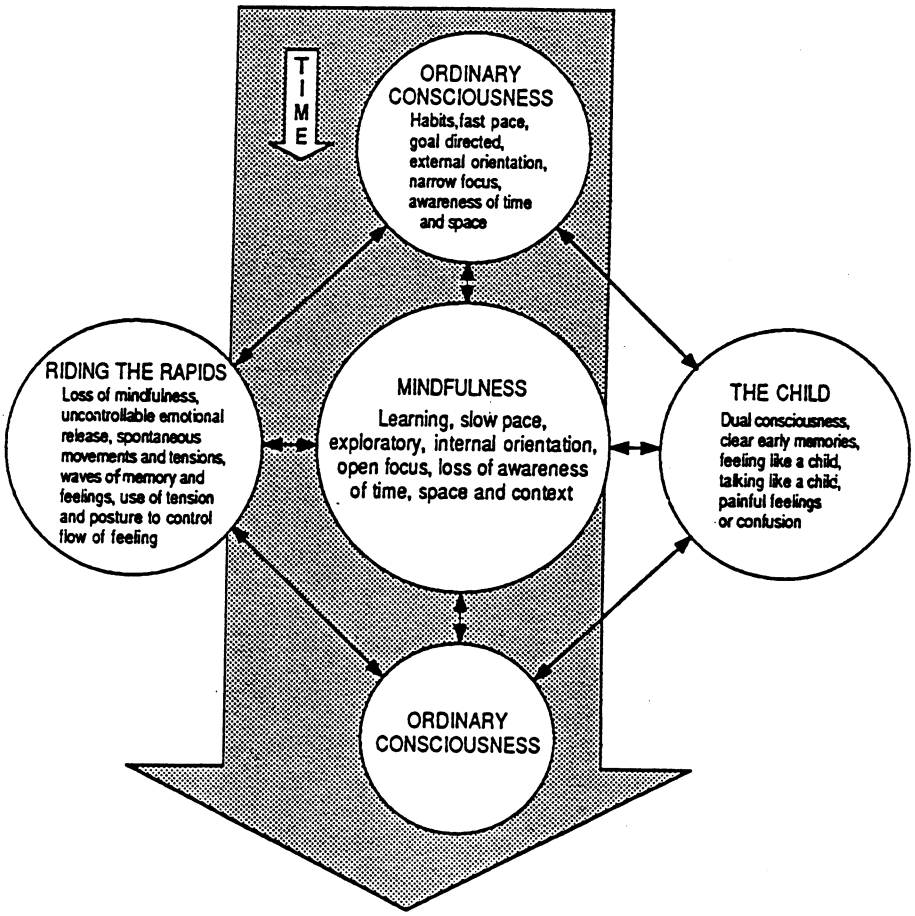

Figure 8.2. States of consciousness.
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principles can be called imaginative filters, scripts, tapes or whatever. In Hakomi they are often referred to as core organizing beliefs.

What belief is in effect which would make sense out of this adolescent's presentation of self? "I am not welcome here"? "Nobody is ever here for me"? "You have to get them before they get you"? "I'm only liked if I jump through the right hoops"? "I have to perform well or be very interesting before people will notice and include me"?

However unconscious or unaware, miserable or unhappy, teenagers are, how they are organizing their lives is viewed by Hakomi therapists as a creative act. This does not imply that the early formation of beliefs was a conscious willful act or that they are conscious of having done so now. It does not mean that the construction of beliefs was anything short of necessary, given the situation they were confronted with. It does imply that the formation of a certain belief, from experiencing and sizing up the world and how one has to survive in it, is a creative human act.

The hopeful aspect of this assumption is that the same creative capacity that formed the belief can be called upon for re-examination of the belief, in the light of new information, and for the exploration of possibilities for reorganizing around more realistic, nourishing beliefs.

The assumption also implies that within the person him or herself is where the creative capacity is, where the inner wisdom lies which will lead to both what is painful and what is possible. Many of us have been far superior in therapy as diagnosticians than we have as change agents. The issue is how to empower people, old or young, to discover how they have organized themselves and what creative possibilities are open to them in the future.

It is hard to access the core organizing level of character in ordinary consciousness. That is because it is characteristically ruled by habits and patterns already formed. In ordinary consciousness people are rehashing variations on what is already known. They are doing what their computers can do, given their present programming. That is why much therapeutic conversation becomes boring. It is dealing with old, stale dated material.

2. Mindful Consciousness: The experience of Hakomi, is that learning and growth happen most easily in another state of consciousness termed mindfulness, or witnessing consciousness. Mindfulness, in contrast to ordinary consciousness, has a slow pace. It is hard to learn a new play in the middle of a game or a new way of fingering the piano in the middle of a recital. The engine isn't rebuilt while it is running or the computer reprogrammed while it is working. Down time, quiet, relaxed, reflective, meditative time is best for curiosity and new learning.

In mindfulness, the orientation is internal as opposed to external. The hallmark of Hakomi therapy is being able to take what someone is presenting — creating — and turn that person's awareness inward toward their immediate, felt, concrete experience of this creation. Then it becomes possible to track the

contours and outlines of the creation back to the level of the creator.

To do this tracking it is necessary that the focus be open, open to whatever might be; exploratory, curious, experimental, like a young child at play (Johanson 1987a). Immediate agendas, normal ways of reacting, labeling, and judging need to be suspended. There needs to be faith that pre-verbal experience can be learned from, that it does contain wisdom. Indeed, mystery is a pre-requisite for learning. By definition, nobody learns from what they already know, but from what is not yet clear, understood, or labeled. When people concentrate on live, present experience, the process itself takes on a quality of aliveness, exploration, and a sense of new possibilities. Often awareness of space and time is lost.

A mindful state of consciousness is sharply distinguished from a hypnotic state, however. In hypnosis the conscious mind with all its habitual patterns and frameworks is distracted, which then allows the hypnotist to engage the unconscious mind (Erickson, 1979). In Hakomi, mindfulness allows the conscious mind to suspend its routine functions, but stay completely aware, even while exploring a deeper level of experience for normally unconscious meanings (Johanson, 1984a).

3. Riding the Rapids Consciousness: When one mindfully explores present experience, two other states of consciousness with their own attributes become possible. One is called riding the rapids. For instance, an adolescent might come for an individual session and appear a bit uneasy. If she is motivated to explore the uneasiness in a mindful way, it is possible the uneasiness might become clarified in sadness, which has a quality of grief, whose meaning is rooted in something about being left out. At this point the youngster might get so close to the underlying pain that riding the rapids occurs — a spontaneous, uncontrollable emotional release of feelings and movements, with simultaneous attempts to control the release through tensing and holding back. Though the witnessing part of consciousness is always present according to Earnest Hilgard (1965) in his research at Stanford, mindfulness is basically lost when riding the rapids. The therapist makes no attempt to utilize it at this point.

4. The Child Consciousness: Often in riding the rapids, spontaneous waves of memory will arise that are tied to the feelings and meanings present. Here, and through other circumstances, a state of consciousness with the quality of the child can emerge. In the child state of consciousness there are clear, often early memories present that bring a person back to the time and place where they created some of their core organizing beliefs about the world.

In the example we are following, the adolescent girl might have a memory wash over her of the time she was at the seashore and her brothers and father laughed at her for being afraid to go into the waves without holding hands with her brothers, who refused to do so; a time they called her a sissy, told her she would never grow up, and left her with profound feelings of humiliation and rejection. This could be a scene where it becomes quite clear to her that she made a decision never to try new things in such a way that made her look like a fool, a time when she decided it would be better to act disinterested than risk being left out or put down.

The child state of consciousness is a dual state. As in mindfulness, the current age observer is always present and knows exactly what is happening. At the same time, the memories can be so strong and vivid that persons begin experiencing them again as if they were there. They experience the pain and confusion and begin feeling, talking, and looking like the child of yesterday. In other cases, the memories are quite vivid, but the person remains outside of the actual scene, viewing what is happening in an involved way which moves them deeply.

The child state is a highly valuable place to be, therapeutically speaking. Not only can persons come to understand the pain behind their present beliefs and constructions of reality, but at this level where the beliefs became viable, they can come to explore the possibility of new beliefs. The experiences that emerge in the child state can be addressed in a way that did not happen the first time around, giving the child-client new information and support, not available at the time, information that updates the files for both inner child and contemporary person.

In our example, the young girl could entertain the possibility that in addition to the people she grew up with, who she experienced as non-supportive of her fear and excitement in relation to new endeavors, that there are others who would be supportive and understanding. There are those who understand that fear as well as excitement are natural when facing new situations, and that wanting support and reassurance is in no way cause for shame, hiding, or ridicule. The world is big enough to include many responses, some hurtful, some helpful. In the child state and in mindfulness, the girl has the opportunity to examine the barriers she has to letting in this expanded possibility. She has the opportunity to find out what she needs in order to let down her defenses to this more realistic, nourishing option. If indeed, she begins to organize herself in the world in a way that does not automati-

cally assume she will be excluded or put down when trying new things, but begins to size up reality according to multiple possibilities, a transformation has taken place.

B. Stages of the Process

To facilitate transformation through managing states of consciousness, there are particular operations that the therapist can employ at identifiable stages of the process. In the following discussion, these operations and stages are described in a linear fashion. In actual practice, the process depends on the therapist always keying off the spontaneous. The various states of consciousness might be entered into at unpredictable times, in ways neither therapist nor client expected or controlled. The therapeutic ability to key off the spontaneous, to work without preferences for an immediate goal, to be willing to do what is needful in the moment, as well as to have a general map for where the process is at at any particular point, are the hallmarks of good Hakomi therapy.

1. Safety Issues First — Non-Violence: For people to turn their awareness inward toward immediate, felt, present, concrete experience, there is a prerequisite. They must feel safe. People can not close their eyes and pay attention to their inner world, if they sense any form of danger, if they feel the necessity of keeping aware of what is going on in the external world. As Kurtz has commented, "It is like asking someone to fall asleep standing up."

While the adolescent has a good capacity for mindfulness, the rate of achieving this state is at the mercy of the trust level held for the therapist by the adolescent. Here is an immediate problem. Children who legitimately qualify under state guidelines as "Seriously Emotionally Disturbed" have learned to be highly defended. They assume that finding a trustworthy adult is highly unlikely. This is especially so, given that they rarely seek out a "therapist" for help. They are normally referred to professional help by people who want them fixed, who cannot tolerate dealing with them anymore. Seldom do they make their own choice of therapists. Who they are referred to is, in most cases, chosen for them by a parent, school official, juvenile court counselor, or some other adult authority. Moreover, they feel labeled as "crazy," "sick," "troublemaker," "misfit," or "weak." Seldom does their social sense allow them to own that time spent with a concerned, well trained therapist could make a difference in their lives. Not unlike adults, they would rather solve their own problems and not have others "tell them what to do," or "tell them what is best for them." Some of the previous "help" they have experienced might have had the quality of helping the helper by finding ways to "shape up" the helpee.

On the other hand, unless they are actively suicidal, adolescents cling to the belief that anything is possible, that there is hope. Their strong need to feel in control is moderated by their yearning for the safety of a responsible adult exercising positive, loving control on their behalf. And, there is the principle of unity at work, seeking to make a more comprehensive, satisfying whole out all the confused, painful, contradictory elements of the youngster's life.

So, there is an opportunity for therapists to join with disturbed adolescents, who often have keen intuitive senses. If the therapist's genuine regard is perceived through the adolescent's sensitive screening, the therapist will be given the needed access (Taylor, 1985). Safety is the key tool when working with adolescents. As with a new sprout, one must relate to them with care, firmness, honesty, integrity, and regard. They know if these conditions prevail. Their experiential sense of safety will allow them to grow and blossom. If they feel unsafe, they will withdraw, strike out, wither, and refuse the growth possibility.

Therapists grounded personally and professionally in principles of unity, organicity, mindfulness, and non-violence will have the requisite attitude and being to bring to the therapeutic encounter. No therapist, of course, thinks of him- or herself as violent. Confrontational methods are used with integrity by many therapists, with the adolescent's own good in view.

Non-violence in the context of Hakomi refers to a high degree of faith in the client's organic ability to be self-directing and self-correcting. This means a high degree of trust in their inner wisdom, in their being able to find the inner meaning of their pain, and to discern what is needed for them to deal with their pain and grow toward a more open future. Hakomi therapists do not major in solving problems or in giving advice. The emphasis is on empowering people through helping them get in touch with their own organic sense of direction. This is no small gift or task. Adolescents respond well when they sense that the therapist is truly on their side, wants to help empower them for their own benefit, and is not making judgments, or setting up agendas that are only self-serving to the therapist or the institution she represents.

2. Making Contact: The general goal in Hakomi, beginning with the first meeting with an adolescent, and continuing throughout the process, is that of establishing safety and trust. No therapeutic alliance is possible without it. The main tool is that of making contact.

The process of making contact takes much insight from all that Harry Stack Sullivan (1953, 54, 56), Carl Rogers (1942, 51, 61) and Virginia Satir (1972, 75) have taught about interpersonal relationships and helpful human interactions.

Therapy with adolescents is a wonderful dance, a dance matched to the tempo of the young person's heart beat (Bandler and Grinder, 1975a). It is a dance where the moves are often quick and surprising. It is often a masked ball. As the dancers whirl and twirl to the tunes of their own inner music, one waits in anticipation for the masks to be gently, willingly removed, and the real people to unfold, in the safety of a specially chosen and constructed space.

Contact is what makes the dance a mutual, creative enterprise. It is what lets the adolescent know the therapist is dancing to the same music. It is what helps change the tempo so that, even if for a brief moment, the dance goes from the isolated, unpredictable movements of adolescent hard rock, to the more synchronous movements of a waltz, a two person movement where the therapist is allowed the privilege of becoming the responsible partner, leading and guiding in a way that helps the young person to experience his or her own unaccessed potential.

Contact statements in Hakomi come from tracking the signs of immediate, present experience in the other, as well as the internal state of the therapist. Contact statements are normally best when shortest. They attempt to acknowledge the gist, the core, the overall meaning of what might have been a long communication on the part of the other: "Sad, huh?" "So, pretty disappointing, huh?" "A really happy time, huh?" "So, pretty suspicious right now. Checking me out pretty closely, huh?"

If the therapist's contact statement is "on," it lets the adolescent know that the therapist is paying attention, is keyed in to their reality, and is acknowledging their reality without judgment. A good contact statement does not call attention to itself and often passes without notice. It does not have the quality of analysis, of the therapist piling up knowledge, like a doctor who is then going to fix something. It is a simple acknowledgment of what is most presently and spontaneously real, voiced in a manner that implies both therapist and adolescent are joined in paying respectful attention to the adolescent's reality.

When the contact is sharp, catching the nuances of change from one moment to another — "Now a little anxiety imagining that, huh?" — the adolescent will feel engaged. If they do not experience the contact conveying some ulterior motive, other than understanding and respecting them, they will welcome it on some level.

The "huh?" (or some equivalent) at the end of the statement is important. It conveys the message that the therapist is not invested in his or her interpretation, is not invested in telling the adolescent how they are feeling, and is willing to be corrected. The main agenda is simply exploring with the adolescent his or her current reality, whatever that might be.

If the therapist is right on with a particular word, that's good. If something is happening that the therapist is not clear on, general words can be used: "Some emotion comes up around that, huh?" If the therapist is wrong, and tracks a reaction in the adolescent that says so, then that can be contacted: "No, sadness isn't quite right. What's a better word for what you are experiencing?"

The sequence of 1) doing or saying something, 2) tracking the response, and 3) contacting it, is considered a "ball bearing" in Hakomi that keeps the wheels of the process turning smoothly.

Again, the adolescent is a creative being. Every word, every action an adolescent experiences sets off ripples in their consciousness. It is like dropping a pebble into a pond. The ripples happen automatically, spontaneously. The person can watch them but does not have to self-consciously create them. They are produced automatically. These sensations, feelings, thoughts, and memories that arise by themselves reflect the primary organizing done by the core organizing beliefs. The secondary explanations or justifications that come a second later are an overlay. Hakomi is interested in the characterological issues that flow from the core organizing beliefs. By paying exquisite attention to the little unconscious reactions that go across an adolescent's face in a quarter of a second, clues to primary process can be picked up. By contacting these clues, the therapist assists the adolescent in making the unconscious conscious. Contact draws attention to something, gives it significance, and invites further exploration which can empower the person with more self-knowledge.

Th: Roy, have you considered talking to your dad about that the next time you see him?

Ad: Naw.

Th: I notice some moisture comes into your eyes when you think about that ((?))

Ad: Oh, I don't know. It's like we don't talk so easy.

Th: Is that like, sadness, you have about that?

Ad: Not exactly. It's more like...uh,...I don't know, like something I lost somehow.

Th: Oh, like a quality of grief maybe?

Ad: Yah.

Th: Well, maybe that would be worthwhile exploring some more. Maybe you can just hang out with the grief and it will tell you more about itself, what the quality of it is...grief like you lost something, or something died, or...whatever((?))

In this little example, the moisture in the eyes reflects some important underlying feelings. Contacting the moisture focuses the session on something alive, present, and real to both therapist and adolescent. The symbol ((?)), at the end of the therapist's acknowledgment of the moisture reflects a connotation in the therapist's voice that, "this is not something I'm just curious about, but maybe it is something you are curious about?" The voice invites the adolescent to be curious about himself (Johanson, 1987a). It hopes to hook his own motivation for exploring, and for providing the energy to carry the process.

When Roy responds here with a "naw" and an "Oh, I don't know. It's like we don't talk so easily," he is saying he is ready and willing to brush off this little matter. The therapist continues to respect the wisdom of Roy's experience more than Roy does, by keeping the focus there: "Is that like some sadness you have about that?" Roy directs his awareness inside and comes up with a modification about the word "sadness." It is more like he has lost something. This demonstrates that the therapist does not have to be totally accurate. The process is self correcting when there is the proper trust. The therapist's attempt at understanding functions to invite Roy to find a more precise understanding. By accepting the invitation to explore the sadness, Roy also demonstrates that he is actually willing and wanting to go deeper into this issue of his relationship to his father. He accepts the therapist's lead in the dance.

Though it is active, the therapist's intervention is also non-violent in that it goes in a direction Roy wants to go. The therapist was dancing to a deeper, more unconscious part of the melody, which the Roy's unconscious confirmed through continuing to cooperate. If the therapist had been simply ego-involved and forceful communicating, "Well, I think exploring your relationship to your father is important, even if you don't," the process would not have gone anywhere. (Though it is important to note that a therapist can get away with all kinds of outrageous, provocative, confrontive responses, if there is the underlying trust relationship present to support it.)

Notice the deepening that occurred was a result of a ball bearing interaction. 1) The therapist mentions Roy's father, which goes through Roy's creative processing, visibly influencing both his experience and expression. 2) The therapist tracks the results and 3) contacts part of it. The process develops a thread of meaning that leads to a deepening of the process. This would not have happened if both therapist and Roy had simply agreed to go on to some new topic.

In focusing on the eyes, the therapist made a choice out of all the material the adolescent presented. He felt he had enough contact and trust to invite Roy into a deepening process. He also had the faith that all roads lead home. There was something about Roy that the therapist read as a grief theme. He chose to access through the eyes. Accessing the grief could have happened through other avenues at other times as well, like through how Roy felt about an upcoming date. If the theory is correct that people are creative beings, then following the thread of any particular part of their creation should lead back to the level of the creator. If someone is deeply involved in unresolved grief, it is reasonable that he would show subtle signs of it when going to the grocery store, the ball game, working on homework, thinking about a date, or whatever. (But, if someone scratches his nose, it might just be that it was itchy.)

3. Accessing: The last few paragraphs demonstrate the move from the contact stage to accessing. Making contact properly, which can take a few seconds or few years, depending on the situation, functions to establish a number of things: Safety is demonstrated and communicated. The therapist demonstrates she is following the client's experience. The client is enabled to come into contact with herself, to come into present experience, and to be ready to move on.

To move on means to go into a mindful state of consciousness and explore whatever is of present concern. Assuming safety issues are taken care of, and the client feels the therapist is both a safe being and is operating in a safe setting, there are many ways to induce mindfulness. They all function by asking for present, concrete experience. They all function by going slowly, gently, with an open, exploratory attitude. They all invite people to suspend habitual ways of judging, labeling, or categorizing their experience. They invite people to savor their experience, to linger longer with an experience so that something more can be learned from it. They all function to turn the process from an interpersonal discussion about something in ordinary consciousness, to a mindful intra-personal dialogue within the client, that the therapist over-

hears from the sidelines. Clients are encouraged to comment on their experience while remaining in immediate contact with it, as opposed to contacting their experience and then popping out of it to report it conversationally to the therapist.

Methods of inducing mindfulness all invite the person to study the organization of their experience. Hakomi is not interested in just talking about a person's experience, or in having the person emote for the sake of drama, for the sake of drumming up an experience. Persons are experiencing at every moment. As human beings we have the gift of reflective reason, at least by age seven or so. Unlike a two year old who might simply strike out when a child takes his toy, a seven year old has the capacity to witness anger rising within him, and make a choice about whether to hit or do something else. The Hakomi method strives to help people focus on their present, concrete experience so that it is live, as opposed to academic history, and to then stand back from it enough in a passive witnessing posture, to study how they have organized it; to be in their experience but not at the mercy of it (Kurtz, 1985).

It is important that the therapist model the behavior wanted from the client. The therapist's own voice and manner should slow down and express creative curiosity. To ask a client to openly, leisurely, and curiously explore their anxiety, using a hurry up, urgent, overly concerned voice, induces a contradictory bind.

One way to help someone access their deeper wisdom is to ask a series of right brain questions, questions that force a person to mindfully check their inner experience to find an answer. Notice where awareness has to go to deal with a question like, "Is your right ear or left ear the warmest right now?" Awareness takes a different route in relation to analytic questions such as, "Why do you think one ear is warmer than another?" The right brain questions honor present experience as a teacher, and do not presume to know everything ahead of time.

If a contact statement is confirmed such as "A little anxious, huh?", there are many options to follow. The contact statement itself can lead to deepening, if there is that ((?)) connotation at the end which invites them to be curious about their own experience. Right brain questions such as "Where is the anxiety in your body((?)) ... Is it just in the stomach or does it go up into your chest((?)) ... What is the quality of the anxiety((?)) ... What does the anxiety seem to be saying((?)) ... Anxious about what _____((?))" (Bandler and Grinder, 1975b) all invite awareness to turn inward.

Sometimes direct instructions can be given: "Why don't you just hang out with your sense of anxiety and check if it will tell you more about itself((?))" Following Gendlin, an entire situation can become the focus of awareness. "Let this whole situation with your home room teacher be the focus of your awareness. Notice how you sense it in your body and see if any words come up that make sense out it."

There are a number of ways to access through the body outlined by Kurtz in *Hakomi Therapy*. The example of Roy in the last section called attention to moisture in the eyes. Bodily movements and postures can be contacted. "When you talk about your anxiety, the right corner of your mouth extends to the side a little. Can you do that again and study it((?)) Maybe the meaning of it will emerge if we just hang out with it for awhile."

Encouraging mindfulness in a seriously emotionally disturbed child can be a great challenge. Why should this population be mindful of anything — least of all themselves? Mindfulness has meant to them much pain and futility. They know pain, and they don't need a vehicle to provide more of it (Taylor, 1985). Indeed, the very noisy life style of youth can be highly purposeful. The noisier life is, through literal noise from blasting music, from constant movement, activity, watching TV, and so forth, the less the youngster must experience his or her own pain and frustrated sense of their future. To induce an adolescent to become mindful, thereby lowering the noise level so that the internal signals that are within to guide them may become conscious, some straight teaching often needs to be done. Some "bridge thoughts" need to be offered that help the adolescent know that mindfulness is a powerful tool they have available to themselves which can lead them to positive growth, and a way out of their pain.

There are many approaches to this kind of teaching. Sometimes a simple chalk talk like the following does it: "Collier, I do very little in the way of advice-giving or problem-solving, though I'm willing to explore whatever you want. One thing I can do, that some people have found helpful, is to help you mine the wisdom of your own experience. It's like we all run on programing inside, like computers. Well, we can be experimenters together and check out what programs are running and which ones you might want to update, if they are no longer serving you well. We do that by setting up little experiments. For instance, if you are a little confused about whether to go to your dad's this summer or not, we can explore that. I can invite you to just hang out with that situation, to close your eyes so you can pay better attention to yourself instead of focusing on the room here and me, and to just notice how you experience

the possibility of going or not going in your body; to check out what words come up that seem to fit the experience; and to learn from what comes up. It's a kind of process you can do by yourself too, but it's nice to do together. Sometimes I can be helpful by you allowing me to listen in on your internal dialogue and ask some questions that help you clarify aspects that might be confusing to begin with. When we do this kind of stuff, we both know exactly what is happening, and nothing happens that you don't want to happen. You come to your own conclusions for what needs to happen next."

That kind of paragraph becomes a pebble in Collier's pond of consciousness. Again, the therapist would track Collier's reaction, make contact with it, and continue the process from whatever is spontaneous in Collier's response. "A little suspicious, huh? What does your experience tell you is out of whack with what I just said? Let's listen real closely to the objections you experience."

Here again, even if Collier wants to make an interpersonal confrontation out of it, the therapist's first choice is to make the process intra-psychic, turning Collier's awareness inward toward his own experience. The therapist acts out his faith in Collier's organismic integrity, as opposed to defending his methods or confronting with ultimatums.

If Collier is willing to get mindful about his objections, instead of automatically acting out of an assumption of their unquestioned validity, the process is off and running. If not, as is true whenever a process bogs down, the therapist goes back to making contact with what is present, concrete experience.

Th: So, it's like we are a little stuck here, huh? Like you're not sure you can trust me enough to not lie about what day it is.

Ad: Something like that, man.

Th: Do you have a sense of what seems most untrustworthy between you and me right now? Maybe it would be good if you checked me out some more, asked me any questions you have about what I'm up to.

Ad: Like what?

Th: You have to check your own curiosity for the what. But, like maybe, who gets to know what about what we talk about?

Ad: Yah. Tell me more about that.

In some settings and situations it is not possible to think in terms of the extended use of mindfulness. Sometimes the focus is on some other kind of work, like family therapy, and Hakomi methodology can only be used in brief, timely moments. Sometimes, as in the two examples offered immediately below, it is a group setting with younger adolescents working on behavioral contracts for change. It is very difficult to cultivate mindfulness in this setting because of the safety issue. It is so easy for hurting youngsters to defensively foster further hurt with each other, putting each other down, being sarcastic and brutal when any member offers the slightest opportunity. If groups must be set up this way, it is best to do some kind of special trust building retreat to form group rapport, and norms of respect and support. That was not possible with the groups these examples came out of, and so, mini-versions of mindfulness were used, which still fostered the general aims of the method.

Th: So, what do you think is going on with you when you don't hand in your reading assignments, Ron?

Ad: I don't know.

Th: Think about it for minute. You must be trying to accomplish something. What could it be?

Ad: I can't think.

Th: Uh huh, and Babe Ruth can't hit. You have used all kinds of smarts to get this far. Let's struggle with it a bit. We are not trying to find out stuff to throw you in jail with, you know. You think we are up to something funny here?

Ad: Not really.

Th: Okay. Like with everyone else, we are trying to help you find out more about yourself, so you have more freedom to make choices. Are you buying that? Do you think this group wants the best for you, even though folks get kind of ornery and mean once in awhile?

Ad: Yah, I suppose.

Th: All right. Let me give you a choice, and you figure out which one seems to fit best. You can think by just listening to your inner voice and which choice it says "yes" or "no" to the loudest. You are the world's expert on what's going on inside you. So, when you don't hand in reading assignments, are you being more self-destructive, or more self-protective?

Ad: What do you mean?

Th: I mean is it more like you are screwing yourself, saying to yourself "I'm no good anyway. Everybody knows it. I might as well prove it, since that's what he thinks anyway." That would be self-destructive. Or is it more like, "I'm not going to let anybody push me around. He can't have control over my life. I'll show him by not turning in this stuff he wants." That would be self-protective. You are trying to protect your spirit, your self-image.

Ad: It is more like self-protective, I guess.

Th: Oh, so it's more like you are trying to get him, and not have him get you, huh?

Ad: Yah. He's a bum! He doesn't care about me, and I don't care if he does! He can just stick it.

Th: Some real anger, huh? ... Well, I like you wanting to protect yourself and not get trampled on.

Ad: For all the good it does.

Th: Yah, there does seem to be a problem here, of you sticking yourself in the process. You'll never get into the Navy or be a diesel mechanic, either one, if you don't get to reading better.

Ad: Well, who does he think he is, anyway, God Almighty?

Th: You do seem to have given him some power, but he isn't here to deal with right now, and I'm more concerned about you at the moment. Let me toss out another thought and possibility to you, and you check inside yourself to see if it fits for you or not. Is that okay?

Ad: Go ahead. Why not?

Th: This is a little hard for anybody as young as you to consider, but if you know what you want, like graduating and doing mechanical work in the Navy, you might consider sizing people up in terms of whether they are helping you or getting in your way. If you don't think your reading teacher is for you, you might want to be sure you did well in his class in particular, just to show him you are not going to let anybody get in your way. Does that make any sense?

Ad: Yah. You mean like don't let him have the power by throwing the class down the tubes; like he keeps his fat job whether I graduate or not!

Th: Quick thinking. What do you think, group? Could he be strong enough with some support from us to hang in there and go for what he wants despite other people who don't seem to be supportive? And where do you think Ron will need the most support? How is he most likely to get in his own way on this one? Is it okay if we talk about that as a group Ron?

Ad: Yah. Go for it. These idiots know me pretty well.

In this case, as in others, the therapist has to decide when to bring up reality questions, as in whether in fact this teacher is against the student or not, and when to simply use what the student presents. Notice the therapist also uses the student's present beliefs about power as leverage, as opposed to exploring them mindfully, which didn't seem like a viable choice in this particular group. The therapist also frames what the student is doing in positive terms, so there can be a discussion of better ways to achieve the desired outcome. Finally, in terms of mindfulness, it is common to need to suggest choices to adolescents to get them started. They have to get mindful to evaluate the choices, and they will often come up with a third choice closer to the mark, which is good (Johanson, 1987b).

In the next mini-version example, the therapist was discussing with a student how he got in the way of his own progress with grades. The student mentioned that sometimes he would just blank out in class and stare out the window looking nowhere.

Th: Do you understand the blanking out? Do you know when it most commonly occurs?

Ad: No.

Th: Well, let me give you two possibilities and you check inside yourself with your own experience to check which one seems to fit best. Okay?

Ad: Okay.

Th: Alright. Does your inner wisdom tell you it is a better hunch that you blank out when things get simpler and boring, or harder and more complex?

Ad: Harder and more complex.

Th: Pretty quick with the answer, huh? That is real clear to you?

Ad: Yah. That's when it happens. I get nervous about getting it, and nervous about guys passing notes and talking, and then I end up getting yelled at to wake up when I'm spaced out.

Th: Okay. And in the same way, does your inner sense tell you that it is okay with you to do as well as you're able in school, or is there a part of you that thinks you should be doing real well?

Ad: I should be doing real well.

Th: Uh huh. Have any hunches about that? Where is that voice coming from((?))

Ad: I don't know. I'm not sure.

Th: Okay. One more decision. Check whether you think your dad would be more likely to say to you 1) "It's okay with me for you to simply do as well as is right for you." or 2) "You have to do better than I did even."

Ad: Better than me even.

All this confirmed for the therapist the observation that while this was a kid who looked laid back and disinterested on the surface, underneath there was a lot of tension and drive. He had been talking previously of how high-powered and successful both his father and grandfather were, and how much he admired them. But the student's hunch about what the father would say seemed distorted somehow. The therapist encouraged him to have an actual conversation with his father and mother about the subject. He did, and reported back that yes, his father did want him to do better than he himself had done. The reason, however, was not that dad had done well and wanted his son to do even better. It turned out dad had been a flake in school, even though he was successful later, and wanted his son to get on board from the start and do it the easy way. The student was able to relax more and blank out less.

That is an example of accessing some O variable material (feeling driven to meet high expectations), encouraging some new behavior R (talking directly with father as opposed to assuming what he thought), and changing the environment S (parents now being more aware of the pressure the son was feeling, that was getting in his way.)

4. Processing-Deepening: Once someone is accessing, exploring something in a mindful state of consciousness, the next stage is to keep them doing it. Unless someone has an unusual background, mindfulness is not a common state to be in. There is a temptation to go into it and discover something, and then pop out of it quickly to discuss the something in ordinary consciousness. The process issue becomes that of deepening, that of keeping someone hanging out with their experience long enough for it to teach them something, to lead them where they need to go.

When a person begins accessing, he or she can report a wide variety of responses in terms of what comes into consciousness next: feelings, words, thoughts, memories, images; physical changes such as tensions, sensations, facial expressions, or altered breathing patterns; spontaneous movements or impulses; or signs of the inner child. Ogden (1983) has developed a chart with some fifty of the myriad ways of responding to these various reports. They all promote deepening by asking questions or giving instructions that keep the person studying their experience for more information. The answer to any specific therapeutic question is secondary and unimportant. The therapist is not collecting information to feed into a computer. The questions serve their function if they invite the person to explore the wisdom of their own experience further.

"What kind of sadness is that((?))" "How does your body participate in the sadness((?))" "What is the quality of that voice you hear that says 'it's no use'((?))" "What color are the walls in the memory. Who's there with you((?))" "How old are you feeling inside((?))" "What other muscles participate when you tighten your neck((?))" "Notice what it is like to repeat that gesture in slow motion((?))" "What would make it safe for that impulse to emerge((?))" "What does the child want or need in this memory that it didn't get((?))"

There is often a progression through a hierarchy of experience. A thought becomes grounded in a bodily sensation, which when attended to leads to a feeling, which develops into a more specific meaning, which can open up corresponding memories. In the example of Roy back in the contact section, the thought of Roy talking with his father brings up moisture in the eyes, which deepens into a confused sadness or grief, that has the quality of having lost something.

5. Processing-Probes: Following the thread of someone's experience can often lead into core material by itself. It is also possible to set up more structured experiments in awareness. Kurtz (1983) has pioneered the use of "probes," which are experiments in awareness that can take many forms, but which normally have the following three-part structure: 1) An invitation into mindfulness. "Notice what happens within you, spontaneously, automatically, — thoughts, feelings, sensations, memories, or whatever — when I say (or do, or when you focus your awareness on saying, doing, or experiencing)".... 2) A pause to allow the person to be centered in a witnessing state of mind .... 3) The experimental words, touch, or whatever. A probe allows the therapist to check out a hunch, to direct the process along a specific track that might lead the process

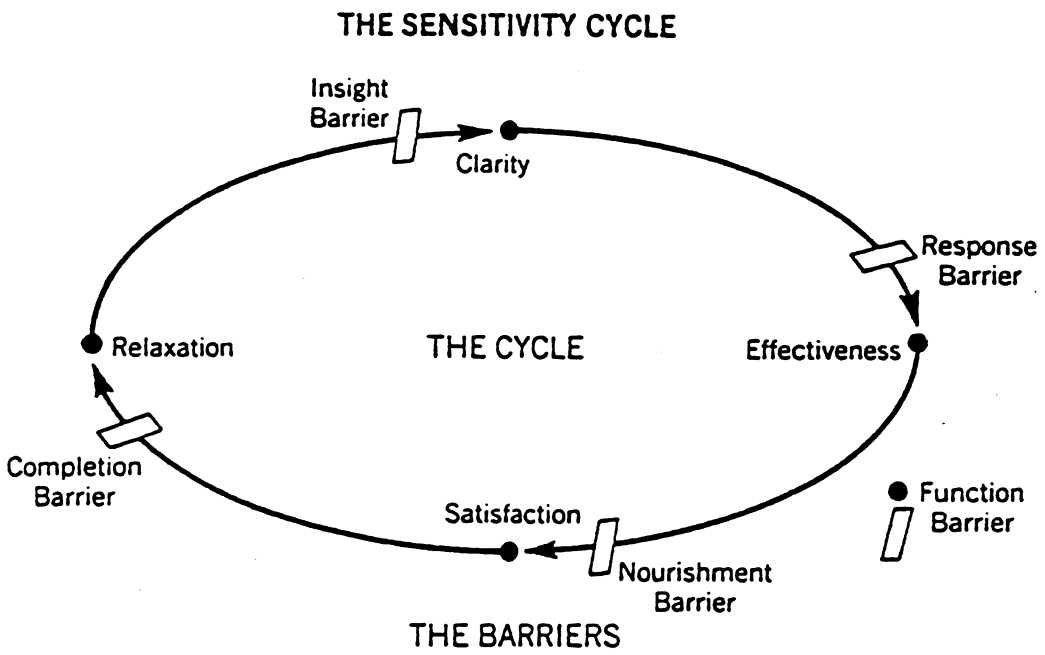

Figure 8.4. The sensitivity cycle.
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more quickly toward the core. A probe is always experimental, with both therapist and client open to whatever ripples it might produce. The therapist picks the probe for good reason, but is willing to work without preferences, is willing to have the probe be mistaken or to lead in a different direction than the original hunch.

Probes can be used for accessing. A student could study how they organize around a probe such as "The history paper is due Friday," or "The date with Terri on Saturday." When in the processing stage, the therapist is often interested in, and getting clearer about, core organizing beliefs that are running the client's life.

In the example of Roy again, the therapist was reading from Roy's way of relating to him and to Roy's peers, from the quality of Roy's voice and the way he carried his body, from reports of past interactions, that Roy was operating out of some kind of core organizing belief that was both pessimistic and angry about Roy's worth in world. When he asked Roy to hang out with his sense of grief to get more information about its quality, nothing emerged very clearly. There seemed to be an overall sense of emptiness, bitterness, and hopelessness. So, the therapist decided to experiment with a probe.

Probes are normally put in what is theoretically a potentially nourishing form. Probes designed to access the core level of organization are often constructed around words that reflect precisely what the person does not believe at a core level, the opposite of what they believe. Since the probe is designed this way, it is predictable that a correct probe will evoke an automatic, spontaneous rejection of some sort. For instance, to use a probe such as "You are welcome here" with someone with schizoid tendencies will predictably evoke a physical shudder and tightening, along with a corresponding voice in the head that says "Oh, no I'm not!" in no uncertain terms. Thus, though the probe is theoretically positive (and will have a pleasant or neutral effect on someone who has no problem believing it), it can evoke considerable emotion and distress as the person gets in touch with the pain they have with that issue in their lives.

When this pain and negativity is accessed, people are at what is termed "the barrier" in Hakomi. This is a highly creative place to be, therapeutically speaking. If the therapist can non-violently assume that there is much good reason and wisdom in the negativity, pain and resistance, the client can be led to explore it in a way that leads to what is needed for satisfaction and nourishment. The possibility of re-organizing around more realistic, helpful beliefs emerges.

Hakomi has many methods for working with barriers and a theory of the sensitivity cycle that deals with predictable barriers. There are some simple, yet necessary, functions in life that guide people in an organically satisfying way to increasing levels of sensitivity and efficiency. Relaxation allows quietness and

sensitivity for the signals of organic needs to emerge (being hungry). Relaxation then leads to the possibility of clarity about what can fill the need (a nice green salad with some cheese). Clarity promotes effectiveness of response and action (going to the kitchen and making it). Effective action sets up the possibility of satisfaction (being nourished by the meal). Satisfaction leads to more relaxation and increased sensitivity for being aware of the next organic need to emerge (going for a walk, taking a rest, calling a friend, working on a project). Here the system is in fine tune directing and correcting itself as needed.

Adults and adolescents can be evaluated in terms of what barriers arise that keep the cycle from properly functioning. Some people have an insight barrier to getting clarity. Perhaps they have experienced the world as harsh and it is too painful to want to be aware of what is real. Others have a measure of insight, but have a response barrier to moving directly and openly toward getting what they need. They might have experienced a lot of guilt from independent actions that seem to hurt or incur the displeasure of meaningful others, so they operate passive-aggressively to get what they want. Different persons might act more manipulatively, and seductively to engineer situations where people give them what they want without them having to ask. They have experienced shame and manipulation in relation to the vulnerability of their needs. A nourishment barrier prevents the taking in of satisfaction, even when it is realistically present. People with this barrier might have been raised to be insecure in their needing. They are suspicious, even when emotional support and feeding are available, thinking it cannot be counted on, or isn't genuine, or might go away at any moment. Some people experiencing a completion barrier to letting go and surrendering to a state of relaxation. Perhaps they think their self-worth is dependent on achievement, so there is always the next goal to accomplish. There is no time to savor what just happened. Their underlying anxiety about their acceptance arises whenever they begin to relax, and so they take refuge in action.

When barriers to the sensitivity functions arise, the cycle can become a "dumb cycle." Roy had an insight barrier to facing some painful issues about his sense of worth which resulted in much underlying anger. The actions he took in relation to his peers didn't effectively touch his need at all. They aggravated things. He would assault others verbally, hurl insults, declare disinterest, withdraw from joint activities. The negative responses he got in return didn't satisfy anything, of course. He became more tight, more confused, and the cycle spiraled downward.

The probe the therapist used deepened the process and opened up Roy's issues. The therapist said "Let's do a little word experiment. I'll say a sentence to you and you simply notice what reaction it stirs up inside you. I'm not trying to talk you into anything with the words. I'm not asking you to believe them or not believe them. Just be open to noticing what ever comes up by itself, automatically. It will tell you something about how you have yourself wired. Okay?" When he was ready, the therapist delivered the probe, "Roy, you are a worthwhile, lovable person."

The barrier was struck instantly. There was an immediate response of strong hurt and pain that Roy tightened against with all the strength of his body. His head became so red it looked like it could blow off like a cork. The therapist contacted the response with a simple

Th: A lot of pain and hurt comes up around that possibility, huh((?))

Ad: It's not true! I'm trash!

Th: Trash((?)) Where does that come from? Is that a voice you hear in your head((?))

Ad: I just know it.

6. Processing-Taking Over: At this point Roy is on the verge of riding the rapids. He is half in, half out because of the tremendous muscle control he is exerting against the spontaneous flood of emotion arising. There is no special virtue in Hakomi of getting into emotional release for the sake of drama. In this situation, though, the muscle tension throughout Roy's body is creating so much noise, that there is no room for sensitivity, for learning from the signals trying to be heard.

Kurtz has also pioneered a number of "taking over" techniques useful in similar situations to that of Roy's. When people physically tighten against knowledge or expression, when they cover their eyes saying non-verbally that they don't want to see, it could be viewed as resistance. Kurtz views it as an organic expression of the overall process; resistance against the pain certainly, but not resistance to the therapeutic flow. If the resistances are confronted, it would likely heighten the noise level, entrench the resistances, and produce a power struggle between therapist and client.

Kurtz's taking over techniques are an application of the non-violence principle, the principle that values going with the flow of experience, as opposed to against it. If someone covers their eyes when things

get painful, Kurtz would characteristically help them cover their eyes and say to them "You don't have to see anything you are not ready to see." If they tighten their shoulder against some inner impulse he physically takes over the tightening for them. If they hear a voice in their head saying "You have to do it yourself, you can count on others," he or an assistant would take over the voice and say it for them.

There are many variations and possibilities for actively or passively taking over defenses. They all serve to join someone's process by doing for them what they are already doing for themselves. Nothing new is added. What is happening is that the defenses are being maintained, supported, and heightened, as opposed to confronted or torn down. The paradoxical result is that when people know their defenses are safely in place, they can release the energy and investment they have in them to continue the process. The person who didn't want to see develops awareness. The person who was busy imprisoning their impulses with tight shoulders begins to identify with the prisoner within. The person who heard "You have to do it yourself" hears another thought arise, "Well, maybe some people can be there." Again, safety is the key throughout the Hakomi method.

With adolescents, one cannot always use the full spectrum of body oriented techniques developed in Hakomi. One of the hallmarks of Hakomi is the mindful exploration of the mind-body interface. Hakomi Therapy and Hakomi workshops contain a great deal of material on ways to use the body as an access route to core organizing beliefs, as another royal road to the unconscious. Some body-oriented interventions can be used with discretion with youth, though often it is necessary to employ a wider variety of imagery techniques than would be the case in adult settings (Gallegos 1985, Gallegos and Rennick 1984, Lazarus 1977).

With Roy, the therapist noted that he had his forearm resting on his notebook with a clenched fist looking like he would like to smash the notebook with heavy blows, but was holding the impulse back.

Th: Roy, it looks like you are holding back a lot of energy in your arm. How would it be if I did that for you. I'll take over holding the arm in check and you can notice whatever else wants to happen.

Ad: (Roy agrees with a non-verbal look and gesture. He and the therapist have the kind of relationship that makes this technique possible. The therapist reaches over and puts a powerful hold with both hands on Roy's forearm just as it is resting on the notebook. Roy moves the forearm hesitantly for a moment, and then when he is feels secure of the therapist's hold, he begins trying to smash the notebook against the resistance of the hold. Tears begin to flow. Roy's breath starts to come out in gasps and then in a few moments he screams through clenched teeth "I hate him! I hate him!")

Th: Him? Your dad?

Ad: Yes, the SOB! He lied to me! He didn't care! He never cared! He's trash!

7. Processing-The Child: With people riding the rapids the main task of the therapist becomes simply supporting spontaneous behavior and being aware of openings to move things back to mindfulness or into the child state.

With Roy, transformation around a new belief of being a more worthwhile, lovable person could have taken many possible routes while processing in mindfulness. Most routes take the form of studying and respecting the barriers to new beliefs, and noting what the elements of the barrier need to be willing to let down. Again, one of the most powerful routes to transformation is through the child state.

Roy got into to a quasi-child state of consciousness when the therapist asked him if some particular memories were coming back about times his dad lied to him. Roy came up with two that he bounced back and forth between. Roy was presently fourteen. When he calmed down enough to just sit with the therapist's supporting hand on his back (not a pitying or condescending hand), he told the therapist of memories from age ten and age eleven and a half.

At age ten he visited his father, the summer after his parents had divorced the previous fall. During and after the divorce Roy had heard talk of his father being trash, a no good alcoholic. When he visited his father he talked with him about how much that bothered him. His father responded by saying people might make mistakes, but they were never trash as long as they cared for other people. He promised Roy that he cared for him, and that if he were ever sick or in trouble, that he would come to him.

Roy returned home a staunch defender of his father, ready to take on anybody who said differently. Then when he was eleven and a half he became so seriously ill with pneumonia, that he had to be hospitalized. He knew his father would come to him, and he waited expectantly. The father never showed up. Roy was devastated. He decided his father was trash. He lied. He never cared. He also decided that he himself was trash. He didn't care either. He hated his father — when he had the energy. Normally, he felt

he couldn't care less. The world sucked. Nobody cared.

As Roy recounted all this, the therapist functioned as what Hakomi terms "A Magical Stranger." Children do not need therapists. They only need compassionate adults who will talk with them honestly and truthfully. Children can tolerate an incredible range of pain if they are supported and understood in the process. The long-term effect of sexual abuse, for instance, does not come from the physical acts themselves. It comes from the denial, discounting, and blaming that happens afterward when the child tries to talk about it.

The child state of consciousness is such that it allows the therapist to enter in on the memory of yesteryear as a new factor, as a stranger, as the compassionate adult who was not there the first time. When allowed access to Roy's memory, the therapist was able to talk to both the younger Roy, with the contemporary Roy present, letting him/them know things about alcoholism and troubles parents get in, letting him know how understandable it now appeared that Roy came up with negative beliefs about himself, recounting the historical effects those beliefs led to, and talking about how different the world and Roy really were from the way younger Roy had decided. Throughout the whole process of talking to Roy in this special state, which makes the common words being used accessible to a normally non-receptive consciousness, the therapist was constantly tracking how Roy was taking in the information, stopping when there were questions, and making contact as appropriate.

8. Processing-Integration: Once transformation around a new belief has been explored in mindfulness, the process moves toward integration. The belief must be stabilized and supported. Ways of carrying it home and nurturing it need to be strategized. Indeed, if the old belief is one that goes deep, it will take another five years of cultivating the new belief before the client turns around and notices one day that the old issue is no longer an active force in their life.

There are many techniques for helping to integrate. Reliving one's past life or projecting one's future life in terms of the new belief is one way (Cameron-Bandler 1978). Story telling can be an effective tool with children, adolescents, and adults, though junior high students are sometimes put off by anything that smacks of being childish.

With Roy, the therapist asked him if he could tell him a little story that reflected something of Roy's experience. Roy agreed. The therapist knew that one satisfying thing Roy had to cling to in his life was working in the garden with his mother. There they could cooperate and feel good about each other, though they didn't say much verbally. The therapist told a story about a wildflower which grew high in the mountains. It was especially hardy and beautiful with bright blue, purple, and yellow colors. But it was growing on a steep bank by an especially treacherous, curving, climbing trail, so nobody ever noticed the flower and its beauty, because all the hikers were looking down, worrying about the trail ahead. The flower didn't understand that, and thought it was being ignored and snubbed. It became angry and tried to dislodge pebbles and gravel with its roots, to roll down and make the trail worse for the hikers. This of course made it even more unlikely that anyone would ever discover the flower and its hardy beauty. One day however, a group of kids were climbing. The boy in front was getting so tired that he decided to call a rest right in front of the flower, even though it wasn't a great place to rest. Then he saw the flower and was so excited he called everybody else over to see it. They all were happy and thankful for the flower's beauty, and the flower was so happy it almost cried, for the joy of finding out it wasn't an outcast after all. After that, the flower went to work concentrating on spreading over the bank as much as possible, filling the bare places, and securing the ground with its roots, so things wouldn't fall on the trail for climbers to worry about. Many other climbers went by. Some were still so concerned with their own balance, they never saw the flower. The flower understood they had their own things to think about. A number of the climbers did see the flower, and marveled at their good fortune. And the flower was happy for the joy it could give.

Hakomi values keeping consciousness on board throughout a process. Here the story is used at the integration phase. The analogy of the flower to Roy is close enough that Roy understands what is being said and that he is being offered a metaphor with another dimension to help him (Weiss 1987). This is a different approach than others who try to work on the unconscious, by making the analogy far enough removed so that the person's consciousness does not pick up that they are being addressed by the story (Gordon 1978).

For homework, the therapist invited Roy to report back after sizing up the people around him in terms of what kind of flower they seemed to be and what would cause that in a person. Why were some people undiscovered wildflowers; some pretty, but with thorns that said not to come close; some growing wildly, overgrowing everyone else like they felt they wouldn't be recognized otherwise; some dependable, coming to bloom every year; some happy to be in the garden with everybody else, etc.? Roy

also agreed to talk to the guidance counselor about the possibility of getting into a junior college course on landscaping, which would give him additional motivation for learning reading, writing, accounting, drafting, etc.

III. CASE ILLUSTRATIONS

A. Jake.

Jake was a fifteen year old boy who was a student in an adolescent treatment program. He was an only child. His mother, Sherill, was a protective, overweight woman who had devoted her life to being the family caretaker. His father, Ralph, was seriously physically disabled and had been unemployed and home most of Jake's growing up years.

Reading Jake's school history was like reading a very long and gross description of a child out of control all of his recorded school life. Hyperactivity was only one of many terms used to describe Jake. Disobedient, out of control, dangerous, abusive, self-destructive, disrespectful, were only a few of the terms of endearment.

Jake came to the treatment center frustrated, angry with the system, angry with himself, and most of all, angry with his parents. He came totally out of control. In studying Jake's history, the therapist discovered that he too suffered from the same debilitating disease that his father suffered from, myatonic dystrophy. Jake's mood swings and unpredictable rage proved to him conclusively that the world was truly out to get him. His actions demonstrated a "Why me?" attitude. Jake shouted his unwillingness to accept this fate by acting as aggressive and out of control as one could imagine.

In beginning to work with Jake, many things had to occur. First of all, he was classified as dangerous. He had earned his way out of the public school by wielding a knife at a group of students at a football game. On many occasions he had also threatened both students and faculty on the school grounds. The first step the therapist took with Jake was to establish herself as safe to be with. This meant it was essential to communicate to Jake, that 1) she was not afraid of him, and 2) she believed in him and his possibility for hope and change.

Together, they agreed to a three-step program. The first step was to enroll him in a classroom that had a strong behavior management system built around assuring success. The class made it extraordinarily safe for Jake by describing exactly what he could do and not do. It took over for him a lot of his need for structure and security.

Second, they developed an individual therapy proposal directed toward helping him deal with his rage, and his pain around simply existing.

Third, the family was involved in weekly therapy sessions in which the goals were to strengthen the parental sub-system, and give some new parenting skills more relevant to the issues they were now confronting with their teenage son. Overall, it was an ambitious undertaking.

Jake expressed his rage through movement: hitting, running, striking and kicking; movement so intense that it often resulted in losing his conscious self to what he described as some outside "monster." As he talked, it became clear that at these times Jake experienced what might be termed an out-of-the-body experience. He would experience two selves, a stronger self bent on destruction, and a weaker self, an observer watching from a safe distance in awe and surprise at the destruction wrought by the stronger self. Jake also spoke of the quiet times, the times when, after he finished running, he was quiet. He chose to spend this time walking; walking in the woods close to his home was his favorite thing to do.

The therapist and Jake spent their first sessions walking and talking; always moving, sometimes just being quiet together, and in that way, trust was formed. Ron was the initial guide. The therapist became the careful, observant listener, tracking carefully, contacting, hoping for Jake to teach her an access route to unlocking the demons within.

In addition to this supportive time with the therapist, Jake learned that he was safely supported within the school environment. He bought the system of earning points and positive reinforcers. He like earning what he got. He liked the fact that the system guaranteed a specific outcome, providing he played the game. Power struggles were eliminated.

His parents also began to join in the change. For the first time in many years, the phone was quiet. The school no longer called their home reporting their son's most recent hassle. For the first time they stopped and had time to discover and contemplate their own relationship. This was both good and bad, because as they had more time for themselves, it became increasingly clearer that their son's outrageous behavior had truly been the focus of their own existence. Family therapy became critical in this developmental process.

One day when Jake and the therapist had returned from a walk and were sitting together, the therapist asked him to close his eyes and report to her what he would like more than anything in all the world to

hear someone say to him. With little or no waiting he responded by saying how he wished to hear that "everything would be okay." The therapist asked him to imagine that he was floating in space, being the observer he often reported himself to be in one of his rages. When she observed his eyelids beginning to flutter, she knew he had gone into a mindful state. Immediately after posing the probe, "What do you notice happening inside you when you hear me say... everything will be okay?", Jake began to weep. Tears came out of his inner depths, unshed tears, tears stopped and choked off by years of rage. Within the safety of the room and the therapist's presence, Jake gave in to the painful experience of his frustrated existence. He reported to the therapist how that existence was for him and had it acknowledged. Jake and the therapist rode the rapids of painful awareness.

As Jake refocused his energies back into the room, in ordinary consciousness, he looked at the therapist, smiled, and reached out for a giant but quick hug. It was for both a beautiful sharing, and then quickly, a time to move on. It was a good struggle. It "hurt good" as Jake reported.

Jake illustrates how working with young people requires essential timing. The dance is a fast one. Just a moment for waltzing in mindfulness appears. The therapist enters the moment promoting the young person's self discovery and empowerment, and the moment is gone. Jake has an "ah ha" experience and the therapist escorts him back to the safety of his most predictable classroom, and more math and English. It was important that Jake's integrity was maintained, that he not feel that displaying emotion did anything to prostitute himself. The therapist helped Jake to walk out of the therapy session with a sense that this was a dance that even his friends could learn. It was natural, understandable, real, and something they could do again.

B. Robert.

Robert walked into the therapist's office for the first time. He was referred by his school counselor. He was described as being extraordinarily complicated, bright, but totally passive-resistant. His teachers viewed him as a class nuisance. They had long ago given up on the fact that this young man had an I.Q. of over 120. According to one teacher, she was simply relieved when Paul sat quietly in class and spaced out, which he continuously did.

The first moment when client and therapist view one another can contain a magical energy exchange in which joining occurs. The therapist can help orchestrate this joining with an element of surprise. In Robert's case, the therapist said "Please look at me, check me out and decide whether I am trustworthy or not." Robert, who was so used to resisting, was empowered by that question.

"Yah, you're alright," he said.

Within seconds Robert and the therapist made a contract to begin work in an area that, up to that point, Robert had strongly resisted. In the early seconds of greeting, the therapist's goals had been twofold: 1) To say to Robert that she trusted him to know certain things about himself in relation to his safety needs. 2) To say she believed he had the power to do work for himself, if given the opportunity. She trusted Robert's ability to depend on his own intuitive knowing. Few words were necessary. With the trust established, work was ready to begin.

The therapist had been given the assignment by Robert's school counselor to shape up this resistive kid. He was capable of being successful in school and something was obviously influencing him to be unsuccessful.

Robert's home environment was complicated. He was the oldest of two children. He lived with his natural mom, stepdad, and stepbrother, dad's son from a previous marriage. Natural father had always been out of the picture, living in another state. Both boys were considered problem children by school and parents alike. The whole family was experiencing a great deal of stress and pain at the time of Robert's referral. Paul described dad as "too strict," mom as "cool, but," and brother James as a "total jerk," a description seconded by educational authorities previously involved with the family.

As they talked, it became clear to the therapist that Robert could and would, if given a chance, know exactly what he needed and wanted to do with his life. He could be guided through whatever rapids were necessary and set loose. Robert put it this way to the therapist: "I want to get rid of this crap."

Without even asking him to be particularly mindful, the therapist responded by asking, "What do you experience when you hear me say to you... You can get rid of the crap. Everything will be fine((?))" Robert was ready for things to get better. He just needed permission for them to be that way. He became animated with the probe, though it was suggesting what he had previously ruled out as impossible, that things could be alright. The power of the probe came from the agreement of Robert's unconscious, and from the therapist's willingness to go with the flow of Robert's process as it was emerging. She was repeating the lines he was feeding her.

To begin with, the therapist and Robert worked out a plan for school to give him more of a sense of empowerment. Home complications were bracketed and put on the shelf for the time being. She asked him to simply "hang out" in his classes for a week, step back in his mind, and just passively observe what went on in class that disposed him to be unsuccessful. Was it too hard, too easy, too noisy, what? Here she was supporting a defensive behavior he had been using for years, as opposed to pushing for its removal.

Operating with a sense of freedom and support, Robert returned in a week with a highly creative plan. It involved working in the computer lab with a teacher willing to help him create a self-teaching program for the two classes he was currently flunking. He also had clarified some of the reasons behind his poor academic performance, boredom being high on the list. Robert and the computer teacher worked on his plan, and Robert passed those two classes.

Home issues were the next issue to be tackled together. The therapist began exploring this dimension with Robert using the same probe, "Everything will be fine." The barrier arose immediately in Robert, saying this could not ever be true. The therapist explored the barrier further by asking Robert to check inside and find out what he would like to hear that would open the door for change at home. He quickly responded by saying that he wished his dad (stepdad) would say "You're okay," that all he ever did was yell and send him to his room, and compare him to his little brother, who was a "creep."

Robert was trusting the therapist at a deep level, and it was crucial not to betray the trust. One can never say anything to client that is not true. The therapist talked to Robert a little about mindfulness and how it could help bring up the programming of our personal computers. She invited him to sit back and be both relaxed and alert. When he was ready she asked him, "What happens Robert, what do you become aware of, whatever that might be, when you hear me say to you ... I think you are really okay((?))"

The gate was open, and the tears flowed. The tears went to natural dad and whether he knew Robert was okay. They went to stepdad and the loneliness and need that Robert had about wanting him to provide something he needed from his natural dad, and his expecting him to know this somehow. The tears brought with them a new kind of dawn. Robert moved quickly into another mode and suggested they talk with his mom. Perhaps she could help. An appointment was set for the next week to meet with Robert and his mother. The whole session had been only thirty minutes.

The report the following week from school was that a miracle had occurred. Robert's school behavior had drastically changed. The meeting with Robert and his mom was likewise miraculous. She had no idea what her son had been experiencing. Once allowed into his inner world in the safety of the therapeutic setting, she was able, with the willing help of her husband, to make some changes at home that reassured Robert he was okay. Robert was able to provide guidance about what he needed. The expectations of the parents did not change. Their understanding of him was markedly altered, and their approach to him, because of their new understanding, became far different.

IV. SUMMARY AND CONCLUSION

Hakomi operates out of principles of unity and organicity which non-violently honor the wisdom of an adolescent's experience. Mindfulness is the major means for promoting the study of one's organization of experience and what is needed to foster the communication of all the parts within the whole. Hakomi majors in accessing core levels of belief within a person, at the same time that it acknowledges the inter-relationships and interdependence of environmental and behavior variables, cooperating with therapies aimed these factors.

In terms of research, Eugene Gendlin has many helpful suggestions (1986) that are consistent with Hakomi principles, of which only a few can be mentioned here. One is giving up attempts to pit entire therapies against each other in terms of effectiveness. They are too large, global, diffuse, and contaminated with elements held in common. Do assume the unity of cognition, feeling, imagery, and behavior, and assume they will react with and change each other if tested together. Do a lot of informal experimenting and testing of hypotheses in the field and share the results. Keep live cassette and video tapes of clearly successful cases when possible. Define micro-processes of a therapy and check to see if they are properly carried out in experiments. Don't assume they are. Get research, training and practice closer together by using the same outlines and definitions of processes in each setting. Employ, teach, use, and study micro-processes of a therapy in larger social settings, not restricting them to therapy settings. Study how to change the process of a therapy to make it more regularly successful for more people. Certainly, give up loyalty to strict party lines, and be willing to incorporate what seems to work.

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FAMILY: THE NEXT LARGER PICTURE

by Dyrian Benz, Psy.D.

Dyrian Benz, Psy.D., is a Certified Therapist and Senior Trainer of the Hakomi Institute who is currently the director of Luminas, which offers hakomi trainings in the greater New York area. He is co-author with Halko Weiss of the introductory book on Hakomi titled *To the Core of Your Experience.* In this article Dyrian offers some reflections on the interface of Hakomi and family systems, stemming from a personal experience in family therapy.

Clearly, something was off in my life a few years ago. For months I had been depressed, ended a troubled marriage, and gave up my therapy practice and my home. My external and internal life were severely adrift. No doubt, I needed to do some concentrated work on myself, which would include therapy.

As chance would have it, my work would take me to my hometown for an extended time. This seemed like a good opportunity to do some personal work on the very roots and the foundation of my personality. Here all my memories of growing up were so much more alive. The same forest that provided much boyhood playtime immediately infused me with memories of playing hide and seek with the neighborhood children. Years later it would be the secret hiding place of my first shaky kiss on a cool fall evening. Still facing that forest is the sandy hill with the many nesting holes where we would sit on the warm summer evenings and watch the streamlined swallows dashing in and out with their erratic flight. From there I can still hear my mother's voice calling me home for dinner. When her call was followed soon by my father's whistle signal, going home seemed suddenly more urgent than watching the swallows.

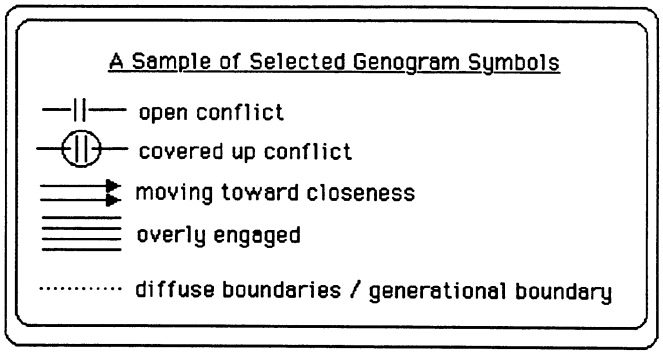
The therapist I began to see had a family therapy focus, even though she worked only with me individually. On my way to the therapy appointment the wonder, the complications, and the strength of my childhood would flood their way into my consciousness. My walk to her office became a quietly cherished, private ritual of walking back into my childhood where all its characters sprang to life again. Taking the final steps down to her basement office was the descent into the family system that was still churning and reverberating in the depth of me.

At this point, let me bring Hakomi into the picture and weave some connections. In Hakomi therapy, even though we traditionally focus on the patterns and system of the individual, the entanglements with all the characters from the family system are often so present in the session that they may as well be invited to sit down. If we take this additional step from the individual to the next larger system, so to speak, we end up squarely in the family system. It seems almost trite to say, but it certainly is true, that the most lasting influences come from our life with our family. In early life we learn our most lasting lessons about how to be with other people. Here, for the first time, we get to observe how parents, or intimate adults, interact with each other, and we learn lessons for life from that. Despite the title of a previously popular book, it is clearly not only "my mother, myself" but rather "my family, myself." The family unit is also the strongest single filter for all the emotional and environmental influences on our development. These external conditions include the culture and language, the times we live in, the geographical and climatic conditions, and the socioeconomic context. It is primarily the family that interprets the meaning of these factors to a curious, inexperienced child. Certainly no one seriously questions the lasting and critical influence the family structure exerts on the character of the individual. The kind of relationship we had with our family still easily manifests itself in our present, everyday interpersonal relationships, especially if we are not aware of these family patterns.

It is a natural extension of Hakomi to pay more explicit attention to the family patterns and roles that are handed down and assumed by all of us. Even though we deal with character and the parental influences involved in shaping this character, we rarely focus explicitly and in detail on how our individual

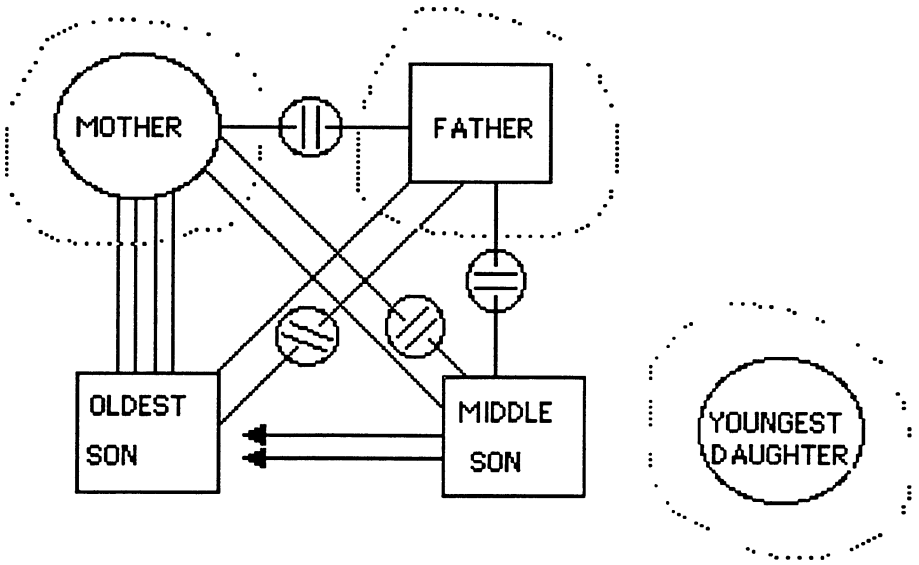
character is embedded in the entire family configuration. To do this work, the whole family does not necessarily have to be present. For it need not be our goal to restructure the entire family. In the framework of individual therapy, it is generally enough for the individual client to deeply see, feel, understand, and *know* the family connections and entanglements. If the family system is flexible and receptive to movement, which is usually *not* the rule, then the changes in the client can even set off reverberations for considerable change in the entire family. Under less favorable conditions, when the family system is heavily invested in protecting its boundaries and structures, at least the client can have a better awareness of family patterns, and consequently be less manipulated by them. As even one family member begins to step outside the structure, change for other members and patterns of interaction becomes at least possible. Let me suggest some ways in which we can begin to include a family perspective in Hakomi based on my own study of family therapy and my therapy experience.

My first piece of homework after my initial therapy session was to write an "autobiography" of my mother's life written in first person style (as if she were writing it). This was then later followed with the same homework for my father. It reminded me of the "mirroring exercise" in Hakomi where we "take on," or copy the body of a partner as closely as possible in order to get a sense of them from "the inside out." This work, most of which took place outside the therapy session, immediately threw me for a loop. All of a sudden I had to see my parents from their own perspective. I realized just how invested I was in keeping them in this mystical parent role and how little I had considered their own struggles and joys as "regular people." It also gave me an understanding



of my mother's sense of emotional repression in her family which was instantly familiar to me from my own life. My therapist then helped me focus on the complexity of this pattern in my own life, i.e. where I had simply taken this pattern over and where I had differentiated from it.

She also worked out a genogram with me. The genogram is as essential for the family therapist as the character map for the Hakomi therapist. If you are not familiar with the genogram, the basics are easily learned, although it takes considerable practice to apply it skillfully. Essentially it is a pictorial representation of the family dynamics, a kind of pictorial family landscape. My therapist started with the representation of both of my parents' families. Normally, in a genogram, all the multi-generational, interpersonal connections are drawn in and explored. In order not to get too complicated in this article, I will only represent a section of my own genogram. This section includes my maternal grandparents and their children, which includes my mother as the youngest child. In this constellation my grandmother turned out to be the most powerful individual in the family dynamics. (For a more complete description of the genogram see: "Genograms in Family Assessment" by M. McGoldrick and R. Gerson, W.W. Norton: New York, 1985.)



A brief interpretation of this genogram is that my grandparents had a weak and blocked connection, meaning that there was a conventional, socioeconomic connection but very little emotional life. Grandmother was heavily invested in the oldest son, but had weak and blocked links with the younger son and a diffused and undefined relationship with her daughter, my mother. Grandfather had a conflicted relationship with both sons (competing for grandmother's affection) and also a diffuse relationship with his daughter, which

left her without any orientation in this family with such diffuse boundaries.

All this made it clear to me how little room there was for my mother to exert her individuality and develop her maturity in this family. As my therapist had me put myself into the role of my mother in her family, the youngest of her siblings, I felt the hopelessness of her position. She was not really able to make a deep connection with anyone in the family. As part of the family dynamics, the only role left for her was that of an outsider trying to get in, a difficult position to learn about open and loving emotional closeness. In my life, I, too, would have trouble with the same issue. In the therapy, I felt and understood, with a deep inner impact, how my own difficulties in this area had been influenced by growing up in an unclear, foggy emotional atmosphere. Even though we probably all recognize and give lip service to some of these "passed on" patterns in our life, this family focus brought them home to me with power and immediacy.

I recall one particularly important session where I vividly experienced my own family role, with some of the accompanying entanglements. Here is a brief part of an emotionally charged segment where I begin to try coming to grips with this reality.

Client: It somehow demands a complete... a total... reorientation of my thinking about my family... where I never appreciated the difficulty in the family... where I never consciously realized how broken up the whole thing was.

Therapist: Yes.

Client: How compulsive all these reactions in this family system are... I mean I know it on one level... but mostly on a mental level, and now to feel it is a totally different thing... it feels overwhelming.

Therapist: Right now feel in your body what each family member has sent over to you and what you have taken in from your father, mother and brother... What is there from them in your body right now...

I recognized how little I know about clear boundaries and emotional self-sufficiency. It was painful and yet at the same time also somehow hopeful for me to experience how little I was able to draw on my own inner resources without first looking for approval from external sources. I had learned to look outside for confirmation of myself and I felt the emptiness, shame and hopelessness of all that.

Let me conclude this article with some practical suggestions. First I will recapitulate the techniques mentioned previously and then suggest a few additional ones, borrowed from family therapy, which could be applied effectively in Hakomi therapy.

1) Writing the life autobiography of each parent can serve as an excellent introduction for incorporating a family focus in therapy. It stimulates much childhood experience. It also humanizes the parent and helps to make the parent more of a person in their own right.

2) For the genogram, all the connections can be explored as to their feeling and meaning in mindfulness, and potentially lead into extended processing. This procedure can either yield material for a few sessions or it can be appropriately condensed. For example the procedure can be shortened by drawing only one genogram for the client, siblings and parents, without drawing extended ones to include the grandparents.

3) The therapist can, at the direction of the client, set up a chair for each family member (even letting the client pick the right chairs for the different members, etc.), and the client can explore in mindfulness the connections and the blocks with each family member, paying attention to all the usual points of Hakomi work, such as studying feelings, meaning, physical distance and generating probes, etc.

4) Or similarly, the therapist can ask the client to have the family stand around him or her, again, paying attention to the points mentioned above.

5) As in the previous short segment of the therapy, the client can be asked to explore in the body what the different family members tried to convey to him or her, what was actually taken in, and the implications of all that.

6) The client can be asked to bring in pictures from his or her early life, and the pictures and their meaning, emotions and memories can be explored, experienced and processed.

In conclusion I can say that family-oriented therapy has been a great help for me in understanding and experiencing my family "predisposition" more clearly. It has brought an added dimension to understanding how my character structure developed, and showed me more precisely what I was up against in my childhood. At appropriate times I have included some of these elements in my work as a therapist, and found them consistent with Hakomi, while adding an additional, and often crucial, dimension to the therapeutic work.

HAKOMI THERAPY SUPERVISION VERBATIM

Edited by Sheela Lambert

Sheela Lambert is a social worker in New York City and has a holistic private practice combining Hakomi-style psychotherapy, nutrition and herbs. In this article she offers some valuable transcribing and editing of a supervision workshop led by Hakomi Trainers Jon Eisman and Dyrian Benz. The article serves as a glimpse into group, video tape supervision as well as providing insights into particular issues in therapy.

This article is composed of verbatim supervision commentary from a workshop with Hakomi trainers Jon Eisman and Dyrian Benz. It was transcribed from video-tape and then edited with a view to usefulness for a wider audience. In this workshop, therapists showed segments of video-taped therapy sessions and the trainers gave feedback and made suggestions. The material in this article consists solely of supervision commentary by the trainers and their discussions with the therapists. The therapy sessions themselves are not included (to protect the privacy of the clients) although references to the sessions are made. Clients' names are not mentioned unless they were a workshop member. The suggestions in this article are general enough that they can stand alone with minimal contextual reference. Please note that these suggestions can only be regarded as pieces of the puzzle and are not complete responses to the issues raised.

Jon: I have a model I use which I call the meaning/experience interface. I think of it like a fence. There's this fence between the two, or a river or something. Let's call it a river; it's a nicer image. There's a river between the two. And your job as therapist is sheepherding on both sides of the river. But the river separates the herd and you have to keep crossing back and forth over the river in order to keep the whole herd together. Some are on this side, some are on that side. Okay?

So you tended in my estimation to stay on the meaning side of things with the meaning flock. You'd get some meaning and then instead of going back and grounding that in experience again, you'd get another thing about meaning. So you kind of stayed on one side of the river for a while instead of crossing back and forth all the time. And in the meantime the experience sheep wandered away.

I just feel like the whole process is smoother, it's more complete, you're less likely to get lost when you cross back and forth over that interface between meaning and experience. If I ask you for the meaning about something — like if you're crying — I say, "What's the sadness about?" — you tell me about it, "Well, I'm not sure it's worth being alive." The next thing I want to do is go right back to experience, right? — "Can you feel the part of you that doesn't want to be alive? How do you feel that right now?" And you get some experience from that. They say, "Yeah it's in my chest and there are these words in my head," and whatever experience they have, then I go for meaning with that again, "So, what's it like living in a world where your chest is tight and you don't want to live and you hear these voices?" You know that's meaning again. They give me that, I go back to experience.

Rosie: Sometimes I can stay more with feeling and I don't know why I didn't this time. But then again, I experienced this as not going away from feeling.

Jon: No, you're not afraid of feeling. My guess would be that it's a pressure inside of yourself to organize around intensity in a certain way, that you like to gather information to feel safe in yourself. — You smiled just now, so you recognized something. Whether it was what I said or not, what did you recognize?

Rosie: Maybe it does make me feel safe in myself. I can feel more grounded working with people.

Jon: So in a way, you're making the process serve you first, and then you're willing to serve the process. That's not bad, but let's not have it be covert. If it's something you need to have in order to feel effective as a therapist, state it. Like, "I can see there's

a lot of feeling here and I just want to get exactly clear about what you're talking about so that we can really work on it in a precise kind of way." I'd rather you'd said that, than that you kind of steer the process towards meaning a lot.

Rosie: So you're saying I should name my system and also acknowledge that there's a lot of feeling there.

Jon: Yeah, I think you can do both at the same time.

Dyrian: You see, the danger is that you probably think that's what she needs. If you don't name it you think that she needs to understand it, whereas if you recognize that its your need to understand it, then you can let go of projecting it onto her.

Rosie: And you can just say that?

Dyrian: Yeah, naming it is better than just letting it run. Always.

Jon: I always use "we"; that solves it. "Let's really understand this, I want to really understand this so that we can work with the process better." Then the person doesn't feel like it's some lack in you that they need to satisfy. Otherwise you get this thing like, "I'm paying all this money, why are we taking care of your needs?" They don't necessarily know that this is a system that's happening.

Rosie: Well, it is really "we" because the only way that it can work is if we both have our needs met. It's like the unity principle.

Jon: Right, right. So that's a key thing. And that didn't happen in your family. Right? Your brothers were antagonistic. So you don't have that sense of working together on it.

Rosie: I guess I'm afraid of naming that I have a need, you know. Because...

Jon: You got mocked and teased and tortured for it.

Jim asked for help with accessing, engaging and conversing with the child.

Jon: I need to ask a question. Is your intention to be a Hakomi therapist, or work for the district attorney's office? (laughter) And I want an answer now buddy! (more laughter) Yeah. You're asking a lot of questions. Four questions in a row. Don't ask the kid so many questions. The kid starts feeling interrogated. It's like you're sitting in the principal's office, do you know what I mean? — "How old are you? Who's your home room teacher?"

Jim: I don't think she's quite in touch with her child yet.

Jon: I'm saying if you want to access the child more fully, don't ask so many questions. You can use more contact statements, make guesses about it, assume the child's present, that kind of stuff. Instead of saying "Do you feel younger now?" I would just state it. You're sensing that she feels younger, right? So make a statement about that. "So you're a little younger now, huh?" or "So there's another Joanna here now, huh?", "A younger part of you is here now", "Oh, good, I'm happy that you came!" Talk to the kid a little bit, okay? It's okay to ask some questions, and even those you can phrase in a way that the kid doesn't feel interrogated. Like, "I'm wondering how young you really are." That's a statement, but they're gonna answer that like it's a question, right?... "Oh, I'm about five." So if you want feedback about work-ing with the child, don't ask so many questions — okay?

* * *

Dyrian: Keep contacting her child world.

Jon: I'm gonna talk specifically about contact. You said, "It's a little bit touching to know you did it so good." Now, which part of Joanna do you think that addresses?

Jim: Yeah, it's definitely the adult part.

Jon: And she comes back and says "And then there's this older part of me that remembers how he kept it for years." So, whoever you're gonna talk to, they're gonna answer you, okay? I'm not saying what you did was wrong. She's in both the child and the adult, both are present very clearly. So you can talk to the adult and you can talk to the child, I'm not questioning your judgment about that. However, I think it was automatic on your part, I don't think you knew how to contact the child right there. If you want to talk to the child, talk to the child. If you want to talk to the adult, talk to the adult. And your language, your voice, your intention, the subject matter, what aspect of their experience you contact, those would all be determining factors in which way you go. So I wouldn't say to a child, "it's kind of touching to know how good you did it." I would say something like, "You really like the way you made it, huh?"; that would talk to the child. Or, "It's so exciting to make something that good, isn't it?" The child, then, is gonna answer me. Then, when I get into the flow of talking to the child, I stop thinking about who I want to talk to unless strategically that comes up. "Oh, I guess I better talk to the grown up part, he's in the way," or something. You need to train yourself that

you talk differently with different folks. The voice of the Magical Stranger is different than the voice of the therapist. And you have to shift roles, it's a choice you have to make about yourself. I would suggest that if it feels like unknown territory, like you don't quite know how to talk to kids, that you go hang out with kids a little bit; spend an afternoon a week at a day care center.

Rosie and Sheela: Come over to my house!

Jon: Babysit. Yeah, go over to their house and take the kids to the park for the afternoon. I would suggest that you start by watching the people who are good with kids, be with kids. Like go to the day care center and watch how those people work with kids. Or watch these guys with their own kids.

Rosie: Actually, Jim is very good with children.

Jon: Not when he's a therapist, though. See, Jim, you think being a therapist means you have to be grown up. And that's why you get confused about being wild and spontaneous. And the truth of the matter is that you haven't seen me act very mature the whole time I've been here, and I'm a pretty successful therapist! I believe that you'd be good with the child because I know that when your child and my child play, it's very easy for you.

Jim: I feel like my little kid is actually in one way really accessible to me. I feel like I can be a child really easily.

Jon: You don't trust that your child can be a good therapist. You've got this message that being grown up is different than...

Jim: Somehow I feel that to be a good therapist, my belief is, I have to be adult.

Jon: Yeah, right. This is not true. To be a good therapist you have to be yourself. And if part of yourself is your child part, then you have to include little Jimmy as the therapist.

Let your kid inform you about what is needed here. I'll tell you about an experiment I did at the Heidelberg Advanced Training last year. This woman had the same thing as you, very in touch with her child but there was no permission to have faith that the child had any contribution except for making a mess. So I had her work with somebody else, somebody else was the therapist. Say you, me and Dyrian worked. Dyrian was working on me and you'd be little Jimmy and whenever you had something you knew about you'd whisper in Dyrian's ear "Forget about all that stuff; he's really sad," whatever you picked up. Or "This is boring, let's play," it could be anything at all, didn't have to be Hakomi, just whatever little Jimmy wanted to say and Dyrian would take that in and use that as part of the intervention. He might agree with it or disagree with it but he made an effort to include it somehow, just to test out whether Jimmy's input was right.

When Concetta presented her piece she said, "My intention was to keep Gunilla in present experience and to monitor mindfulness both in herself and in me."

Jon: You did real well. The expectation is when they open the chute and you come out on the bucking bronco that there's just one horse. She keeps sending more horses out there. So you have to keep jumping onto different horses. That's tough. She keeps surprising you, "Oh, there's another horse." Every time you start to settle in with something she comes up with another voice. She's got a little commune in there that's meeting.

I like your use of contact. You're not asking her questions; whatever she's throwing at you, you're just naming it. I think you could name the process that she's in as well as contacting the momentary experience in content. So I would just say to her, "You talk to yourself, huh?" or, "When one voice comes up, another voice comes up." So you start to talk about how she's organizing, contacting how she's organizing and not just what's being organized. I think that's the best way to get back in control of the process. If you're contacting the process then you have this container that all of her running around can fit in. If you try to keep up with each part as it runs around you'll get out of breath.

I think that, like you say, you wanted to try and keep her in present experience. She's keeping herself in present experience very well. She starts to say something and notices her present experience is, "Oh, here's another voice." So she's very good at doing that. She's also leaving you out of the process. So you have to get back in control of the process by having a container for all of that stuff. To me that would be naming what she's doing. "So there's a whole committee meeting going on," right? or, "Every time one voice comes up there's another voice that wants to comment." It may be getting her to start working with that by suggesting things like, "Why don't we take our time and see if we can get a list of all the Gunillas that want to talk right now." So something like that, then she's working for you a little bit. It becomes a little more balanced there. At the same time, that's really what she's coming for in therapy. Does this make sense? It's not like you were doing anything wrong there. It's required that you jump in

or crank up in some way or shift over. You can't just rely on, "I'll make contact statements you've got to manage the process.

Dyrian: We're talking about the shift that has to happen at some point, from following to including leading. It usually comes with picking an access route, but that's the kind of shift that he's talking about. Following long enough, staying with the pieces of the puzzle long enough until you begin to have some idea of what kind of picture this is. Even if you just know it's an abstract painting or if it's gonna be a landscape, but some sense of the bigger picture and then that gives you the power to steer a little, to bring in some of your own pieces.

Jon on sensitive/withdrawn issues

Jon: I would phrase to yourself the question, "Do I feel I can shape the world the way I want it, or not? Do I have power to create the world?" That's what I'd ask you to consider. I see that as a classic sensitive withdrawn issue, along with this, "Is it worth being alive?" Many times in birth processes with clients, with a person in the birth process, the only thing that allows them to come out — when they get in there and they don't want to come out? The only thing I've found that often will allow them to come out is telling them that they get to make up the rules. It's classic in the sensitive process that we think that there's a rule book out there and nobody gave us a copy. In fact, it turns out that the rules are constantly being made by whoever is having the experience. But we never got that message that we have the power to create things. We immediately got this message that the world is a certain way, it will impact on us and there's nothing we can do about it. Like, you can't make the noisy truck stop outside. There's nothing I can do about that. And we give up that sense of creativity. Actually, we withdraw into a world of creativity of some sort, and we create over here on the canvas or the piano or our notebook, but we don't have faith we could change the world. We don't feel like god, that we could create the world; the opposite of the psychopathic reaction. It's real essential to get that idea in terms of regaining your sense of balance, if you're in that process. That you start getting some kind of sense that "Yeah, I have some power over how the world is. I make up the rules here." And then it will feel like it's worth being here, being alive in this world.

Platt stated that she was working on therapeutic relationship and a hesitancy/control issue.

Platt: He closed his eyes real fast and I wanted him to notice what happened slowly, but I didn't correct that.

Dyrian: I'm not sure if this is part of your hesitancy, but it would have been perfectly alright to say "Let's do that again and let me be a little more specific about it, obviously I didn't quite tell you enough about it." Just re-set it up. You definitely can do that.

Jon: (joking) You're supposed to do that.

Dyrian: And you didn't. So let's go on to the next tape! (general laughter) Is that part of your hesitancy? No. Just kidding.

Platt: Is it?

Jon: I mean, I'm asking you. Of just stopping him and saying, "Oh stop, let me make that clear to you what I really meant. Open your eyes again."

Platt: I guess it is, yes. Because my intention was for him to notice that edge of what it was like between closed eyes and open eyes.

Jon: Which is a perfect edge to watch. So, yes, you can definitely interrupt and say, "Let's just do this again."

* * *

Platt: Right here at this point he was talking about boundaries. I wondered whether that was something that we needed to, you know, where we needed to stop it. It seemed like a place that would have a lot of room to work at, that there would be boundary stuff there. But we only had half an hour, should we get into that?

Jon: That's what you're thinking at this point?

Platt: So I censored that impulse...

Jon: Wait, wait, wait. I want to hear more about your process. Like that comes up and you decide not to go for it?

Platt: Uh huh.

Jon: So how did that happen? There's an option and then there's the decision not to do it, and what's in between those?

Platt: Would it be sort of jarring to him to have me stop him in the middle of what he's saying; how would I do that without jarring him? I feel like I might be pouncing on something and it would be...

Dyrian: It would be kind of overdirecting him, because it juices you up, and how do you know it's really right for him.

Jon: Let me ask you this then. In your heart do you have the sense that yeah, that's it, that's what we should be working on, or is it just that it's available so you could do it?

Platt: It felt like a real issue. (looks over toward Jim)

Jon: You want confirmation from him now, huh? I don't want to hear from him, I want to hear from you.

Platt: It seemed like a very big issue, that in only half an hour it wouldn't be fair to bring it up.

Jon: Aside from that, cause that's...

Platt: - and then a little bit of - if it did come up could I handle it?

Jon: I think the first thing that needs to happen for you is that you have to agree with yourself that when you know something, you know something.

Platt: I don't have to check it from the outside.

Jon: Yeah, if you're sure about it then — I'm not saying it's not a good idea to check it with the outside, I always check with the client, for example, since they know more than I do. But what I see is that there's a way in which some part of you says, "The sky is blue," and another part of you says, "Nah, couldn't be, you couldn't possibly know that." And that feels like the most basic level here of hesitation that you have. You know something, and then you tell yourself, maybe I don't know something.

Platt: I don't know how to get out of it either.

Jon: You need to work on that. I'm guessing it's a childhood kind of thing and you need some way of having self-confirmation, so I'm a little hesitant to continue with us trying to confirm your opinion when I see that it's playing into the strategy.

I think you're doing fine there. It's a little like what we watched with Concetta this morning. When there's lots of different parts, you have to contact the process that's happening. So it's good, you said, "There's lots of different parts now." Here you see, in my opinion, Jim's character coming up a little bit. You make a contact statement and he pats you on the head and then continues on with what he's thinking about. He's not really that open to your input, so you'll have to work a little bit to make sure you're included in the system. Which means hesitating is the last thing that's going to work. I still think the most important thing is what we talked about before: trusting yourself.

David asked for tips on working with the child.

Dyrian: I just want to check with you Jon. The way that I, usually when I give the child a probe, I want to check and see if the child is available to respond to a probe. I guess talking to the child, I usually don't take the precautions so much. When I say a probe to the child, I would usually follow it up or precede it with something like, "Can I say something to you?" or "Is little (client's name) ready to hear that and give me a response?" I set it up directly like that. And I wanted to know, is that something you also do?

Jon: Yeah. I think it's definitely technically correct to do that, to establish the presence of the child. So if I was to say something like, "Could little so and so hear me?" that kind of thing. Usually I get a "yes" or a "no"; usually I get a "yes" actually.

One more thing as long as we're stopped. I would probably say, "I know you're a good girl" instead of "You're a good girl," because the child is looking for interpersonal contact, it's looking for something interpersonal. And the paradox is that the child is also very nondenominational. Like, any adult will do, but they want it to be personal as long as it's there, you know what I mean? It's not so much that it's David, right? It could be Rosie just as well, but if it's going to be one of you, you better be personal with the child and not just general. So if you're really trying to talk to the child, then I think it's better to give that kind of acknowledgement statement, "I know you're a good girl," and that makes the child trust you, in a way, like, "Oh, this guy knows." Right? They want to know that you know.

David: That's really useful because I'm used to trying to do probes the other way, where you depersonalize it.

Jon: Yeah, it's different. A regular probe at the accessing stage you do want to depersonalize it but with the child I go a little more personally, especially the very first thing I'm going to say to the child because I need to establish that I'm one of the good guys. See, she may have been told that she was a good girl, and then they beat her anyway. So just saying that might bring up stuff but it might bring up stuff about you too.

* * *

Jon: Contact first and then ask questions. Or else you'll end up with Jim in the DA's office. Let me elaborate on that and why that's a good idea instead of the questions. You give a question, she's got to answer your question. You make a contact statement,

something like, "So things happen that tell you that you're not so good," and it invites her to tell you about those things and to go stay in the memory. You'll actually get more information by not asking the question, because you interrupt the relationship by asking the question. The contact statement maintains the relationship and invites her. You know, it's just like when you say to somebody, "You look pretty tired," they tell you all about what a rough day they've had, whereas if I say, "Are you tired?" they say, "No I'm okay, a little tired." It shuts things down. So you can really work more with the child by contacting her than grilling her.

Dyrian: And I think you saw how you lost the present, right then and there; when you asked the question she went into an explanation of the past.

Jon: It's going fine too. These are little fine tuners.

* * *

Jon: You're jumping in to nourish too soon.

David: When you say I'm giving nourishment too soon, I'm, in that situation, very aware of the time, the need to bring something to closure and pressing for some transformation, for some new belief. That's what I was trying to do.

Jon: You're not going to get it that way. I don't think so.

David: I think I did pretty good.

Jon: I think what you did was pretty good and I think you also have much more opportunity to knock her socks off here. None of what I'm saying is saying that what you did was bad. I'm talking about efficiency and effectiveness. Let's make that clear. I think it's going fine. I'm sure she had a good session. I'm not worried about that.

David: I'm really curious, because part of me wants to go for the knock your socks off, the long touchdown pass type of thing and part of me is feeling that what I was doing here with her was very right. But I'm real curious. This is going to be new information, it's going to knock my socks off.

Jon: I think you're trying to knock her socks off. I think you try to change her with your little talk here.

David: That's true.

Jon: And I don't think the parts of her that have control over changing are fully available yet. I don't think she's fully in the child. She has the child there, but she's also talking about the child. Everything you give her she's going to have to translate to another state of consciousness. It'll be much more powerful when you get her fully in that state of consciousness and then talk to her about it.

David: Deepen the child?

Jon: Yeah, I would deepen the child first. Before I'm going to tell her how things could be, I want her to tell me how she believes things are. I want her in the felt sense of "things are fucked up." Not just, "I did something funny and they didn't think it was so funny and I got punished." I want her to be in the pain of punishment. I want her to be feeling "this is terrible, they shouldn't be doing that to me!" and that's where she's available to really change. On that spectrum of availability, she's closer than when she first sat down, but she's not as close to it as she could be with just a few, like you said, accessing and deepening the child things. I think it would only take you another few minutes, and then that speech would really hit her. This way she's going to have to filter it and translate it. Big thing for her — and you're only a couple minutes away from a really big thing.

David: I guess I had kind of given up on getting her into any deep place of feeling at this point. I just thought that wasn't coming.

Jon: Do you think that in this moment we were just watching that she's closer than she was at the beginning?

David: Ah, yeah.

Jon: So you're actually doing that. You're actually getting her to that deep feeling state. You're just a little impatient. You're looking for the big bang, and you're not respecting the process fully. You're giving her your best shot before she's really ready for it.

David: This is something I realized when I looked this thing over again, that I gave a real long lecture to a kid.

Jon: I think that's related, too. It's like there's not an exchange happening. She's not telling you what she needs and you're responding from that, you're just making it up.

David: I got some sense of it, though, from what she's told me before.

Jon: Oh, yeah, I'm sure you're dead on right. It's a question of managing consciousness.

An Ontological Model of Development

by William S. Schmidt, Ph.D.

William S. Schmidt, Ph.D., is Director of the Pastoral Care and Counseling Department of the Royal Alexandra Hospital in Edmonton, Alberta, Canada, as well as Assistant Professor of Psychology of Religion at St. Stephen's College of the University of Alberta, also in Edmonton. His article on "An Ontological Model of Development" was first published in the March, 1986, edition of the *Journal of Pastoral Care* (Vol 40/No. 1 pp. 56-67) and is used with permission. In it he provides a concise outline of Ken Wilber's theory of human development, which includes pre-personal, personal, and trans-personal stages, the last of which is often ignored in therapeutic practice.

The field of Pastoral Care in general and Psychology of Religion in particular has increasingly attempted to look at issues of spiritual development and movement toward optimum human potential. This interest has emerged as a necessary supplement to our understandings of psychodynamics and psychopathology.

However, the current prevailing perspectives are inadequate for understanding the full range of human consciousness, as well as inadequate as a guide for therapeutic and pastoral interventions when it comes to facilitating movement toward the Ultimate.

Most developmental schemes, such as those developed by Freud, Piaget, Loevinger, Erickson, or Kohlberg, tend to operate our of an ego-bound paradigm. Even the recent book, *Stage of Faith: The Psychology of Human Development and the Quest for Meaning* by James Fowler, squeezes faith and spiritual development into the narrow confines of ego psychology.[1] This study does not intend to overturn the insights gained up to this point, but to supplement them with a trans-egoic paradigm which can begin to map the "farther reaches" of psycho-spiritual development.

One of the major theorists who is attempting to grapple with the new paradigm is the transpersonal psychologist, Ken Wilber, who has emerged as one of the foremost psychologists of religion of our time, and is on the cutting edge of new developments in consciousness studies and transpersonal psychology. His insights demand integration and such serve as the frame of reference for this article.

There are some basic questions which must be addressed in any analysis of human development. How is Being related to the process of human development? Is spiritual development continuous or discontinuous with current development theory? How do recent discoveries in consciousness research and transcendence affect the overall scheme?

The basic developmental phases which Wilber outlines (Figure 1) are (1) the prepersonal or subconscious realm, (2) the personal or self-conscious realm, and (3) the transpersonal or superconscious realm.[2] It is vitally important to grasp Wilber's distinction between "pre" and "trans" before proceeding to more detailed discussion of the various realms of Being and the developmental dynamics present within and between these realms. Wilber's distinction between "pre" and "trans" is an attempt at correcting long-standing confusion between the prepersonal and transpersonal dimensions of human experience.

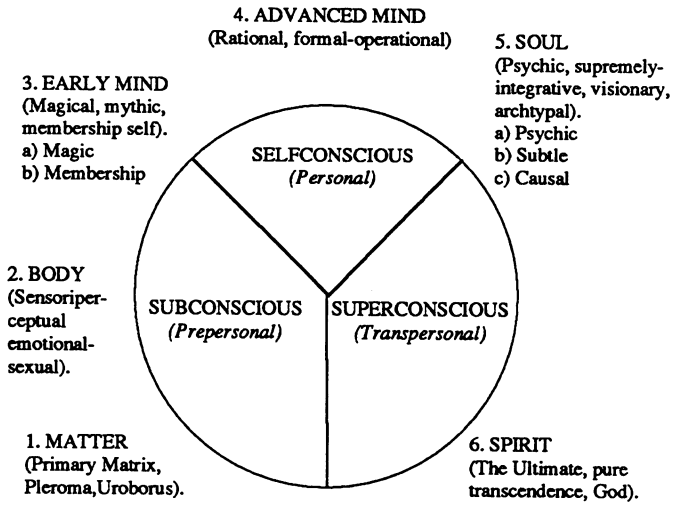


FIGURE 1
Adapted from Wilber, *Up From Eden*, p. 9.

Such distortions have taken two basic forms, claims Wilber—either an elevation of the prepersonal to the transpersonal (Jung), or the reduction of the transpersonal to the prepersonal (Freud).[3] If preference is given to the Freudian model, then development is seen as moving from a prepersonal grounding in nature through the culmination of development in the *personal*. If preference is given to the Jungian model then development is seen as moving from a *transpersonal*, "heavenly" source to its culmination in an alienated state of sinful personhood, although Jung seemed to suggest a type of reconnection to this spiritual source through the ego-Self axis.[4]

Both views are half correct and half wrong. Jung is correct in that existence means a separation from spirit; he is wrong in his conclusion that the individual ego is the point of maximum alienation from Spirit.[5]

Freud is correct in positing a prepersonal, irrational element, but wrong in his denial of the transpersonal component and the reality of a fall or descent from Spirit, that is, a fall from union with the Godhead.

Wilber strongly criticizes Jung for his confusion of much which is prepersonal with the transpersonal, that is, Jung failed to differentiate between lower and higher realms of the unconscious.[6] Jungian development is limited for Wilber due to its seeing only movement from Self to ego and back to Self, instead of movement from pre-ego to ego to trans-ego Self. Thus Wilber critiques Jung for glorifying infantile expressions of the psyche as well as for Jung's regressive understanding of Spirit. The Jungian "autonomous ego" is not the high point of alienation for Wilber, but the high point of *recognition* for alienation, and the halfway point of return or the overcoming of alienation.

The same critique can be leveled against all anthropological formulations which see transpersonal Spirit in prepersonal manifestations.

Wilber writes: "They consequently imbue the primitive and barbaric rites of pre-ego savages with all sorts of trans-ego symbolism, and read deeply mystical insights into crude rites of ritual butchery. They damn the rise of modern intelligence and slander the use of logic, and make it appear believable by elevating every inarticulate slobber of the savage to transcendental status."[7]

THE PRIMARY MATRIX

A further preliminary element which needs to be addressed is that of the primary matrix of the uroboric state and its role and meaning in human development. The Jungians, of course, see that matrix constituted by the initial total, all-encompassing unity of ego and Self. However, Wilber sees a fatal flaw in the conclusion that this state of primary fusion is to be equated with the state of oneness with the world, He writes:

The infant is not one with the mental world, the social world, the personal world, the subtle world, the symbolic world, the linguistic world, the communicative world—because in fact, none of those yet exist or have yet emerged. The infant is not one with these worlds, he is perfectly ignorant of them.[8]

The rupture which occurs at this point is not primarily with the Self or Spirit but with the prepersonal matrix. Furthermore, claims Wilber, it requires a strong and conscious ego to break this fusion and begin the journey toward the Self. As the ego begins to differentiate it leaves the bliss of unconscious ignorance and begins to become aware not only of its departure from innocence, but also of its distance from the Self or the Spirit. Anxiety thus arises both out of the loss of prepersonal ignorance *and* because of a broken ego-Self unit.[9]

Thus the primary matrix should not be confused with a final state of transcendent oneness. The primary matrix then, is *pre*-subject/object, *pre*-ego, and primary *pre*-conscious union. It is not *trans*-subject/object, *trans*-ego, or *trans*-personal union.[10]

DEVELOPMENT AND ONTOLOGY

Among Wilber's most unique contributions to developmental theory is his assessment that most developmental schemes confuse ego-based developmental stages with ontological structures and hierarchies. What Wilber has brilliantly accomplished is to integrate levels of Being with an understanding of the psychological process of development.[11]

The human life cycle reveals a chronological unfolding and development of various psychological systems, structures, and stages, and at the same time hierarchial movement to higher levels of Being. In the developmental cycle there are psychological structures and components of consciousness (or Being) which remain in existence as the self moves on its path, while other structures and components become discarded. The components which remain Wilber calls "*basic structures*," while those which pass are called "*transition* or *replacement structures*," that is, temporary structures which are discarded as development continues.[12]

The basic structures can be described as the rungs of the ladder of development and include the following being-levels on the "great Chain of Being": 1. Matter, 2. Body, 3. Mind, 4. Soul, and 5. Spirit.[13] What Wilber has proposed is to integrate these levels of Being with our understanding of the psychological stages of development. Thus within the basic structures of Being-levels there are also to be found transition structures which must ultimately be transcended if development is to continue. The basic structures of Being would thus include the following:

1. *Physical*—contains the level of matter, nature, lower life, and uroboric states, represented in human consciousness as the primary matrix.
2. *Body*—includes high bodily life forms and simple sensorimotor intelligence, as well as the emo-

tional-sexual component.

3. *Early Mind*—contains early-ego stages and the first symbolic cognitive mode; essentially primary process thinking.It includes the sub-categories of:
   a) *Magic*—contains non-differentiated simple images and symbols in which subject and object are fused, not integrated. Piaget's preoperational thinking is representative of this level, as well as Kohlberg's preconventional morality.
   b) *Membership*—here one finds the beginnings of operational thinking as well Loevinger's conformist stages and Maslow's belonging needs. This level is characterized by membership awareness.
4. *Advanced Mind*—this is the level of formal-operational and self-reflexive thought. It is correlated with Kohlberg's post conventional morality and Maslow's self-esteem needs, and is supremely rational.
5. *Soul*—this is the first transpersonal level which moves beyond boundaries of the ego; it contains the psychic, subtle, and causal levels.
   a) *Psychic*—the level of "panoramic vision" and of deep integration, what Wilber calls a "higher - order synthesizing capacity."[14] It is able to see deeper relations of truth and knowledge.
   b) *Subtle*—this is the region of the archtypes and of transcendent awareness.
   c) *Causal*—the source or ground of all structures and the realm in which the subject-object duality is transcended.
6. *Spirit*—this is the realm of the Ultimate, of pure transcendence, of pure-Being of Being-as-such; in theological language, God![15]

(Figure 1 illustrates these structures.)

BASIC AND REPLACEMENT STRUCTURES

As indicated above, the *basic structures* are *ontological structures* which are never outgrown, but integrated in hierarchial fashion, while the *replacement* or *transition* structures must ultimately be transcended in order for development to continue. Within each of the basic structures or levels a self-system emerges, which generates the transitional elements discovered by Loevinger, Kohlberg, Maslow and others.

An example will perhaps illustrate the above most effectively. Within the basic structure of the membership mind is the function of concrete operational thinking as described by Piaget, in which the self can act upon its environment as well as take the role of others. At this level the self begins to identify with the wishes and opinions of others and exhibits conformity to whatever role is expected. Since a subsequent level *has not* emerged, there is *yet* no capacity to judge critically or evaluate these identifications. In other words, although conformity initially arises within the membership mind, the *need* to conform is generated by the attachment to the membership mind. If the attachment is broken, so too is the conformity need. This need is, of course, the equivalent of Maslow's belongingness needs, Loevinger's conformist stage, and Kohlberg's stage of conventional morality.

An individual at the level of the membership mind has access to all prior levels or structures such as body, the emotional-sexual component, and preoperational thought. Such an individual will have access to all prior basic or ontological structures, but will not exhibit the prior replacement structures, only those pertaining to his/her current stage of development. That is, the person will not be able to be a conformist and a negating child at the same time. Thus, even though the basic *ontological structure* of the membership-mind remains, the *transitional structures* contained therein must be discarded and replaced if development to higher levels is to occur.

The basic and transitional structures do not necessarily follow the same development timetable. The basic structures have a loose yet recognizable chronological age-related rate of development, while the replacement structures tend to be somewhat less age-dependent but primarily determined by the degree of attachment to a particular structure.

How then does this developmental movement occur? Are there differences between inter-realm and intra-realm development? What is the nature of the attachment dynamic?

There are four major directions of movements possible within this developmental scheme. The movements *between* realms of Being or *interrealm movement* are described by the dual directions of *evolution* and *involution*. The remaining two directions are the movements within realms, described by the terms *preservation* and *release*. The movement between realms is therefore conceptualized as a vertical flow, while the intra-realm movement is horizontal. (See Figure 2).

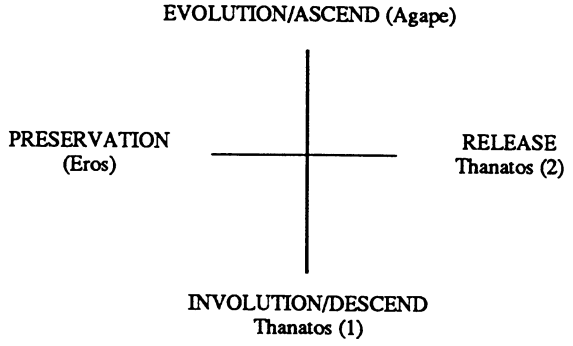


FIGURE 2
Adapted from Wilber, *The Atman Project*, p. 168.

Inter-Realm Movement. Concerning inter-realm movement, *evolution* describes the movement from lower to higher, from less-developed structures to structures revealing increasing integration, transcendence and unity. *Involution* on the other hand is regressive, alienating, and disintegrating. Wilber summarizes: "Where the aim of evolution is the resurrection of the ultimate unity in only Spirit, the aim of involution is the return to the lowest unity of all—simple matter, physical insentience, dust."

Thus the movement of evolution is the emergence or unfolding of higher orders of Being from the lowest toward the fuller union with the Absolute. Involution on the other hand describes the opposite movement, namely, from the higher to the lower in which the higher disappears into the lower. At the point of maximum involution there exists simply the "pleroma" or matter, with all higher states of Being only present as undifferentiated potentialities.

Basically, then, the six major Being levels identified above are the milestones of development through which the individual moves towards greater communion with the Ultimate. The fully unified person has access to all these levels but is not bound to any of them. Although there is no separate ego or self in this final state, a self-system emerges and rests on the successive levels of these states of Being. This self-system is the *vehicle* of development and growth, but not its final object. Although the self climbs the rungs of structural organization, I must emphasize that this is not to be seen as a monistic absorption or eventual dissolution of the self, which is where Wilber seemingly ends up. Rather, there emerges an ever-fuller and diversified communion of Spirit with spirit.

The self as the "navigator of development" has the four possible directions of movement mentioned above available to it. That is, it can *ascend* or *descend* vertically, and/or *preserve* or *release* horizontally. If the self is to "ascend the hierarchy of structural organization," in other words grow or move evolutionarily, then it must eventually "release or negate its exclusive identification with the lower levels to allow a higher identification with more senior levels of structural organization." The self must accept the death or negation of any prior level, "it must disidentify with or detach from an exclusive involvement with that level—in order to ascend to the greater life, unity, and integration of the next higher level." Once the new level is reached, then the self works to consolidate and solidify the gains or release of that level, and in such a manner move toward greater conscious participation in Spirit.

Whereas for *evolution* the movement is in increasing higher-order increments toward the Ultimate, in *involution* the movement is opposite, that is, a downward movement in which the self refuses to die to its present structure, to dis-identify with it, but attempts to attain Unity in a counterfeit, substitute fashion. In traditional psychological language this is the phenomenon of regression or fixation.

There are implications for psycho-spiritual pathology which grow our of these dynamics. Namely, fixation can be seen as a failure to negate or dis-identify with a particular structure, while regression is a premature dying, a dis-identification before adequate and full integration of a particular level.

The process of development is marked by every stage, then, by increasing differentiation, integration and transcendence. In other words, each stage of growth must not only incorporate but also transcend its predecessor. If development derails at any point then differentiation will be replace by dissociation and transcendence by repression. The higher state instead of integrating the lower state, will repress and compartmentalize it as a dissociative aspect of personhood, cut off from consciousness. However, the key factor which determines this outcome is *intra-realm movement* to which we now turn our attention.

Intro-Realm Movement. Within intra-realm movement we find the two directions of *preservation* and *release.* These two alternatives serve as a fulcrum which guides vertical movement in the direction of either evolution or involution. On each given level, the self can within certain limits choose whether to preserve and hold into its present identification, which guides the movement toward descent, or choose to die or release the attachment to that level, thus guiding development in ascending fashion toward transcendence. Wilber summarizes: "The self must balance the two dilemmas—preserve/release and ascend/descend—and navigate its developmental course by those four compass points. The self does not merely float down the stream of consciousness. For better or worse, it pushes and pulls, holds on and lets go, ascends and descends, steers and navigates. How the self as "navigator" handles the resultant tensions and functional dilemmas appears to be a large part of the story of self-development and self-pathology."[16]

All along this evolution/involution path, the self finds substitute gratifications in place of its final goal, namely, greater communion and Oneness with God. In order for the ego to find Oneness, it would have to die to itself and it is this final death which the ego avoids, setting up the many substitutes for the desired Unity. Thus, every identity level or "waystation" on the developmental journey erects symbolic substitutes of this unity.

For example, a self located at the body level is faced with the option or remaining on its present level of structural organization, or to release its present level in favor of another. Among the manifestations of the body level would be the libido energy of sexuality. This element would need to be integrated, consolidated and appropriated in order for development to another level to continue. However, once that task were accomplished, then the self would need to dis-identify its *exclusive* attachment to this level, that is, die to this exclusive identity (I am my sexuality) in order to move to another integration.

Fixation, then, would occur if the self refused to die to the exclusive gratifications of that level. Or, a premature dis-identification or dying to one's identity as a sexual being before adequate integration had occurred, would result in repression. It is very important to understand, however, that sexuality or any structure or "rung of the ladder" is not destroyed as development continues, only the exclusive *attachment* to a particular level as *the* locus of identity.

Agape and Thanatos. Before concluding with some implications for pastoral therapy, a brief analysis of the agape/thanatos qualities of the development process is in order. *Agape* (divine love) is the fuel which drives the self toward its goal of union with the source of love. *Thanatos* (as discussed by Freud) refers to the death drive, the movement of involution toward the lowest level: inanimate matter.

However, it must be clear that there are in actuality two types of death. On the one hand there is the ultimate death of involution, a primary masochism, namely, the impulse to love to a lower level in order to achieve a kind of counter-feit union, in this case with the inorganic state (thanatus (1)). On the other hand, there is the very necessary death which accompanies the release of self-identification with various levels; in essence the ego-death of lower-order unities so that higher-order integrations can emerge (thanatos (2)).

Eros acts as the force which attempts to preserve the status of each level and thus creates all manner of death-denying structures. Whereas agape is the force which pulls development forward, so to speak, eros attempts to preserve the current structure and thus resists release or thanatos (2). In this instance involution wins out. However, when thanatos (2) or release of a particular level's attachments begins to win out, then transformation and vertical movement can begin again.

IMPLICATIONS FOR THERAPY

The many therapeutic perspectives currently in use each address different aspects or stages of the spectrum of Being. Psychoanalytic and contemporary ego psychologies as ego-level therapies are a valuable resource when dealing with pathologies of that level. For instance, the ego must be strengthened in persons caught up in prepersonal fixations and complexes. To encourage the transcendence of the ego before full integration of the psyche with a flood of pre-egoic infantile states, therapy first needs to facilitate an integrated egoic self-system and only then proceed to ego transcendence.

Other therapies, such as Gestalt, existential psychology, and biofeedback, attempt to bridge the gap between the body realm and the total Self, by becoming more fully connected to one's emotional-sexual organism. These too are very necessary therapeutic modalities which ought to remain a part of a therapeutic repetoire.

Nevertheless, approaching the higher levels or realms of Being as represented by Soul and Spirit, requires a trans-individual and trans-egoic perspective which Pastoral Care is in the unique position to provide. Here the goal becomes one of union and communion with Ultimate Reality; it requires the healing of dualisms and splits and results in the fuller awakening of God-consciousness. However, what are the assumptive foundations of such a developmental perspective?

A first assumption and perhaps most central is that the personality is a sub-system or our universal identity as children of God. Although the entire person, including the body, emotions, and the ego, must be taken very seriously, one's true identity does not reside exclusively with any of these elements. This universal identity extends through and beyond the confines of the personality. Therapy which restricts itself to personality concerns has been called "auto-body repair work," having little to do with with essence.[17]

A second assumption is that consciousness or Spirit is central both as the instrument of change and as the goal toward which persons move. Furthermore, personhood is vital within the flow of Spirit or consciousness since communion with Spirit is both the process and the goal. However, the experience of many selves or sub-personalities is the product of partial identifications and attachments, of artificial unions at various levels of Being.

REVISED GOALS FOR PASTORAL THERAPY

The revision of goals for pastoral psycho-spiritual intervention is an important outgrowth of the above model. Perhaps the most basic goal which runs as a thread through all other goals is the connection of

persons to Ultimate reality, namely, the reality of Spirit. In other words, pastoral counselors ought to approach persons at the level of Being and not simply at the level of the psyche. As was emphasized in the earlier discussion of the developmental process, this does not preclude the development of personality, since the self is the vehicle which transports the individual up the rungs of the ladder of development toward a more fuller union with Being.

The reality that there are centers of Being beyond the center of the ego should be an implicit assumption behind any pastoral encounter. Of course, persons must be initially experienced and recognized at whatever level of Being they reside. This requires skills of assessment and a sensitivity to the developmental flow in all its complexity. In no instances are persons to be yanked from one level to another simply because the therapist thinks it would be a good idea (not that this would even be possible). What it does require is a sensitivity and receptivity to the subtle movements of Spirit within the entire realm of Being. One then becomes aware of how Being is attempting "to draw the entire created order unto itself," even with all of the blockages and resistances to such development.

Above all, the entire person must be taken seriously. For instance, since many individuals are cut off from their bodies, therapy must begin by connecting such a person to the body level of Being. However, connecting to the body is insufficient if the person stays there; the newly found body-awareness and feelings must be integrated and taken up into a higher stream of awareness.

For instance, a fuller connection to the body level of Being goes hand in hand with the experience of emotion. In traditional psychotherapeutic activity, emotion is handled by amplification and working through. However, with the focus on Being in addition to the focus on the psyche, a modified approach can be undertaken. Given this new paradigm and its broader perspective, the emotions are allowed to be fully experienced and "befriended," but with the additional feature that one passes through them "to the ground of basic aliveness from which they arise."[18] In other words, feelings are respected as forms of energy but are not seen as end in themselves since this can result in endless attachment and preoccupation with the emotions only, at the expense of the more basic unity and oneness which is to be discovered through them.

In essence, then, an openness to Being brings with it the possibility of an ontological event occurring. It allows for pastoral encounter to move beyond the narrow confines of personality or ego concerns to the wider ground of Being. It recognizes that "at-homeness" in the universe as the fundamental concern of the human pilgrimage.

We have been describing in this study a cosmic process, a developmental path built into the very structure of reality. This ontological perspective provides a necessary supplement to the personality-restricted focus of much contemporary pastoral therapy. At best this paper has offered a skeleton of the many implications of such a broadened perspective, which will hopefully be fleshed out by subsequent theoretical and clinical reflections.

FOOTNOTES

[1] Steven S. Ivy, "Stages of Faith: The Psychology of Human Development and the Quest for Meaning," *The Journal of Pastoral Care*, 1982, Vol. 36, pp. 265-274.
[2] Ken Wilber, "The Pre/Trans Fallacy," *ReVision*, 1980, Vol 3, p. 52.
[3] *Ibid*, p. 55.
[4] Edward F. Edinger, *Ego and Archtype* (Baltimore, MD: Penguin Books, 1973), P. 6.
[5] *Ibid.*
[6] Wilber, *Op. cit.*, p. 56.
[7] *Ibid*, p.47.
[8] *Ibid*, p.61.
[9] This article understands the Self with a capital "S" as the center and essence of personhood. It is the center through which integration of personality and spiritual realization occurs. It can be seen as the equivalent of Spirit. The self with small "s" is equivalent to the personality and has much in common with what is commonly referred to as the ego.
[10] Wilber, "The Pre/Trans Fallacy," p. 56.
[11] Ken Wilber, "Ontogenic Development: Two Fundamental Patterns," *The Journal of Transpersonal Psychology*, 1981, Vol. 13, pp. 33-38.
[12] *Ibid*, p.34.
[13] Ken Wilber, *Up From Eden: A Transpersonal View of Human Evolution* (New York, NY: Anchor Press/Doubleday, 1981), p. 7.
[14] Wilber, "Pre/Trans Fallacy," p. 64.
[15] Wilber, "Ontogenic Development," p. 45.
[16] Ken Wilber, *The Atman Project* (Wheaton, IL: Theosophical Publishing House, 1980). p. 170.
[17] Ram Dass, "Ram Dass Lecture at the Maryland Psychiatric Research Center: Part II," *The Journal of Transpersonal Psychology*, 1973, Vol. 5, p. 180.
[18] John Welwood, "Working with Emotion: Western and Eastern Approaches," in Rosemarie Stewart (Ed.), *East Meets West: The Transpersonal Approach (Wheaton, IL: The Theosophical Publishing House, 1981), p. 64.*