



Somatic Psychotherapy Today

Volume 6 Number 1

Winter 2016



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Caryn Scotto d' Luzia, MA, SEP, is an innovative somatic facilitator, educator and trainer. Author of *Alchemy of Shame Transformation® for Therapists and Healing Professionals*, Caryn is the developer of the AST Model of Holistic Shame Resolution®. This neurobiologically-principled, attachment-based approach specializes in chronic shame relief and resilience, healing shame-based early trauma, shame-based attachment re-patterning, and life-affirming authentic self-expression and empowerment.

Caryn is Adjunct Faculty at the Somatic Experiencing® Trauma Institute, a member of the UN NGO Committee on Mental Health, USABP Presenter, and speaker at the United Nations on the issue of resolving shame.



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Sexuality, Spirituality and the Body: The Art and Science of Somatic Psychotherapy

This forward-looking conference explores the exciting future of somatic psychology and bodymind therapies. Healing the whole person by working with the energies and emotions of our embodiment leads us to questions about the spirituality of each human-being and about the ways in which our sexual desires gird so many of our energy blocks and emotional conflicts.

The 2016 USABP Conference will investigate the discovery of our embodied spirituality and the connections of bodymind therapy with other path-breaking fields such as transpersonal psychology, ecopsychology, and the traditions of spiritual healing. Also to be investigated are the challenges of working with sexuality in the context of bodymind practice — how is our sexual life, and the sexual lives of those whom we help in the clinical setting, to be integrated with our emotional, spiritual and somatic being-in-the-world.

Read All About it! Starting on page 34

Barnaby Barratt, Ph.D, DHS
Internationally recognized practicing psychoanalytic healer and teacher.

Joan Borysenko, Ph.D
New York Times Best Selling Author and distinguished pioneer in integrative medicine as world-renowned expert in the mind/body connection.

John Gray
Best Selling Author of, "Men Are from Mars, Women Are from Venus. He has appeared on The Today Show, CBS Morning Show, Good Morning America, The Early Show, The View, and many others. He has been profiled in Time, Forbes, USA Today and People.

THURSDAY

FRIDAY

SATURDAY

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Somatic Psychotherapy Today

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Nancy Eichhorn

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Diana Houghton Whiting

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Organic Intelligence was developed by Steven Hoskinson, MA, MAT, SEP, who has trained thousands of practitioners and mentored trauma resolution instructors in North America, Europe, the Middle East, and Asia.



GetOI.org

From Our Editor



It's conference time. Time to engage and interact, network and collaborate, expand and evolve. We hope you will join SPT Magazine in Providence, Rhode Island, this

July for the USABP Conference: Sexuality, Spirituality and the Body—the Art and Science of Somatic Psychotherapy, and in Athens, Greece for the EABP Congress: The Embodied Self in a Dis-embodied Society.

We look forward to hearing keynote addresses by colleagues who have dedicated their professional lives to support and promote somatic psychology, who have reached out to the world and let people know the power and presence of body psychotherapy and the modalities within that help people heal and grow. Association members are offering workshops so we can

share their creative processes and in turn explore ways to possibly integrate new ideas into our own clinical practice. There are symposiums, poster presentations, pull-out sessions and vendors along with pre-conference workshops for those wanting to focus deeper into specific content areas. And **of course there's the traditional gala event** with dinner and dancing.

I personally look forward to connecting in person with the keynote speakers who generously shared their time with me, to meeting our contributors who took time to write about their upcoming workshops, and to personally thank our advertisers. There are so many options to choose from! I know my time will be filled.

Please keep an eye out for us and take the **time to say, "Hi" in person. We appreciate** our readers and hope to encourage more of **our colleagues to join SPT Magazine's** professional community through subscription, article submission and guest blogging.

Warmly,

Nancy Eichhorn, PhD

Nancy@nancyeichhorn.com

From Our Awesome Cover Designer

Hello All,



What has been coming up for me a lot lately is priorities. With the winter holidays over and all that it entails I am having to get organized again. So having been a little derailed for a while its is nice to see the up coming conference. This is a great way to focus efforts toward continuing education and get the train back on the track. I would also like to thank all of the artist that have contributed to the covers of SPT over the years. There are covers that I was able to acknowledge and others that I could not find the artist names. I hope the new year finds everyone well and I look forward to what the next few months bring.

Sincerely,
Diana Houghton Whiting, MA LPCC

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author of the best-selling
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PETER A. LEVINE, PhD

Author of In an Unspoken Voice and Waking the Tiger

FOREWORD BY BESSEL A. VAN DER KOLK, MD

"Levine brings hope to trauma sufferers with somatic techniques... *Trauma and Memory* is a stepping-stone towards a better understanding of the mechanisms of memory through its application of the somatic experience approach."

—*Somatic Psychotherapy Today*

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and *Pocket Guide to Interpersonal Neurobiology*

For more information visit

www.traumahealing.org and www.somaticexperiencing.com

From the USABP President

Dear *Somatic Psychotherapy Today* Readers,



Did you ever notice that the way we go about filling up the space in our lives is often the very thing that makes us feel the emptiest?

I wonder what would happen if you felt the emptiness of this moment, right now, with full breath. Notice how magically it becomes full, all by itself, in your body . . . without doing or buying a single thing.

USABP is garnering a grand space to fill this July, with people like you. Come, taste, enjoy the fullness of this experience, of your breath, of our conference, of life itself. Being with whatever is alive right now in your body, in the company of fellow colleagues is what we're all about.

As President of the United States Association for Body Psychotherapy, I am working so you can engage more clients. I am dedicating my time so that our profession is respected by our colleagues. I am reaching out via workshops and webinars so more talk-oriented professionals will become curious about what we do and join our training programs. I am here, present with all of you because I believe we make a positive impact on our world.

Over the past year, our membership drive has resulted in increased individual members and Institutional Members and Training Resource members on board. Our SALE continues to attract more individuals (still at 1/2 price)!

Our Research Committee Chair Denise Saint Arnault headed our most exciting project this year. With USABP backing, Denise is developing a series of research projects on the processes and efficacy of somatic psychotherapy, beginning with the establishment of a collaborative partnership with the California Institute for Integrative Studies (CIIS). The research question we will answer in these studies is: What is the impact of the unique contributions of Somatic Psychology on client health outcomes? The study will measure physical and psychological symptomology, body awareness, and key physical, social and psychological health indicators. Descriptions of our processes, our activities and achievements to date, and discussion of similar projects will be presented at the USABP conference in July, 2016.

I look forward to meeting you personally at our July conference in Providence Rhode Island. We look forward to making a big splash on the East coast as we celebrate our 20th year of existence near the original founding location by Boston.

See you soon!



A handwritten signature in black ink that reads "Beth L. Haessig". The signature is fluid and cursive.

Beth L. Haessig, PsyD
Licensed Psychologist
Certified Core Energetic Practitioner
President@usabp.org

Contact Us At:

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USABP is a nonprofit membership association dedicated to developing and advancing the art, science, and practice of Body Psychotherapy.

The United States Association for Body Psychotherapy knows that integration of the body and mind is essential to effective psychotherapeutic health.

Our mission is to develop and advance the art, science, and practice of body psychotherapy and somatic psychology in a professional, ethical, and caring manner in order to support our membership as they promote the health and welfare of their clients.

Across the Pond



Lidy Evertsen
EABP President



European Association for Body Psychotherapy



Jill van der Aa
General Secretary/Vice President

Our 15th European congress, 'The Embodied Self in a dis-Embodied Society', is being organized in collaboration with PESOPS, the representative of the EABP in Greece.

The EABP organizes body psychotherapy congresses every other year in different European countries. The aims of these congresses are:

To develop our profession

To meet with fellow body psychotherapists and with colleagues from adjoining fields in **order to exchange information and enjoy each other's company.**

How do we recognize ourselves? By having an idea about who we are and also by experiencing who we are. And these two, idea and experience, cannot be separated. As our society is used to seeing the self as a concept, we call this inseparable unity the embodied self.

Since the 16th century the perspective of science and western society has changed from observing phenomena as whole entities to looking at their smallest possible parts, to understanding the world as a machine. More recently we seem to have been evolving a more complex view of networks, an understanding of the world as an intricate web of phenomena influencing each other all the time.

Nevertheless, centuries of Cartesian thinking ('cogito, ergo sum') have left western society with a legacy of splitting mind and body and thus dis-embodimenting the mind. This split is also to be found in the development of medicine and psychotherapy through the times.



Body psychotherapy is based upon the opposite view, the view of unity of body and mind. Over the last seventy years, body psychotherapists have become the experts in clinical work based upon this unity. Recently this view has also received increasing attention from other psychotherapy modalities. Moreover, researchers from various scientific disciplines now claim that the body is mindful and the human self is embodied.

We body psychotherapists see a person as a complex whole of experiencing, thinking and expressing him- or herself. That is why we aim to experience the self not only as a concept, but also very concretely as a bodily experience, whose first language is the language of sensations and movement. This provides us with an access to areas that normally lie outside of conscious experience, like early childhood or traumatic events. By engaging the body we gain the benefit of a large toolkit for resourcing ourselves and our clients.

Dis-embodiment can serve well in times of traumatic events. It helps people to overcome unbearable pain and injury. Nevertheless, it is a survival strategy, and after the event is over, we need to find the way back to ordinary living. In this process re-engagement with the body is essential. And that is part of what body psychotherapists aim for in their clinical practice: the embodiment of the felt self.

We members of EABP are looking forward to refining our expertise and exchanging amongst ourselves new discoveries within our clinical ways of working. We are also very much hoping to exchange with colleagues of related academic and clinical fields.

Body psychotherapists have great expertise on the clinical implications of the body-mind unity, just as our colleagues in other fields have their own expertise in other important issues. Together we can move to a higher level of complexity that will allow us to support our clients or patients in anchoring their felt selves in a secure experience of their bodies. This may influence society and support it to overcome the dis-embodiment created by Cartesian thinking as well as by the effects of trauma and poverty.

The congress will offer a variety of keynote presentations, round table talks, practical workshops and discussion. In between you will be able to meet socially at drinks parties, a gala evening and lunches.

Share knowledge and joy!

Come to our congress in **Athens October 13 - 16th, 2016**. Or extend the experience with the post congress workshop in Sounio on Monday October 17th, 2016.

We are looking forward to meeting you.

Lidy Evertsen

President EABP

From APPPAH's President

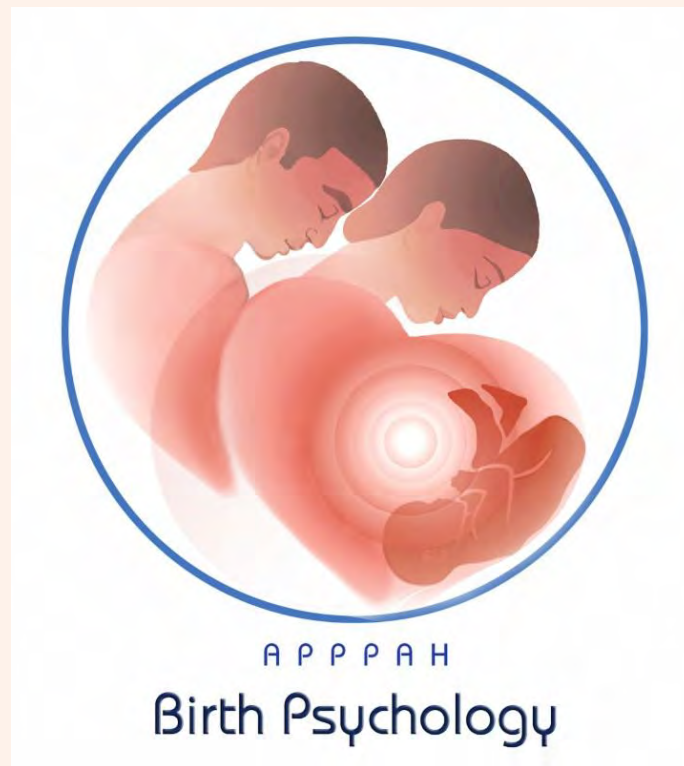


Dear SPT Readers,

We welcome you to learn more about us as we declare March BirthPsychologyMonth.com. We are an organization of 35 years known as the Association for Pre and Perinatal Psychology and Health - [APPPAH](http://APPPAH.org). I want to thank ***Somatic Psychotherapy Today*** for providing this space as we celebrate the importance of good birth. We recognize the impact of Somatic studies and therapies on our work. We are thankful for your work. It has extended our focus to consider evidence gathered by scientists studying cellular biology, epigenetics, neurobiology and human development.

Foremost in our news, we are growing. We doubled membership in 2015 and we have a strong vision for the future of our organization. We announced in December strategic plans to expand service in three areas. APPPAH serves **Practitioners, Parents, and Places of Birth.**

We serve Practitioners. APPPAH's Education Department offers a "first of its kind" Pre and Perinatal Educator (PPNE) [11 module online course](#). The course is certified for credit and teaches educators and practitioners to teach these principles to clients, parents and others. The program has grown to 180 students enrolled from 43 countries. Our new [PPNE Somatics course](#) covers preconception through the first year of life. We address the non-cognitive implicit memory that is registered in the tissues, nervous system, and parts of the brain. We cover Polyvagal Theory and help educators understand the somatic, felt-sense skills or embodiment of PPN education that will help you be a better, more informed, more confident professional.



We serve Parents. APPPAH is building the next level of parenting education. TheConsciousBaby.com introduces an online parenting course in the fall of 2016. Our new logo reflects that we teach parents birth psychology, conscious conception, peaceful gestation, and skills to communicate with their aware and sentient baby. Our mission is for APPPAH to be at the heart of good birth.

We serve Places of Birth. During the past two years APPPAH has formed a Medical Advisory Board. Our Medical Director, Joel Evans, MD is working to bring education and healthy application of PPN principles into birth settings. APPPAH is certified for CME credits with several accreditation organizations including the American College of Obstetrics and Gynecology. We offer their members education and support for improving birth options in **hospitals. Our founder Dr. Thomas Verry said "Womb ecology becomes World ecology" as violence or peace is programmed into our earliest beginnings.** We hope you will join us on this important journey. We are thankful for the role you play in bringing about a more peaceful humanity.

**Joy and Blessings,
Sandra Bardsley, President**

From the IBPJ Managing Editor



Jill van der Aa



Jacqueline A. Carleton

The latest issue of the International Body Psychotherapy Journal (14.2) is available: <http://www.ibpj.org/archive.php>

This is the last issue edited by Dr. Jacqueline A. Carleton, and after a long period of sponsorship and mentoring, three new editors are in place:

The Editor-in-Chief is Asaf Rolef Ben-Shahar, PhD, who will work alongside two co-editors: Debbie Cotton, MA and Nancy Eichhorn, PhD, who are taking the role Dr. Carleton single-handedly held so beautifully for almost fifteen years.

In the editorial of the first USABPJ issue (2002), Jaqueline Carlton wrote: "It feels as if we have just given birth to the Journal following a long and sometimes difficult and complicated labor. Like all new parents, we look at it with a mixture of anxiety and pride and hope others will approve of it. Just as every new parent has hopes and dreams for their child as a shaper of the future and a reflection of the parents, we hold hopes and dreams for this journal. We hope that it will fulfill the task of both shaping and reflecting the field of body psychotherapy and its relationship to other related arts and sciences" (p.3)

The baby has grown; you have really done well Jacquie! Our team appreciates and applauds Dr Carleton for being a visionary, and more so for being willing and able to translate a vision into action, to give it body, breath, wings and to accompany the child as it soars. The journal is no longer a baby. It is now a being in its own right, and though Dr Carleton's amazing work is visible in every breath and movement this journal makes, it has also acquired an autonomous quality, a life of its own.

We hope to keep you, Jacquie, proud of this young adult as it grows, and that you will continue to support us and accompany us with your wisdom, experience, and humanity.

Sincerely,
Asaf Rolef Ben-Shahar and Jill van der Aa



Asaf brings extensive clinical knowledge to the Journal as well as an impressive publications vita including four books, multiple book chapters and peer reviewed Journal articles. His most recent books include *Speaking of Bodies: Embodied Therapeutic Dialogues* (co-edited with Liron Lipkies and Noa Oster, Karnac, 2016) and his co-edited anthology, *When Hurt Remains: Relational Perspectives on Therapeutic Failure* (Karnac, 2016).

He created Integrative Mindbody Therapy (IMT) in 1997 and has since practiced, written about and taught IMT, which is a developing form of relational body psychotherapy that seeks to incorporate working with trance. You can read more about IMT [here](#)

Asaf founded two post graduate trainings, *Psychosoma*, a post graduate body psychotherapy school at the Israeli Centre for Body-Mind Medicine (with Elad Hadad and Shai Epstein), and a post graduate programme at [Entelia institute](#) with Silke Ziehl. His clinical training includes Neo-Reichian body-psychotherapy (Deep Bodywork) with the Entelia institute, Ericksonian Hypno-psychotherapy and Neuro-Linguistic Psychotherapy and Self-Relations Psychotherapy. He has further studied stress-management, and is an accredited practitioner of EMDR (eye movement desensitization and reprocessing), working with dissociation and psychosexual issues. Additionally, Asaf teaches and lectures in clinical and academic centres around the world.

His academic training includes a PhD in the application of hypnosis within psychotherapy. His doctoral dissertation, *Surrender to Flow*, touched on the juxtaposition processes of surrender in relational psychoanalysis, body psychotherapy and trance work. He is interested in the magic that takes place through meetings of bodies, minds and communities and is eager to explore these.

Having gained substantial experience in working with trauma, dissociation, psychosexual issues, eating disorders and relationship issues, he is also interested in exploring gender and sexual identity issues and is mindful of cultural, power and class influences.

His current organizational affiliations include:

Registered with the United Kingdom Council for Psychotherapy; Full member of the European Association of Body Psychotherapy ; Member of the Chiron Association for Body Psychotherapists ; Member of the International Association for Relational Psychoanalysis and Psychotherapy; Accredited EMDR practitioner and Member of the UK & Ireland EMDR Association

His current editorial positions include:

Member of the editorial board of *Self & Society*; Associate Editor of *Body, Movement & Dance in Psychotherapy*; Member of the editorial board of *Body Psychotherapy* publications; Member of the editorial board of *Psychotherapy and Politics International Journal*

You can learn more about Asaf by visiting his website www.imt.co.il. And he welcomes email correspondence: asaf@imt.co.il

Karnac Publishing just announced a special SPT Magazine Subscriber offer:

15% discount on all titles by Asaf through December 2016, paperback on their website.

Not a subscriber? Sign up today receive our special code. Remember it's still Free to Subscribe!



Nancy is the creator, editor, writer, layout designer and marketer for *Somatic Psychotherapy Today*, an international publication highlighting current research, theory, resources, and methodologies in the fields of somatic psychology, body psychotherapy, body/mind practices and embodiment studies. She is a freelance writer, editor, ghostwriter, investigative journalist, writing mentor, and credentialed educator. Her business name, Write to Be, mirrors the importance of writing in her life. **She has earned master's degrees in clinical psychology, education (reading specialist), and nonfiction writing; her doctorate is in clinical psychology with an emphasis on somatic psychology.** She completed a clinical trial investigating the use of Informed Touch to impact physiological sensations and resultant behavioral responses in women living with chronic bulimia.

She founded SPT Magazine because she believes in the power of personal presence on the page in a community of acceptance.

Nancy states, "What we do individually has a collective impact on our world--its health and wellbeing and all living entities who dwell here. For me, voicing my truth is paramount and finding the right venue to speak is just as critical."

SPT Magazine is designed to offer writers and readers the space to connect, to share

thoughts, ideas, opinions about what matters in the work we do and the impact on peoples' lives and further our field of study and practice.

Nancy is an Associate Editor and peer reviewer for *Body, Movement and Dance in Psychotherapy: An International Journal for Theory, Research, and Practice*. She has published in Journals, magazines, and books in the U.S.A. and abroad, including: *When Hurt Remains: Relational Perspectives on Therapeutic Failure (Karnac, 2016)*; *About Relational Body Psychotherapy*; *The Body in Relationship: Self-Other-Society*; *Body, Movement and Dance in Psychotherapy*; and the *Journal of Prenatal and Perinatal Psychology and Health*.

Her current organizational affiliations include:

The European Association for Body Psychotherapy

The United States Association for Body Psychotherapy

The Association for Pre and Perinatal Psychology and Health

The American Psychological Association

You can learn more about her work by visiting her websites:

www.SomaticPsychotherapyToday.com

and

www.NancyEichhorn.com

She welcomes email correspondence:
Nancy@nancyeichhorn.com



Debbie holds a Masters of Integrative psychotherapy and counselling from The Minster Centre and Middlesex University, London, a BS in complementary medicine from Charles Sturt University, Australia, an Advanced Diploma of Naturopathy (ACNM) (inclusive of a diploma of nutritional medicine and a diploma of western herbal medicine), a diploma of Integrative-Mindbody-Therapy and a diploma of deep bodywork specializing in Postural Integration (Entelia Institute. London). She is also a Reiki Master (with Madeleine Sewell, body awareness therapist)

Her academic pursuits have helped her to understand her Self and others, and how our health and well-being are interlocked with our physical, social, mental and environmental relationships. Personal disappointments associated with the medical establishment and empathic care fueled her journey to learn how to bring more empathy to support people with their wellness.

During her training in natural medicine, she learned more about her own body, the impact of the interactions with her environment, and how she could become more responsible for aspects of her health. She also learned how to pass the information on to others. Her interest grew in the body-mind connection and what it means to be human, which prompted her study of body-awareness therapy with Madeleine Sewell.

She has studied integrative-mindbody-therapy with Asaf Rolef Ben-Shahar, who expanded her awareness and curiosity in the

realms of safe touch, body-psychotherapy, hypnotherapy and just in being a better human. She now shares his thirst for aliveness and intensity and appreciates his love and his input into molding her work.

Her studies at Charles Stuart University Australia expanded her interest in neuroscience and biochemistry, so she can continue to keep abreast of the information about the mind in the body. She also trained with Silke Ziehl, and says that her non-nonsense approach to love, life, relationship and therapy touched her deeply as a person. **Debbie writes, "I am in gratitude for her wonderful work, Deep bodywork, and all that she has personally given me with her deep and honest connection. Deep Bodywork is an amalgamation of Postural Integration, Body Psychotherapy and neo-Reichian bodywork."**

Her decision to increase her skills as a mental health practitioner started her educational process in Integrative Psychotherapy with the Minster Centre. Her journey is still unfolding, and she is constantly adding tools to her toolbox to enhance herself as a person and a practitioner. Along with her private practice, she lectures for the College of Naturopathic Medicine (CNM) UK. Her students constantly teach her more about herself and her practice as she teaches them the tools of **the trade: "May they always push me to keep deepening my love of naturopathy and my knowledge of the subject and tease me enough to keep me humble."**

Debbie is a full member of UKAHPP, the UKCP and an associate member of the Chiron Association of Body Psychotherapists (CABP)

You can learn more about Debbie by visiting her website: <http://www.debbiecotton.com/home>

She welcomes email correspondence: debbie@debbiecotton.com

Join the Conversation

Communication is an essential part of all relationships, and the Internet affords opportunities to network with like-minded colleagues and participate in forums that challenge your thinking and ways of doing. Join the conversation and voice your thoughts on Facebook, Google, LinkedIn, ResearchGate, and more.

The Handbook of Body Psychotherapy and Somatic Psychology

Join SPT Magazine

as we celebrate the release of

The Handbook of Body Psychotherapy & Somatic Psychology

edited by Gustl Marlock and Halko Weiss, with Courtenay Young and Michael Soth

We will gather at the David Brower Center
2150 Allston Way, Suite 100, Berkeley, California
Friday, February 26, 2016
9:00 am to 5:00 pm



Join six international authors



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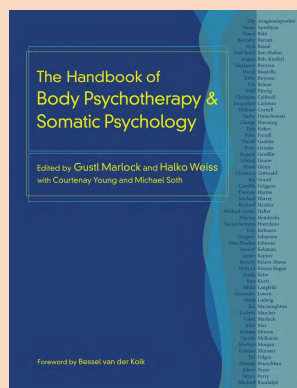
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Be sure to check out our reviews and the author/editor reflections on page 20.

The Handbook of Body Psychotherapy & Somatic Psychology

Edited by **Gustl Marlock** and **Halko Weiss**
with **Courtenay Young** and **Michael Soth**

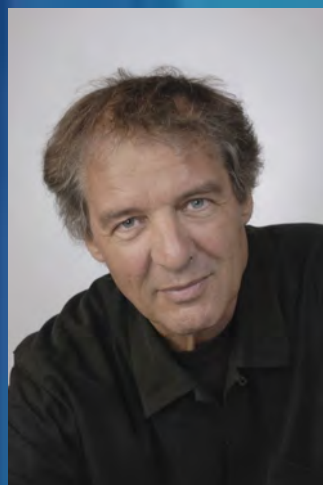
Foreword by **Bessel van der Kolk**

Lily Anagnostopoulou
Susan Aposhyan
Dawn Baht
Barnaby Barratt
Nick Bassal
Asaf Rolef Ben-Shahar
Angela Belz-Knöferl
Marianne Bentzen
David Boadella
Ebba Boyesen
Ute Bräuer
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William Cornell
Sasha Dmochowski
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Nicole Gaebler
Peter Geissler
Eugene Gendlin
Ulfrid Geuter
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Christian Gottwald
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John May
Kekuni Minton
Narelle McKenzie
Marilyn Morgan
Kristine Münster
Pat Odgen
Nossrat Peseschkan
Albert Pessa
Bruce Perry
Michael Randolph

Edited by



Gustl Marlock



Halko Weiss

With



Courtenay Young



Michael Soth

Reviewed by

Nancy Eichhorn

There's always this sense of anticipation when I read a book by editors and authors I personally know. My belly churns; there's an involuntarily pause before I exhale and my heart adds a beat to its rhythmic song; a resonance exists that translates from colleague to text. I hear their voice while reading as if we are together, in person, having an amicable chat.

When I heard that Halko, Courtenay and Michael were part of *The Handbook of Body Psychotherapy and Somatic Psychology*, when I heard that many colleagues had contributed chapters, I immediately had to read it and share my thoughts with SPT Magazine's readers.

When the box arrived, I thought someone had sent me quite a heavy gift. When the return address was from North Atlantic Books, I thought, *oh, no, they must have sent me multiple copies*. When I opened the box and saw one single book, well, I was amazed. This is a comprehensive textbook spanning not only eras of body psychotherapy but also modalities and schools of thought located throughout the world. The book has twelve sections with 94 chapters (read Table of Contents here). There are eighty-two contributors—nearly every major living figure in body psychotherapy is present, plus some who have recently died. Many are established authors, founders of schools, lecturers. They are trainers and supervisors in universities and post graduate training institutions.

Gustl and Halko (with Michael for Section VI) wrote Section introductions that offer an overview of each chapter and the content contributors covered. As well, they offer further reading if one's interest so desires.

All citations are referenced, APA format, and when materials have been translated, as many chapters have, the translator is noted as well. The chapters are not overwhelming in length (5 to 15 pages, plus extensive and at times exhaustive reference lists) so you can sit down and read a chapter at the end of a long work day without feeling overwhelmed; furthermore, the writing is **such that it doesn't feel like you are reading a class assignment but rather exploring insights into our field of study and practice.** The formality of APA in-text citations does signal this is a traditional textbook meant to be used as a standard selection for somatic psychology university courses, for trainees in body psychotherapy, and I would say as an essential read for most practicing psychotherapists regardless of their orientation or discipline. There is honestly no other book I know of that is this comprehensive and as inclusive of the diversity of approaches and schools within body psychotherapy. This book is clearly



not meant to be read from cover to cover but rather to be read in sections with colleague discussion and/or classroom conversations guided by a qualified instructor.

The original textbook, entitled, *Handbuch der Körperpsychotherapie*, was commissioned in 2003 and published in German (Schattauer, 2006). The idea to translate the book into English and the 'stories' of how this Second Edition came about are discussed in-depth in the editor reflection pieces that follow this review. In short, this is not a simple translation of what came before. Some of the chapters, originally in German, French, Spanish, etc. have been translated into English, chapters originally written in English were updated and revised, and when authors were no longer available, new contributors were commissioned to write additional chapters. The entire Handbook is completely re-edited with many updates including recent references.

To be honest, I did not have time to read all 950 pages; okay the Index of Names goes from page 929 to page 938, and the Subject Index ends at page 950, so technically speaking it ends on page 928. I did read the Foreword by Bessel van der Kolk, the Introduction to the American-English Edition by Michael Soth and Courtenay Young, and the Preface: The Field of Body Psychotherapy by Gustl Marlock and Halko Weiss in full. I also read Section introductions and chapters that sparked an interest when I read the title. Thus, this review is based on a sampling of the book, not a thorough and complete read. As well, because much energy is pulsating in the environ—many are presenting and promoting this book—I will focus my short review on the overall intention—why this book, now.

“There is no such thing as a mind without a body” (pg. 21)



According to Bessel van der Kolk, *The Handbook of Body Psychotherapy and Somatic Psychology* “constitutes a critical attempt to begin the creation of some unified concepts and elements in a common language, issues essential for this field to emerge from its prescientific past”. It is an important step, he writes, toward facilitating unification of the fragmentation that exists in our field—there are an incredible number of methods, with each differentiated by language and approach. Each method, each school, each practitioner will gain when we increase awareness of and appreciation of our commonalities and stop the trajectory of tunnel vision, halt our sole focus to prove our way is the right way, that we are separate and unique and therefore in competition with one another for recognition and client care.

True, we need to clarify what is body work, what are body-oriented complementary therapies, and what is body psychotherapy. Without a clear understanding of how these differ, the “proliferation of supposedly theory-free body techniques being applied pragmatically and sometimes successfully without any

The editors structured the content according to “important general questions and essential focal areas, rather than according to particular schools, their founders, histories, proponents, or their specialties.”

awareness of the historical depth and clinical breadth of the field of body psychotherapy” (pg. 7) will continue to create confusion for outsiders—those not intimately engaged in our field of study and practice—as well as those encompassed within the field of body and therapy.

The editors acknowledge that body psychotherapy itself, as a theoretically and clinically unified field, actually does not exist. It seems that our timeline includes different points of origination and different lineages of traditions; existing schools and approaches are widely divergent, with fiercely loyal followers. As each new method emerges on the timeline, the swath of my, me, mine continues to spread, leaving out us, we, community, and the power that comes with unity.

One intention for this book was to orchestrate consolidation. In this light, the editors structured the content according to “important general questions and essential focal areas, rather than according to particular schools, their founders, histories, proponents, or their specialties” (pg. 9). The how of classification, the what must be involved to be called body psychotherapy is discussed. Components include the integration of psyche, a focus on the psychological experience, and the client-therapist relationship—at the bare minimum, the approach must orient attention and awareness of both the client and the therapist toward the psychological experience and “attend to the structures, processes and developments of subjective experience and how it translates into the person’s being, doing and relating to life” (pg.11). As well, there must be an

orientation toward systemic wholeness of our subjective experience where the psychic dimension of the human experience and the bodily dimensions of the lived experience are equally appreciated (pg. 11).

Bessel notes that a unifying concept within all therapeutic modalities is the fact that people need to have physical experiences that directly contradict or replace past feelings of hopelessness, frustration and terror in order to change. Four common foundations of body psychotherapy are noted on page 13. Citing current neuroscience studies, Bessel writes that **research shows “little connection between various brain centers involved in understanding, planning and emotion. We simply are not capable of understanding our way out of our feelings—whether feelings of love, fear, deprivation or hate”** (pg. xii). In order to heal, we must learn to pay closer **attention to our “internal life, to the flow of physical sensations, feelings, internal images and patterns of thought”** (p. xiii). When we learn how to work with our felt sense, we can make enormous changes in how we feel and act.

The concept of body psychotherapy as a unifying construct follows that when we learn and appreciate approaches/methods that emphasize and at times intensify our **awareness of and our engagement “with our lived, felt, embodied, here-and-now subjective experiences”** (p.31) we can decrease our polarization between the verbal-reflective-cognition notion of mind and an embodied, holistic understanding that is still pervasive in our field, which is a detriment to effective practice (pg.41).

The editors offer questions to highlight primary criteria for inclusion in the field of body psychotherapy:

- ◆ Does this school or approach make an important theoretical or technical contribution?
- ◆ Is it competent and qualified to represent the larger field?
- ◆ Can the founders/therapists expand beyond their own protective container and show yes this process works and yes it impacts all therapists in all genre of mental health (should they choose to learn the process)?

If this book can stimulate a far-reaching exchange, if it can stimulate dialogue that engenders mutual connections (and as necessary respectful collegial debates) as the editors intend, then we are well on our way. I agree with the editors that the time is now for we, as therapists immersed in our field of study and practice, to lend our efforts to validate the subject matter itself rather than struggle to prove ourselves, our platform, our school or strive to promote our practice, our book, our website. The more we support one another, the more body psychotherapy will reach out and touch the mental health field, and in turn, there will be enough time and space and energy for all to exist.

Is this a must read?

Yes.

There is something for everyone. And while reading this book, if concepts trigger a response, a rise, a question, an energetic impulse, I invite you to reach out and connect with the editors and/or contributors and start conversations that can foster resolution and connection.

— WHAT IF —

...you already have within yourself the answer to life's dilemmas and frustrations?

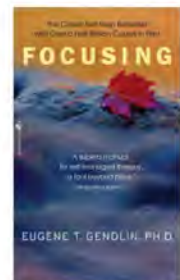
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The Handbook . . . Reflections By Halko Weiss

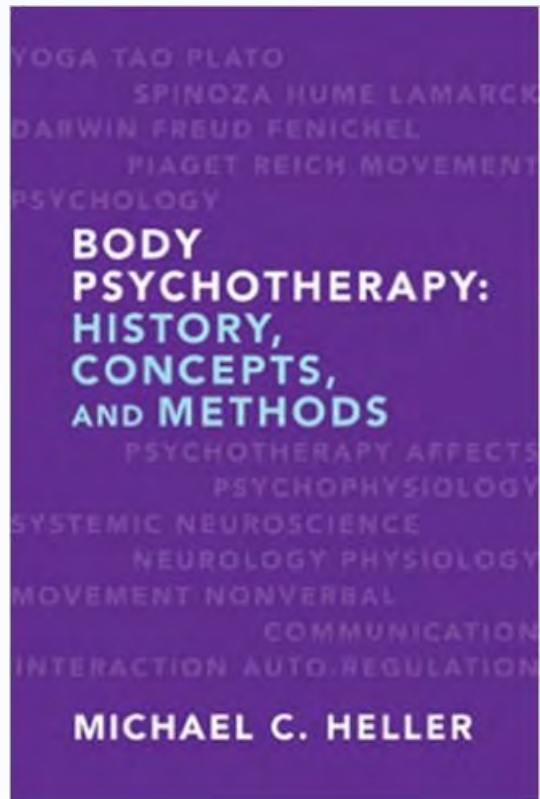


This book was composed by Gustl Marlock and myself to give a face to body psychotherapy as a whole. It is supposed to help mentally organize the scattered field and inform psychotherapists of all schools about its width and length, as well of its long history and its many methodologies. The idea is that this cannot be done by one author alone because nobody can correctly and fairly cover the contributions of so many diverse approaches. It is for this reason that the book contains the voices of 82 competent representatives of the field from many different countries, among them some of its most highly esteemed originators and teachers. They are meant to form the legs and arms, the trunk and the tail, the belly and the eyes of the now fully grown elephant named Body Psychotherapy.

The idea for the first version came in 2001 when Gustl and I sat together, very frustrated, because once again we had become aware of both a psychoanalytic conference, and a CBT conference on the role of the body in psychotherapy where none of us body psychotherapists were invited. Instead they often presented the most out-dated, primitive, and often misunderstood concepts of working with the body, often without naming where it came from, and with the claim it was a totally new and sensational approach.

Of course we were also aware that our field is so diverse, so cut-up by schools and concepts, that there IS no-one who can speak for the whole field. We saw the field as not able to present itself as a unified approach to psychotherapy. And we complained that nobody had tried to write the book on the whole of it. That is when we also became aware the WE had also not done so, and we made the decision to put together a simple little book with some articles within a year. Well, it lasted five years and was a hell of an effort!

Our hope is that body psychotherapy will be seen as a valid contributor to modern psychotherapy, and accepted as a partner in discourse who has a number of exciting offers, innovations, and controversial ideas to throw in the mix. In the long run we believe that the body can NOT rightfully, ethically, and intellectually excluded from the psychotherapy of the future. The mental/cognitive only approach will not



survive. But will our voice be heard? We want to try to help it.

Michel Heller's book, *Body Psychotherapy: History, Concepts, and Methods* is a wonderful example of how one man sees the field. We do not believe, however, that one man can capture the diversity, know all the different ways and angles, in the way that the people and schools described will feel that they are represented correctly. We wanted the field itself to speak, and we tried to be as impartial as we could possibly be.



SPT Magazine offers our heartfelt thanks to W.W. Norton & Company for offering our subscribers 25% discount with free shipping on all mental health series books.

Three thousand copies in Germany is not like 3,000 copies in English. The English market may be 10 times as big as the German one. It is not only a fact that the population of the US is four times the size of the German, but it includes countries like England, Ireland, Australia, New Zealand, South Africa, etc. Plus all the people in other countries who have a different language but whose professional population does read in English: Sweden, Holland, etc., even Germany! Our German publisher said to me, **literally, "You are now one of our success authors."** Therefore, I disagree strongly that 3,000 copies in German is only mildly successful.

The book was strongly supported by the European Association for Body Psychotherapy, (EABP), as well as its German branch, the DGK, because it has political meaning to present body psychotherapy as a whole. My guess is that it will sell much better in the US than **Michel's book, not just because it is more inclusive, but also because many schools have their authors in it and will help promote it.**

It is not quite correct to say this book would **be an effort to be "up to date"**. We have often asked the authors to NOT present their latest ideas, but to speak to what body psychotherapy has to offer in general, including the historic perspective. And to speak for ALL of us.

The book as served as a seminal book in Germany. Students at universities pick it up to read, to refer to when they consider the use of the body in psychotherapy. Since I feel that the body **MUST** be included in all forms of contemporary psychotherapy we hope to give a taste and a choice to those who are waking up to the question.

A professional who has no or little experience with working with the body can get inspirations and see what elements of the field they might be interested in. Students can pick up the book and look for

an aspect they are interested in without reading the whole book. It is organized around topics, not methods. Body psychotherapists can check out what representatives of other schools are thinking and doing.

So if you are considering what use it may have for you, I would think it is most likely that you will read a chapter here and there, depending on what you are thinking about as a body psychotherapist at the moment. You can look up stuff. You can find out about schools and authors that you are curious about. You can use their references to continue with the research of an issue. The intro chapters by Gustl and myself are meant to weave it all together so that we hope to give people orientation in the field.

The book was strongly supported by the European Association for Body Psychotherapy, (EABP), as well as its German branch, the DGK, because it has political meaning to present body psychotherapy as a whole.

A Labor of Love

When it comes to Gustl's and my personal experience I must say it was a work of love. Although you can make a little bit of money with books in Germany, it will cover our costs in time, travel, etc., not even in the one-digit percentages. It is a very grinding experience to, for example, alienate authors who feel we do them injustice when they cannot write about a pet project, or deliver

30 pages instead of eight, or have a problem writing coherently and intelligently. Some of the articles have gone through more than 10 revisions, with both editors (and later, in the English version, sometimes three editors) going through a text, commenting, changing and then communicating about it, finding a common perspective and then work with the author. And then all the delays and forgotten deadlines!!!! Some of the authors were great: reliable, working well with feedback, cooperative, easy, friendly. Among them some of the greats, like Alexander Lowen. Others had great personal investments and were emotionally draining and time-consuming to work with. As editors we were

responsible not only for the text itself, but also for the kind of writing, staying with the topic, the size each topic gets within the larger whole, so that there is an appropriate balance, etc. That is not easy to accept for some authors. All in all, it was a tremendous effort that helped cut down our income, get stress at home, lose sleep, etc. But it also gave us great contacts with our peers all over the world. Personally, I learned more than in the years at college. We loved it.

Halko Weiss, Ph.D.
halkohd@aol.com



The Handbook . . . A Personal Account By Courtenay Young

I was approached by Halko & Gustl in the late summer of 2009, saying they wanted someone to help them with the English language version of the German: *Handbuch der Körperpsychotherapie* (which had been published by Schattauer in 2006). I had been very enthusiastic about a potential English-language version (not being able to read German) and so I agreed. Little did I know how much this task would 'absorb' itself into my life.

I was, of course, very familiar with the "field" of body psychotherapy, and twenty years earlier had helped David Boadella write and publish his book: *Lifestreams: An Introduction to Biosynthesis*. I had also already had various articles published in professional journals; my own (1st) book, *Help Yourself Towards Mental Health* (Karnac, 2010) was due to come out in the next year, and I was already editing journal articles for the *International Journal of Psychotherapy*, and the Taylor & Francis journal, *Body, Movement & Dance in Psychotherapy*. All this was as a side-line to my clinical practice as a counsellor and psychotherapist within the NHS in Scotland and my private clinical practice in Edinburgh & the Scottish Borders. These were my only qualifications: the task was fairly daunting and I was very touched and honored to be asked.

We worked out a "letter of understanding" in September 2009 and then I started in on the task. About half of the original chapters were written in English; the other half originally in German. So, for the new English-language volume, we had to translate all the (originally) German articles into English, and we also had to 'up-date' all the original English articles (already written about 6 years previously); and then create a degree of homogeneity between the two types of articles. We also looked at some of the original articles that didn't seem to work so well and decided to change the balance to suit a new English-American edition. We thus decided to commission a number of new chapters (some to replace some of the old chapters; and some to cover some new topics).

The cost of translating the German articles into English was carried by the two main Editors, Halko Weiss and Gustl Marlock, with some considerable help from EABP and the DGK, I believe. I just got the results from a

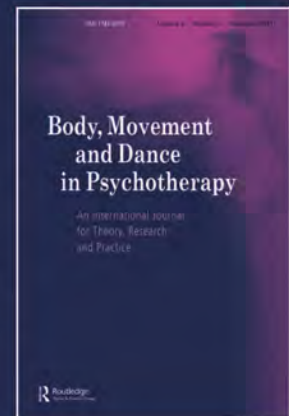
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number of different translators, with different degrees of accuracy, punctuation and syntax. The original articles had all been quite well-edited for content, but not necessarily for style, syntax or any degree of homogeneity. I therefore saw something of this as my role for this new volume.

Eventually, holding it in my hands, weighing slightly more than a new-born baby, I had a mild epiphany: a sense of creation and achievement.

Some of the chapter's authors complained about any corrections to their style, or about any suggestions for additional input, references, etc. Most of the authors were very grateful. I (we) had to bear the rough with the smooth.

There were a few other problems with "unlocking" the PDF of the German book, so that I could copy the references; there were some issues about chapters originally written by people (colleagues) who had sadly since passed away; some of the (original) German chapters had been translated and some hadn't, so the continuity was incomplete. I had to 'invent' a massive spreadsheet with all the information, e-mail addresses, dates of contacts and updates on it; later adding word-count, and chapter revisions, etc. We **also had to 'decide' upon English or American spellings and conventions, and various other details.**

I will skip somewhat lightly over the next three years of slogging away, and also of stopping slogging, and not being able to bear to start up again for several months: much depended on how people responded to my overtures and also to the style of editing. Luckily, at this point, we didn't have a contract with a publisher and therefore there was no specific deadline. We managed to meet at some of the EABP and other B-P conferences and had a few Skype **"conference calls" so as to keep in touch.**

By this time, we had also noted some complications with the various translations and the re-shaping of some of the German

texts into readable English. So, Michael Soth was invited as a fourth editor, as he is very fluent in both languages. He became a useful "bridge", as well as contributing a couple of the 'new' chapters, nicely filling in some of the 'holes' in the now much-wider matrix.

One person, whom we also wanted to be represented in the book, felt a little daunted by what we wanted so 'invited in' a couple more authors for that particular topic. Thus, **the whole 'mix' got richer. I remembered** meeting a couple of other potential new authors at some of the various (EABP, ISC & USABP) international conferences I have attended. I checked this out with Halko & Gustl and we invited a couple of new chapters from them. Another colleague (who I had trained with many years ago) had written a couple of good articles on one topic, which hadn't been very well covered previously, and so was invited to write a chapter there. Another person, well-known to Halko & Gustl, was invited to cover a topic not well covered in the German edition, and 'suggested' a couple of his/her colleagues, who stepped in and did a great job. We were getting close to a "full house". (I hope you notice how diplomatic and circumspect I am being: no names; no complications!)

As the work progressed, we had also started to look at potential publishers. There were several possibilities in the UK and in the USA. We also considered self-publishing briefly, but decided against this, as we wanted the distribution facilities of and (let us own it) the kudos of being with a

commercial publisher. We approached one (very major) publisher who had published some body psychotherapy material before, and they said essentially, "Yes, but ... " - they were enthusiastic, and already had a series of "Handbooks", but these were all around the 150,000 word limit and we were already at more than twice that. So, we briefly considered splitting it into two volumes but eventually decided to look elsewhere.

In contacting other publishers, I had discovered a "format" of information that publishers seemed to want and I believe this helped immensely: publishers do not want to see the actual book or the final text. At most, they want to see only one or two chapters. But what they really want to know is: what it is about; who is it by; what have these people published before; who is it for; what is the market like and how big is it; what other (similar) books are out there; how can we help to sell it; etc. It all felt a little bit like, how can they make money out of us, but after all, that is (literally) their 'business'. In fairness, by this time, we were also hoping to make a little money ourselves.

Having re-jigged our presentation, we then approached North Atlantic Books, who were definitely next on our list of possible publishers, and who had also recently published some (more) body psychotherapy books, and they said "Yes! Please!" I have to say there was (not only) a great sense of relief, and then an increasingly fantastic and very supportive relationship thereafter.

There were a few minor haggles with getting the contract fully signed, sealed and

delivered with a few delays from our side and some complications with USA tax "stuff". But, by about September 2013, we were all 'signed up' and now with a deadline. OMG! Back to work!

My 2014 "summer holiday" in a rural retreat in France (without e-mails and with very little money) was spent "finalizing" about 12 -15 chapters then driving to the next village (where there was a cafe with internet) and up-loading what I had done into something that we had discovered that made a world of difference in our communications: Dropbox! With all the various versions of more than 90 chapters being passed around, this internet facility was like having a magic filing cabinet. Some of the chapters / sections were already too big to be sent as an internet e-mail attachment. How did we determine which was the latest version; and how did we all have access; and how did the publisher get all the material that we wanted to communicate? Dropbox!

I have to mention here that I live in Scotland, and travel quite a lot, mainly in Europe; Gustl lives in Germany (but was also travelling extensively, and was also caring for an aged relative); Michael lives in Oxford, with a busy teaching and client schedule, and so he also travels often; and Halko is a veritable jet-setter, teaching Hakomi in Australia & New Zealand, the United States, Germany, Spain, and heaven -knows-where-else. Many of his communications were from stopovers in international airports. Thank heavens for WiFi! In addition, nearly all our authors lived mainly in UK, Germany, USA and Australia. This whole task would have been



North Atlantic Books

almost impossible with paper manuscripts and traditional postal services. However, there are also a few downsides to electronic communication: e-mail addresses sometimes get changed without notice; computers go down; some software – especially concerning graphics – is just not good enough; and address books sometimes get hacked.

Eventually, sometime in September 2014, everything was in. This was a couple of months later than intended. Our deadline had been July 2014, for publication in February 2015. Now it was for a later publication date. We then decided what we liked best from various cover formats. The next stage was the copy-editing process. Everything that we had sent to NAB (in MS Word .doc format) had to be **reformatted according to their “in-house styles” and checked over by their copy editor**; and then had to be re-checked by me! So, we are talking reading all the half-a million words all over again.

There were some minor difficulties agreeing referencing formats, and textual styles and fonts, etc., and I got a little frustrated when some of the changes I was making seemed to be being ignored, but eventually everything got sorted out reasonably well.

Then we moved to the “proof copy” stage, closer to what it would look like eventually. **Up to this point, we had a “basically agreed”** text, with all the various authors, dating from about a year earlier, which had then been submitted to the publishers. However, with some of the later editing and with different people working on the text, it was now time to do a final re-check with all the authors.

Many were very happy, ecstatic even; though, inevitably, some of them wanted some additional changes; and some authors **didn't reply in the short time that was now available**; and some . . . but there I go again – **if people don't read their e-mails** . . . aaarrggghhh!

Besides the authors and other editors, I also asked a couple of other people (psychology student interns supplied by Jacqueline Carleton) to read through sections of the whole text again and give a relative **outsider's view**.

The publication date was now set for 8th December 2015. All this came together **into a final set of “proofs”**. The name index and subject index was done (I suspect semi-automatically), and in just a few weeks the book had been printed and advance copies were now available. And six years had passed just like that!

Whether we succeeded, or whether we failed, or probably something in between time and sales will tell. The original German edition sold more than 3,000 copies and there is now a 2nd German edition in progress, more closely based on this English-American edition. Eventually, holding it in my hands, weighing slightly more than a new-born baby, I had a mild epiphany: a sense of creation and achievement.

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CONFERENCE SCHEDULE

- Pre Conference Workshops Wednesday, July 20, 2016
- Conference Kick Off Thursday, July 21, 2016
- Conference and Vendors Friday, July 22, 2016
- Final Day - Conference and Vendors Saturday, July 23, 2016

PRE-CONFERENCE WORKSHOPS

12:30 pm – 5:30 pm (Limited Class Size) Hilton Providence

Is Our Access To 'God' Sourced In Our Loins? The Spiritual Call of Sexuality and Death.
Barnaby Barratt, Ph.D

Embodied Alchemy: Authentic Movement, Neuroscience, & the Somatic Unconscious .
Tina Stromsted, Ph.D., LMFT, LPCC, BC-DMT, Jungian analyst

The Moment to Moment Expression of Traumatic Attaching: A Dynamic and Relational Approach.
Ruella Frank, Ph.D.

CONFERENCE

Thurs - Friday 7:30 am - 5:30 pm

SATURDAY CONFERENCE

is General Admission Ticket 7:30 am - 6:00 pm

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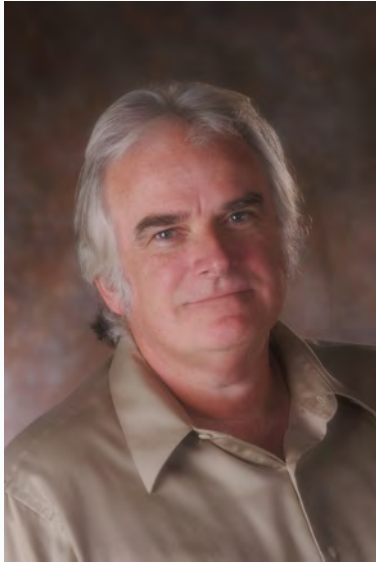
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On the Significance of "Bodymind" Visioning for the Profession and for the Planet



By Barnaby B. Barratt, PhD, DHS

Having accepted her kind invitation to offer the Thursday Keynote at the 2016 USABP Conference, I pondered how to respond to President Beth Haessig's request that I say something that will help bodymind psychotherapists and somatic healers to comprehend, more broadly and more deeply than some do, the crucial importance of their work, and the visions that it might represent. That is, going beyond the healing offered to individuals and small groups who benefit from our professional practices, what is the more general, historical and cultural significance of the "bodymind" movement? Although I have not yet planned my talk, I am considering a free-wheeling exploration of the ways in which healing must address—directly or indirectly, somatically and spiritually—the distinctive human capacity for hatred.

In Shakespeare's *Coriolanus*, Menenius Agrippa asks, *Who(m) does the wolf love?* In the somewhat confusing dialogue with Sicinius Velutus and Junius Brutus that ensues, the beloved is clearly identified.

It is the hungry wolf that loves the lamb. As Stanley Cavell (1983) and others have discussed, this implies an intriguing, if not disturbing, thesis on "love", but surely it is also indirectly a riff on hatred.



The Tragedy of Coriolanus:

Actus Primus. Scæna Prima.

The wolf certainly needs what the lamb possesses—nourishment. But arguably "love" in the human sense might mean more than this sort of anaclysis, in which we "love" only that which we need to conquer. Here, Shakespeare dallies with ambiguities. Menenius proceeds to equate the wolf with the "hungry plebians" who would "devour" the noble (and well fed) Coriolanus. However, starving peoples, whom Sicinius refers to as "beasts," rarely "love" those of their fellow humans who feed extravagantly off their labors. In such social arrangements, hatred is prevalent. I witness this tragic dimension daily.

I live in Africa, where terrified and envious hatred against the plundering of the rich, against the visible extravagances of North Atlantic peoples, against men who rape, and against adults who abuse the young and the weak, is on the surface of everyday life—unsanitized by Hollywood pabulum and the unctuous platitudes of commercialized media. In this regard, the writings of Franz Fanon have not lost their relevance. Yet, if "love" in the human sense does not seem the apt term for that which drives the voracious wolf, neither surely does "hatred." Arguably, animals may eat each other, but do not hate each other. Hatred would seem to be one of our species' signatures. Taking pleasure in hating is, as William Hazlitt

suggested in his 1823 essay, a specifically, and perhaps exclusively, human characteristic. So when, to give just one example, pompous politicians condemn terrorist acts as "inhuman," one might aptly contradict, borrowing from Friedrich Nietzsche, "no, human, all too human."

There are many roots to this human proclivity, which flourish despite the crystalline awareness of so many of this species that our spiritual calling is to live life in **Love**, not "love" characterized by possessiveness and the envious greediness we direct toward the objects of our attachment, people and things to whom we are attached, but **Love** as the mysterious energy of the universe, the hierurgical impulse that pervades all that is and is not. The languages of different cultural traditions diverge, but universal wisdom converges—as Tenzin Gyatso, our present Dalai Lama, never tires of insisting—on the supreme spirit of compassion, that is, Love. What keeps us out of Love? This is not the place for an exegesis on the origins and the perpetuation of hatred; I am convinced that one profound root of our capacity to take pleasure in hating the "other" (and, on occasion, in hating our "self") is our alienation from the immediate sensuality of our experiential embodiment and thence from the very source of our spiritual being.

Although I have lived and traveled in India, Tibet, China, Japan, Thailand and Laos, I write as a European who resided for over thirty years in the USA and who has now made South Africa his home. From these experiences, it is clear to me that, as I wrote in *Liberating Eros*, such alienation from our sensuality is not only especially endemic in the hegemonic cultures of the North Atlantic nexus — that geopolitical space that Enrique Dussel describes as the global "center"— but in the Judeo-Christian-Islamic tradition, it is often rationalized as a key to the achievement of the very inspiration of Love, freedom and joy, from which it actually severs us. Moreover, it is alleged to be crucial to socioeconomic "progress" (to survive and thrive in the world of contemporary capitalism forecloses the possibility of a balanced life in which we listen to the voices of the natural world, including those of our embodied experience).

In the contemporary crises faced by humanity, it seems that ratiocination has revealed its limits (one might say that rationality has almost exhausted itself, if that were not to risk suggesting that we must court irrationality). This is surely a culmination of the modern era that Sigmund Freud might have and perhaps did anticipate. Pure rationality is neither attainable nor desirable but leads to delusions of mastery, in which the voice of that which is "arational" or non-rational within us is repressed. It is surely evident that, as Georg Hegel articulated in his 1807 account of the master/slave dialectic, the goal of mastery, epitomized in the cultural attributes fostered by a globalized socioeconomic system based on accumulation and expansionism (as well as the liberty of those who have to profit from the surplus labors of those who have not) is terminal and ultimately suicidal. Today, genocide and ecocide are all around us. We are, in Slavoj Žižek's catchphrase, "living in the end times." Yet the norms of



"rationality" inform us that there is no alternative to this system that the dream of socialism, for example, has failed. But there is no choice but to choose something other than the current world order. Despite this insight, we continue to avoid facing the reality that *there has to be a different vision of humanity* from that of globalized capitalism (which, by its very structure, causes such horrendous disparities in material wellbeing), from that of the burgeoning of evangelical fundamentalisms and religious intolerance, from that which impels our species toward planetary destruction, and from that which foments the oppression of women, children and minorities. There has to be a vision that prioritizes the ethicality of otherness over those precepts that license the domination, conquest and possession of whatever is other and otherwise.

Central to such a vision is dissent from the prevailing North Atlantic culture that, despite evidence to the contrary, treats the body as other than the mind— a fundamental act of objectification and

Our embodiment becomes not the vehicle of our spiritual being, but a "thing" to be dominated and commodified.

alienation. Such a culture reifies our embodied experience denying, suppressing and repressing its "voice." Our embodiment becomes not the vehicle of our spiritual being, but a "thing" to be dominated and commodified. Thus, the media offers us the "body" as an instrument in the marketplace of fashion and athletics; medicine offers us the "body" as a complex of anatomical structures and physiological functions that just happens to operate in a pre-cadaveric state; and socioeconomics offers us the "body" as a unit of labor, a cog in the machinations of the military-industrial complex (see my 2010 text).

Central to such dissent is the cultivation of radical processes of listening to all that appears profoundly other and otherwise than the circuitous complacency that typically characterizes human self-consciousness— the apparent imperative for our egotism to affirm itself. The possibility of listening to the voices of otherness— the stifled voices of minorities, the oppressed voices of those who are forcibly impoverished and disenfranchised, the condemned voices of the natural world— can thus be seen as essential to our human future. This is perhaps a Levinasian, feminist, deconstructive, and ultimately "leftist" vision. In so many ways, it begins with our listening to that which is within, but which we so often treat as other—the enigmatic and erotic messages of our embodied experience. This is like listening to the repressed unconscious that is unrepresentable but vivaciously active within us, or what Christopher Bollas calls the "unthought known," which we so often keep stifled within us (see my 2013 and forthcoming texts).

Surely it is only from such listening practices— from the very insights and the

lively momentum accrued in the consulting rooms of somatic psychologists and bodymind healers—that radically different sorts of human community can evolve. These might even be communities in which human relations were not grounded on the arrangements of domination and exploitation but communities in which dreams may be shared— communities grounded on something very like Love.

Dr. Barratt plays and works as a psychoanalyst, sexuality consultant, somatic psychologist and tantric facilitator in Johannesburg, South Africa. A Past President of the *American Association of Sexuality Educators, Counselors and Therapists*, he is currently Senior Research Fellow at the Wits Institute for Social and Economic Research, *University of Witwatersrand*. He may be contacted at BBBarratt@Earthlink.net

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Sexuality, Spirituality and the Body

An Interview with Joan Borysenko, PhD

By Nancy Eichhorn, PhD



To Begin: A Personal Story on Spontaneous Remission

"When I was 10 years old, I experienced spontaneous remission from a psychotic episode and obsessive compulsive disorder (OCD) through a spiritual experience," Joan said as she revealed both an intimate snapshot of a vulnerable time in her life and insight into her scientific and clinical fascination with and exploration of spirituality, sexuality, psychology, nutrition, and more the past 40 years.

"I had seen this frightening movie with my mom. There were jungle scenes, head hunters with poison darts, scorpions, things that would scare a young child. I dreamt scary images; the movie traumatized me. One week later I started to hallucinate. I saw head hunters, feared they were going to break into the house. I developed OCD to manage, control, and make sense of the hallucinations. I believed that if I did the right rituals I would keep the head hunters from manifesting and killing my family."

"I started with handwashing then developed other rituals. Before I spoke, I had to organize all my words into a mental list, which slowed my speech. When I read a book, I had to read it upside down, which meant I read upside down and backwards. And, I had to read everything three times. If I was disturbed while reading I would be in terror—absolutely, unbelievably, I can't tell you how terrified I was. I couldn't sleep or I would dream."

"One day, several months later, I thought, maybe if I prayed (now prayer was not in my family background). It was an inexplicable experience. The fear dissipated, and I felt a sense of peace. Fear and peace are different body experiences. You can taste terror, smell it, feel its waves of energy, its panic flushing, tensing. And when it suddenly stops and is replaced with a deep sense of peace and safety, a sense of something larger than yourself, it's an opening of the mind/body state of being. I felt inspiration beyond anything my mind could dream up."

"I knew I could heal from this mental illness. I knew how to do it. During this state of peace, this poem came to me about divine light and being watched over in the universe. I realized that if I thought of the poem I could bring the peaceful state back. When I was scared by images of the head hunters, I said the poem and went back to the peaceful state. I knew I could call back that deep sense of peace. If I did the rituals, I would stay stuck there. The prayer state needed to come to the ritual and I needed to say the poem. In three to four days the nightmares disappeared. The head hunters went away."

"As a scientist and a psychologist, I believe in spontaneous remission."

Spontaneous remission is not as rare as people may think (Jessy, 2011). It has been associated with the placebo effect—if you believe it will work, it will. According to Christina Sarich (2014) the Institute of Noetic Sciences has documented over 3,500 verifiable cases of diseases, often life threatening, that went away on their own accord. Joan explained that research has defined three commonalities that exist in cases of spontaneous remission regardless of the precipitating event, be it a psychological or physical illness (cancer, heart disease, diabetes), three things were in place:

The person believed spontaneous remission/regression was possible

The person believed it was possible for him/her to personally experience spontaneous remission

The spontaneous remission was grounded in some sort of spiritual experience

"Somehow, they entered an ultimate reality," Joan said. "Maybe it's like a physicist who studies string theory, who believes in parallel universes—**there's a shift** in parallel realities where the illness never existed. Whatever the explanation, the person went into a somatic state. They had a felt sense of peace, and were able to reproduce it, like the place of peace I experienced when I was 10 years old. This personal experience guided me as a scientist, as someone interested in the **spirituality of healing.**"

As a spiritual mentor, Joan works with students to impart the wisdom of feeling **states: they are "all sensations in the body** and if you stay with the sensation you will discover it is impermanent—underneath the experience of fear, you go through a doorway that leads to wisdom, insight, **healing," she said.**

Continued on page 44

Life Force Energy: One Pathway In

While Western medicine has yet to embrace concepts such as life force energy, other cultures have for centuries, including Chi energy or Ki (as in Reiki) (Chinese/Japanese healing), and Shakti, which means life force energy in the Eastern Hindu tradition. The only way people in the Western states think about life force energy deals with whether sexual energy is growing. Yet, life force energy is related to all intelligent energies. Joan said that our understanding of this magnificent energy unfolded via the study of epigenetics. As well, her fascination with trauma and trauma treatment lead her to explore how the mind was involved and what allowed **resiliency**. She asked, "How can we, as therapists, support our clients so their traumatic images are integrated into the body so they no longer bring forth negative emotional effects?"

"The body is the way in," she said, sharing the answer she discovered after years of research. "Life force energy shows up as a spectrum of emotions. To work with life force energy you have to be in the moment. This seems to be the way to work with trauma and resilience. **It's less top down intellect, and more bottom up body-to-mind, how changes in the body show up in the mind, in our thought processes."**

"Working with clients for years, I frequently see people who are traumatized have a moment of transcendence—they leave their body in trauma and enter a different reality, akin to a mystical experience."

"The spiritual realm is beyond religion," she said. "No matter what door you go through, if you talk to a mystic from any religion—Jew, Christian,

Muslim—something larger than the individual mind occurs. They are all talking about the same thing: this immediate sense of recognition."

Interspirituality

"It is important to distinguish religion from spirituality," Joan wrote in her keynote address overview. "While they may overlap, it's entirely possible to be spiritual without being religious and vice versa."

"Spirituality," she wrote, "is a commitment to a life of depth and compassion that connects each of us to a larger whole. It is predicated on the development of a contemplative life in the classic sense of contemplation: an open and curious examination of experience as it unfolds, moment-by-moment. This is also called Presence, and it is the basis of an awakened life based on guidance from the Source, in service to the highest good."



“Our personal spiritual development must ultimately serve others for it to be an authentic unfolding of the heart of spirit in action.”

“While different faiths developed through specific prisms of culture and contexts in space and time, there are universal spiritual principles which are foundational to all of them. Interspirituality is the common ground, where all of the wisdom traditions meet. Interspirituality is committed to finding the spirituality both within and beyond religion. What ties us together is a shared desire to connect with the Ground of Being in a way that fully respects our differences. The challenge is to embody what is most true and real for us without **seeking to convince or convert others.**”

“Our intention is to delve deeply into the perennial interspiritual philosophy of guidance and discernment so that we may become more fully present and capable of **clear, compassionate action in the world.**”

“Interspirituality,” she explained during our interview, **“is beyond dogma, beyond individual belief.** It comes together in a place more grounded in us, in sensation and direct experience.”

“Awe,” she added, “is an intensely spiritual state.” She mentioned George Vaillant (2008), a psychoanalyst and research psychiatrist at Harvard University, who wrote an article on spirituality in which he discusses spirituality not as doctrine nor as dogma but as a constellation of positive emotions: awe, compassion, love (attachment), hope, trust (faith), forgiveness, joy, gratitude (all of which are hard wired in human beings as well as all mammals).

According to Vaillant, positive emotions evoke our thought-action tendencies, the patterns that lead to behavior. Vaillant argued that spirituality is not about ideas, sayings, sacred texts or theology; rather, spirituality is all about emotion and social

connection.

“In psychiatry and psychology, positive emotions are thrown out,” Vaillant shared during an interview with Jim Fleming (Wisconsin Public Radio, retrieved from <http://www.ttbook.org/book/transcript/transcript-george-vaillant-spiritual-evolution>). **“Take a look at a 21st century classic textbook of psychiatry.** There are hundreds of lines on negative emotions such as hate, terrorism, sin, and guilt, and thousands on depression and fear. Yet there are only five lines on hope, one on joy and **none on compassion and forgiveness.**”

“Our whole concept of psychotherapy might change if clinicians set about enhancing positive emotions rather than **focusing only on negative emotions,**” Vaillant said.



Joan agreed saying, “Our psychotherapy would absolutely revolutionize if we focused more guidance to help people experience positive emotions rather than stay stuck in **negative.**” Then she added with a heartfelt laugh, **“It beats the pants off feeling anxious, depressed and furious.”**

She noted that we live in a reality of **duality: there’s light and dark, good and bad, right and wrong, laughter and tears.** “If we can develop enough spaciousness to host all these dualities, all these feelings that

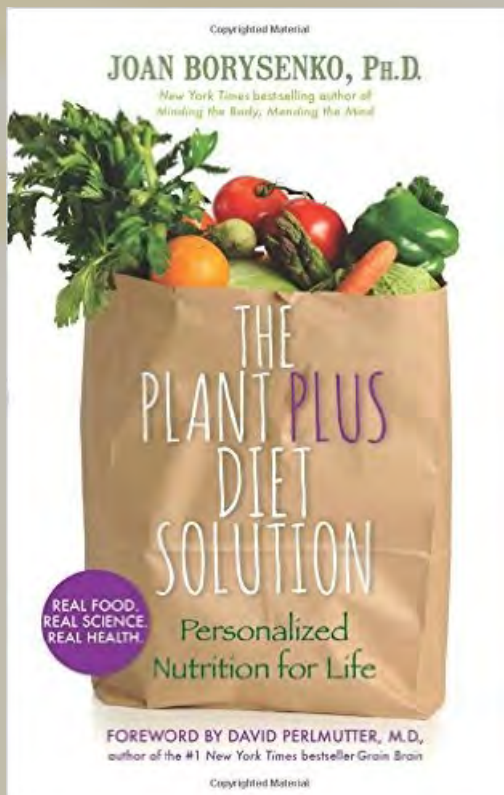
to the field as well as to individual emotions, then we can switch our attention from thoughts floating down the river of consciousness to the river itself (citing **Father Thomas Keating's metaphor and his work with Centering Prayer.**

"When I speak (or other speakers) to groups there is always a felt sense that comes over the room. You can feel the shift in the room, when we have all stepped into the river. Ideas are not important. There is some opening, some feeling transmitted that brings people beyond the mind into the great **heart that we are all a part of. It's not an intellectual sense and once it is felt and pointed out, you know that place as home. It is the greatest gift."**

To sense this "shift in the room" yourself, be sure to attend Joan's keynote address on Friday, July 22, 2016 at 8:30 am.

Joan Borysenko, a distinguished pioneer in integrative medicine, is a world-renowned expert in the mind/body connection. Her work has been foundational in an international health-care revolution that recognizes the role of meaning, and the spiritual dimensions of life, as an integral part of health and healing. After graduating magna cum laude from Bryn Mawr College in 1967, Dr.

Borysenko earned her doctorate in Medical Sciences from the Harvard Medical School, where she completed post-doctoral training in cancer cell biology. Her first faculty position was at the Tufts University College of Medicine in Boston. But after the death of her father from cancer, she became more interested in the person with the illness than in the disease itself, and returned to Harvard Medical School to complete a second postdoctoral fellowship, this time in the new field of behavioral medicine. Under the tutelage of Herbert Benson, M.D., who first identified the relaxation response and brought meditation into medicine, she was awarded a Medical Foundation Fellowship and completed her third post-doctoral fellowship in psychoneuroimmunology. In the early **1980's Dr. Borysenko co-founded a Mind/Body clinic** with Dr. Benson and Dr. Ilan Kutz, became licensed as a psychologist, and was appointed instructor in medicine at the Harvard Medical School. Her years of clinical experience and research culminated in the 1987 publication of the New York Times best seller, ***Minding the Body, Mending the Mind***, which sold over 400,000 copies. The 20th anniversary edition, newly revised, was published in 2007. Author or co-author of 13 other books and numerous audio and video programs, including the Public Television special *Inner Peace for Busy People*, she is the Founding Partner of Mind/Body Health Sciences, LLC located in Santa Fe, **NM. Dr. Borysenko's warmth and credibility—plus her lively sense of humor—create a compelling presence.** One of the most popular and sought after speakers in the field of health, healing, and spirituality, her engaging and well researched presentations are perfect both for professionals and for the general public.



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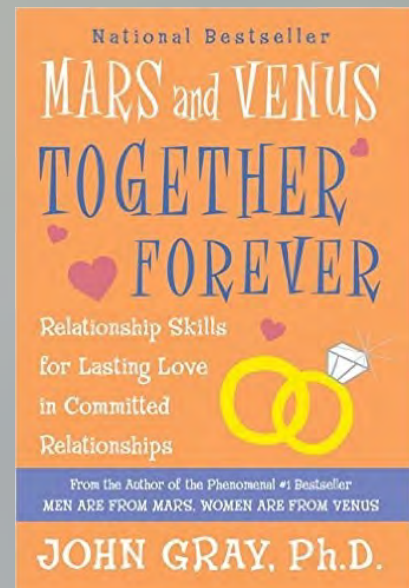
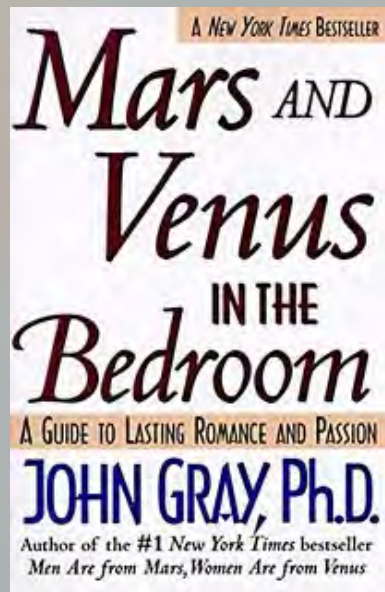
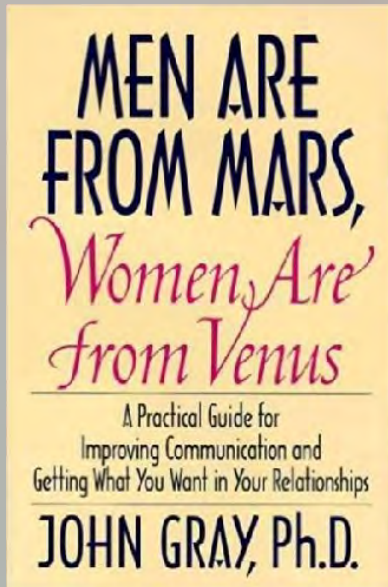
An Interview with John Gray, PhD

By Nancy Eichhorn, PhD

I first 'met' John Gray in the mid-1990s on the pages of *Men are From Mars, Women are From Venus: The Classic Guide to Understanding the Opposite Sex*, his New York Times #1 Best-Selling Relationship book. When I heard he was a keynote speaker at the USABP Fall 2016 conference on Sexuality, Spirituality and the Body, I flashed back to a scene with my first husband:

It was 1995. We were idling just outside of Loon Mountain in Northern New Hampshire, waiting to see a Crosby, Stills, and Nash (a 1960s folk rock group). Stuck in a snarl of traffic, we decided to listen to a cassette tape our counselor had recommended: *Mars and Venus in the Bedroom: A Guide to Lasting Romance and Passion*. Perhaps the volume was a bit loud but it was difficult to hear John talk above the chaos of cars and people eager to park for the concert. We had the windows down and the sunroof open. It was a humid summer New England day with thunderstorms predicted late afternoon; the pressure felt heavy. I was immersed; this man spoke a language that resonated with me. **All the while I noted skepticism on my former husband's face. He was not engaged, at all.** A biker pulled up beside us decked in black Harley leathers with his lady laid back against the rear bar. She took a long drag off her cigarette with a nonchalant attitude of "I'm cool and don't care" reflected in her posture and facial expression. Then the tape, well John's words were loud and explicit and while I can't remember the exact wording or sounds I can easily recall the embarrassment my husband felt. He ejected that tape almost instantaneously as the bikers transitioned from a state of cool deflection to rapt attention to finger pointing laughter. He collapsed in the seat as low as humanly possible.

I've held onto those cassette tapes and books ever since.



When I arranged to interview John

I thought I knew all about him, based of course on reading two books he wrote over 20 years ago. I had no idea who he was, what he has since accomplished, and where his practice was focused today. Results from my preliminary research were astounding. John has published over 20 books including a slew of Mars and Venus topics such as: *Mars and Venus Starting Over: A Practical Guide for Finding Love Again After a Painful Breakup, Divorce, or the Loss of A loved One*; *Mars and Venus Together Forever: Relationship Skills for Lasting Love*; *Mars and Venus Collide: Improving Relationships by Understanding How Men and Women Cope Differently with Stress*; *Mars and Venus on a Date: A Guide to Navigating the 5 Stages of Dating To create a Loving and Lasting Relationship*; and *Venus on Fire, Mars on Ice: Hormonal Balance-The Key to Life, Love and Energy*. He and his daughter, Lauren, have a website: [Mars Venus, Down to earth advice on life and love](http://MarsVenus.com), where he provides the male perspective and she the female. And there's also a slew of other resources available including his books on ADHA and more.

John has taught gender differences

and ways of understanding communication styles for over 40 years now, and he continues to evolve. I learned that he realized healthy human relationships

depend on more than strong connections, understanding our differences and good communication skills—they are also influenced by our physical health: "If you aren't healthy in your mind and body, it's hard to be healthy outside your mind and body. So if you feel sick, tired, exhausted, stressed and generally unhappy, this will cause your relationships to feel the same way" (www.marsvenus.com).

Body to Mind

His enlightenment began as a child: practicing yoga from age 3 on; excelling in his karate practice at age 12 that guided him into a deeper understanding of discipline, meditation, and 'the best defense'—avoiding conflicts in the first place. While friends attended Woodstock, John immersed himself in Transcendental Meditation (TM). He spent nine years with the Maharishi Mahesh Yogi, becoming his personal assistant and leading training workshops (John taught over 15,000 TM teachers in over 300 TM centers worldwide). At first he meditated three to four hours a day then increased to six, eight hours. He ate simply, twice a day, from a stainless steel cup, slept on the floor, and started the day with a cold bath. Had his brother not needed assistance in 1978 with bipolar disorder, John may still be meditating. He moved to Los Angeles, California intent on finding a cure for



Bipolar disorder. Life's experiences such as love, marriage, divorce, remarriage, child rearing and so forth taught him what he needed to know, guided him to write his books and extend his practice, as well as formal academic education including his doctorate from Columbia Pacific University.

John cites the time he spent with Maharishi Mahesh Yogi and in meditation as **a large part of his awareness.** "I developed a quiet mind, the spaciousness to observe emotional reactions. You have to witness your emotions, embrace them, and create space for them to exist. Anger, sadness, disappointment, fear, concern, embarrassment, regret, you have to embrace your inhibited desires and not be concerned if they are not fulfilled. We all want to be loved, to be of service, to support others and be supported. When desire is free from negative emotion, we can feel the **pure heart's desire and the positive emotions** including: gratitude, empathy, wisdom, and appreciation. Contained within

these positive desires are the seeds of knowledge that we can have what we want. There is an intuitive pathway back to the **true self.**" John explained, then added that through the spaciousness created in meditation, the intimacy of our sexuality, and the peak state of love, we can sustain **happiness, which opens our heart.** "By spending hours in meditation, you can hide **from the world,**" he said, "but your truth will show up in relationships."

"When we readjust our expectations, our actions are aligned with a loving heart. With all the negative emotional energy inside of us, rather than act on it, we can feel it, embrace it, and then go deeper; negative emotions serve as a sign post that can lead us back to pure intent so we can go **beyond them,**" he said.

"America fosters greater introspection, individuation and freedom of choice," John said, which leads to a greater potential to grow but also offers the risk and danger of

“From a spiritual foundation, you can witness a reaction but you don’t have to act. You can be compassionate, feel your feelings and embrace and reassure your true intent. With wisdom you can adjust your belief systems and expectations. You can continue to believe in self-desire, just adjust your expectations, go with your intuitive intelligence and start again with an open heart.”

wanting more. And, when you don’t get it, you feel frustration, anger, disappointment, and fear. “On the other hand, if you don’t want more, there’s no Pandora’s box of emotions to deal with,” he said.

“From a spiritual foundation, you can witness a reaction but you don’t have to act. You can be compassionate, feel your feelings and embrace and reassure your true intent. With wisdom you can adjust your belief systems and expectations. You can continue to believe in self-desire, just adjust your expectations, go with your intuitive intelligence and start again with an open heart.”

“Negative emotions call for higher practice,” he said. “In China, a deity can be beautiful and loving as well as fierce, angry, terrifying. They are portrayed with garlands of skulls and mediators imagine demons attacking them. The idea is to sit and feel the fear, to feel the anger, you can’t deny it. First you have to feel the emotion and go through it to reach the positive feeling underneath.”

A Second Awakening

Another experience in his awakening occurred 15 years ago when he was diagnosed with early stage Parkinson’s disease. He opted for natural solutions versus medical interventions and psychopharmacology and successfully reversed the disease. During the healing process and thereafter, his wife, Bonnie, noticed he had become a better husband.

“I was listening with more focus, not forgetting,” John said. “I was better romantically; it was effortless like 30 years ago when we were first getting together.”

His prescription for healing? Extra amino acids (building blocks for protein construction), vitamins and minerals, and probiotics to improve his digestion. As his health improved, his brain function organically improved. “Good nutrients, healthy digestion, emotional support, lower stress levels and managing my stress in healthier ways improved our relationship,” John said.

“I’ve helped a lot of people since then,” he said, then explained that literature reviews and searches in data bases such as Pubmed yield few studies researching supplements; they remain questionable, not certified. Most sources cannot say they can ‘quantifiably reverse symptoms’ or ‘halt them’, though studies do exist (Qureshi & Al-Bedah, 2013). According to John, much of the food we consume today is mineral-deficient (poor soils, pesticides, toxins in our water combine to affect our farmed food sources). However, there is greater awareness today of the need to eat organically grown fruits and vegetables, and that at times supplements may support the quality of our ultimate health, which then impacts optimal brain function and optimal digestion and in the end our relationship skills.

According to John, our optimal digestion is inhibited after many generations taking antibiotics. Our food is filled with pesticides, **there's toxicity in our air, these compromise our gut microbiota (*formally called gut flora they help the body digest foods that the stomach and small intestines can't, help produce vitamins B and K, play an important function in our immune system, and ensure proper digestive functioning*)**. Digestion is incomplete. Proper management of our emotions will improve our digestion just as improving our digestion will help us embrace our emotions.

Good Digestion is One Way to Health

Fear is often experienced as a queasy feeling in your gut. Distress causes cortisol production, which results in inflammation in the gut that inhibits brain function. The more anxiety you feel, the more cortisol is produced resulting in more inflammation. John discussed supplements and a natural focus on neurotransmitters such as dopamine (associated with our pleasure reward system), serotonin (associated with depression, memory, social behavior and mood balance) and gaba (known to reduce stress and tension and promote relaxation (for more information see page 137)

"Society offers a variety of distractions and addictions to prevent us from feeling emotions, rather than feel what's inside. Say we feel sad so we eat sugar to artificially stimulate and produce dopamine. We go into this made-up feeling, produced in the outer world. It does not come naturally, from within. We become dependent on outer things and can't generate positive feelings."

"If you are stressed you are not digesting protein," he said. "To focus on digestion you have to get the brain to calm down, calm the adrenal glands and allow the gut to heal itself. You want to improve digestion and help the system create its own neurotransmitters so you are not dependent on external interventions." John said

"When you move through states of extreme stress and emotions come up, you deplete the body of nutrients, vitamins, minerals. Athletes require extra nutrients to reach their peak performance; people with a genius IQ are at the highest risk of schizophrenia. We are giving Ritalin and Adderall to children who are said to have a brain dysfunction when in fact they have a highly functioning brain—a high performance brain requires more nutrients not drugs with proven, detrimental side effects."

"If you are stressed you are not digesting protein. To focus on digestion you have to get the brain to calm down, calm the adrenal glands and allow the gut to heal itself. You want to improve digestion and help the system create its own neurotransmitters so you are not dependent on external interventions."

“Children are diagnosed with ADD, ADHD, bipolar disorder. But no one is talking about nutrients and destruction of the gut. Vaccinations and antibiotics destroy the gut microbiota. Children are born with gut **destruction because of their mother’s health.** It is no mystery that 1 out of 6 children need assistance learning, that 1 out of 50 have autism, that 1 out of 5 boys are on **Ritalin or Adderall. That’s why I wrote my book, *Staying Focused*.** It is a crime to tell parents there are no side effects when **giving their children these drugs.”**

“There are a host of natural solutions including dietary change and supplements that have no side effects. There are healthy ways a child with ADHD can live such as taking supplements that are the precursors for dopamine and serotonin. You have to find out what works for each individual **child’s gut biomes. When the digestion is inhibited,** it helps to get gluten out of the diet and make some other major dietary changes. For instance, adding in grapeseed extract and vitamin C, for many children will immediately increase focus, concentration, **and comprehension.”**

“This information is available but it is not being presented in the mass media. There was a PBS special on ADHD that identified the symptoms and conditions. Then, rather than offer natural solutions, they had a string of doctors saying Ritalin and Adderall had no side effects, no danger even though **this has been proven to be wrong.”**

What to Expect in Rhode Island

During his keynote address, John will focus on differences between men and women biologically speaking in terms of how they manage stress. He will touch on the impact of inflammation in the gut. And he will discuss the reality that men are hyper focused and detached while women tend to be overwhelmed and hyper distracted, with **a sense of, “I must do it all.”**

He will share behavioral changes and nutritional changes and teach a ten minute physical exercise to help detox the liver and assist the lymphatic system remove excess

estrogen and create hormonal balance. He **said that he’s seeing excesses in pheno-estrogens** because of the toxins in our food—pesticides bind with estrogen receptor sites and throw off our natural balance of estrogen and testosterone.

And, since July 2016 is a bit down the road, **I’m sure we can anticipate changes and surprises** in his keynote address as John continues to expand his knowledge and approach as he offers his gifts to our field.

John Gray, Ph.D. is the #1 bestselling relationship author of all time. He is the author of over 20 books, including The New York Times #1 Best-Selling Relationship Book of All Time: *MEN ARE FROM MARS, WOMEN ARE FROM VENUS*. His books have sold over 50 million copies in 45 different languages in 145 countries around the world.

John is a leading internationally recognized expert in the fields of communication and relationships. His unique focus is assisting men and women in understanding, respecting and appreciating their differences. John’s advice can be easily used to improve relationships at home and in the workplace.

For more than 35 years, he has conducted public and private seminars for thousands of participants. John entertains and inspires audiences with practical communication techniques. John’s mission is for men and women to understand, respect, appreciate and work together.

John Gray is a popular speaker on the national and international lecture circuit and often appears on television and radio programs to discuss his work. He has made guest appearances on such shows as Oprah, The Dr. Oz Show, Good Morning America, The Today Show, The CBS Morning Show, Live with Regis, Fox & Friends Weekend, Good Morning New York, Larry King Live, CNN and Company and many others. He has been profiled in major publications across the United States. John Gray lives with his wife, children and grandchildren in Northern California. Visit www.MarsVenus.com

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**In honor of
Eugene T. Gendlin**



The USABP Life Time Achievement Award Winner 2016

GENDLIN ON FOCUSING

Focusing is simply the little, specific essence of directing the person's attention to what is not yet clear. And what is not yet clear can be directly sensed in the body. There is a special level, a special kind of space, a special kind of attention that most people don't know, to allow the body to form a wholistic sense of some problem. If one can stop and allow the body to respond to that, that problem or anything, there will be a bodily sense that will not be clear at first, no matter how much one knows about the problem. It includes everything one knows, but it is always a single whole, a single sense. This bodily sense has his own directions. It has its own need to form a further step. And something comes there, which one can't get any other way (Gendlin & Lietaer 1983).

Eugene Gendlin, Somatic Pioneer

By Ann Weiser Cornell



One of the most important and influential figures in somatic psychology is... a philosopher. Odd? Actually not. Because the more we learn about Eugene Gendlin's revolutionary philosophy of the body, the more it makes sense that he is known as one of the originators of modern body-oriented psychotherapy.

Gendlin's influence is well-documented. In October 2010, when Peter Levine received the Lifetime Achievement Award from the U.S. Association for Body Psychotherapy, he recommended Gene Gendlin from the stage to be the next recipient of the award, citing Gendlin's seminal contributions to his work, *Somatic Experiencing*. **Gendlin's Focusing was** incorporated by Ron Kurtz into his Hakomi Method (1997), and both SE and Hakomi led to Sensorimotor Therapy (Ogden et al., 2006). Bessel van der Kolk (in his foreword to Ogden et al., 2006) lists Gendlin's Focusing as one of the primary ways to help traumatized individuals feel safe with feelings and sensations. In fact, anyone working somatically today owes a debt to **Gendlin's paradigm-shifting discovery of the bodily "felt sense" as a source of meaning and change.**

Eugene Gendlin was born into a Jewish family in Austria in 1926. At age 11, young Gene watched his father make intuitive choices, trusting one person and not

trusting another, that enabled them to escape the Nazis, when many other families were blocked from leaving the country and later were sent to their deaths. When Gene asked, "Papa, how did you know you could not trust that person?" his father tapped his chest and said, "I follow my feeling" (Korbei, 2007).

When emotional reactions can famously lead us astray, what kind of feeling is it that can be trusted to guide us through life-and-death decisions? That would be what **Gendlin calls a "felt sense," a freshly forming, wholistic sense of a situation that has a "more than words can say" quality to it.** Throughout human history people have had felt senses, but until Gendlin came along no one had named them or explained them. What was the unique life journey that led him to see what was under all of our noses?

The Road to Focusing

Young Gene arrived in the US with his family in 1938, and they settled in Washington DC. He served in the Navy in the Pacific theater at the end of World War II, and on the long night watches he began thinking about the nature of time. On a bus ride, he picked up a volume on the history of philosophy, and discovered that other people had been thinking about the same

The key to successful psychotherapy outcomes was in the body.

kind of thing. When he went back to school, philosophy was the ticket.

In 1952, as a philosophy graduate student at the University of Chicago, young Gene joined Carl Rogers' psychotherapy training program and began a collaboration with Rogers that ultimately transformed both of them. Gene's input changed the type of research being done by the Rogers group and ultimately caused Rogers to reformulate his theory of the human change process. In *On Becoming a Person* (1961) Rogers gave credit to Eugene Gendlin "whose demonstrated ability to think in new ways about [psychotherapy] has been particularly helpful, and from whom I have borrowed heavily." Gene (in a personal communication) summed up their connection this way: "Without Carl Rogers I would not have been possible."

What Gendlin brought to Rogers in the psychology department was a question he had been wrestling with in the philosophy department: how an experience that comes before words becomes an idea framed in words. We know more than we can say . . . and the place where we know it seems to be, remarkably, the body.

Gendlin and Rogers collaborated (along with others) on important early research on psychotherapy outcomes. The research showed that clients who "freshly referred to ongoing felt experiencing" during the therapy sessions tended to have significantly more positive therapy outcomes than clients who merely talked about their problems or their emotions. The raters, listening to the tapes, could tell from how

the clients spoke – "Uh . . . I'm not sure how to say this . . . It's right here . . . It's not exactly anger . . ." – that they were in touch with something immediate, real, and hard to describe. Furthermore, these clients often gestured towards their bodies when saying things like "it's right here." The key to successful psychotherapy outcomes was in the body.

Focusing was Gendlin's name for what these clients were doing naturally, and also the name he gave to the method of facilitating this process in anyone. He gave the name "felt sense" to the bodily experience of something immediately felt and hard to describe. For Gendlin, a felt sense is actually the organism forming its next step in the situation the person is living in. A felt sense is like a doorway that opens in the wall of frozen structure. When a felt sense forms there is always some kind of pausing, some kind of turning toward "something." What we then find may be murky, unclear, vague, and not feel like much – but the fact that it formed is already the beginning of our life moving forward in new and fresh ways.

Given these exciting developments, you might think Gendlin would have switched from philosophy to psychology. But Gendlin remained a philosopher. He received his Ph.D. in Philosophy from the University of Chicago in 1958 and taught there from 1964 to 1995. During the same years he was an award-winning psychotherapist. (In 1970 the Psychotherapy Division of the APA gave him their First Distinguished Professional Psychology Award. He has since been honored by the APA three more times.)

In 1963 he founded (and for many years was the editor of) the *Journal of Psychotherapy: Theory, Research and Practice* and helped to found the APA's Division of Psychotherapy (Division 29). He is also the founder and developer of a method of psychotherapy called Experiential Psychotherapy, though today his influence is more directly found in the method known as Focusing-Oriented Psychotherapy.

In 1981 his book *Focusing*, published for a popular audience in 1979, was picked up by Bantam Books. It has sold half a million copies and has appeared in seventeen languages. In 1996 his ground-breaking book for psychotherapists was published by Guilford: *Focusing-Oriented Psychotherapy*. His non-profit organization, The Focusing Institute, has been the hub of a worldwide community of Focusing teachers, Focusing-oriented therapists, and people using Focusing for self-help, emotional and physical healing, creativity, leadership, spirituality, and much more (Cornell, 2013).

At the same time, he has made huge contributions to philosophy, especially on the relationship between logic and implicit intricacy. Over the past sixty years he has published three books on philosophy and over 100 articles, appearing recently in such books as *After Cognitivism: A Reassessment of Cognitive Science and Philosophy* and *Knowing Without Thinking: The theory of the Background in Philosophy of Mind*. Within philosophy his work is just as revolutionary as it is within psychology, a "reversal of the usual philosophical order" (Gendlin, 2004) in which felt bodily experiencing underlies and precedes divisions into formal categories. He has developed a process called Thinking at the Edge (TAE), which points to the way that felt body process forms the basis of all original thinking and concept creation. Once again, the body is at the core.

Gendlin's Redefinition of the "Body"

Even today, many people speak of the body as "instinctual and

nonconscious" (Ogden et al., 2006, p. 5), and describe processing from this level as "bottom up." Many of us who work in a body-oriented way know intuitively that the body is more than that. But we need the concepts that Gendlin's philosophy offers, to really think about the body in a new way. Gendlin defines "body" as the interactive process of being alive, experienced from the inside. Images, emotions, moods, even many "thoughts," are experienced in and from this body. This "body" is not separate from mind, and is not "bottom-up" as opposed to "top-down." This body, as lived from inside, can speak to us not just about physiology, but about life, meaning, purpose, intention, and connectedness.

Lynn Preston, developer of Focusing-Oriented Relational Psychotherapy, told me: "What Gene says about the body is that all of our history, our emotions, our thoughts, generations of trauma and knowledge, our genes, all of this that makes up the vastness of our experience, we can touch into in the sensual palpable realm of internal space. Gene is developing our understanding of how people are not chopped up into body and emotion and thinking. They are all part of one system, and we are part of a system larger than we are."

Today more than ever we need a theory that shows how we are all woven together rather than torn apart, and practices that include the body essentially in healing. Our deepest gratitude to Eugene Gendlin, somatic pioneer, for showing the way to put body at the center of our understanding of life itself.

Ann Weiser Cornell became a student of Eugene Gendlin in 1972 and is still learning from him. She is the author of *The Power of Focusing* and *Focusing in Clinical Practice: The Essence of Change*, and offers over 75 seminars each year through her business, Focusing Resources. <http://focusingresources.com>

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Dancing with Gravity

By Darrell Sanchez

To be human means to orient vertically; it is our most fundamental human orientation. We live the majority of our lives in a vertical posture, assuming the advantages and challenges of the evolutionary development of a vertical spine. From infancy on we don't waste any time trying to get ourselves vertical. Place a baby on his stomach and one of his first movements is to raise his head. He doesn't stop there. As soon as possible he proceeds to push up, sit up, and stand up.

Yet, integrated vertical standing is not a fixed and rigid state. Rather, it is a dynamic stance that makes continual fine adjustments in gravity. This continual stable motion in our posture and internal organs rouses information in the form of emotions, memories, thoughts and sensations. When our entire posture is set in motion, the organs of our bodies are also set in motion. Our internal organs also have sensory and motor nerves that travel to and from the brain transmitting information and response **to movements of the body.** "The more viscerally aware, the more emotionally attuned you are," say the Blakeslees in their book, *The Body Has a Mind of Its Own*

(2007, p. 181).

Imagine standing on a gently moving surface that activates nerves and muscles in the feet and ankles and sets our postures in motion, stimulating postural proprioceptors. Standing on a gently moving surface challenges our stuckness. By doing so we experience that balance is not a fixed state but is relative to motion and continual adjustments in gravity. During my somatic trauma studies, I invented a special kind of balancing board upon which people stand that I call the Tuning Board. The name **comes from the word "attune",** meaning to bring into harmony, awareness, understanding and responsiveness.

It is a psychokinesthetic tool that therapists can use to help get clients more fully into their bodies. It produces motion that goes through the entire body, including the viscera and the autonomic nervous system. This movement, caused by our weight in gravity, stimulates sensory nerves that travel from the feet, ankles, and knees up the body and into our heads. They register, consciously or not, through the spine and up to the top middle-center portion of our neocortex. This means that the feet are essentially in the brain. So, too, the brain is in the feet. Motor nerves that respond to movement and stimulation travel back down the spine and to the muscles that work our balance and posture. This coordination of stimulation and response up and down the nervous system is vertical integration and is a vital factor in psychological well-being (Rolf, 1977; Siegel, 2006, 2010).

Vertical integration occurs when

differentiated structures and the resources of embodiment associate, function in unity, and keep us upright. Siegel (2006) associates vertical integration with the middle pre-frontal area of the brain that enables appropriate physical and emotional response to our relationships and the world around us. Balance and verticality are intimate partners that draw on integration, i.e., all parts working together in harmony. Thus, integration is necessary for creative flow, emotional well-being, and postural motion and stability.

Flow happens as we engage in a living

relationship with our imperative need for transformation and growth. The experience of standing on the Tuning Board is not only a biomechanical task that increases **someone's awareness and skill at balancing;** it also evokes a symbolic creative imperative of how we manage the polarity of stability and change. However, people get stuck. We get that way because of trauma, injury, aging, conditioned habits, facing difficult choices, and so on. Perhaps we have gotten that way because someone rear-**ended us in our car and our body doesn't**



move the way it used to. Maybe it happened when we were trying to decide whether to remain in a current job or relationship or to move on to something different. Being **stuck feels like we can't access the creative** flow of life and shrinks us away from the world of possibility around us. From a somatic perspective, we become dissociated from our innate interoception, or the ability to sense what is happening in our bodies, thoughts, and feelings.

My colleague, Vivian Gettliffe, and I have identified seven vertical embodiment resources related to vertical integration: balance, grounding, centering, orienting, spaciousness, healthy myofascial tone and connection. These are what encourage the coming together of sensation, perception and expression. The Tuning Board can be used to specifically develop these resources in clients. As they are encouraged, the body itself becomes a primary resource.

Working with the Tuning Board kindles our kinesthetic sense, or our internal awareness of the movement and position of our bodies. As therapists, we are always tuning into and attempting to resonate with **our clients' experiences. We want to feel** and understand exactly what their realities and expressions are as best we can.

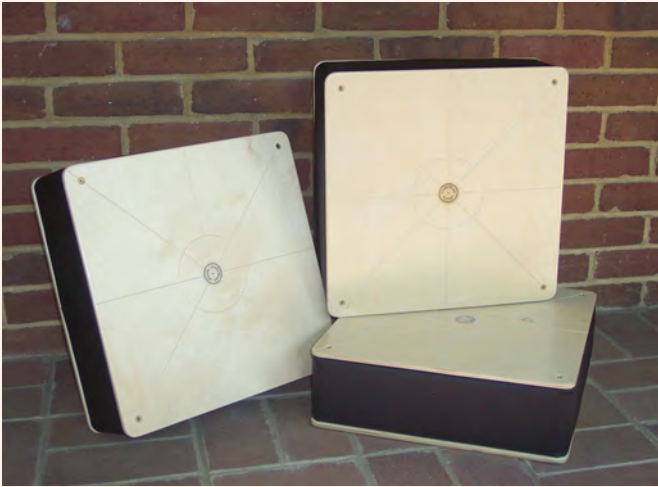
Kinesthetic resonance is the ability to harmonize with the sensations of someone else. It generates impressions in the therapist in the form of sensations, thoughts, emotions, images and possible meanings to the expressions of the client with whom we are attuning. This is a holistic and intimately relational experience; it is a knowing that includes and goes beyond a mental understanding of what someone is communicating and includes the somatic and embodied dimensions. This sensing is important to our practice of embodiment—the better our kinesthetic ability, the more embodied we feel. This applies to both therapist and client.

What does it feel like to be more emotionally attuned?

I believe it feels like confidence and equanimity. It feels like the peace and pleasure of embodiment. I have yet to find anyone who does not acknowledge that the flow of movement and the balance of motion and stability feel good.

When I was a dancer, I received regular bodywork sessions to augment my career in imaginative dance expression. My company mates and I realized that it was a necessary strategy for our dancing survival and longevity. Back then, all the members of the dance company I was in received **Rolfing™ Structural Integration**—a form of bodywork that emphasizes good alignment and a dynamic relation to gravity. I was amazed at the memories, emotions and personal insights that arose during and after the sessions and began to realize the psychological impact they had on me. I realized that the value of somatic work or therapy was in how we humans experience the physical structure and its relation to the intangibles of our personal and shared psychology. Those sessions were the seeds that inspired me to become a Certified Rolfer® with an impassioned interest in studying somatic psychology, trauma and creativity.





Creativity draws strongly on fluid

intelligence, which is defined as the ability to adapt to new situations (Bristol, Kaufman, & Vartanian, 2013). For me, an important meaning of somatic psychology is that physical, emotional and cognitive processes and relationships translate and share reciprocal meanings. New insights, sensations and meanings can and do transfer seamlessly from body to mind and mind to body. Metaphors for life demonstrate this intimate relationship (Lakoff & Johnson, 1999). Such statements as: **“standing our ground,” “reaching for the stars,” and “losing our footing,”** are examples. One colleague stood behind her client while the client was on the Tuning Board. Instantly, the client reported she **could feel the therapist’s support, like the saying, “you have my back.”** Another colleague’s client shared her insight that when she began to deeply embody what grounding is from standing on the Tuning Board, it brought up sadness that she **doesn’t have more support in her life.** Awareness of somatic sensations generated by postural movements helps make associations and integration between the body and psychological processes more likely. I realized that any study of creativity I would be excited about had to include a more fully embodied experience into the meaning of being human.

Creative transformation occurs when

something undergoes fundamental change. A more specific description of the creative process is offered by Henry David Feldman (Csikszentmihalyi, Feldman, & Gardner, 1994). Feldman refers to the process of generating newness as the **“transformational imperative,”** the dynamic tension of opposing forces and how we relate to and resolve them. Here the primary opposing forces creating tension in **Feldman’s imperative are order and chaos,** where one force wants to continually bring stability while the other is constantly moving for change.

What does it mean to consciously face

the transformational imperative and its existential forces of chaos and order, stability and motion? We encounter this fundamental question in our somatic psychological process of growth, development and healing every day. Standing on a Tuning Board evokes this polarity flow of stable motion as a symbolic wave that represents the creative process. And when a client reports a new insight, a new awareness or a new association, we know that creativity has happened.

Darrell Sanchez, LPC, PhD, has practiced and taught therapeutic modalities based on the integration of mind and body for over thirty years. His expertise in trauma therapy is informed by a background in structural integration, movement therapy, dance, creativity studies, somatic experiencing, and other somatic modalities. As a structural integrator, he brings a deep understanding of human verticality and the primordial relationship with gravity to his psychological work. His work facilitates creative transformation through engaging the whole person.

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Learn more at Darrell’s session at the USABP conference on using the Tuning Board and vertical embodiment to help the body reclaim its place as primary resource.



Into the Void: A Journey of Longing, Love and Eros

By Lisa Loustaunau

I am about to take two risks. The first is a great big leap into the unknown; at age 62 I have decided to end a marriage of 30 years. The second is to begin this article with this disclosure, which I have chosen to do because alongside my vulnerability is an energetic expansion and a clarity related to the decision to let go. To let go of what is known in my life and allow myself to be guided by inner truth into a void. To move into the unknown with trust in my heart knowing that this is a move toward love.

Over the years I have accompanied clients of every age as they struggle with major life decisions. Do I let go of this job, this partner, make this move, say yes to this opportunity? No stranger to the fears, ambivalence, and at times paralysis that can overtake us all when facing major life decisions, I know the multifarious obstacles, **questions and “what if’s” that make critical** life choices arduous. Yet here, at one of the most consequential junctures of my life, with mind still, energy grounded, and heart open, **I am just saying, “Yes.”**

Perhaps you are asking yourself if I have a secret lover who is inviting me to a new level of late-life sexual fulfillment waiting for me on the other side of divorce? In truth something more compelling is calling me forth—a deep felt sense of the *life-force* pulsing in every cell of my body urging me to honor my longing. Clear as a bell it beckons me forward toward more aliveness, more love, and yes, why not, perhaps the possibility of late-life sexual fulfillment. I step forward with no guarantees, knowing only that my willingness to step into the void is what opens me to new possibilities. Goodness, the old me barely recognizes the new me.



It's been a journey to get to the place where I can trust my heart in this way. Twenty-three or so years ago, while attending a workshop led by John Pierrakos MD, Core Energetics founder, we were led as participants through an exercise he called, "A Step Toward Love." John asked us to stand and to find the felt sense of *longing* in our body. My heart grew weighty and my chest swelled with the depth and breadth of that semi-sweet sad sensation as I began to touch my longing. He invited us to stay with it, then close our eyes, raise our arms, and reach with the force of that longing. I could feel the energy surging from my heart through my arms. The next instruction was to walk forward, at whatever pace felt real, **toward that which he simply called "Love."** Instantly my mind began to formulate questions. "What does this mean?" "How specific do I get?" "What exactly is it that I am longing for?" "What's the point of even doing this?" Although I could feel myself walking and reaching, most of my energy had shifted out of my heart and into my head. I had to make frequent stops to reconnect with my body. It was a challenge to stay embodied and present to the feeling and difficult to walk with any enduring consciousness of that longing as the fuel propelling me forward.

To feel and honor our longing is one of the greatest gifts we can offer ourselves. More soul-infused than mere desire, it rises from the depths as a kind of fuel for our transformation. Like *eros*, that energy that awakens us to our attractions and brings life

into technicolor, and in which we often find ourselves behaving in all manner of unfamiliar ways, longing stirs us to our possibilities, the life within us not yet lived and asking to be born. Both *eros* and *longing* invite us to know our "otherness." In our *longing*, we concurrently hold our being and our becoming as one.

Most people I meet these days, both in and out of my practice, hold that life is a journey. A journey of consciousness and ongoing transformation, a journey of being and becoming. Just as for children during critical phases of early development, every turn in the spiral of our lives invites us to bring into expression more of who we are. In so doing, we simultaneously discover more about our nature, our energy, our capabilities and our gifts.

Why then do we and our clients resist or disown many of our inner and outer energy movements? What holds us back from feeling our *eros*, from honoring our longing, from living with an open heart, from stepping forward with the full commitment of our life force toward our becoming?

We are born into this vast universe of energy with all of our inherent potential within our Core. However, the experience of deficits, frustrations, and traumas, particularly at critical developmental stages along the way, diminish our capacity to bring our full self to the next growth stage in which we are meant to fulfill a particular task as part of our essential development as humans. Because growth and movement is not optional for children, the developing ego finds all sorts of compensations and adaptations with which to deal with these deficits. If a particular need creates too much pain or frustration, the solution is to close down the energy to that need and in so doing the consciousness of that need. If in reaching for love or nourishment or support, that movement fails to *often-enough* produce the forthcoming of what is sought after, then that need as well as the movement that physically expresses that

Our capacity to feel the quality of our energy in these changing shifting movements, to allow this flow, is pleasure in living.

need, gets closed down as a form of self-protection. Ultimately we arrive into adulthood with a body earmarked with discernible energy leaks, splits and blocks that have shaped both our bodies and our consciousness.

Spiritual literature is peppered with the term *broken-ness* as the description of an essential characteristic of the adult human condition. Spirituality posits the cause of this brokenness as being our separation from God. The healing of this condition is through the journey back to oneness with God.

Though the terminology differs, healing in Core Energetics is also a journey back to energetic integrity, to unity, and oneness. Interestingly, to ultimately reach that goal is not really the point! The point is the ongoing expansion and movement and willingness to reclaim the energy we have left behind at the various junctures in our life. We look back at our history with that reclamation in mind. Focused-energy work supports the recovery of what may presently feel like our *otherness*—the lost movements and disowned feelings, needs, or aggression. Energy, emotions and sensations held captive, unexpressed or distorted into other presentations can thus be reintegrated into the flow of our embodied being and consciousness. This is what it means to heal our splits, our brokenness, as this restoration of energy flow weaves together the divided energy currents to heal the conflicts between head, heart, and sexuality.

Each step in this journey toward what is unknown in us—our otherness—engenders an increased experience of aliveness. Our capacity to be with and hold what we have previously disowned, builds and expands energetic tolerance. The greater our capacity to contain and sustain energy in the body, the more alive we feel. If our bodies are free and responsive we can charge (build) and discharge (release) energy with the rise and fall of each full breath, with the natural rise, expression and release of all of our vital emotions, and in the arousal-orgasm-discharge cycle of our sexuality. Our capacity to feel the quality of our energy in these changing shifting movements, to allow this flow, is pleasure in living.

Pleasure in the above definition, has little to do with having things go our way, or never feeling unpleasantness or frustration, or having a guarantee that we will never have our heart broken again. Pleasure is in the very experience of our vitality, of our pulsation and responsiveness. There is pleasure in saying **yes** to life, free of the expectation of never being hurt, with the freedom that comes from a willingness to accept hurt, an OK to having our hearts broken, grateful that we have a heart that can feel and break. We have after all, in some form or another already survived this. Far more costly and painful is to never risk living fully again. With nothing to defend we have nothing to fear within us.

This doesn't mean there is no fear. Fear will always be a part of life, as it should be, as a basic life protecting emotion. The problem with fear is how it surfaces from our history disconnected from any real or present danger, as a nervous system knee-jerk reaction to change. Fear is problematic when it grips us and stops us from moving toward that which we desire, toward our longing, our next step, our otherness.

The antidote to fear is courage, a quality of the heart. Etymologically courage stems from the root word meaning heart (*Latin: cor*). Every step we take to follow our heart, each plunge into the unknown, builds our courage and our undefended open-heartedness.

For the adult, the journey of consciousness requires us to embrace what we have disowned and by recovering our lost energy bring more of ourselves to our next step. This is a YES to all of who we are. It includes an awareness of all the ways we have said NO to ourselves along the way, or are still saying *no*, consciously or unconsciously; not with shame but with humility and a willingness to face ourselves fully. In so doing we take full responsibility. There is enormous power in this. No longer attached to blaming others for what is unfulfilled in us, we can center ourselves in our essential creativity. Courage and willingness to explore the territory within simultaneously generates a parallel willingness to take bigger risks in our outer life. It is a beautiful experience to feel the ongoing interconnection of energy within and without. It is the gift of deep work on the self.

So here is where I stand today, putting the finishing touches on this article and feeling a connection to my essential creativity, where so much feels possible. I am walking forward into unknown territory unsure of where I will live or be in a few months time following my divorce. But my head and heart feel unified, I feel the gift of the energy that moves in me as me, and the

ground that supports me. I feel in love with life and more than a little proud of myself, a 62-year-old, unwilling to compromise her longing or set aside her eros. Life is too short and holds too much potential for that.

Lisa Loustaunau MFA, CCEP, is Director of Education at the Institute of Core Energetics. In private practice for 20+ years, she is also an international workshop leader, process facilitator, teacher and supervisor of Core Energetics practitioners in the USA, Canada, Holland, Australia, Brazil and Mexico. Lisa is currently working on a book entitled *Out of the Comfort Zone: Overcoming the Blocks to Living and Loving.*

Lisa will be presenting at the USABP convention in July, 2016 in Providence, RI. Her experiential workshop will be open to the public.

Overcoming the Blocks to Living and Loving: A Core Energetics Workshop Sampler

with *Lisa Loustaunau*

July 23, 2016

12:45pm - 4:45pm

USABP Convention
Providence, RI



Being with the Traumatized Person

By Marcel Duclos

We speak of sexuality and spirituality because we are incarnate. Psyche and Soma, Soma and Psyche, Psyche in Soma and Soma with Psyche and on and on it cascades in, through and by bios. And all of this quite imperfect, never complete, subject to the events of the secret life of genes, past and present environment and interpersonal dynamics. But there is a felt near infinite distance between sexuality and spirituality, the dance of body and the dance of mind, when the organism has suffered early assaults resulting in the destructive loss of brain structures and networks. Such is the person who has been traumatized and is now struggling to be in this interpersonal realm in survival mode, with little skills to access a thriving existence. Sexuality presents as threatening sex. Spirituality hides behind delusions. Neither one offers a craft sufficiently buoyant to ride the storms that cross the human journey without a shipmate to rudder what is too often a repetitive drowning in meaningless pain.

The human person is a meaning needing and making animal who will live in the shadows of existential panic were assaultive pain fail to transform into meaningful and redemptive suffering. Here enters the role of a body inclusive psychotherapist.

We have learned from each other, from different professions and fields of research, how to discover the essential ingredients of such a transformation. The literature of our professions, the wisdom of the authentic world cultures respectful of natural humanity have taught us much. And so has the oft experienced encounter with the behavioral consequences of the dead-ended chaos within a traumatized **person's organism. In this and more, we** have come to know that at the heart of the healing process swimming in the cellular soup of our client lies a quintessential sine-qua-non: the experience of a hospitable other fully present.



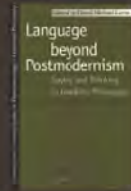
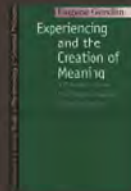
THE FOCUSING INSTITUTE
carrying life and thought forward

How fortunate we are to have had the French scholar, Teilhard de Chardin, remind us that, "Matter is psyche moving slowly enough to be seen." And how therapeutically useful it is to have our European colleague, Michael Heller, remind us that, "In the case of stress, it is better to be aggressive and active than to be resigned." For the question in the treatment of the traumatized person is not, among other possible errant possibilities, "Why are you behaving this way?" but "What happened to you?"

It is the intent of the presenter of the workshop: A Way of Being with the Traumatized and Violated Person to lead a cognitive, feeling and sensate experience that may offer us a renewed equilibrium as we dare to **Be With** the dysregulated and out of balance other on the waters of this person's storm. We will somatically reflect on our ever changing ability and willingness to trust the guidance and process of our **Higher Self**, a source beyond our constructed **ME**, according to William James and nearly a century later, John Pierrakos.

Goethe expressed it well when he wrote, "Treat people as if they were what they ought to be and you help them become what they are capable of becoming."

Richard Schwartz, the Founder of Internal Family Systems Therapy, puts it this way when he invites us to join the other in the **sacred presence of two Selves**: "... genuine self-compassion is a journey into the multiple parts of yourself - the good, the bad, the ugly, the confused, the abandoned - so as to make friends with those parts on the deepest levels. Our journey to full acceptance of the other first necessitates our full acceptance of ourselves." **The workshop will navigate these waters welcoming the shoals at the mouth of the harbor.**



The Board of Directors of the United States Association for Body Psychotherapy will award Eugene Gendlin their "Lifetime Achievement Award" at their 2016 conference.



This is their highest honor, recognizing him for "the truly outstanding contributions he has made to our field."

Congratulations, Gene - another award well deserved. Thank you for moving life and thought forward.



(845) 480-5111 info@focusing.org

Sunflower Mind®:

Exploring our Embodied Relational Process

By Serge Prengel, LMHC



A sunflower moves with the sun.

“Moves”? Language has built-in assumptions. Words for movement reflect action. **Somebody moves (active agency), or is moved (the result of somebody else’s action).** In each case, there’s the implication that, at one end of it or another, somebody is actively involved.

Does the sunflower have a mind of its own, or a will to turn?

Or is it the slave of the sun, unable to resist its charismatic power?

Or?



In Greek mythology, Apollo coursed his chariot across the sky every day, pulling the sun from East to West. The seas were controlled by Poseidon. Zeus, of course, threw thunderbolts. Everything – even little rivers – were “animated” by some sort of a deity.

“Animated”: brought into movement.

“Inanimate”: not alive.

“Anima”: the soul.

Mythology says that it takes “spirit” to move and to be alive. That is, it takes a sort of person to make movement, and life, possible.



We no longer believe that it takes a charioteer to move the sun, or a nymph to make a river flow. As for sunflowers, the modern explanation of why they turn is “phototropism”:

- “Light” is just another word for movement of electrons.
- This affects plant hormones, which then expel positive ions.
- The chemical structure of the cell wall changes, weakening the side of the plant that is in the dark.
- This results in the plant physically orienting toward the sun.

No consciousness, no will. It is about molecular energy, chemistry, physics.





There is no "little person" in the sunflower with the consciousness or the will to turn, and no "big person" in the sun to force the sunflower to turn.

What about us, people?

Of course, we have a mind, and a will. But we cannot make full sense of who we are and what we do if we just think in terms of mind or will. In the past few decades, a profound revolution has been happening in **the neurosciences, focusing attention on "bottom up" processes.** Traditional psychology sees things in terms of **"top down" processes: It takes consciousness and will (top) to make things happen at the body level (down).** In contrast, contemporary findings emphasize how much consciousness and will are influenced by **"bottom up" processes.**

Implicit in the image of the sunflower is the concept of orienting. The position of the sunflower reflects where it is in relation to the sun. The *Sunflower Mind* approach is about looking at human beings from a similar perspective: we are **orienting** to our circumstances, our environment, with our whole being.

We grasp a situation as a whole, and we respond to it as a whole, consciously or **unconsciously.** This is the underpinning of the "felt sense" that Eugene Gendlin talks about in 'Focusing'.

The kind of response we are talking about here is embodied cognition. We respond to a situation with our whole being. Our response, just like that of the sunflower responding to the sun, is movement – which can be fully played out, or just implicit, or anything in-between.

A simple, concrete example: Imagine you're standing up, and you sense somebody coming behind you with possibly hostile intentions. Chances are you're going to raise your shoulders, bracing, in anticipation. You're sensing a threat, and responding to it, without necessarily thinking consciously about what you're doing. You may not even be aware of that movement. Or you may just experience it as some kind of a hunch, a felt sense, as opposed to a fully articulated understanding of the situation.

The possible threat takes precedence over any other preoccupations. It becomes the organizing principle around which your organism is organized. In the preceding sentence, I **am heavy handed with the "organizing-organism-organized" words, to make the point that the word "organism" is better understood as a process rather than as a thing.**

The organizing principle I am talking about is not something abstract. For instance, in the **concrete example I give, the organizing principle is not some generic concept of "fear". It is a very specific response to the situation as a whole (bracing: raising shoulders, curving spine, in anticipation of a blow).**

Being aware of the specific coiling of our organism is what allows us to uncoil it. This can be **clarified with an analogy. Let's say you have an entangled cord, and you want to disentangle it.** The only way to do this is to patiently deal with each and every knot in the **entangled cord. If you just try to do this from the outside, so to speak, chances are you'll** be making the cord more of a mess than it was.

The word 'disentangle' does not describe a specific step (such as the word 'tighten' does), or even a specific sequence of movements. It describes a process, an approach, a way of dealing with entangled situations which has to be adapted to each specific situation.

The 'Sunflower Mind' approach is about getting an actionable sense of the way our organism has implicitly coiled in response to our situation.

In this experiential workshop, we explore our Sunflower Mind. We observe, moment by moment, our bodily experience as an organic response to our interactions with others. We track bodily sensations. Little by little, we allow a pattern to emerge. We notice how we are orienting in response to our environment, just like the sunflower orients to the sun. We experience this orienting as an implicit, unfinished response that needs to be completed.

In this context, the "felt sense" is our experience of the embodied relational process we are in. Getting in touch with the felt sense means that we have a gateway to tap into the embodied relational process. A process is by nature movement, even if the experience we have of it as a given moment is that of feeling stuck. As we become aware of this embodied **process as a process, we are 'carried forward' by it. We are moved to complete the** unfinished response. As we do so, not only do we move on, but we also get a conceptual **grasp of what we had been dealing with, essentially because by then we have moved "out of the box" we were stuck in, and can now see the box for what it is.**

A very safe holding environment makes the intensity of this process not only possible, but actually very satisfying. The structure of the group is inspired by Yvonne Agazarian's systems-centered work. The embodied resourcing approach is inspired by Somatic Experiencing. The focus on the felt experience of relationality is the thread that binds all of this together.

Serge Prengel, LMHC, is certified in Focusing, Core Energetics and Somatic Experiencing, and was deeply influenced by Yvonne Agazarian's systems-oriented approach. Serge is co-editor of *Defining Moments For Therapists*, editor of SomaticPerspectives.com and of LifeSherpa.com. Serge is in private practice in NYC. He also leads experiential workshops on Relational Mindfulness.



If therapy is a relational process, it takes a person on the therapist's end. The goal of this book is to capture the therapist's evolving sense of self as it is shaped by our experiences as active participants in a creative interaction. The essays of this book are first-person accounts, by eleven therapists, of some "Aha!" moments when they got to understand themselves better, and to understand better why they do what they do. Essays by: Cheryl Dolinger Brown, Mary J. Giuffra, Marianne Gunther, Lou Hagood, Claire Haiman, Robin Kappy, Linda Marks, Merle Molofsky, Marjorie L. Rand, Susan Rudnick, and Claire Beth Steinberger.

Edited by Serge Prengel and Lynn Somerstein

Addressing Sexuality in Bioenergetic Therapy



By Laurie Ure, LICSW

Certified Bioenergetic Therapist

Embodied sexuality can provide some of the best of what life has to offer including feelings of pleasure, connection and satisfaction. For **many people, however, sexuality has led to some of life's worst** experiences—violations, broken connections, and traumas that lead to feelings of shame and guilt. Sexual issues may underlie many mental health issues including depression, anxiety and PTSD. Culturally, we have confused sexuality with how our bodies look rather than how we feel. Helping people restore healthy sexuality, defined as a specific state of vitality in the body, is a central focus of Bioenergetic Therapy. From my many years of therapeutic work with clients I believe that healthy, embodied sexuality, including an orientation towards pleasure, vitality and joy is worth aiming for.

Historical Overview

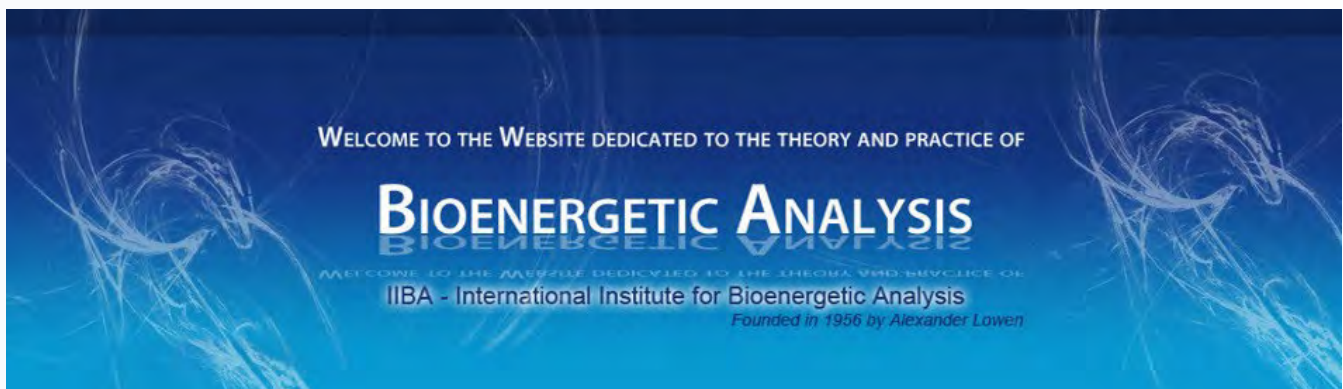
Sexuality has been a primary focus in Bioenergetic Therapy from the beginning. Wilhelm Reich, a contemporary of Freud and the grandfather of modern somatic therapies, believed that orgasmic potency — the ability of a person to build energetic charge and release it in orgasm— is central to the mental health of a person. He observed that his patients, both male and female, consistently did not experience genital satisfaction, including orgasm and **states: “Those who are psychically ill need but one thing—complete and repeated genital gratification” (Reich, 1973).** He describes orgasm as being a whole body experience, not simply ejaculation, and as serving the function of releasing excess energy of the organism, therefore leaving no energy available for neurotic process.

Alexander Lowen highlighted the importance of sexuality in his development of Bioenergetic Analysis in the 1950s; he added self-expression as a focus of his work. He learned from his own experience in therapy with Reich and from his experience with his patients that, while genital satisfaction and orgasmic potency are important ideals, they are not the only goals of Bioenergetic Therapy. Lowen thus shifted the focus from orgasmic potency to ego function and self-expression. In his 1983 **article titled “Sexuality: From Reich to the Present,”** he states: “The ability to fully express one’s self is the goal of bioenergetic analysis” (pp.3-8). He further states that while orgasmic potency is important in Bioenergetic Analysis, the development of

sexuality from a person’s childhood experience is the focus. “The character structure and the themes of self-expression and self-possession are still my main focus, not orgasmic potency. The focus, therefore, is on sexual issues, not sexual **potency” (Lowen, 1993, pp.3-8).**

Other Bioenergetic therapists have further refined this focus. Miki Frank, a **student of Lowen’s states that orgasmic** potency is not a reachable goal for all men or women, as Reich makes it appear. She notes that while she has experienced orgasmic potency at times in her life, orgasmic potency is not a permanent condition. She shifts the emphasis of therapy to a goal of wholeness and personal growth, with orgasmic potency as a bonus along the journey (Frank, 1993).

In his book, *Sex and Self-Respect: The Quest for Personal Fulfillment*, Philip Helfaer (2007) contributes the idea that self-respect is central to personal fulfillment alongside sexuality. He states that sexuality and self-respect are interdependent within a healthy person. Therapy, therefore, involves helping the individual develop both healthy sexual expression and a deep sense of self-respect, **rooted in body experience. He states: “In each individual’s very personal experience of their own sexuality, nothing is more important than to come to terms with the reality of the tension, ambiguity, ambivalence, guilt, and shame that so commonly infuses sexuality. This is done by freeing the body, learning and developing self-respect and a recognition of the body as self” (Helfaer, 1998).**



Defining Sexuality

A valuable part in clarifying the role of sexuality in Bioenergetic Therapy is to define what we mean by sexuality and to distinguish two primary aspects of sexuality. There is the sexuality of a person, referring to state of aliveness in a person, and **according to the dictionary definition:** “an organism's preparedness for engaging in sexual activity” (retrieved from <http://dictionary.reference.com/browse/sexuality>). The second aspect of sexuality is **the act of sex, whether it is with one's self or with a partner, and relates to one's gender and one's sexual orientation.** This is a big topic in and of itself, and for purposes of this discussion, I will focus on the sexuality of the individual.

Preparedness for engaging in sexual activity implies having the energy for sexual activity along with interest and desire. From a Bioenergetic perspective, sexuality is also defined as an energetic charge flowing through the body, rooted in the pelvis and genitals. This energy is naturally pleasurable, is heightened in passion and builds to energetic climax in orgasm. Sexual feelings develop naturally in the body, but most of us learn to cut off from our sexual excitement and energy in childhood through chronic muscle tensions, in reaction to negative responses from the environment. These responses can include physical violations as well as disapproval and negative messages. For example, when children are shamed for masturbating they learn that their desire for pleasure is bad and shut down these feelings in their body. Restoring healthy sexuality includes understanding what happened in our childhood experience to cut us off from our innate embodied sexuality, as well as working through the negative messages and tensions in the body.

Because we are describing sexuality as a whole body experience, including but not limited to genital response, Bioenergetically, we work with the whole body. We hold as a

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goal being solidly grounded in the feet and legs, with the belly soft from emotions expressed freely and appropriately, the pelvis relatively free of tension, ideally a heart open to love and being loved, eyes capable of making warm contact, arms ready to reach out for connection as well as to make a boundary when necessary, and a head relatively free of regrets from the past and worries about the future. People who are able to embody their sexuality in a healthy way are capable of being grounded, relaxed and open. They are generally relatively free of shame and guilt, with accompanying comfort with self-expression and living from a position of self-respect. Embodied sexuality includes having energy for sexual expression, with sufficient strength to build charge and being free enough of tensions to enjoy the pleasure of release.

Sexuality in an ideal way also involves an inner balance of the counter energetic forces, which can be described as assertive and receptive. These relate to different energies—attributes within the individual—available as needed. These attributes are found in both men and women. Assertive energy has a quality of being directed outward and can be fierce and protective when needed. In the act of procreation it correlates with the thrusting forward of the penis into the vagina propelling the sperm forward to swim hard in their mission to impregnate an egg. Receptive energy is tender, soft, and open to receive. This correlates with the warmth and wetness of the vagina—the body opening, inviting the sperm into the egg. Both energies are necessary for a person to be optimally sexual. Too much assertive energy, without internal receptive balance, creates a person capable of dominating others. Too much receptive energy without assertion leads to a passive person who is unable to protect themselves or their loved ones (Shapiro, 1993).

The metaphor of a flowering plant describes this embodied sexuality with a balancing of energies. Flowers can be viewed



as the expressions of sexuality of a plant. A plant can be alive and vital without producing flowers. Plants require certain conditions to create flowers. They require the base of a stem with leaves and roots in order to send up shoots that become flowers. The stem of the plant pushes through the soil reaching for water and nutrients, the leaves reach to the sun to receive light. Buds need warmth and light to open into flowers. Their beauty and color attract bees and butterflies to pollinate them. Embodied sexuality can be precursor for beauty, deep connection and sometimes reproduction.

Sexuality can link us to joy, to pleasure and to our vitality. I think Reich did not go far enough in his statements about the function of orgasm as physical release. Orgasm connects us to pleasure, in ourselves, sometimes to another person, and at its best, to the cosmos.

Orgasm requires presence in the moment, in one's body, and is about feeling expansive, even ecstatic. We are learning that orgasm causes the release of dopamine and oxytocin (Magon & Kalra, 2011) in the brain and stimulates our desire for

attachment. These are important elements of feeling loved and maintaining satisfying relationships. Orgasm happens as a surrender, within ourselves, to pleasure. Sexuality and orgasm are good for our bodies, our relationships and for our connection to the fundamental joy of being alive, whether experienced alone, or with a partner, whether we are male or female, and regardless of our sexual orientation.

Working with Sexuality in Bioenergetic Therapy

In my practice, I observe that few clients explicitly state sexuality as a presenting problem—they seek help for a variety of other issues and have varying degrees of pain. They seek relief and support to grow and ultimately to have more joy and pleasure in their lives. While they may not identify sexuality as a problem, I believe that it underlies common complaints and mental disorders. Helping clients increase their vitality and sexual aliveness, and encouraging orgasmic potency, gives clients the possibility of diminished pain—something worth living for! Toward this end, Bioenergetic therapists create a pathway, a series of steps for clients. This spiral of physical and emotional needs forms the path towards sexual vitality. It is not a linear process progressing from one step to the next, but rather a spiraling among these steps.

This spiral starts with safety. People need to develop a sense of safety with the therapist, in the world and in themselves. This includes safety from intrusive memories, nightmares, flashbacks, anxieties and fears possibly based in the present but often stemming from past traumatic experiences. Grounding exercises with the feet and legs encourage a sense of

safety. Furthermore, people need to be able to have connection on their own terms. This involves setting boundaries clearly and strongly, and being able to reach out for connection on their own terms.

Another step in the spiral, is feeling the full range of emotions and expressing them appropriately, including anger, sadness and joy. Bioenergetic work includes exercises for opening one's emotions and expressing them physically. For example, laying over the stool or the ball to open the breathing and soft emotions, and hitting with the racket or kicking to express anger, protest and build strength. Self-respect and self-acceptance are critically important in the spiral of sexual vitality. We incorporate this focus in the therapeutic work through specific exercises for releasing guilt, shame and negative self-talk. Self-expression is another important step. This includes being able to express oneself with the courage to be different, as necessary, and to honor one's truth. **Bioenergetic Therapy has an orientation toward pleasure and joy.** In addition, we invite a focus on self-acceptance and self-respect related to gender, sexual orientation and relational preferences.





When a person is solid enough in the above areas, we can also work on their sexual issues directly. Understanding the response in their childhood environment to their natural sexuality is an important step in the process. Further, Bioenergetic Therapists use specific exercises for opening sexuality (i.e., bouncing the pelvis or a backwards arch) developed by Alexander Lowen (1977). We also incorporate bouncing the pelvis on the ball either by sitting on the ball or laying backwards over it. The ball is excellent for bouncing the pelvis as this opens the tensions in the pelvic area and helps to release the psoas muscle, which can become constricted in response to trauma (Berceli, 2006). This is particularly effective when combined with self-expressive statements about sexuality designed in the moment for the person and his/her situation. For example, statements **such as "I have a right to feel good," or "it's my pleasure," or simply stating "no" or "yes" are effective. Combining releasing** tensions in the body with positive statements counteracting past negative beliefs about their sexuality helps people to begin to reclaim their natural sexual feelings. We focus on helping people have sufficient energy in their body to tolerate building charge and desire, and sufficient

softness to surrender to vulnerability, in order to have the capacity for orgasm. This requires both physical and mental work to free the person from physical tensions and from mental constraints about experiencing sexuality, love, desire and pleasure.

Closing Summary

Almost everyone in our culture has some history of repression, shame, guilt, and negative feelings about themselves, often especially about their sexuality. Working **with sexuality, both as part of one's own** vitality and choosing how one wishes to express it, is key to restoring an orientation toward joy and pleasure in life. As body oriented therapists we have excellent tools for helping people free both mind and body, and enjoy their sexuality as a vital part of their aliveness. The work can be challenging and takes time; fortunately, we have the balls for it!

Laurie Ure, LICSW, Certified Bioenergetic Therapist, is an International Trainer for the Florida Society for Bioenergetic Analysis and a Local Trainer for the Massachusetts Society for Bioenergetic Analysis. She enjoys training Bioenergetic therapists and leading Bioenergetic
Continued on page 138



Birth as an Act of Sex

By Karen Ehrlich

When most people think of childbirth, they don't think of it as an act of sex. I do. As a homebirth midwife for 40 years, I have had the opportunity and privilege to attend women who labored without any directions or requirements from outsiders. Laboring women are often the embodiment of sex in how they move, how they sound, and on occasion how they experience labor—in fact, some women even orgasm during labors.

After all, the birth canal is the sex canal.

The uterus contracts during labor and during orgasm. Oxytocin is the same hormone that mediates those contractions during both orgasm and during labor. The physiologic and neurologic and physical framework for birth and sex are the same. The belief in birth as sex is one that many midwives have spoken of among ourselves for decades. This reality is slowly being discussed more often among parents and professionals. Still, it is **below most people's radar that this could be true.**

My conviction that birth is a sexual event

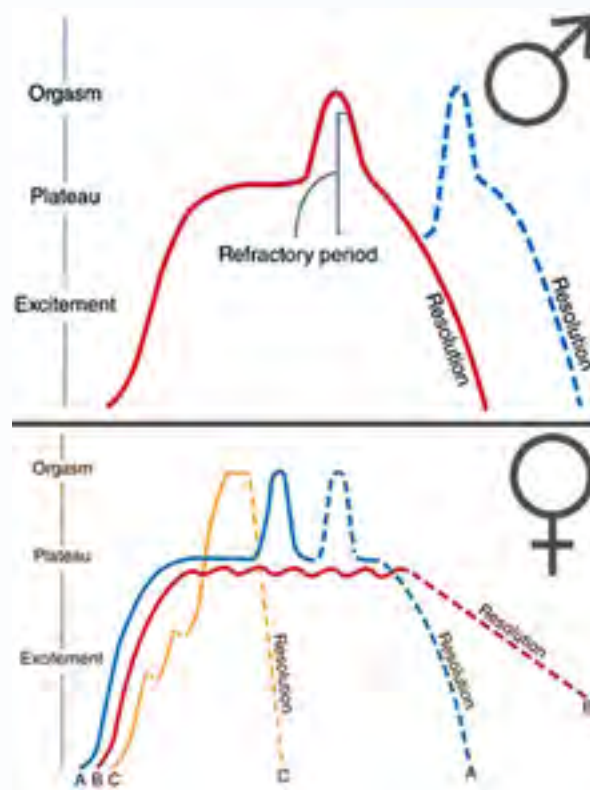
was solidified in my earliest midwife years. Many authors/activists wrote little bits here **and there about this realm, but didn't put** together a larger picture of sex as a common thread throughout childbearing. The most significant of the authors whose thoughts bolstered my early impressions were childbirth educator Lester Hazell (1969/1976), social anthropologist and childbirth activist Sheila Kitzinger (1962), midwife Raven Lang (1972), and psychologist Niles Newton (1955) who strongly compared aspects of sex to aspects of giving birth.

In 2003, I completed a master's thesis that explored this topic -- *Life is a Sexually Transmitted Condition: The Sexuality of Labor and Birth*. [It is available to read online at <midwifekaren.org>] In it I built on concepts and impressions that had been with me from my earliest study of birth, which I began in 1973. I was originally influenced by the groundbreaking work of Masters and Johnson, *Human Sexual Response*, which was published in 1966 when I was 20 years old and mightily interested in what they had to say about the human sexual response cycle (HSRC). Based on clinical laboratory research, they described for the first time how human bodies respond during sex. If we look **clinically at the changes that women's bodies traverse during sex**, we can see that those changes are mirrored during pregnancy, labor and birth, and the immediate postpartum.

At first, in doing the literature search for my thesis, I came upon a number of subsequent professionals and researchers who have tried to define sexual response, describe its nuances, classify its progression and meaning. Each one who has tackled this task has brought to it a different perspective and consciousness. But my impression of these models was that they refined and adapted HSRC, but did little to expand on it. So my initial thought was that HSRC still stood on its own and continued to be widely accepted.

Psychiatrist Helen Singer Kaplan was among the first to take issue with HSRC (1974). However even in her dissatisfaction with the model, she essentially agreed with much of their work. Her model is mostly a renaming of the stages that HSRC established, with the addition of desire to launch the cycle.

One authority who did not base his representation of sex in HSRC was psychologist Donald Mosher (1980). He posited that HSRC was incomplete because it failed to address the subjective realm of sexuality – emotion and spirit. He created a paradigm for looking at varying depths of



Retrieved from https://en.wikipedia.org/wiki/Human_sexual_response_cycle

involvement in sexual encounters that evolve into a state of trance.

Mosher's model is one that speaks of what I often see when autonomous women are in the throes of labor, immersed in a state of trance and utter absorption with their sexual bodies. In each of three tables, titled Depth of Involvement in Sexual Role Enactment, Depth of Involvement in Sexual Trance, and Depth of Involvement with the Sex Partner, he delineates six steps through which lovers travel as their encounter intensifies and by which they find their way to altered state, depth of involvement, loss of ego boundary, union and unity, mutual absorption, intimacy, and transcendence – the potential rewards of sex. And the potential rewards of labor and birth.

A laboring woman is not a mechanical device with only a uterus and vagina to be dealt with. She is a whole woman who must be dealt with holistically.

While not all of the elements that Mosher defines for these depths of involvement can be lined up satisfactorily with a woman's physical, physiologic, or subjective experience of labor, there are many correlations that are compelling and that strengthened my premise. Sex and birth are of the same cloth.

One of my thesis advisers prodded me to keep searching for new information and for critiques of Masters and Johnson's work. It was no easy task. No matter how many indices and bibliographies I consulted, I couldn't find more references that refuted or enlarged HSRC.

In 2002, by some stroke of serendipity, I got a notice of a conference that was taking place near my home. Titled *A New View of Women's Sexual Problems*, it sparked my interest and I signed up. The organizers included a wide range of feminists and therapists and educators who were unhappy with how women were being viewed and treated in the world of psychotherapy.

And it was here that I finally found references for critiques of Masters and Johnson's work and HSRC. Also here I found a raft of information about human sexuality that informed even further my belief in a unified vision of women as sexual beings throughout all of our lives.

One of the most provocative was by psychologist and sexologist Leonore Tiefer whose book *Sex is Not a Natural Act & Other Essays* (1995) contains her scholarly

and acerbic criticism of all that is wrong with HSRC. She conveys some important lessons in considering the correlations between sex and childbirth. Among them is that clinical views of the female body have become so fragmented in trying to treat sexual function and dysfunction that the whole woman can be missed. So it is with giving birth. A laboring woman is not a mechanical device with only a uterus and vagina to be dealt with. She is a whole woman who must be dealt with holistically.

Also discovered through the New View conference were psychiatrist Rosemary Basson and sex therapist and researcher Gina Ogden. Both of these women are intent on welcoming women to define their sexuality and claim their experiences on their own terms, freely and assertively.

Basson initially lodged her modeling of **women's sexual response in HSRC**. Then she went on to create a model that is actually several models – diagrams of the varied experiences that she has heard described by women in her care that illustrate a complex sexuality. She contends that HSRC is valid for some women some of the time. However in context of possible **long term relationships and women's actual lives**, the reality of sex changes. In several schematics that she published in 2000, she demonstrated some of the variety that **women's lived sexuality might take**, including never attaining orgasm, or falling off the neat and orderly HSRC linear curve in timing.

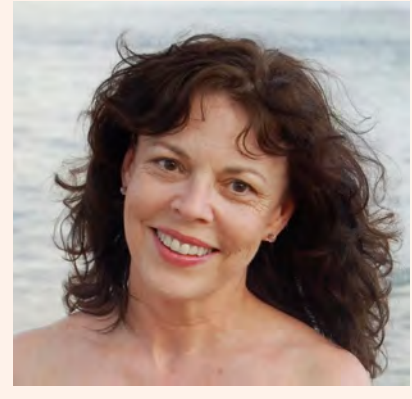
When I think of laboring women who don't meet the neat and orderly linear curve that is prized by modern maternity care, it again strikes me that we are talking about similar energies. When modern **women's sexual experiences don't fit the norm**, they are often abnormalized and medicated. When modern **women's labors don't fit the norm**, they are often mechanized, routinized, medicalized, medicated, and subjected to minor or major surgeries – an atmosphere that makes it extremely difficult to express sexuality.

Gina Ogden devised a model that includes the spirit and spirituality of **women's sexuality and is the only one I** have seen that has no relationship whatsoever to the linear HSRC. It is made up of interlocking circles that represent continuums of experience. *Women Who Love Sex: An Inquiry into the Expanding Spirit of Women's Erotic Experience* (1999) expresses her vision of women's birthright of enjoying their bodies with gusto and enchantment.

I contend that labor and birth can be experienced by many women in the same spherical, lyrical ways—as ongoing, interlocking loops that are fed by energy. When a woman is recognized as well, autonomous, strong, and competent in labor, she often finds that giving birth is a whole-woman experience that connects her body, mind, heart, and soul. It bonds her to sex, to her sexuality, to her history, to the lineage of every woman who has ever given birth, to her future, to her loved ones, and most importantly to her baby.

Karen Ehrlich, CPM, LM, MA, having been a part of the renaissance of midwifery in the US in the 1970s, was a homebirth midwife for almost forty years. Now retired from primary care practice, she continues to be active in midwifery politics locally and nationally, and sits on the board of directors of the Midwifery Education Accreditation Council. Her website is midwifekaren.org.

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Spirituality, Sexuality, The Body and Aging

A Panel Discussion with Marjorie L. Rand, PhD, John Walker Davis, and Laura Sullivan

Many couples give up on the eroticism of their relationship as early as their fifties and even their forties. Or they may separate spirituality from sexuality, or even spirituality from the body. All of these beliefs, concepts and compartmentalizations are choices, not immutable reality. We intend to show how different choices can lead to more desirable outcomes and experiences. We will show you how to keep sex alive into your sixties, seventies and beyond, while you learn how to teach your clients to do it as well. Through energy work, presence, grounding, breath, movement and real contact, you can experience the most rewarding relationship years of your life.

Ageless Embodied Sexuality By John Walker Davis

Sex can be a universal embodied experience at any age. Each part of the body is a sexual organ capable of its own pleasure sequence. Each part can create energetic dilemmas when not included in a sexual experience. As a modern Reichian trainer, I take the release of basic nervous system tension through orgasm as a much maligned starting point for overall embodied integration.

Each band of armoring can limit sexual experience in its segment. The armored band around the eyes for instance can lead to an addiction **to** pornography (SEX for your eyes only). Likewise the armored band around the mouth can lead to eating disorders (the mouth is such a sex organ!)

Restricted necks can create problems with personal communications and mental distortions like depressive thoughts going round and round in the head. Armored conditions in the chest area are well known for inhibiting breathing, but at any age breath and sex are important for a deep surrender to love.

The 440 volts of a free flowing sexuality can, with chest motility, empower a heart to indeed soar with love. The band from the diaphragm to the navel has both the awareness of loneliness and extreme vulnerability (leading to immobility and indecisiveness) and the strong gut use of personal power. When sexual energy flows through there unintegrated, we find ourselves on the merry-go-round rotating from Arrogance to Self-pity and back. When each of our armored segments are open, the pelvic generator can power our being to integrate and embody sexual energies that strengthen and enliven us to be all that we can uniquely be. As therapists we can hope to be able to challenge the "pleasure anxieties" that arise in each segment so this sublime integration can occur. When we are integrated and embodied, sexuality's 440 volts empowers us to be fearless and transpersonal with a grounded spirituality.

Sexuality, Spirituality and Aging **By Laura Sullivan**

The older we become the more these three fundamental aspects of our lives begin to merge.

There is a beauty to how sex evolves into more spiritual dimensions as we mature through our life experiences.

Sex can also evolve into expanded physical sensation, where sexual pleasure can be experienced in many different parts of the body. Experimenting beyond the few tried-and-true erogenous zones can introduce a myriad of new delights. The ear is an extraordinary part of the body to explore. So small and delicate, encouraging fine, gentle movements, yet some tugging and rubbing are sensations that can be quite divine. Feet are a relatively safe zone for

John W. Davis is an educator/therapist and program administrator with over 40 years experience in the fields of wellness, healing and personal transformation. His work uses a mixture of breath work, emotional release and Chinese energy work. He has studied with internationally recognized teachers of Reichian Therapy, Postural Integration, Polarity Therapy, Chinese Medicine and Joint Mobilization. At Stanford University, John was part of the Creativity in Business Program with Dr. Michael Ray. John was a long time member of the American Humanistic Psychology Association (AHPA). He is also a founding member of the United States Association for Body Psychotherapy (USABP) and the Washington Professional Counselors Association (WAPROCA). John has delivered papers and held workshops at international conferences in Barcelona Spain, Mexico City Mexico, Boston MA, Montreal Canada, and San Francisco CA.

John is currently Director and Core Instructor of the Energenesis Institute, based in Birch Bay, WA with offices in Seattle, WA and Los Angeles, CA.

experimenting with different ways of touch. A simple foot massage can release stress and create pleasure throughout the body. Neck and shoulder massage can create a pleasurable release as satisfying as a genitally oriented orgasm. As we age we care less what others think about us and feel freer to experiment. If not now, when?

Let us not forget the breath. As body oriented healing practitioners, we all know how primary the breath is to everything else we do. Breathing long enough in specific ways can create a physical orgasm. Various breathing techniques are a healthy, fun and free way to play with sexuality.

Yes, sometimes it's important to distinguish between sensuality and sexuality. As we mature our sexuality can benignly express in a wider variety of sensuous ways. I'm referring to more than experiencing more

erogenous zone's on your body, although that alone could make life happier. I'm talking about your relationship to other living beings in the world. If you have a dog or a cat that you have a petting relationship with, let them lead you as to where and how firmly they want to be petted. Provide a stable rhythm they can trust. An animal can surrender to bliss in such a way that their experience provides mutual pleasure.

Being out in nature can also create feelings of awe and exultation, profound peace and oneness. These same feelings that can be felt after a really fine orgasm with a great partner.

Maturing is about staying turned on to life, opening to the sensual pleasure that surrounds us when we open our eyes to see.

A critical factor in being available for sexual and sensual pleasure is keeping the instrument through which we get to experience these pleasures functioning well. **It's as a 'use it or lose it' proposition. That means our bodies, our sexuality, our sensuality, taste, touch, hearing, vision, smell. Let's take it all in as fully as possible for as long as possible. That is what being embodied is about.**

Sexuality, Spirituality and Aging By Marjorie L. Rand PhD

Aging should mean maturing. Sometimes it does, sometimes it may not. But if you have worked on yourself as a couple, or as an individual, hopefully you have become an integrated individual by the time you have become my age (74).

Definition of spirituality: I do not think spirituality is something that exists out of the body. In fact, very much the opposite. The more embodied and alive and present and grounded you become, the more you realize what being alive is really about and that, to

I am a Becomer. I am always becoming more of myself. The older one grows, the more he or she evolves into a deeper more true expression of themselves, 65 and over. Not aged, not elderly, not Senior, not mature, but becoming!

Laura Sullivan is a Holistic Health Educator and Practitioner, an author and speaker. Her initial experience in this field was as a massage therapist in 1972. More training in various modes of bodywork and emotional release followed.

In the 1980's Laura explored a number of different approaches to Tantra and enlightened sexuality, knowing in her heart there had to be more to sex than what was commonly experienced. She discovered she was right. More investigation and research ensued, ultimately leading to the perfect partner for Laura, with whom she has enjoyed over thirty loving years. She heard that sexual attraction usually diminishes after the first two years. Most fortunately that does not appear to be true in her case. She believes attraction can grow and deepen over time increasing pleasure and the ability to surrender.

me is very spiritual!, The body is the temple for the spirit! Right?

So being fully alive is godlike and the most spiritual we can become in this lifetime. We are not suffering until we get our reward in the next world. This is it! Get alive and enjoy it! Right now! Your body exists to give you pleasure as well as pain and that can last well into old age. Ask me. I still enjoy my sexuality, and always have. I do not deprive myself of pleasure. Not just in sex, but in other bodily pleasures, dance, food, and even wine (in moderation). And of course my yoga, which I now have to do with a chair because of my spine surgery, but who cares, I would never quit!

Also by maturity, I would hope people would have been able to heal and integrate the heart and the pelvis split, and come together as whole, integrated individuals, with authenticity, vulnerability and openness

Sometimes sex is just HOT! Watch porn whatever! Nothing is off limits even for elderly people. Nothing is out of bounds. No one can tell you what to do any more.

If your penis and vagina don't work anymore, there is so much more to sex. If you do not know it, sex is in the brain! Experiment! That can go on for life!.

Anyway, you have a body, your genitals are just as holy as your heart. Never give up on **life. Sex is life. You're still alive Let's hear it!**

Marjorie L. Rand PhD, LMFT has been a licensed therapist for 39 years and a certified yoga therapist. She was a member of the original committee that formed the USABP in 1996 and has been a member of many boards. She is a pioneer in somatic psychotherapy with Dr. Jack Rosenberg, who passed Nov. 1, this year. She is also an author and/or contributor to four books and many published articles.

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Opening Your Heart for Love

by Olaf Trapp

“All you need is love¹”

Love is at the core of the human experience. Generally speaking it is the strongest affection and appreciation we can give to each other. We embody love based on how we experienced love in early childhood. The capability to love ourselves is an essential precondition for loving others, whether in a romantic relationship or, for example, a therapeutic one. As a former teacher of acupressure I am attracted to the richness and creativity of the writing of my teacher Iona M. Teegarden. In her book, *The Joy of Feeling*, (2006) she focuses on the connection between heart and love. She writes: *“The connection between the heart and love has long been celebrated in poetry and song. Like joy, love is heartfelt emotion. The gratification of love is felt in the chest as a lightness and expansiveness which radiates through the body and into the world”* (p.158).

¹The title for the Beatles 1967 hit song expresses the main point of this article.

An open heart makes us vulnerable: we enter an uncertain territory, which is the birthplace for joy, love and creativity and which makes us beautiful. But most of us know how difficult it is to dwell or much less to live in this territory; we prefer to protect our vulnerability to feel safe because we **know that a heart can “break” after a heavy** emotional strain like the loss of a loved one. If our heart is closed down or tightly contracted, we are not free to fall in love (again). We are not free to feel joy at a deeper level; yet, this lack of freedom influences our ability to express emotions in general. We often feel a sense of separation, not only between ourselves and others, but also within our self, between our mind and the deepest feeling Self. This separation can be the reason for energetic breakdowns, depressive crises and /or the feeling of being overwhelmed, even after many years of psychotherapy. The underlying problem is often a matter of traumatic experiences very early in life.

On a physical level, we hold tension in different body tissue, which can reflect a conflict between the desire for love and the fear of letting love in. To be able to fall in love (again), we need to get to the bottom of the heart-related injury and face the underlying pain to become open and vulnerable again. My therapeutic experience teaches me that sharing some of my own vulnerable experiences can open the door for clients to share their vulnerability. The willingness of myself as a therapist to be honestly involved at an emotional level in the therapeutic relationship, without knowing if it works out or not, impacts positively on the effectiveness of the psychotherapeutic process.

From the beginning of my training in Bioenergetic Analysis (1994-98), I was fascinated by the book written by Alexander Lowen (the founder of Bioenergetic Analysis) *“Love, Sex and Your Heart”*, New York 1988. He states, *“Love can be considered an attitude or an action, but we*

must recognize it as a feeling and therefore a physiological process in the body . . . , its aim is to further the well-being of the organism, which is experienced as pleasure and joy” (p. 10).

To describe the attitude of how I try to meet clients at home or in workshops I like to quote Gary Inrig (1981) who writes: *“The great Russian novelist Dostojevski once wrote, ‘To love a person means to see a person as God intended him to be.’ That is a beautiful insight, but it does not go quite far enough. To love a person is not only to see a person in that way, but to act so that he will become the person God intends him to be.”* I believe that it is the heart centered approach of my work, the love for my clients that is the most important aspect for a successful therapeutic process and which allows the free flow of love within the client to emerge and manifest.

In my workshops, the first thing I always do is make time available to create a harmonious group atmosphere, which I call forming a group body. The idea is to provide a safe container for participants so they can risk entering the uncertain territory of feeling vulnerable again. From my experience leading therapy groups, I have learned that individual work in the group setting can even be deeper than in an individual session. I generally work with one person with the group observing. Ideally the person in focus can experience the support of the other participants through their attentiveness, emotional involvement and empathic feedback.

I determine who to work within the group by asking, *“Who wants to work next?”* This question is always accompanied by my own internal question, *who is sitting on a hot spot?* I focus my attentiveness on the group body and ask myself, *Where is the energy?* It is not always the most aflutter person; sometimes a participant nearly disappears energetically, which attracts my special attention.

The individual work in front of the attentive group starts with body reading and the creation of a resonating space between me and the client. Dr. Vita Heinrich, an international trainer for Bioenergetic Analysis from Germany, describes the physical aspects of the therapeutic relationship and their relevance for the therapy process: *"From the beginning of the meetings with our clients we introduce a somatic element into our relationship with each other (Heinrich 2011, p.162)"* because *"Countertransference and transference take place as psychosomatic phenomena"* (p.160). Heinrich explains her way of working like this:

"My perception of my own bodily sensations and images as a resonance with the psychosomatic reality of the client is a necessary step in the process of attunement to the clients (p.163) . . . As time progresses, more complex feelings emerge . . . These feelings can reveal something of the 'true self' of the client, which is communicating here non-verbally and directly from body to body" (p.164).

During this process, I listen for the client's unspoken words or sentences, communicated from deeper parts of the client's Self, for example: "Please help me", "Go away, leave me alone", "I can't go on any longer, it's too much" or the simple cry for "Mama". A necessary part of being able to listen for this unspoken expression and to make this valuable for the therapeutic process is knowing about my own character structure, including knowing my blind spots and my boundaries. The expressions and sensations may also relate to my own personal needs in addition to what the client is expressing. On the other hand, *"it is also important to give the information in a humorous empathetic way and to convey it in a careful manner"* (Heinrich, 2011, p.172).

Ideally the client's underlying problem is understood and disconnected parts of the Self can be touched again, the process of a correcting experience for dysfunctional patterns of communication can start, and on

a body level shifts can occur. Along this relational therapeutic journey, a wide range of body based interventions from tender touch to powerful hands-on interventions can be applied to invite aspects of the core Self to be seen. In addition, these interventions can help to heal fragmentation and energetic splits within the clients so they can open themselves again for giving and receiving love.

My idea of the deepest Self in everyone comes from Will Davis, a body psychotherapist and founder of Functional Analysis. He describes an energetic core, which contains the essence of the person, as the Endo-Self: *"The ES exists before and is untouched by disturbance, trauma, lack, and conflict (Davis 2013, p.)*. Its condition is, per se, unharmed, safe and sound; therefore, it can function as a healing recourse in psychotherapy. In the light of my own and the painful life stories of my clients, a conception of an undamaged core Self, which is below every trauma, appears to me highly comforting.

I like to end with Alexander Lowen's words: "The need for self-expression underlies all creative activity and is the **source of our greatest pleasure... the self** fades away when the avenues of self expression are closed. The self is fundamentally a bodily phenomenon, and self expression therefore means the expression of feeling. The deepest feeling is love" (Lowen, 1972, p.28).

I believe that a Self, without receiving any kind of love, cannot survive.

Olaf Trapp started to work with the body 35 years ago with massage. Induced by own personal problems and a job in a psychiatric hospital, he discovered the interrelation between body and soul, which was the start of a lifelong journey of personal development and growth. He was an acupressure teacher for 15 years.

Continued on page 137

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BIO-PSYCHO-SOCIAL-SPIRITUAL-NEUROBIOLOGICAL EVIDENCE BASED APPROACHES

A Review of *Eros/Power: Love in the Spirit of Inquiry*



by Nancy Eichhorn, PhD

“What one sees depends on one’s worldview”

I’m at a loss. Struggling actually. I keep going back to the book trying to hopefully find some keyword or phrase, some vignette that will give me the story-starter I desperately need. I typically read books and thoughts leap onto the page. Not so today. After reading *Eros/Power: Love in the Spirit of Inquiry*, I am at a loss.

I’m sitting with a sense of having read an intensely intimate portrait of people’s lives dosed with a strong sense of reality? Did they really not only live that but then write about it? Perhaps I’m too cloistered, too unexperienced, too naive. Reading about their experimentation, the polyamory, the mission to create non-possessive adult friendships—open love and sex, non-possessive erotic friendships, and so forth felt beyond my vision.

I understood the reasoning for writing their autobiographies with their intimate relationships front and center—they offer fodder for reflection on how to look at sexuality and intimacy in their lives, at love in their lives, as well as power and how they unconsciously created it, dealt with a sense of powerlessness and so forth (though Bill admits at the end that he’s been accused on living with blinders on regarding some of his power).

“How can you cultivate more mutual, more balanced, more loving, more supportive, more erotic, more inquiring friendships?”

And as I write this review, I slowly understand more of the whole experience rather than being able to write about the parts. Perhaps that’s the reason why this review is so difficult, why it’s more about my experience reading this book than the book itself. I tend to write about the pieces while this book feels all inclusive. It feels systemic, as if my entire being has to be immersed in order to experience a shift within myself. Their stories prompted reflection of my own, their questions triggered older memories recessed neatly away, left for another lifetime’s pondering perhaps. I see myself in their reflections— noticing how I dress, how I behave, how I engage with male friends (no partner in my life at this time so can’t go there) and what I expect perhaps, the underside of my actions and their reactions are more in my conscious view than before. My awareness of me carries a different perspective now, tinged by their light shined on self and other, male and female, friend and lover.

I think part of my difficulty also rests in the use of language specific to a particular process that I’m unfamiliar with—not knowing left me hanging until the end of the book where I felt it start to come together. Although, I’m still not quite sure what Alchemical action-logic means, I do understand the use of the word Alchemist as used in the context of Alchemist Workparty because they clearly defined the word: “alchemist refers to the intent of conducting mutual social alchemy, within oneself and with others, to creatively marry opposites (spirit/matter, man/woman, elder/younger, theory/practice) rather than treating them as inherently alienated from

one another or warring enemies” (pg. 149) as well as references a leadership action-logic that Bill found through his lifetime of work to be effective at “encouraging personal and organizational transformation” (pg. 149). The term “Workparty” in this instance references the reconciliation of two more opposites—work and play; people gather with a mutually agreed upon intention—an inquiry process that allows for mutual transformation.

I understood the powerful ways one can use this book when the authors ask: “How can you cultivate more mutual, more balanced, more loving, more supportive, more erotic, more inquiring friendships?” (140).

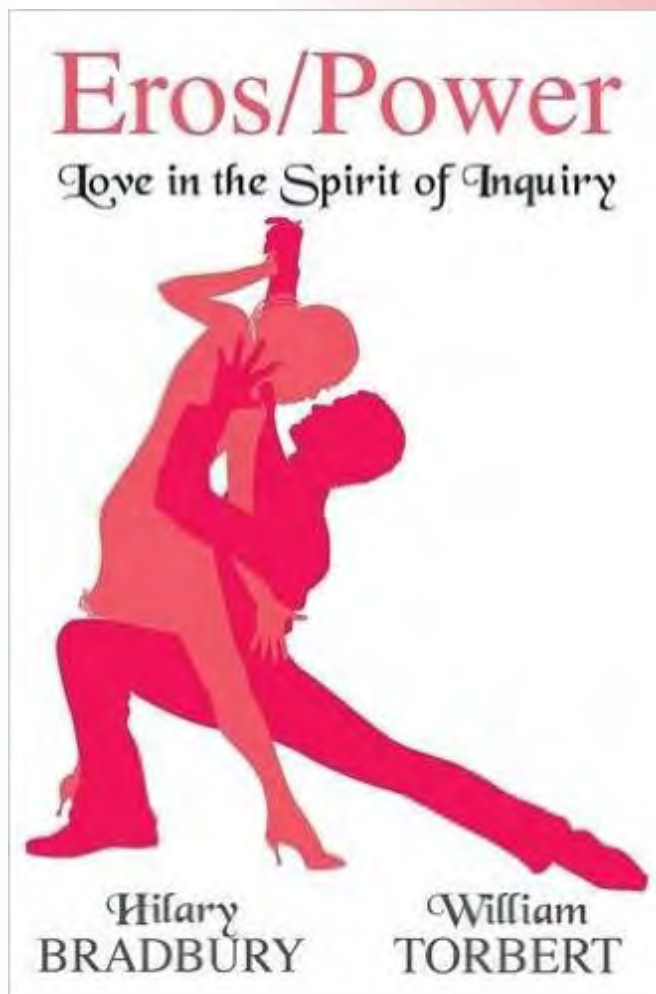
Their response to this question helped as well: learn how to listen to other people and hear into them while sensing into yourself (notice your body’s sensations); make time to cultivate Eros/Power between you and your partner (friends, community) so you can transform your partnership’s darkness into light together and liberate the shadow parts easily triggered in relationships; and set up appointments to actually practice listening and hearing and communicating with an air of inquiry—invite the other to share relevant materials, images or stories from their childhood that are associated with the emotions and reactions they are experiencing today and weave back and forth until both partners feel a sense of completion. I appreciated the reminder to pause and breathe and the clarity in terms of the relationship . . . if there’s a physical connection consider holding hands, if there’s a sexual intimacy

communication (but only once practiced in the art of verbal action inquiry).

Bill and Hilary now belong to a Community of Inquiry—they have a committed group of men and women, all ages, who meet regularly and practice this process. They note that transforming both the self and a partner and/or partnership is process oriented as well as goal oriented. As such, relationships can offer mutually transforming power. This book is an introduction to their process. It offers a framework for readers to (a) learn about it and (b) engage in this process. As well, **they have information on Hilary's website:** www.integratingcatalysts.com/erospower/ with meetings and workshops to learn more.

They state that the purpose for writing this book came from Hilary's self-reflection— "an exercise aimed at deeper understanding of personal development" (p.195). The book became a vehicle for both Bill and Hilary's exploration and transformation in relating to men and women (and each other). Hilary writes: "I feel that the key in my sense of transformation in relating to men has been in bringing the receptive feminine part of myself, the part most easily objectified by the masculine, to a more active self-sharing." **The inquiry that became this book started when Hilary's partner facilitated a deeper conversation** between she and Bill about their early relationship as professor and student (she got drunk at his home, stayed the night in his room, he way older than she, he with the power, she the student—yet later in life she as the professor had an affair with a student—twice actually, with one young man moving in).

The book is a mix of memoir and analysis with an invitation for personal growth. A man and a woman explore their Eros—guised at times within erotic charm and sexuality—and the power that comes with it, how one views one Self and the Other, especially when gender differences exist. The stories are first-person present



with a knower's insight that comes from having been there and seeing it now from a distance. The language is engaging, the tone vulnerable yet not self-indulgent. **There's deep self-analysis** in the story telling, the replication of moments in life where they reached out or hid within. **There's an interplay between Bill and Hilary as they respond to one another's writing**—examining the themes, the potentials, the outcomes from the behaviors, the choices made.

They also offer further reflection using what they call "developmental analysis." For instance, someone writes (a third person voice steps in): "In previous chapters, we see Hilary and Bill begin to exercise Redefining action-logic and visioning power." **Though I have no clue what redefining action-logic is I can grasp the meaning of visioning power.** "We see the beginnings of this in Hilary's commitment to Zen in Japan—to 'Redefining' herself

through the power of committing to a vision. **Visioning power entails the use of one's imaginative, artistic, mutual-trust-building facilities and disciplines"** (pg.117). So as a reader, I read their stories and then am guided into their professional exploration—**how they see their life experiences'** impacting them then, and now. And on the back end, I gain some understanding of the terminology they use.

Each section comes with an invitation: "Our aim with the book is to encourage depth of inquiry into the trickster domains of eros and power—of love under the sign of inquiry—with the hope that Eros/Power can **flow more in all our lives,"** which is followed by questions or invitations to do written assignments such as sketch the details of your own autobiography, letting relationships come to the forefront, and examine the feelings of eros and power, presence and absence, hurts and loves. And there are two interludes that offer extensive ideas for practice and learning relational action inquiry. They also offer breathing space from the intensity of the stories and the analysis.

At this point, having completed the book, I am left wanting. I want to join a community where people are so aware and self-reflective they can co-create friendships that are mutually intimate and fulfilling (not necessarily sexual), where a man and a woman can be friends at the deepest level of Self without mishaps left in the corner to create tension and distance, without miscommunications that stir up old stories scattering their toxic waste on the present tense with no recourse but to sit in the goopy mess, alone, lonely, a connection where one feels free to dress provocatively, flirt, skitter and dance as if young and carefree and the other can appreciate the feminine without seeing seduction at the root of the playfulness but rather self-expression.

And I'm left with Bill's questioning: What would it mean to love myself, not in thought but in sensation in the body?

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Bradbury, H., & Torbert, W. (2016). *Eros/power: Love in the spirit of inquiry*. Tucson, AZ: Integral Publishers, LLC.



Hilary Bradbury PhD, is Professor in the Management Division of Oregon Health & Science University (OHSU). Her research, scholarly activism and teaching focus on the human and organizational dimensions of creating healthy communities.



Bill serves as a Principal of Action Inquiry Associates and as a founding member of the Action Inquiry Fellowship. He received his PhD in Individual and Organizational Behavior from Yale, and has served as Founder and Director of both the War on Poverty Yale Upward Bound Program and the Theatre of Inquiry. He also taught leadership the Harvard Graduate School of Education, and at the Carroll Graduate School of Management at Boston College, where he also served as Graduate Dean and later served as Director of the Organizational Transformation Doctoral Program.

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Body Psychotherapy 2016



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ASSOCIATION FOR
BODY
PSYCHOTHERAPY



Thursday 13 - Sunday 16 October

Pre-congress workshops: Tuesday 11 and Wednesday 12 October

Post-congress workshop: Monday 17 October at Cape Sounio

For more information visit www.congress.eabp.org

The Embodied Self in a dis-Embodied Society

Presentations



Embodiment and its association with Body Psychotherapy

with Frank Röhricht and
Ilse Schmidt Zimmermann

The Psychopathology of Disembodiment and Reconnection through Enactment

with Genovino Ferri and Maxine Sheets Johnstone



The Embodied Self in Philosophy and Life

with Shaun Gallagher and Christine Caldwell

Symposiums:

- (1) New Roses**
- (2) Science and Research in Body Psychotherapy**
- (3) Psychotherapy and Politics**

Round Table Discussions:

- (1) The concept of Energy in the process of Embodiment: An interdisciplinary approach**
- (2) The role of Embodiment in Prevention and Educational Sciences**
- (3) The common ground in Body Psychotherapy**
- (4) Trauma, Embodiment and Self Regulation**



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Picture retrieved from: <http://thesavvybackpacker.com/daily-costs-visit-athens-greece/>

James and Susan created this website because they have a passion for backpacking Europe. The Savvy Backpacker was created as an independent planning resource for travelers wanting to backpack through Europe on a budget. Their information on Athens is quite useful for folks wanting to see a bit of Athens before or after the Congress.



The Embodied Self in Philosophy and Life

By Christine Caldwell, PhD, LPC, BC-DMT

It is always a pleasure and a learning opportunity to sit and talk about one's discipline with a philosopher. Particularly for us clinicians, the ability to scope out and get a wider perspective, use a more precise language system, and systematically examine assumptions and beliefs, all weave together as we invoke and return to our root discipline – philosophy.

In the Fall of 2016, we will sit together at EABP in Athens with Shaun Gallagher, a Professor of Philosophy at the University of Memphis in Central Florida. Shaun also sees his work as cognitive science, a term that somewhat disguises the fact that his abiding interest is in embodiment. The bridge is through his understanding of neuroscience, **and his ability to write eloquently about 'How the Body Shapes the Mind' (Gallagher, 2005).**

I come to the table as both a clinician and an academic. I founded the body psychotherapy and dance therapy programs at Naropa University in Boulder, Colorado, and have taught at several other universities in various countries. I am an active researcher, and teach clinical neuroscience to therapists and counseling students. As a

representative of the field of body psychotherapy, I too am interested in embodiment. My two current research interests are looking at the effects of oppression on embodiment (with co-researcher Rae Johnson), and measuring the physiological correlates of therapist/client attunement states. My background in philosophy tends toward critical theory, race, ability theory, and feminist perspectives on embodiment and the socially-constructed nature of the body.

So what might be interesting is for Shaun and I to look at philosophy's and neuroscience's various discourses about the nature of the body and how it works, and how that can inform working therapeutically via the moving, breathing, and sensing body. *Continued on page 136*

The Psychopathology of Disembodiment and Reconnection through Enactment

A Conversation with Maxine Sheets-Johnstone, PhD

By Nancy Eichhorn, PhD



What would you say when the key words assigned to your address spark distress throughout your body?

Discussing her upcoming keynote address at the 15th European Congress next October, Maxine Sheets-Johnstone shares her concern that the word embodiment and its derivatives are currently conjoined with an array of topics such as mind, self, subject, experience, action and language and they simply create an illusion of legitimacy, that the body is involved in a fore fronted way when in fact it is not.

“The word embodied is a lexical band aide for a 350-year-old wound that started

with Descartes, the whole mind/body thing,” she says. “It is now affixed to all kinds of experiences: embodied language, embodied self, embodied cognition, embodied mind. No matter what it is associated with, putting embody in front does not solve all the problems, does not challenge the current concepts. We need to delve into the bodily life.”

Her concern is so prominent she wrote an article on the topic entitled: *Embodiment on Trial: A Phenomenological Investigation* (2015) where she notes that “embodying” short-circuits phenomenological accounts of

experiences. It muddies the concept of the body I have and the body I am, she says.

“You cannot avoid the tactile-kinesthetic body/affective body—the basic aspect of being a body—it is kinesthesia and dynamic. When you get into static postural notions of body, such as knowing whether your legs are crossed or not, you are not telling us something about everyday living—this preeminently posturally-tethered body is a dynamically emaciated body—one that falls short of being recognized as an **animate organism”** (Sheets-Johnstone, 2015, pg. 28).

Rather than talk about actions, Maxine emphasizes we need to focus on dynamic real time, on our lives as animate organisms. The lived body and subject body as a phenomenological concept is not bonafide, she says, though it is used by **people all over, in all sciences . . . “the word embodied is deflative, it includes the use of the body without getting down to the aspects of basic development, history, and our evolutionary grounding in animate life,”** she says.

When asked about the first phrase of the address’s title: Psychopathology of Disembodiment, Maxine mentioned R.D. Lang who wrote about embodied and unembodied in lucid ways. In his writings, she says, he tried to anchor the relationship of the self to the body in concrete **experiential ways, using concrete studies.** “I don’t think anyone has improved on this sense,” she says. “The unembodied self is one object among others as the core of an individual’s own being; that is, the body is passed over.”

“We have lost the depth of our connection to the body,” she says. “We are an experiential being born moving. We are moving before we have language. A whole lot of learning takes place that is nonverbal **that is the foundation of our core self.”**

“Movement is our mother tongue,” she continues. “We come in moving and all this talk about embodiment belies the real focus **on movement and on the body.”**

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According to Maxine, people over look **what's there**—movement and becoming to move as the creation of the self. I move precedes I do and I can, she says. Our fundamental human concepts are generated by movement. Our basic cognitions are saturated in concepts derived from movement, such as concepts of distance. All distinctive kinesthetic dynamic fundamental human concepts: hard-soft, in-out, strong-weak, near-far, jagged-smooth are derived from tactile-kinesthetic bodily experiences, which are directly relevant to everyday adult perceptions and cognitions as well as infant perceptions and cognitions (Sheets-Johnstone, 2015).

“We are not inanimate we are animate,” Maxine says. **“This does not mean we don't have cognitions. But,** corporeal concepts are not linguistic. We have vocalizations but these are not linguistic in the sense of naming and specifying language. We babble, coo, and cry, which is all part of the non-human animal world of communication. But it is not a naming type of beginning of language that offers more basic fundamental concepts of relating to the world.”

“One thing I don't remember seeing often in early-life research and writings is **that the baby also recognizes the way it's held, even by whom it's held. Whether it is held in a tightly and intense way, or in a more gentle way and rocked, the infant is aware of tactile communication with the world as well as movement. Vocalization is part of that world, it is present and meaningful. The infant knows if it makes a sound it can generate the appearance of mom, dad. This is learned, however, it is not automatically known.”**

“A long time ago I did some research on the generation of language of infants and **the first preposition they know is 'in' like** inside something else. Where did that come from? Well they are put in a crib, their arm is put in a sleeve, their tongue is in their mouth. They feel these things. This impressed me. Infant and early childhood experiences that are non-linguistic appear

and the infant recognizes his experiences.”



Reconnection through Enactment

Moving on to the second phase of the address title: Reconnection through Enactment, Maxine says once again it is a deflection. Enactment is not movement. Therapists are putting things in a package—you enact it so you are all through, done.

“Movement is dynamic, reconnection occurs through movement,” Maxine says. **“Our natural proclivity is to move. When someone is shot or has a stroke the first thing you want to know is, can this person move? Movement is taken as a sign of life. No movement and you assume the person is dead.”**

“Feeling alive is an experience not be missed. People don't realize it, they just connect movement and feeling alive. People who run, just feel great afterward. When people are energetic (I do not like to use the

word exercise as when they put on music and drown out any real sense of kinesthetic awareness of moving body) they feel alive. Feeling an aliveness that is generated in movement is an important part of therapy.”

Communication through Movement

There are also qualitative dynamics in movement: spatial, temporal, and energetic aspects. Our basic communication with another often involves movement. What if someone makes a slapping motion with his hand? Maxine offers. “It may mean ‘the heck with it’, it may mean ‘get out of here’, it may mean a whole lot of things. This is different than how the hand moves to say good bye as well as other natural situations. We are attentive to dynamics or movement from other people and we take our clues from that to interpret what they are feeling, thinking, and thinking about doing, and we decide whether to back off or open ourselves toward them.”

Writing her article entitled, *Movement and Mirror Neurons: A Challenging and Choice Conversation*, Maxine noted that we are not born with mirror neurons—this is an important part, she states. “Mirror neurons are purported to exist and direct everything as Gallese et al. said, but they are there because we learned how to move our self. They are generated on the basis of our own movement. In the experiments with the monkeys, they made mention that prior to the experiment they had done another experiment to measure the kinesthesia (muscularly in those monkey when reaching or doing something). Originally the experiment had to do with moving, to find out what one thinks neurologically and in movement and it passed over to mirror neurons as embodied simulation—the basis that we recognize what the other person is doing. Embodied simulation is what the other person is doing.”

“This goes back to our own kinesthetic development, our sense of moving our bodies,” Maxine says.

“Movement subsumes our emotions she continues. “We are moved to move,

Emotions are a fluid bodily phenomenologically thing that move through us and move us to move.

emotions move through us, trust moves through us, sadness moves through us, this is different from joy and disgust. Feelings are not static, not indifferent, not a state of mind. Emotions are a fluid bodily phenomenologically thing that move through us and move us to move.”

According to Maxine, it is paramount to recognize that the core meaning of being a body and being alive is moving. Although she expressed feeling a little bit challenged by the title of the address and by her co-presenter Genovino Ferri, who will speak from a theoretical Reichian perspective, having spent time with both speakers, I sense an opportunity for a lively and interesting exchange of perspectives as each addresses embodiment.

Maxine Sheets-Johnstone, PhD, is an independent scholar and courtesy professor of philosophy at the University of Oregon. Before completing her doctorate, she worked as a dancer and choreographer. In addition to authoring articles in over seventy art, humanities, and science journals, she has authored nine books, including *The Roots of Thinking*, *The Primacy of Movement*, and *The Corporeal Turn*. She has lectured around the world about dance, movement, and on how to consider them philosophically.

References

Sheets-Johnstone, M. (2015). Embodiment on trial: A phenomenological investigation. *Continental Philosophy Review* 48(1), 23-39. doi: 10.1007/s11007-014-9315-z

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The Mind... The Embodied Mind... The Enactive Mind... The Trait Mind



Notes for psychotherapeutic
appropriacy in Psychopathology... and more

By Genovino Ferri

Some introductory clinical questions:

“When we encounter a psychotic state in the Other in the setting, which trait and bodily level resonate in us? Where is the psychotic emptiness? Isn't it also in the deep visceral? Which counter-transference and bodily level do we respond with? Is it the most appropriate and therapeutic in the Relationship?”

When we encounter a depressive state, which trait and bodily level resonate in us?

Isn't depressive withdrawal also in the crushed chest of an unbearable Atlas Complex?

Isn't the persecutory alarm of paranoia also in the terror of being attacked from behind?

Isn't the obsessive person's fixedness also in the rigid stare of his unmoving eyes?

Isn't the borderline's anger also in the chin thrust provocatively out to constantly challenge others?

How does the Other's angst from unsustainability in the chest, in dealing with life's difficulties, resound on our breathing?

How do the pallor and terrified expression of panic surprise us?

Which counter-transference of trait and bodily level should we respond with for these psychopathologies?

Are they the most appropriate in the relationship with the traits and bodily levels that underlie them?" (Ferri-Cimini, 2012, p.187).

Two Active Ingredients in Psychotherapy

A) Embodied simulation is "a specific mechanism through which our brain-body system models its interaction with the world" (Gallese, 2006, p.2).

In contrast with the definition of Simulation in Philosophy of the Mind, (Goldman, 2006) where understanding others means putting yourself into their shoes, embodied simulation calls into question whether intersubjectivity consists of attributing symbolic representations to others and states that

"Intercorporeity as the principal source of awareness is foremost, and forms a basis for reading the Mind of the Other. It is a direct form of understanding of others which comes from within... Embodied simulation thus defines an intermediate level between mirror neurons and empathic resonance" (Gallese-Ammanniti, 2014, p.31).

In the Reichian analytical setting, embodied simulation can be read with Analysis of the Character of the Relationship (Ferri, 1992) and, in particular, through the lenses of the Language of Traits (Ferri, 2014).

It can, however, be transformed into **"therapeutic" embodied simulation, which establishes relational appropriacy in the setting, using the sequence of Traits along the arrow of evolutive time and the corresponding sequence of prevalent bodily levels in the stages of development,**

proceeding from intercorporeity to intersubjectivity (in a bottom-up, coherent, circular understanding of phylo-ontogenetic evolution).

In this way the "trait counter-transferality" is outlined. That is to say that the **appropriate "position" and the appropriate "how" of the analyst-** therapist, functionally necessary for the psychopathological disturbance and or for the specific trait-bodily level structure of the person being analysed are identified.

. . . "The appropriate Position is on your own specific personality trait and on its corresponding bodily level, from which you can meet and contact the person being analysed, helping them to move, in sustainable evolution, from their problematic trait and bodily level position or, at least, enabling them to read it. The How is the analogical expression of the position and it creates the field atmospheres in the setting to permit evolutive insights for the person being analysed" (Ferri-Cimini, 2012, p.192).

Therapeutic embodied simulation today is fundamental in psychotherapy in order to be able to draw nearer to and modify certain specific interpersonal relational patterns (threatening, accepting, including, excluding) . . . which result from yesterday's embodied simulations in the person's life story.

It should be added that the appropriate trait counter-**transference activates "from outside" the person in the setting** and represents one of the most important principles in the negentropic construction of the relationship, which should be interpreted as a complex living system (Ferri –Cimini, 1999).

The relationship is an auto-poietic system born from intelligent structural coupling and from the traits of the analyst and the person being analyzed. Like a double helix of DNA, it will develop a negentropic gradient and have its own character with its own different stages and levels of organization. Intersubjectivity-intercorporeity in the setting and in clinical practice cannot be left to chance and must be intelligently superordinate!

B) In our psychotherapeutic setting, where **"therapeutic embodied simulation" is fundamental** both to be able to reach the Other and for the comprehension of their trait questions deposited in implicit memory, a new active principle is added – therapeutic embodied activation, which in Reichian analysis is performed with **character-analytical vegetotherapy "actings", which are ontogenetic and appropriate to the specific stage, trait and bodily level.**

In intelligent structural coupling with therapeutic embodied simulation, it provides the opportunity for, even, body psychotherapy on the trait mind.

Therapeutic embodied activation indeed **"completes" psychotherapy, in the sense of its double directionality, because it activates the person "from within"; it is a fundamental way to modify the "incorporated" life experiences of the person, because it incisively marks new experiences, which have been felt and are appropriate to the explicit and, especially, implicit therapeutic questions which emerged in the setting.**

"When the action is performed or imitated, the cortical-spinal pathways are activated... when the action is imagined, the motory cortical network is activated... the action is not produced" (Gallese, 2014, p.28).

In general, all body psychotherapy could be considered to be therapeutic embodied activation, but it must certainly respond to the requisites of appropriacy—there must be epistemological, methodological and clinical clarity and consistency, because body psychotherapy **may well have** a greater level of complexity than verbal psychotherapy.

Coming back to vegetotherapy, to be clear, I am speaking about vegetotherapy in Reichian analysis, which is a very distinct branch on the development of the Tree of Vegetotherapy. Reichian Analysis Vegetotherapy is performed in our setting with two other fundamental elements: **"character analysis" and "analysis of the character of the relationship".**

I am speaking of the branch, which is an expression of natural psychoanalytical evolution and which, having originated from Reich in Oslo in 1935 to 1939, it grew stronger and more substantial from the extraordinary clinical contributions of Ola Raknes and Federico Navarro (1974), which are clear in the appropriate actings for the seven bodily levels.

The contribution of G. Ferri and S.I.A.R. represented another significant step in perfecting its application – the evolutive-negentropic arrow of time was introduced in 1992, which transformed the seven bodily levels into relational bodily areas and **actings into "specific actings appropriate for stage-structure and object relationships".** The majority of these are real ontogenetic movements, which, in the setting, always communicate with the appropriate Trait Counter-**transference . . . "we were back in the analytical channel with the body included" (Ferri, 2012a).**

"Actings are therefore progressive and specific to the evolutive stage and the bodily level; they re-propose ontogenetic phase movements. Not only do they reawaken the **intact "hows" of the partial object** relationships, as they were when they were marked on the bodily level of the Self in that time of that stage of development, but they also constitute fundamental psychodynamic-emotional-energetic insights" (Ferri-Cimini, 2012, p.191).

They propose the opportunity for a new prototype object relationship in the here and now, which is new in the how of the position and the pattern, and is new in the renewed energetic circuit moving towards negentropy.

The actings join the there and then with the here and now, the depths with the surface, the unconscious with the conscious, implicit memory with explicit memory and pre-subjective corporeity with subjectivity.

"They create new sensorial channels, form new cerebral maps and free the internal time trapped in bodily blockages" (Ferri – Cimini, 2012, p.191).

A very elementary example to clarify

In clinical practice, in an approach aimed at treating the correct distance or the loss of boundaries between the self and others, a possible acting could be convergence on a fixed luminous point, held up by the therapist using a light-pen calibrated to the sustainable point of convergence of the person, always within the appropriate relational framework of the setting.

"Convergence" represents an extraordinary evolutionary leap in phylo-ontogenetic evolution, contributing, together with neopallial development, to defining psychodynamically the Identification-Separation from the Other in the orolabial stage, to indicating the appearance of pyramidity and to the arrival of voluntary-striated muscularity. Finally it also contributes to

rising negentropically and to bringing yourself back to a depressive position from schizo-paranoid (paraphrasing M.Klein).

The acting, practiced for 15 minutes. Repeated at regular intervals over time, they allow the person a new entrance into his own field of consciousness of the ego, in his own subjectivity, and it activates the pre-frontal cortex (PFC). Not only this, but it also regulates the appropriate distance for their his own sustainability; it explores the person's dyadic relationship style and it collects the possible projections emerging from the depths of the there and then of his life story ... including, or excluding, mirrored eye contact ... but it also encompasses the causes of the loss of the correct distance or boundaries in the here and now.

The person will experiment over time, according to the ideal prescription by the therapist, with opportune oscillations, convergence towards themselves and their own nose pyramid, and the capacity to gather themselves and to return within their own boundaries, with the light, which is always motionless, acting as a partial, stable, object which is present (Ferri, 2015).

Actings form, inform and reform the enactive embodied mind and trait mind – they increase cognition and feeling, determining greater intelligence in the Self Mind and in the subjectivity of the Self.

A Little Illuminating History . . . The Boundaries Between Brain and Body

Gregory Bateson (1972) considered these boundaries to be senseless and made an **excellent contribution: "You could say that the mind is immanent in those cerebral circuits that are entirely contained in the brain; or that the mind is immanent in those cerebral circuits that are entirely contained in the brain plus body system; or, finally, that the mind is immanent in the larger man plus environment system" (p.306).** Gregory Bateson (1972) proposed the concept of

Embodied Mind, which is today considered to be a new episteme!

Cognitive processes cannot be confined within the brain – they are formed in connection with and they are influenced by the entire bodily system.

At the beginning of the 90s, twenty years after Bateson's Embodied Mind, Varela, Thompson and Rosch proposed the concept of embodied and enactive mind.

In opposition to the traditional view of cognition centered on mental representations, the embodied and enactive approaches proposed sensory-motory coupling between the organism and the environment as a founding element for cognition – perceiving reality through our **continuous bodily activity**. **“Within the perceptive act we can already grasp the meaning of what we are perceiving, without any need for further inferential of interpretational passages” (Gallagher, 2008).**

Thus far, we cannot but greatly appreciate the positions of embodied mind and enactive mind and we feel we should add that Reichian analysis breathes in this extraordinary line of research, but if we pause to consider the derived concepts for **the practice of psychotherapy “embodiment, interaction and presence” we differentiate** and would introduce, for each of these three points, ontogenetic three-dimensionality and the new concept of trait mind!

...The imbricated sum of the interactions between the marks incised by the Other than Self and the adaptive response of the Self generate relational patterns, which are specific to the life story of the person, typical of the evolutive stage and are recurrent state patterns – they define a character trait ... (Ferri-Cimini, 2012, p.89).

In Reichian analysis the mind is One's, it is, in fact, implicit in the complex, open living

system which we call Self and which has a process.

It represents the outcome of an extraordinary fractal property of Life - 'Intelligence'. In the diversity of its infinite orders of size and expression, intelligence permeates and reflects the stratification of life, recombining at the negentropic bifurcation points of phylogenetic evolution!

“Even in human ontogenesis, intelligence precedes and permits Cognition and it precedes and permits the I (Ego) Subject in their emergence.

Cognitive intelligence is last in order of time and it is the most acute and the highest ... and when it is connected to the preceding forms, it increases in negentropy, in Meta-Intelligence! (Ferri, 2015).

Having said that ... the mind of the Self may be read, in its self-organization, as the sum of the trait minds, which are stratified and imbricated together, and which also appear in the rait thoughts of subjectivity.

In Reichian analysis in the here and now we recover the arrow of evolutive time of the person, his/her evolutive stages, his/her bodily levels activated in his/her object relationships; we read them and we superordinate ontogenesis in terms of traits, which is an extraordinary compass so as not to lose ourselves entropically in complexity, and we would ask:

Which elements of trait intercorporeity-intersubjectivity are there in the here and now in the analytical-therapeutic setting between the two subjects?

Are they the most appropriate psychotherapeutically out of all those which could emerge?

At the present time, which past time has activated and is interacting?

The connection between evolutive stage, character trait, bodily level and object relationship permits us to avoid squashing or confusing time in the here and now, and it permits us to redesign the successive entrance of the bodily levels according to the evolutive phases of the individual; it permits us to plan, with three-dimensional precision, every psychotherapeutic intervention and it provides operative psychocorporeal grammar to communicate and work with the Trait Mind!

Genovino Ferri, Psychiatrist and Reichian Analyst trained by Federico Navarro, is the Director of the Italian School of Reichian Analysis (S.I.A.R.), Rome, Italy. The school is accredited by the EABP FORUM of Body Psychotherapy Organizations. He is a member of the New York Academy of Sciences and the International Scientific Committee for Body Psychotherapy. An International Trainer of Reichian Analysis, he holds Training Courses for Supervisors in Europe and South America. During his professional career he worked as Director of the Psychiatric Unit of Atri Hospital, Italy and as Director of the Public Departmental Psychotherapy Service. He is the President of the Italian Association of Body Psychotherapy.

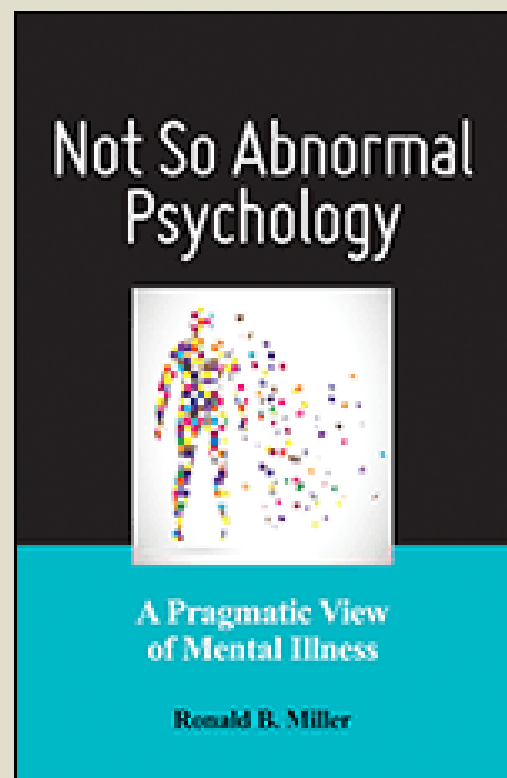
He is the founder of 'Studio Analysis' a social-centred psychotherapeutic clinic. He published *Psicopatologia e Carater: a psicanalise no corpo e o corpo na psicanalise*; Escuta Editora, Sao Paulo do Brasil, 2011, published in Italy as *L'Analasi Reichiana La psicoanalisi nel corpo ed il corpo in psicoanalisi*; Alpes Editore, Rome, 2012 and in Greece in June, 2015; Eumaros Editor. He is the Editorial Director of the CorporalMente series published by AlpesEditore. Email: genovino.ferri@gmail.com; siar@analisi-reichiana.it; Website www.analisi-reichiana.it

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This categorization is perpetuated by the current state of education in the field of abnormal psychology. Most abnormal psychology textbooks are concerned with the biomedical while the humanistic, psychodynamic, community, and family systems models are introduced but rarely discussed in detail. But in order to achieve an in-depth understanding of abnormal psychology, one must be well versed in theoretical and conceptual **underpinnings**, and Ronald B. Miller's *Not So Abnormal Psychology: A Pragmatic View of Mental Illnesses* addresses this knowledge gap. Written for primarily an undergraduate audience, *Not So Abnormal Psychology* provides emerging adults with a better understanding of stressors, given that college is a breeding ground for stress, for which undergraduate students are typically ill equipped. Miller incorporates clinical cases, personal experience, and historical anecdotes in order to fully examine different theories for a well-rounded understanding of abnormal psychology.

Miller's *Not So Abnormal Psychology* is a push towards a different perception of abnormal psychology, a field that has been largely dominated by the biomedical narrative. This obsession with labeling and categorizing **dehumanizes the patient**. "This person has OCD and this person has bipolar disorder." By labeling a person in this way, we radically shift our perspective and opinion and consequently ignore the true problem.





The Common Ground in Body Psychotherapy Modalities

A Conversation with Michael C. Heller, PhD

By Nancy Eichhorn, PhD

Michael C. Heller is against using the word 'embodiment' in every EABP conference title, and he is set to defend his position in Athens, Greece.

As many know, the words 'embodied' and 'embodiment' are everywhere today; yet, some believe these terms are truly nowhere in terms of validating the science and clinical use of body psychotherapy. The body that is referred to in this expression is the body as being the whole person, or what biologists since Darwin call the organism. Thus working on an embodied mind does not necessarily imply that one works with how the mind connects to the material body. For Michael, being an expert on how the physical body and the mind connect is a necessary particularity of body psychotherapy.

Working with the 'embodied mind' has been part of any sort of psychotherapy since evolutionary theorists (i.e., Larmarck, Darwin) demonstrated that the mind is part of the body. Michel explains that the word embodiment is simply a new way to exploit the general notion that "consciousness is

experienced in the organic dynamic space created by human or animal organisms, or robots." This term became fashionable on the west coast of the USA, through the publications of phenomenologists such as Rowland, psychologists such as Bruner, and mostly Francesco Varela, who was a mix between biology, philosophy, artificial intelligence and mindfulness. Many body psychotherapists of the 1980s were stimulated by the notion of embodiment, which supported a part of their vision, and created a bridge between their field and academic developments. However, Michael is not sure that these researchers had much esteem for body psychotherapy as it presented itself in the 1980s. They used the term embodied to spotlight two focal points: first, that cognition is a set of organismic cogwheels that are distinct but closely linked to somatic regulators; and second that these psychological routines are also

imbedded in biological, psychological, and cultural dynamics.

The notion of embodiment was close to the preoccupations of artificial intelligence, which wanted to detail how computation and movement could be combined. This was, for example, a critical issue for engineers who were constructing robots that could explore planets. Their findings permitted biologists, physiologists and psychologists to become more precise in their attempt to understand how heterogeneous routines (thoughts, computations, screens, movements, interactions, publicity, etc.) connect with each other.

Michael will participate in a round table on common ground in psychotherapy at the EABP Congress. His platform includes three foundational supports:

Body psychotherapy is a psychotherapy.

Body psychotherapy is a form of psychotherapy that uses body techniques in an integrated way. Examples of body therapies used by some body psychotherapists are Rolfing, psychomotor physiotherapy, and Hatha yoga.

Body psychotherapy is a form of psychotherapy that also uses body-mind approaches in an integrated way. Examples include Feldenkrais's method, relaxation techniques.

'Integrated' is a key word in his stance—the use of body and body-mind methods are justified at the level of psychotherapeutic theory, models and techniques. Michael is quite clear that simply adding in body techniques to any psychotherapeutic approach that does not require the inclusion of bodywork is not body psychotherapy. For instance, many cognitive therapists now incorporate meditation (mindfulness), or psychoanalysts use relaxation techniques. But from the point of view of the core formulations of these approaches, using these body-mind methods can be a useful

accessory, but not a crucial form of intervention.

One has to wonder why this reliance on the word embodiment as a validating factor came about, and how it translates from our **historical past to today's movement to form** an alliance with all psychotherapies and psychologies.

According to Michael, ever since the EABP entered into what he called their **"recognition process"**, meaning how to find and use the right words that universities expect and health institutions accept, the general consensus is that including the material flesh of a patient as a core dimension of our work may be a hindrance.

But this trend toward acceptance at the expense of the material body in body psychotherapy may not fit changing attitudes. The university where Michael did his graduate work (1976-1984) was quite clear: his doctoral thesis on nonverbal interaction would be accepted if the project never mentioned the names Wilhelm Reich and Gerda Boyesen, and if Michael never talked about body psychotherapy. Yet, for the past ten years, he gave a course on Reich and breathing techniques at the same university to first year students.

"Body psychotherapy has changed, universities have changed," Michael said. He explained that body psychotherapists can find common ground without losing our creativity and our language. In response to the creation of an embodied vision of the mind, Michael said, **"The only real problem academia had with the notion of body psychotherapy is ideological"**. For example, they did not want to be involved in debates on Reich or psychotherapy schools that associate psychology and spirituality.

Michael hopes to pinpoint that body psychotherapists do not just do **'embodiment work'** They have an expertise on the complex intricacies that connect concepts and affects, with sensory motor and metabolic dynamics, with interactive behavior. They also have and in depth practical knowledge on how to connect

mental, emotional, sensory-motor and physiological memory systems.

He offered an example of working with a client integrating free association, dream analysis, and physiology. Michael sometimes uses a stethoscope with a loudspeaker, so **that the rumbling of the patient's belly can be heard by both.** Sometimes, when he hears a peristaltic noise he asks to the patient what his thought was, or he may stress a specific part of a dream that co-occurs with one of these belly noises. For instance, an atheist sees a picture of Jesus **Christ in his dream and when he's talking** about the dream his guts made loud rumbling noises. As I explored with the patient the impact of that picture on his breathing and body sensations, he admitted that although he was a complete atheist, the child in him still regretted that the tenderness he experienced at Christmas for a beautiful image of Jesus in the stables was only a tale. We then worked on how he could remain an atheist and yet not burry these beautiful tender feelings and hopes. Sometimes we can use the body to explore more complex feelings. A woman, when she felt particularly happy, would put her hands between her thighs and squeeze them as strongly as possible. We began to explore the possible links between being happy and **tensing one's sex. We arrived at** constellation of issues. For example, a) not feeling her sexuality when she expresses her happiness to her therapist, and b) creating sexual excitation in her sex when she is happy. This observation led to complex issues that had haunted her for many years. In such examples, being attentive to body events may help patients and therapists come to a form of explicit co-consciousness of feelings that were previously fuzzy, diffuse and denied.

"You don't need four years of analysis to do this. You can see it in one session, in a group session. Sometimes, however, it may take years for a patient to integrate the implications of what suddenly emerged, or before a person can allow such data to emerge in his or her mind.

In these examples, the psychotherapists does not only situate thoughts in the organism, like Janet, when he writes that **the organism is a space within which "an immense number of facts of consciousness"** can be experienced (Janet, 1889, II, p. 16). He assumes complex intricate relations between all the regulators of the organism and the mind, and is particularly good of using his capacity to detect potentially useful body indices as a key that allows him to open doors in the vast palaces of the mind. It is in this sense that body psychotherapy is not just embodiment psychotherapy, it has something more specific to offer.

"If you want to situate the particularities of body psychotherapy within the field of psychotherapies, then accept that it is the integrated inclusion of the physical body that characterizes our modality, and **differentiates it from other modalities,"** Michael said.

Michael's stance promises to offer lively discussions at the EABP Congress in Athens. I look forward to joining the conversation.

Michael C. Heller is a USA and Swiss citizen, born in Paris. He is a psychologist who has studied, as a researcher and a clinician, the relation between mind and body. As a researcher, he has primarily studied the nonverbal behavior of suicidal and depressive patients in the Geneva University Psychiatric Institutions. As a clinician, he trained in body **psychotherapy in Gerda Boyesen's school,** and has participated in the development of body psychotherapy with his colleagues of the European Association of Body Psychotherapy (EABP). He has participated in the creation of several journals in the field of body psychotherapy, and has occupied key posts in the EABP (Vice-president, chair of the Ethics Committee and Scientific Committee). He is on the editorial committee of the *International Body Psychotherapy Journal* and an Associate Editor of *Body, Dance and Movement in Psychotherapy*.

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Body Wise

By Kamalamani

I was in Paris on November 13, 2015—the evening when ISIL’s bombs and shootings terrorized the city and its northern suburb of Saint-Denis. My partner and I had spent the day wandering; one of those rare, precious days when you're lucky enough to be with the one you love and haven't seen for a few weeks, in a favourite city abounding with memories. We were in no rush—meandering and seeing where our feet took us, enjoying the mild, autumnal weather, mingling with other tourists and locals. By evening we decided to have an early dinner and head home. Thank goodness for the disappointing meal we had. Thank goodness for our tired feet that took us home early. Thank goodness that we didn't carry on walking—



The following morning as we read on the internet the official advice to stay indoors, I was struck by my fury and bloody-minded defiance, quickly replaced the agony I initially felt. I wanted to get out and about on the streets of Paris. No one would keep *me* indoors in some strange curfew! I'm so used to, and privileged by, feeling free. The look of shock on the faces of passers-by brought me back to earth, as did my deep fear. Later we admitted we were both scared getting on the tube, not least when two guys leapt over the barrier to avoid buying a ticket. They laughed and shouted 'allahu akbar'. Not terrorists. Two local lads on a tense day. Maybe messing about, maybe having a dig in response to the racism they routinely experience. I couldn't tell.

It was a solemn Saturday. I would rather have been home truth be told, under a blanket on the sofa with tea. But we weren't going to leave Paris, because it wouldn't have felt right (and look, we're still alive). The joy of the previous day was a million miles away. There were moments of feeling, what is it? Survivor guilt? We could so easily have been killed. Why not me, as much as why me? Acts of 'terror' put me in touch with that yawning sense of powerlessness. None of us are safe in the face of people prepared to blow themselves up for their cause. And, of course, it's easy to over-amplify the danger we're in, too. But people die and will die. They/we aren't just statistics; we're real beings with blood in our veins. It could be any of us: black, white, Muslim, Buddhist.

My partner and I found ourselves wandering past the cordoned-off Bataclan theatre at dusk. We had visited the Pere-Lachaise cemetery, a trip planned before the bombings and shootings, and our feet took us toward central Paris, wanting to gather together. I felt none of the rage of the morning, but baffled and moved.

Baffled by the scene ahead of us: on one side of the road a media circus of broadcasting TV crews, vans, satellite dishes and blinding spot lights. On the other, a solemn shrine of flowers, candles, hand-written messages and people paying respectful homage.



A young man, no older than 25, in his hoodie and jeans walked towards the bank of flowers, stopped, and knelt on his right knee with his face bowed to the bustling pavement for minutes on end. His small dog to his right stood stock still.

Reading Facebook that evening I felt my crushing limitations. Some friends were questioning why other friends were changing their profile picture to the French flag. How come, they asked, they didn't change their Facebook picture when other countries were bombed, like Lebanon or Kenya? They had a point. I'd already decided to change my Facebook photo to the symbol of the CND peace symbol in the shape of the Eiffel tower, which I saw, Sunday morning, chalked on the pavements around Montmartre. Peace is the only answer - if only we had an inkling of a collective notion of how to achieve it, let alone really realising that it starts in our own hearts, too. I felt the limitations of my own empathy. I'm more moved by the aftermath of violence in Paris than in Lebanon. I'm not proud of it, but it's a fact to live and work with for now.

I love Paris; I have friends and memories here. I speak more French than any other language than English. Hell, I even dreamt in French once, a moment I cling to when I'm questioning my linguistic abilities. Feeling my limitations and lack of imagination and universal empathy has been humbling after 21 years of practising loving-kindness meditation. It also feels vitally important, in the spirit of emotional honesty, to know where I am, to face myself as I look in the post-Paris mirror. It reminds me of the last time I felt most personally effected by a terrorist attack, flying to Kenya on September 12th 2001, where I then worked as an aid worker. It was bizarre walking through an abandoned, Marie-Celeste¹ like Schipol Airport in Amsterdam, all the TV screens turned off lest we lose our appetite for flying that day.



It was horrific boarding a virtually empty plane, remembering all those people turned to human bombs 24 hours earlier. It was sobering turning up in an edgy Kenya, its capital Nairobi having been shaken by bombing only a few years earlier, with hundreds killed and thousands injured. It was a useful reminder to hear the voice of **the Somalia cab driver: "Eh, the deaths are terrible, and the American government have had it coming."** Our/my western freedoms have come at quite a cost.

Mulling over the theme of this edition of *Somatic Psychotherapy Today*: 'the Embodied Self in a Dis-Embodied Society', I initially felt it was a gift in terms of having a mirror held up to my experience as I felt in turn: horror, rage, revenge, terror, compassion, sorrow, and a new stillness of not knowing (I even felt joy, particularly arriving home at St Pancras station in London, but it feels a bit crass mentioning that which I know, too, is a wrong view).

¹Editors note: the Marie Celeste was a ship that was found years after a trip abandoned but still afloat.

The weeks that followed the Paris attacks I felt incredibly embodied and disembodied. Feeling the sorrow of the heart and the size of the suffering in the world, I fully occupy this thing I call 'my' body. Imagining what I would like to do to the guys with the guns shooting at the audience in the Bataclan theatre I felt myself tighten, changing to icy steel, dissociating from my heart or, in fact, any shred of warmth. A moment later I felt ashamed and a flooding of too many feelings to bear: shame, guilt, am I a terrorist too, then? My nephew, lead singer in a rock band, and his mates, frequent places like the Bataclan. (I do, too, as it happens, supporting them, but that Saturday, it was them and the younger generation most on my mind). Thinking of their lives being taken is worse than imagining the taking of my own.

At this point, however, I can't make sense of a distinction between an embodying or disembodying self and an embodying or disembodying world. We are all the world, we are all a curious mix of embodied and disembodied.

I arrived in Paris having travelled from Ecodharma, a fabulous teaching centre and community in Catalunya, in the Spanish Pyrenees, a few hours from Barcelona, where I had been part of a facilitation team fortunate enough to be working with activists and change-makers. Ecodharma is located in a beautiful horse-shoe shaped

valley of limestone ridges, pine forests, huge rocks presiding over the vista and pillows of shale in the valley floor. It's a place where my body stops and rests, as I find myself gazing in awe at the vultures above, the sky, and the changing light reflecting on the rock's craggy, vertical, surfaces. It was hard leaving that valley and community, my heart open and full and sad until the next time. I had a fabulous fortnight in that place, working with like-minded people wanting to create a better world, a more embodied, related world.

Thus, my decision in the aftermath of mountain-living and a weekend in Paris is to stay engaged, continue to work at fabulous, world-changing places like Ecodharma, support my clients in finding their feet and the rest of their agency. I also want to stop and relish life, doing the stuff that matters which isn't work-related.

May terror never fossilize in our hearts and stop us loving and acting with and for the world. And may our resistance be the resistance of a soft, open heart.

Kamalamani is an Embodied-Relational therapist, Wild therapist, supervisor, facilitator, and writer, living and working in Bristol, England. She's been a practicing Buddhist since her early 20s and loves seeing how age-old teachings and practices are relevant to contemporary life. She works at the interface of body psychotherapy, ecopsychology and ecodharma, drawing upon her experiences of

being a development worker in sub-Saharan Africa, a lecturer in International Development at the University of Bristol, her current meditation practice and being a child lost and found in nature. Her second book: 'Other than Mother: Choosing Childlessness with Life in mind' will be published by Earth Books on 29 April 2016.

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Verbal *and* Non-Verbal
Communication *in*
Psychotherapy

Gill Westland



Reviewed by Sarah Sperber, Columbia University

Westland's work rests on the claim that the non-verbal aspects of psychotherapy are absolutely essential alongside verbal therapy. Throughout her book, Westland aims to suggest how a psychotherapist can incorporate more non-verbal principles into their practice in order to offer a fuller therapy to clients.

Westland effectively surveys the research behind non-verbal communication in therapy thus far. Central to this scientific evidence is her focus on the neurological development of infants, highlighting that non-verbal childhood memories are held within the body. Non-verbal memories continue to play a part in the adult memory and emotional life, and Westland points out the shortcoming in traditional Western psychotherapy for ignoring these powerful experiences.

Westland writes with extreme clarity and accessibility. In addition to the aforementioned scientific evidence, brief anecdotal examples are utilized throughout the book to give the reader a fuller picture of how awareness of the body can inform **the therapist's role. The book's accessible**

tone is solidified by Westland's acknowledgment of the constantly fluctuating state of the field: some current theories must be "replaced altogether by more contemporary theory until this too becomes redundant" (264). Westland thus brings the reader up to speed with the current frontiers of theory, creating an informative and confident argument while leaving room for growth.

The approachable nature of the book is appropriate to its comprehensive overview of full-spectrum communication within different modalities. Westland offers ideas throughout of how a therapist might utilize the non-verbal in their practice. While the work does not go into highly specific detail, it might inspire the reader to explore further within some of the topics touched upon. As such, this would be just as engaging a read for a therapist who is an expert within a certain modality, such as dance therapy, as it would be for someone just starting out in the field.

Westland powerfully convinces the reader that attention to non-verbal communication is gaining ground within the field of psychotherapy and can benefit any **therapist's practice, regardless of modality.** Writing at the forefront of current theory, she highlights just how engaging the topic of non-verbal communication is. We have seen how Westland makes effective use of both scientific evidence and anecdotal examples **to "make a small contribution to the paradigm shift" (266) regarding non-verbal communication in psychotherapy.**



Verbal *and* Non Verbal Communication *in* Psychotherapy

Written by Gill Westland

Reviewed by Nancy Eichhorn, PhD

I read professional books with an eye for insight and an ear for style. The text must offer something new yet be grounded in foundational knowledge to allow an oscillation between reflection and absorption. As well, the writing must tickle my fancy—it cannot drugde onward with stodgy sentences burdened by \$10.00 words and dripping with detail designed to show-off the author’s bookishness. It must be light, lively, sing a song that results in joyous learning.

Gill Westland’s 2015 release entitled, *Verbal and Non-Verbal Communication in Psychotherapy*, merits mention. Her voice felt personable, reachable, while professional, informative. I was fascinated by the data, experientials and practices, character descriptions, and clinical applications. There’s something for anyone involved in mental health care as Gill draws on current findings from: infant development studies; neuroscience; various schools and approaches; and mindfulness/ Buddhist practices. As Michael Heller, PhD, author of *Body Psychotherapy: History, Concepts & Methods* notes: “Westland

leaves aside traditional rivalries between schools and modalities to convincingly show that verbal and body techniques are necessarily complementary and **interdependent systems.” Gill supports the communicative musicality of feeling matched and known verbally and non-verbally, as the experience is one—we cannot separate the body from words though words can be void of feeling and expression (rooted versus dead words, see Chapter 4). As Nick Totton is quoted, “Thought and language are qualities of the body itself” (pg.127).**

“Central to helping clients make sense of their implicit communications is guiding them toward a relationship with their bodily experience” (pg. 126).

The book’s focus is to introduce clients and clinicians to the “how” of their communication’s presence, resonance, awareness, and the embodied qualities of our core system: loving-kindness, compassion, joy, and equanimity. According to Gill, Wilhelm Reich paid attention to the ‘how’ of client’s words— **“Words can lie. The mode of expression never lies”** (pg. 14).

She shares her thoughts and actions/ reactions with clients from a reflective stance, walking readers through the experience within scenes as well as offering interpretations and reflections. Within the vignettes she shares her explorations (the process she experiences) and her vulnerabilities (the mismatches that occur)—she is real and true on the page.

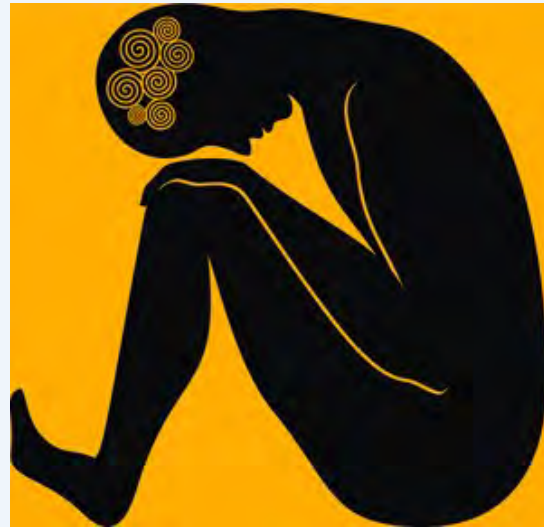
Gill writes from a ‘bodymind perspective’ to an audience assumed to have no prior knowledge of the subject areas covered. Her writing style is meant to be evocative, to invite a subjective experience and embodied connection with the content (pg. 15). While reading the clinical vignettes, readers are invited to notice their own non-verbal responses to the text as well as their own thoughts and opinions (pg. 16). Gill **hopes the book will broaden clinicians’** repertoires across different modalities and offer additional ways of thinking about clinical work (pg. 19). A repeating refrain **accompanies every experiential: “You might like to read through . . . to familiarize yourself then practice,”** followed by questions to guide the reflection:

What am I sensing in my body?

What am I feeling?

What am I imaging?

What am I thinking?



The book is comprised of eleven chapters, which include the Introduction: Setting the Scene and Conclusions: Going on From Here. There is also a glossary, references and an index. The body of the book involves nine chapters: neurological foundations of non-verbal communication; infant development and communication; being with the Self and being with the client; verbal and non-verbal communication—how the two interact; breathing and relating; being with emotions; free association through the body; touch; and using creative media for expression.

The Introduction

The introduction “sets the scene for subsequent chapters” (pg. 22). Gill offers a **brief synopsis of each chapter’s content**, which build one to another. A black and white figure (Figure 1, pg. 8), summarizes the elements Gill sees as the essential components of a non-verbal approach to psychotherapy. Center stage are verbal and non-verbal communication styles. Above this are actions a therapist takes: talking to the non-verbal: choice of words, level of consciousness and content versus process; and embodied relating: contact, intention, mindfulness, presence, left-brain or right-brain based. Below she offers reciprocal actions both client and therapist make: Observing, relating to and regulating: feelings, autonomic nervous system

response, and energy/vitality; touch; and expressive media: art, dance, and music. The figure offers an 'easy to see' synopsis of the book's content so readers can create a mental frame to piece together the depth within each chapter.

Within the introduction, Gill notes rapid changes driven by technological developments/findings from neuroscience filtering through to psychotherapy practices. Changes stemming from cognitive neuroscience studying emotions, new information about trauma and retraumatization and infant development contribute to a deeper understanding of psychotherapeutic relationships, which are especially important for nonverbal communication between therapist and client.

Many therapists agree that much of our psychological life takes place at a nonverbal level. Gill defines the nonconscious (outside of awareness) and writes that most of our **clients' non-verbal communication will be nonconscious. She cites Allen Schore's work** with brain and body in relation to emotions and non-verbal experiences, an essential aspect of therapeutic process—the right-brain to right-brain communication that takes place.

Silence is an Illusion

Our primary foundations begin in a watery world that is far from silent. Amniotic fluid carries reverberations of **sound, movement such as the mother's heartbeat, blood pulsations, cellular activity; there's a harmonic reality in a rhythmic world. Even in our quietest moments, our bodies' communications** create a cacophony of sounds. We are born with our amygdala online (memory sans a narrative to construct meaning). These small cell clusters encode emotional meanings to sounds, sensations, scents, sights, touch. No language, just a sense, a feeling. Infants clearly communicate through non-narrative vocalizations,



respond to eye gaze, tonality, touch, and the presence of another attuned to them, meeting with them. These implicit (or procedural) memories (non-verbal) are physically encoded in patterns of muscle tension, breathing rhythms, habitual movements, and general vitality (pg. 10). These patterns carry moods and emotions that therapists can learn to witness within themselves and their clients to guide their **approach. Gill's emphasis, however, is on learning skills within oneself not as techniques to be imposed on clients.**

For instance, in Chapter 5—Breathing and Relating—the therapeutic relationship is described in terms of breathing cycles and how they can guide our interactions (pg. 135). Gill offers exercises for cultivating breathing awareness in psychotherapy that involve therapists doing their own reflection, and working with colleagues to learn how to see the other then how to apply these practices while working with clients. She explains that our breathing patterns and their associated movements **are developed in 'babyhood' interactions** with our caregivers (though adult experiences can modify and refine these

Graphic taken from *Verbal and Non-Verbal Communication in Psychotherapy* by Gill Westland, copyright 2015, printed with permission of the publisher, W. W. Norton & Company, Inc.

“As the conversation unfolds, it is happening in different dimensions creating a tapestry of communication—through breathing, movements, sounds, words, and gestures—verbally and non-verbally. There will be moments of meeting (resonance) and moments of disharmony (reaction), and a return to harmony”

patterns). Our breathing movements are as personal as our fingerprints; the idea is to notice them rather than fix or make them ‘right’. **Healing comes as clients simply** experience how it feels to breathe in what Gill calls their ‘signature style’.

Attunement

It seems that we are drawn to those who **synchronize with our rhythm. When there’s** a mismatch, people tend to feel misunderstood and frustrated; they may tune out to avoid the discomfort of someone not quite getting them (pg. 148). When therapists are unaware of their own **breathing patterns, of their clients’** breathing patterns, not working either implicitly to match them or support them or explicitly to bring attention to what is going **on in clients’ bodies, the therapeutic process** is stalled—no healing occurs when there’s a disconnect.

Gill writes, “As the conversation unfolds, it is happening in different dimensions creating a tapestry of communication—through breathing, movements, sounds, words, and gestures—verbally and non-verbally. There will be moments of meeting (resonance) and moments of disharmony **(reaction), and a return to harmony” (pg. 158). “Misattunement in psychotherapy is inevitable”** because the past and present of both therapist and client converge in the present moment (pg. 159).

As therapists resonate non-verbally with their clients, their clients feel met, there is a sense that this person gets me. Somatic resonance, she writes, is a direct experience **of the client’s feelings, bodily sensations,** and thinking—it is not simply empathy (pg. 94). By cultivating somatic resonance, therapists can deepen their non-verbal

experience with clients. Developing awareness practices and the personal qualities of the therapist (i.e., intuition, humor, playfulness, spontaneity, creativity) are more important than any technique or theory (pg. 98).

The skill for therapists is to pick up non-verbal signals in their relationships and to sense what is going on at any given **moment (pg. 99). “Much of the therapist’s** knowledge that accumulates with clinical experience is implicit, operates at rapid, unconscious levels beneath levels of awareness, and is spontaneously expressed **as clinical intuition” (as quoted from Schore,** 2012, p. 7, in Westland pg. 98). Therapists observe how their clients speak and what their bodies are saying non-verbally and keep the conversation going within a sense of noticing their own internal experiences.

Being with clients also includes setting up the consulting room with attention to the impact of the décor on the client and our attachment style. Gill discusses the importance of a meditative practice and the ability to listen to the silence to become present. The intention is to attend to what is happening with the body as our constant reference point for intero and exteroception—the more we know about ourselves, the more adept we will be at noticing our clients as well as the back and forth movements within our interactions:

“I had resonated with and received **Eliza’s non-verbal** communication—the odd, blurred sensation in my forehead and eyes—through my body non-verbally. Eliza had put her childhood experiences with her mother into words and I had listened, unlike her mother. I surmised that my odd forehead sensations were something



@Egal/Dreamstime.com-Buddha Photo

like the confused state that she lived as a child, which was encoded implicitly in her **and had been brought into the present”** (pg. 105).

Gill also steps outside our singular body to establish a connection with a larger **‘Presence’ (God, Universal Energy, etc)**. The essence of mindfulness, she writes, is to stay present with acceptance of the unfolding experiences and the ability to attend to the stream of body sensations, feelings, ideas, and imaginings with the possibility of reconnecting us to this higher power. While she spends much time offering experientials and tutorials, she is clear that therapists can teach some awareness skills but let clients attend meditation classes, yoga classes, and so forth for more in-depth instruction.

The Spoken Word

One of my favorite passages involved the spoken word and emotional states and recognizing different kinds of speech (beginning on page 106). Gill aligns patterns of speech with Ron Kurtz character styles (see page 112) and explores body, speech, mind, inquiry (from the *Courage to*

be Present, by Karen Kissel Wegela), which is drawn on Tibetan Buddhist awareness practice. Gill explores the importance of learning how to listen deeply to clients and how to use descriptive language to create a dynamic client composite that includes their words, tonality, body gesture, behavior and so forth. Furthermore, her descriptions of rooted words and dead language resonated with me. It is important to note when clients **talk ‘about’ something (rather than talking expressively)**, which comes from a restricted diaphragm, they are letting us know they do not feel safe and showing us **what they do when they don’t feel safe** (pg. 111).

As we truly deepen our intimacy with language and learn the subtle nuances, we create a collaborative approach entwining bodily responses (breath, gesture, movement), tonality and expressive ranges, and words (said and unsaid). Gill also discusses ways therapists can respond. She notes that it is more than paraphrasing our **clients’ words, which shifts the level of the discourse to one with more distance; we need to use our client’s own words to** connect more strongly with the feelings

conveyed and help them come into contact with their dialogue patterns.

Being with Emotions

Chapter 6 offers an important list denoting the requirements for non-verbal regulation of emotions (pgs. 162-163):

- ◆ Tuning into oneself, then contacting clients
- ◆ Tuning into clients from an embodied stance
- ◆ Keeping clients within the window of tolerance (see Introduction) and being with clients when they are outside the window
- ◆ Using breathing and autonomic nervous system signs to continuously resonate with and adjust the intensity of the non-verbal level of interaction
- ◆ Adjusting presence for short or long rein holding (see Chapter 3)
- ◆ **“Talking” in words and non-verbally** to different levels of consciousness in clients from the matter-of-fact to the deep emotional level (see Chapter 4, levels of interaction)
- ◆ Linking non-verbal and verbal relating to link left- and right-brain processes more densely and to link subcortical and cortical brain structures
- ◆ Linking thinking, feeling, and acting

There’s a lengthy discussion about emotions and feelings including Jaak Panksepp’s **“7 Basic Emotional Systems”** (see page 167), the face and body in emotional communication, autonomic nervous system reactions, and the vasomotoric cycle. There is also an **exploration into ‘It’ language versus ‘You’ language**. For instance, it is far more opening to ask, How does it feel? to guide clients into their inner experience without specifically telling them to do so (How do

you feel?). The level of consciousness being addressed in our clients is influenced by our **word choices**. Words like ‘you’ or ‘yourself’ create a more interpersonal level that shifts clients from experiencing a concept to **thinking about it**. **The word ‘it’ is vaguer . . .** it could reference feelings, movements, **sounds, sensations, energies**. **‘It’ is more open for exploration** because the descriptive nonverbal word speaks to the right brain where less conscious nonverbal aspects reside. The therapists voice is also received less directive when it is slow, musical, evocation. Simply reframing our statements can have a tremendous impact on experience; for instance, instead of making **the statement, “You seem angry,” offer, “There seems to be anger around.”** This allows the feeling to be explored as simply being present there is no ownership, no blame, no shame, no conditions, just inquiry.

Gill offers the importance of being grounded and centered and for me a new term as used in this context: facing. Facing, she writes, involves the eyes making contact with the world and the face expressing authentic feelings, being able to stand and face another, both to give feelings and **receive other people’s feelings** (pg. 191).

“If words ‘reach us,’ they are felt as ‘true’, ‘deep,’ and ‘powerful.’ **Words—evocatively spoken from the practitioner’s own embodied self-awareness—can enhance and amplify feelings”** (Fogel, 2009, p. 248 as quoted in Westland, 2015, pg. 191).

Chapter 7 covers free association through the body. I felt this was the best **explanation and demonstration of Reich’s vegetotherapy** that I have read to date. **From what I gathered from Gill, Reich’s method of ‘vegetotherapy’ is free association through the body** that works closely with the autonomic nervous system. We have primary communications/impulses that are spontaneous, not controlled by our will power that are then overlaid by secondary communications that manifest in restricting breathing and inhibited

movements to protect us from difficult and painful feelings.

In vegetotherapy, the task is to contact the primary communications and support their manifestations in relationships by exploring the secondary patterns. Our primary communications and secondary patterns are part of our signature patterns of interaction that are formed in early attachment relationships and are uniquely our own. Gill shares ways to deepen emotional expression via vegetotherapy adding the caveat that one must be trained in this form of body psychotherapy (elsewise it will be challenging at the least).

According to Gill, all of the skills shared thus far in the book are applicable in Chapter 7. She notes that in the vegetotherapy process, the expression of feelings is not the end goal but rather an awareness of old patterns of interaction and latent energetic potential (pg. 199). Clues are offered in motoric patterns and motoric fields. Paired movement patterns represent our capacity to relate (see page 203, last paragraph). The phases of the vegetotherapeutic cycle also coincide with our breathing and vasomotoric cycles.

Touch

Chapter 8 offers an interesting conversation about touch in psychotherapy: the pros and cons, uses and misuses possible. **Gill's main format for touch** involves Biodynamic massage, created by **Gerda Boyesen**. **Per Gill's belief, without the proper skills/training in communication through therapeutic touch, the therapeutic process is stymied, partial, incomplete.** She offers discussions on clinical touch, babies and touch, and touch in our daily lives, and notes many reasons to touch in psychotherapy (pgs. 219-220) such as:

- ◆ Touch is the main channel of communication, of making contact with some clients
- ◆ Touch quickly regulates physiological and emotional states
- ◆ Touch can be a form of relating adult to

adult

- ◆ Touch can take clients into profound wordless states of consciousness that are not related to preverbal states of development.

Nearing the End

The last two chapters felt fast. Chapter 9 offers a quick glimpse into creative media for expression, be it art, movement through dance, song, sounds, written word, concretization, external and internal body techniques, reflection versus mentalizing, rhythm and enactments. Gill ties in an earlier discussion on preferred modes of **expression with Nolan's five modes of experience, function, and expression**—the



"body-mind-modes" that are "interrelated and reciprocal ways we experience the world, operate in it and express ourselves" (pg. 247).

pg. 247). And the concluding chapter is a brief wrap up of content covered and questions to guide further exploration.

In Summary

As a Western trained somatic psychologist (still a novice in the ways of Reich's vegetotherapy and living in a country/state where touch is, for the most part, only permissible for those licensed to touch, i.e., nurse, massage therapist), I found the text

Continued on page 136

Reflection on Writing Verbal *and* Non-verbal Communication *in* Psychotherapy

By Gill Westland



Photo by © Janice Alamanou

"Listening" to non-verbal communications that run alongside any verbal dialogue from moment-to-moment is commonplace in body psychotherapy. We are familiar with Reich being interested in *how* his patients communicated as well as the content of what they said. This period of his work has been carried on by those following in his foot-steps, and with it privileging the non-verbal communications. This attention to unspoken communications has been less prominent in other psychotherapies, but a number of developments— technological innovations, infant studies, especially researching real babies with their caregivers, and contemporary neuroscience, especially embodied cognition— over the last 20 years has widened the interest in the topic. Furthermore, awareness and mindfulness practices have broken through to mainstream thinking offering ways to stay with our wordless experiences, and not rush to curtail them by jumping into *talking about* them rather than *being with them*.

The germ of the idea for the book arose from an article on the topic of Verbal and Non-Verbal Communication in Body Psychotherapy, which was published in the journal *Body, Movement and Dance in Psychotherapy*. One of the blind peer reviewers commented that the article was very intense and passionate with a lot of material, and that the paragraphs were more like chapter summaries for a book. I am grateful to this anonymous person. It made me realise how much I was trying to convey in a short article. I duly reworked the article; it was published and it has consistently been in the top 10 most read articles in the journal for the last 6 years. I felt that I was on to something and that non-verbal communication had a wider appeal than the body psychotherapy community.

However, having the inspiration for a book and writing it are another matter, particularly as I had only written book chapters and articles for publication before. An article is like a short sprint; a book more like running a marathon. Added to that,

writing about non-verbal communication, the major emphasis of the book, is somewhat paradoxical. Non-verbal communication is not easily conveyed in the written word. Indeed, I have struggled for some years with how to convey the nuanced interactions that occur beneath and behind the spoken words in body psychotherapy. Body psychotherapy, as I understand it, is not just non-verbal. It includes thoughtful and reflective ways of communicating with non-verbal communications, quite often by using spoken language in particular ways.

Nevertheless, I was able to put a book proposal together, and obtained a contract to write the book for Norton. The work on the proposal took about four months. That project brought my ideas into a broad structure and then each chapter was fleshed out with more detailed content. At times it was like doing a jig-saw puzzle; having the pieces, but not always being sure of the fit of each piece where. Gradually it took shape. I took inspiration about how to go about the writing from my work with colleagues in the U.K. when we had engaged in a project to develop UK Competencies for Body Psychotherapy. We wanted to write competencies from a "bottom up" place, i.e. from our personal experiences of what we were actually doing— not what we thought we should be doing to meet real and perceived orthodoxies. This was in contrast to looking at training manuals, published books and indexes to develop competencies, which came later. Initially we kept our work-group small. We had known each other for a long time and were comfortable with our own therapeutic identities. This was important if we were to feel safe enough to tell each other what we actually did without fear of criticism for being different. We always started with lunch to warm us up with some social time together. Then we reflected on a topic - e. g. what's the first thing we each do when a potential client contacts us? How do we think about that? What else is going on? What do we feel, sense, intuit? How do

we pick up information? Some days we made more progress than others, at times, we became mired in words as we tried to articulate what we were really doing and how we conceptualised that. Giving examples, in confidence, of composite clients helped keep everything grounded and rooted in actual clinical work. So these were the principles; the difference was that I was doing something alone this time.

Next, I needed to decide in what register to write. I looked at how other psychotherapists write and took the advice of a colleague to be simple and straightforward; I also wanted to be evocative. The book would be theoretical, but I wanted it to have heart and feel alive to the reader. I did not want to get lost in an erudite discussion of something that in practice is immediate, creative, spontaneous and intuitive. One way I did this was to start chapters quite often with a clinical vignette, written without much, or any introduction and intended to take the reader straight into an experience of the clinical interactions. The theoretical underpinnings came later on and were interspersed with how the psychotherapy developed. Additionally, I wanted to choose words deliberately; words chosen because they are hard or soft on the ear to make a particular observation.

For the writing of the book, I also recognised the power of groups and that I required support to keep going. I was advised by friends, who had already written books, that writing is sometimes a slog and requires dogged perseverance. I assembled a small group of friendly professionals who worked somewhat differently from myself, but would also understand my topic. These read chapters as they were ready enough. I worked sequentially through the chapters, forging new ones, sending them out to my readers, then reworking earlier chapters. There was a continuous process of writing, leaving a chapter to the readers, rewriting, then reworking a chunk of chapters. The original book proposal kept me on track and

As I wrote, I attempted to stay present and to write with embodied awareness. I noticed my thinking, feelings, sensations and imaginings as I wrote, and then, as I read what I had written.

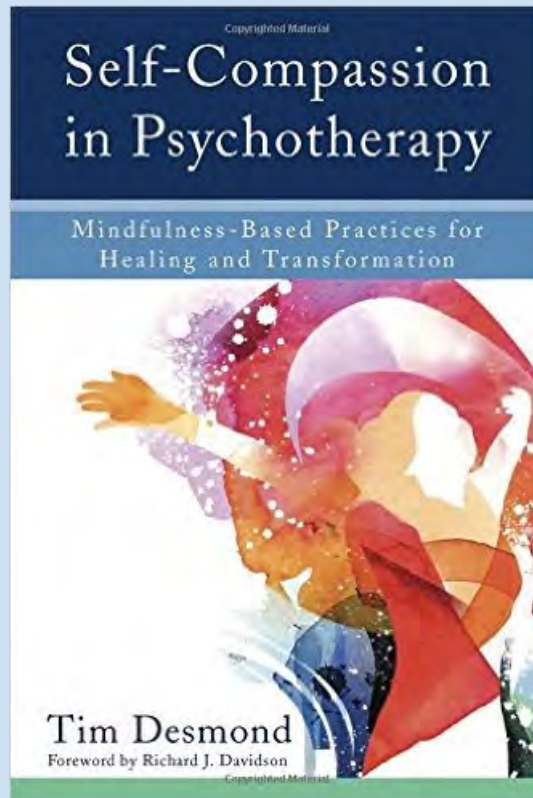
stopped me from getting too divergent. I kept the feedback group small and did not tell many others about what I was doing so I could live with my project without too much external distraction.

I sought advice from other authors about how to organise my writing on top of my usual work. The almost universal answer was that I had to find my own way, but all were willing to tell me what they did. So my way evolved. I mostly wrote in blocks of three days and preciously guarded these days. The writing had a rhythm to it. Day 1 was often difficult, and like warming up to something. I did not know where to start, could not get a feel for where I was. My husband helped here and advised, "just write what comes to you, you can sort it out later". I wrote and warmed to my task. I used a laptop and by late afternoon often had had enough writing, but I was also a bit more warmed up and getting into the flow. I printed off what I had written, went to a local cafe and worked there making notes by hand and reworking paragraphs. On day 2, I was really enjoying writing and totally absorbed. I rewrote the work of day 1, but elaborated on it and added in ideas; the words were flying. I worked for hours and then again my husband would suggest, firmly, that it might be time to stop as late evening came. Sometimes I did, sometimes not. At the end of day 3, I was ready to pause. I had done re-writes and usually had a sense of where I was going. I jotted the ideas down, ready for when I resumed. Then there was a pause of 1-3 weeks. I was not consciously thinking of the book and yet I was living with it all the time and it was working in me.

As I wrote, I attempted to stay present and to write with embodied awareness. I noticed my thinking, feelings, sensations and imaginings as I wrote, and then, as I read what I had written. In my writing sometimes a paragraph or chapter is more theoretical, but I attempted not to lose sight of other levels of experience. Writing the client composites was fascinating. I assembled a fictitious client and then let my imagination construct the therapeutic process. As I wrote about the detailed interactions they came from the immediacy of the writing and seemed to have a life of their own. I did not seem to be able to pre-plan. Sometimes, I wanted to feel something different or wanted the client to do something to fit my theoretical point and it would not happen.

Gradually the book was written and then there was the decision about whether it was ready enough. I recognised that I had been changed by the writing and would write differently, if I were to start again. And, it was time to let it go; it was exciting, frightening and I would miss the process. Now it is for readers to decide how they relate to it and to respond.

Gill Westland is an experienced body psychotherapist, trainer and supervisor. She is the founding director of Cambridge Body Psychotherapy Centre, which offers individual psychotherapy, full (UKCP recognized) training in body psychotherapy and a program of short courses, e.g. mindfulness-based stress reduction. She is an associate lecturer on the MA body psychotherapy program at Anglia Ruskin University, Cambridge. She also co-edits the international journal *Body, Movement and Dance in Psychotherapy* published by Taylor and Francis.



Reviewed by: Kimberly Wang, New York University

“I’m not helping this man at all. I must be a terrible therapist (pg. 4).” Tim Desmond recalls, with great empathy, a fellow clinician’s harsh self-criticisms. Often, it is forgotten that therapists, in their supposed infinite wisdom, are themselves human, complete with the same emotional vulnerabilities and self-doubts of the clients who seek them out. While its thesis concerns the importance of mindfulness and compassion in general, *Self-Compassion in Psychotherapy* is especially memorable for its special emphasis on the importance of self-compassion for not only the client but for the therapist. In its assertion that self-compassion is the key to lasting emotional wellbeing, this book maintains that a healthy therapeutic relationship is best understood as a “special kind of alliance” wherein the boundaries between client and therapist are broken down and one person’s happiness is recognized to be inextricably connected to the other’s. That said, Desmond’s main lesson for therapists draws heavily upon the Buddhist teaching that compassion is at the heart of healing, and, in order to have

compassion for another, one must first cultivate compassion for him or herself.

Desmond, a student of Zen Master Thich Nhat Hanh and co-founder of Morning Sun Mindfulness Center, places equal emphasis on the therapist and the client in his exploration of the following themes in long-term treatment efficacy: What makes compassion such an integral part of successful therapy? What is the importance of breaking down the barrier between self and the other? And, perhaps, most important, what are the ways and techniques through which these insights can best be utilized and incorporated into every day, moment-to-moment living by both the therapist and client in order to maximize therapeutic benefits?

Self-Compassion in Psychotherapy approaches these questions with clear explanations, anticipating possible misconceptions and addressing them head-on with evidence from multiple empirically supported fields (namely, those of neuroscience, cognitive science,

psychotherapy outcome research, self-compassion research, and positive psychology). Assuming no prior experience in mindfulness, the book moves at an easy pace, beginning with a handful of foundational chapters, which overview the concepts needed for grasping the material **discussed in the rest of the book. The book's** second half then serves as a practical guide in how to put the information to use. Chapter 7 discusses healing and transforming past and present suffering with a compassionate mindset; Chapter 8 details the challenges and possible solutions to working with stubborn self-criticism and self-sabotage, and Chapter 9, "Special Cases," offers a more detailed perspective by **putting the book's lessons in context of the** possible scenarios of trauma, addiction, psychosis, and relationship problems. Case examples with word-for-word transcripts of conversations between clients and clinicians are offered throughout the book for illustrative purposes.

Though Desmond's lessons are strongly colored with the spiritual teachings of Buddhism, he maintains a good balance between spiritual and scientific wisdom, supporting his assertions with the latest cutting-edge scientific discoveries, which are discussed mostly in Chapter 2. While Desmond acknowledges the wide array of available scientific research available, he offers a more concise perspective by **primarily focusing on the research of today's** leading affective neuroscientists – Richard Davidson's comparisons of the neural activity in experienced meditators versus non-meditators, Jaak Panksepp's discovery of seven basic emotional circuits in the **brain, and Joseph LeDoux's research on** memory reconsolidation. He explains and reinforces the importance of these findings with helpful analogies and examples that are generously dispersed throughout the text. For instance, an analogy of language fluency is used to explain how the mastery of the two system model of cognition (the automatic, fast-thinking System 1 versus the slower, more effortful System 2) is integral in the encoding of mindfulness as

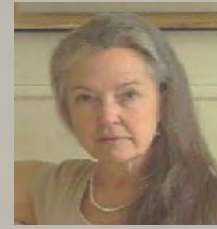
an automatic System 1 process – just as language immersion is the most effective way of mastering German, so is a constant state of mindfulness the most effective way of making self-compassion an automatic System 1 response to emotional crisis. Overall, the scientific findings discussed in Chapter 2 serve as the credibility-strengthening backbone for the clinical applications and techniques that are covered in the rest of the book.

Aside from its powerful integration of spiritual and scientific insights, this book's most memorable feature is its compassion for the therapist, the half of the therapeutic relationship that is too often neglected. **Desmond's decision to conclude with Chapter 11, "Self-Compassion Practices for the Therapist," is an excellent move in that** it reinforces the importance of prioritizing self-care for the clinician. In its discussions **of how to deal with "compassion fatigue and burnout" and working with difficult clients,** this final chapter offers helpful suggestions and tips to the therapist for effectively navigating their own difficult emotions, transforming their own negative core beliefs, and managing their own states of depression, anxiety, and shame. In turn, as clinicians learn how to motivate themselves with kindness rather than with criticism and harsh self-judgments, they naturally begin to feel more compassion for even the most difficult clients.

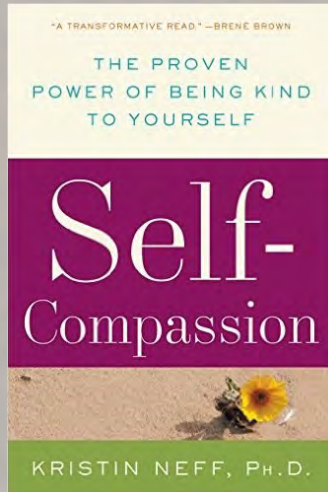
All things considered, in its integration of Buddhist philosophies with evidence-based scientific findings, this book offers a clear and heartfelt examination of the power of self-compassion in building the resilience needed to cope with suffering and achieve an enduring sense of happiness. Moreover, it comes as a much-needed, kind and gentle reminder for therapists to tend to their own emotional needs in order to provide improved service to their clients.

Resources

Jacqueline A. Carleton, PhD



with the assistance of Dawn Bhat and the USABP Interns



***Self Compassion: The Proven Power of Being Kind to Yourself.* (2015). William Morrow. By Kristin Neff**

Reviewed by Antigone Phili, New York University

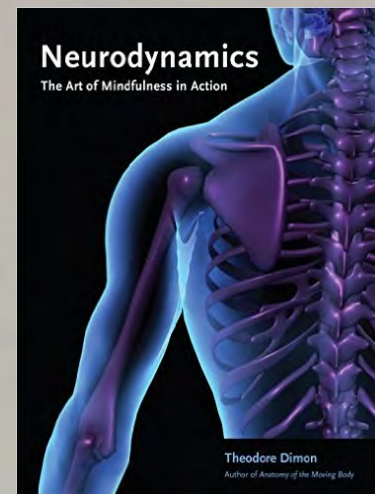
In the increasingly demanding society we live in, it is almost inevitable to experience suffering, self-doubt, and self-criticism. In *Self-Compassion: The Proven Power of Being Kind to Yourself*, Kristin Neff suggests self-compassion is critical to improving our well-being, sense of self, and overall health. A novice-friendly guide to accepting ourselves, *Self-Compassion* is divided into five parts: why self-compassion, the core components, the benefits, self-compassion in relation to others, and the joy of self-compassion.

Three core elements comprise self-compassion: self-kindness, common humanity, and mindfulness. Self-kindness pertains to understanding ourselves rather than being critical. Common humanity is the frequently overlooked fact that we are all imperfect and are connected in our experiences and tribulations, rather than isolated and alone. The third component, mindfulness, refers to being aware of our experience rather than being in denial or exaggerating our suffering. To be fully self-compassionate, we must attend to each of these elements in a balanced manner.

The over-arching theme of *Self-Compassion* is "recognizing our shared human condition, flawed and fragile as it is." We need to step back and recognize that we are suffering or having a difficult time, and that we are not alone in this struggle. To help ease us into forgoing our impulse to judge ourselves, an exercise is provided: letting go of our self-definitions by identifying our interconnectedness. We need to be gentle towards our being, our mental and physical imperfections, and the fact that we may not be above average in all aspects but we also do not need to be above average.

Beyond helping us heal and self-soothe, the benefits of self-compassion are wide-ranging: it

may ease us into recognizing any areas we may need to improve, and also help us to forgive others for hurt they have caused. Ultimately, Neff concludes that what we need to be content is openness in our hearts and minds, to all beings **including ourselves**. With Neff's approachable writing style, personal insights and scientific evidence, *Self-Compassion* is an uplifting read that not only facilitates greater compassion towards oneself, but for all of human nature.



***Neurodynamics: The Art of Mindfulness in Action.* (2015). North Atlantic Books. By Theodore Dimon.**

Reviewed by Antigone Phili, New York University

While many fields set out to improve mental and physical

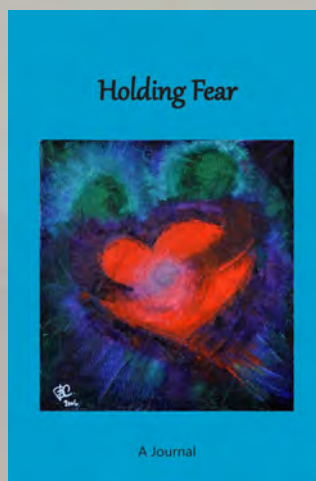
functioning, Theodore Dimon argues this cannot truly be achieved until we educate ourselves on the musculoskeletal system and how it operates. We need to develop a conscious awareness and appreciation of the human body in action. In the same realm, to truly engage in mindfulness, we must develop an understanding and appreciation of how action and reaction operate on an unconscious level. Geared toward beginning and advanced students, *Neurodynamics* is a guide to understanding the principles of how the body functions in action, how to restore the body by directing muscles, and how to be mindful and gain control of the body in action. Dimon, founding director of the American Society for the Alexander Technique, presents an in-depth review of the body, from the manner in which the spine lengthens, to the motor signals that tell our muscles to contract, to exercises in how to position the body.

Dimon defines neurodynamics as the study of the psychophysical machinery in action as a dynamic system. One of the main systems addressed in *Neurodynamics* is the Postural Neuromuscular Reflex system (PNR)—the central, basic organizing principle in movement and everything we do, which allows us to move effortlessly while simultaneously in control. People tend to seek bodily improvement and health through stretching or movement exercises, but according to Dimon, the frequently overlooked critical component to such improvement is “an understanding of how the body is designed to function

naturally—that is, with a minimum strain and effortless grace based on our body’s natural design.”

Neurodynamics could easily serve as the textbook for a class on understanding the neuromuscular system, fostering our awareness and improving our bodily actions. Despite the illustrations, the text could benefit from in-class exercises and being broken down into sections, as it is somewhat dense and repetitive. However, as noted in the preface, gaining an understanding of the body in the way that Dimon proposes will take discipline, clarity of purpose, and dedicated study over time.

Ultimately, *Neurodynamics* introduces a detailed account of how the body works, and offers guidance in reaping the full benefits of meditative practices such as mindfulness. In the end, “the goal is to become more conscious in living, and anyone who explores this problem in depth, with real honesty and integrity of purpose, will find in the end that he or she is pursuing not a form of bodywork or body awareness, but a path of mindfulness in action leading to a higher stage of conscious evolution.”



***Holding Fear: A Journal.* (2015). Wisdom Waves. By Kaveri Patel.**

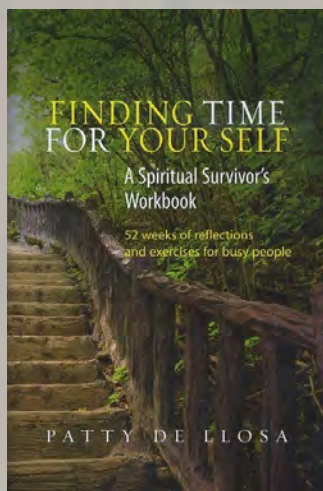
Reviewed by Antigone Phili,
New York University

Fear is an inescapable component of the human mind—some avoid or deny it, others may confront it head on through therapy, but Kaveri Patel offers a more contemplative route in *Holding Fear: A Journal*. With the exception of the pre-introduction and final poem, *Holding Fear* is comprised of six poems, each accompanied by an illustration, Patel’s interpretation of the poem, and a section for reflection with a few questions or exercises for the reader. *Holding Fear* serves as a guide for those who wish to engage in the journey of exploring fear in a mindful manner.

Patel offers a multi-faceted portrayal of fear through poems that touch on a variety of aspects such as ego, sense of self, anxiety, surrender, and blame. Each poem is supplemented with just enough insight to link it to some ground in reality, propelling the reader to draw further connections that may extend from Patel’s framework of contemplations. The sections for reflection confront the reader with critical questions—what does fear need from you, what do you like and what do you dislike about yourself, and why? Alternatively, the reflection may ask the reader to try a new technique or practice in meditation such as the Buddhist practice of metta, a practice of lovingkindness towards yourself and those around you.

Written in the tone of “we,” Patel’s thoughtful contemplations highlight our shared humanity. Through the inclusion of blank pages between each poem, Patel subtly provokes the reader to take a moment for reflection. Likewise, the absence of page numbers contributes to the sense of being mindful above keeping track of progress, and aids the reader in succumbing to the present moment.

Ultimately, *Holding Fear* is an enchanting set of poems and insights that generate self-exploration, awareness, meditation, and reflection. Patel’s final poem is the only one presented alone, without her analysis and questions for reflection, but still followed by blank pages for reflection. At this point, it seems Patel is bestowing a sense of trust in the reader to continue on and interpret the poem, and whatever else in life that may follow, without her guidance. The poem, titled *The Whole Universe*, suggests we are all working towards finding our purpose in this world, and in the end we all connected—“the whole universe in our hearts, and stardust in our veins.”



Finding Time For Your Self. (2015). Sussex Academic Press. By Patty De Llosa.

Reviewed by Sarah Sperber, Columbia University

In her various works, Patty de Llosa aims to help people cultivate a fuller, more meaningful life. *The Practice of Presence*, *Taming Your Inner Tyrant*, and her most recent work *Finding Time for Yourself* all approach the topic of improving one’s life through mental exploration and discipline. These books are not aimed at a therapist trying to add techniques to their practice. They are not grounded in scientific thought but are instead largely autobiographically-fueled explorations of different ideas concerning the mind and presence.

In her newest work, *Finding Time for Yourself*, de Llosa specifies the common problem of feeling “scattered.” She points to the solution of living in the present, thereby ridding oneself of regrets about the past and fears for the future. De Llosa’s earlier work, *The Practice of Presence*, deals closely with the philosophy and established traditions behind this concept of “being present” on a day-to-day basis, including the Gurdjieff teaching, Tai Chi, Jungian depth psychology and bodywork, the Alexander Technique and finally daily prayer and meditation. Here in her most recent work, de Llosa takes a different approach to instilling the importance of being present.

Not to be read in chronological order, *Finding Time for Yourself*, consists of 52 reflections on a variety of topics. De Llosa digs into each topic for several pages, provoking thought about different aspects of the topic. The reader is thus encouraged to figuratively slow down, consider his/her own life in

new ways and focusing on present events and experiences. In her earlier work, *Taming Your Inner Tyrant*, de Llosa focuses on a common obstacle to this heightened awareness: the “inner tyrant.” In de Llosa’s terms, this refers to the unconscious voice within that may be detracting from one’s overall happiness. Though a certain event or situation may distract us from looking inward, de Llosa emphasizes that it is crucial. Thus, in *Finding Time for Yourself* every chapter includes practical exercises, prompts and questions for reflection. Through her book’s very form, de Llosa encourages self-reflection and awareness.

These books do not aim to solve any specific mental issues but instead give more generally applicable tools that may help add richness to different aspects of one’s life. I would argue that de Llosa’s newest work is her most successful. The ideas with which de Llosa is most concerned are abstract and not rooted in scientific thought: de Llosa’s recent approach of providing clear mental walk-throughs is the most effective in explaining the principles she is advocating.



8 Keys to Forgiveness. (2015). W.W. Norton & Company. By Robert Enright.

Reviewed by Rachel Vitale, New York University

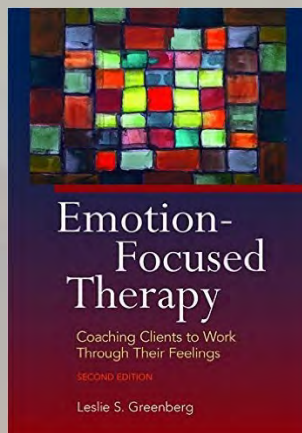
While the concept of forgiveness may seem simple enough—a mere, “that’s alright” in response to an “I’m sorry”—this is in fact a delicate process that is difficult to endure. If executed correctly, whether a situation involves making amends with a loved one or a complete stranger, the act of forgiveness is freeing for all who are involved as well as profoundly moving. This process is both an art and a science, and once mastered, can guide an individual to a more peaceful lifestyle.

Robert Enright’s *8 Keys to Forgiveness* is the newest edition to the “8 Keys to Mental Health Series,” of which Babette Rothschild is the Series Editor. Along with the other ten books, this is a brief, high-quality self-help book that guides readers to easily digestible information on a variety of topics in mental health; in this case, forgiveness. Initiated with a Foreword by Rothschild, the book then flows through eight key points designated in chapters, and concludes with an appendix followed by relevant suggested readings for those who are interested further in the topic of forgiveness.

Written in an approachable tone, this book presents concepts that are readily applicable. Several case studies are featured as well to demonstrate how exercises are conducted and to encourage readers to practice them

instantly. For example, a study involving an individual who is contemplating forgiving his mother is mentioned in the first chapter. The case study describes in detail this individual’s thought process, and encourages readers to begin toying with why they should come to terms with their own forgiveness of another. Along with these case studies, concrete scientific findings on why forgiveness is beneficial to a healthier self are scattered throughout the book. This demonstrates not only successful examples containing real-life people, but hard evidence that forgiveness is a truly liberating process. Geared toward anyone mulling over the concept of forgiveness, this hands-on guide walks readers through each step on how to become more permissive, compassionate, and optimistic human beings.

As a founding member of the International Forgiveness Institute, Inc., Robert Enright is considered an expert in the field of forgiveness, and has been regarded as a leader in the scientific study of the subject and its effects since 1985. In addition to his dedication to the field, Enright is also a licensed psychologist and professor of educational psychology at the University of Wisconsin-Madison.



Emotion-Focused Therapy: Coaching Clients to Work Through Their Feelings. (2015). American Psychological Association. By Leslie S. Greenberg.

Reviewed by Kimberly Wang, New York University

Emotions add complexity and a rich sense of significance to the human experience. But their utility extends beyond this immediate appeal.

Evolutionarily, they have served as signals, crucial to survival that reflect environmental changes and cue us to adapt our behaviors accordingly. But what accounts for contextually inappropriate emotions and what can be done to alleviate the distress that often accompanies them? Leslie S. Greenberg, PhD, founder of emotion focused-therapy (EFT), attributes maladaptive emotions to “[a failure to] make sense of... emotional experience” (pg. 4). In this second edition of his eponymous *Emotion-Focused Therapy*, Greenberg proposes a clinical model intended to help clients “identify... accept, explore, interpret, transform, and flexibly manage... emotions” (pg. 4).

Overall, this book’s strength lies in its treatment of emotions as the centerpiece of psychotherapy rather than as mere symptomology, allowing for a bottom-up model that may provide more far-reaching applicability than its peers. This approach’s success is communicated through the changes made between editions – most notably, the addition of newly tested populations, contexts, and circumstances. All insights are then reinforced with an appendix of suggested

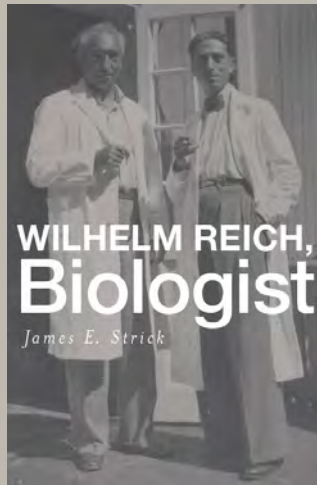
exercises.

While *Emotion-Focused Therapy* is undeniably rich in content, it does fall a bit short in terms of biological depth. Of fifteen total chapters, only one, Chapter 2, addresses the physiology of emotions. And even then, its explications feel oversimplified. Evidence for cross-cultural universality, the different measures of physiological arousal, and neuroanatomy (illustrated by **LeDoux's research on the limbic system** in fear-processing) are overviewed. **Given that the book's focus is psychotherapy**, this lack of depth is understandable. However, considering that this edition purports to be the **product of a decade's worth of empirical research**, these discussions, based on research already familiar to science in the many years preceding this **book's publication, do not quite satisfy**. Nevertheless, references to other relevant studies are dispersed liberally throughout, providing for exploration outside of the text.

Ultimately, while its message is not radically different, *Emotion-Focused Therapy* is well-illustrated and thorough. Though its tone is primarily academic and may therefore appeal more to the clinician than to the average reader, the language itself is not so specialized as to prevent access to all who may be interested.

Wilhelm Reich, Biologist. (2015). Harvard University Press. By James E. Strick.

Reviewed by Sarah Sperber, Columbia University



One might be familiar with the work of Wilhelm Reich through his contributions to the fields of psychoanalysis, political theory and social theory. He is lesser known for his work as a laboratory biologist despite his work in the field: his focal scientific research was discredited during his life, and to this day has not been seriously reconsidered.

James E. Strick's book focuses on Reich's work as a laboratory scientist in the mid to late 1930s in Oslo, Norway. Strick wants Reich's scientific work to be considered a legitimate contribution to the field, arguing that he was discredited and considered a pseudoscientist due to unrelated cultural phenomena such as his sexual theories and Marxist political views. Strick presents a convincing defense of Reich's role as biologist, using primary sources to reevaluate his work.

Central to Strick's innovative analysis is his examination of Reich's bion experiments. The primary sources that Strick has looked at carefully, including Reich's laboratory notebooks and archives, only became available to scholars in late

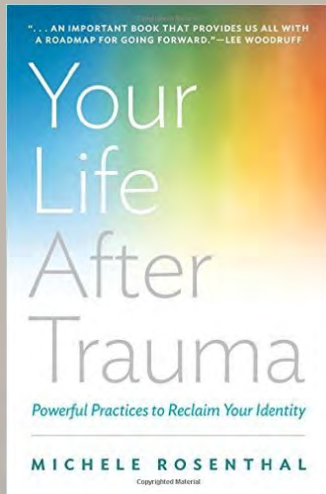
2007, making Strick a true pioneer in shifting opinion on Reich. The documents examined are unbiased records of Reich's work, holding weight over the propagandistic and slandering articles of Reich's day.

While striving to find a theory about the origin of life (biogenesis), Reich discovered microscopic particles that he named "bions," which he claimed played a role in biogenesis. However, due to his inherent claim that organic matter can arise from nonorganic materials, Reich's ideas were strongly rejected for religious reasons. Strick thus shows us how the cultural backdrop of the time interfered with a fair examination of Reich's work. Strick is not simply writing a hyperbolic panegyric of Reich. Instead, he successfully debunks destructive falsehoods about Reich.

Reich died in prison a few months after he was incarcerated, in 1957. Reich did not live to see his reputation in the scientific world redeemed, yet readers of this book can be confident that justice has been done. Strick explains to the reader in the epilogue that modern research even mentioning Reich has seen strong resistance, due to Reich's tarnished reputation. However, by giving Reich's work the credit it deserves, Strick broadens the horizons for current research.

Your Life After Trauma. (2015). W.W. Norton & Company. By Michele Rosenthal

Reviewed by Sarah Sperber, Columbia University



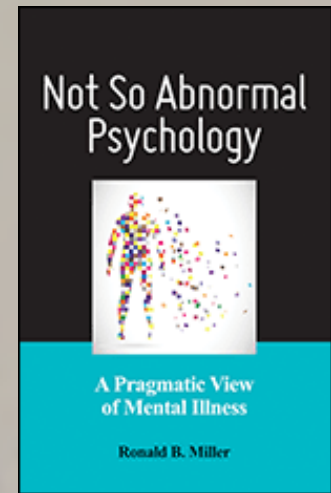
Trauma-survivors often become disconnected from their identity. Despite surviving traumatic events, people affected by trauma often continue living with an altered mindset, including aspects such as fear, shame and the need for control. Rosenthal thus posits that truly recovering from a traumatic event or series of events means regaining a sense of one's **personal identity**. In her book, she guides trauma survivors to reconnect to their identity.

Rosenthal draws a distinct line between coping mechanisms, such as eating disorders and addictions, and true recovery. While a coping mechanism may help in relieving certain symptoms of posttraumatic stress disorder (PTSD), it will do nothing to heal emotional scars and alleviate long-term suffering. Rosenthal thus leads a trauma survivor toward healing by providing practical exercises to guide examination of the self. As well as a plethora of thought-based (cognitive) exercises provided throughout the book, Rosenthal rounds out her view of treatment by including a look at Eastern-originating

practices such as yoga and meditation. The reader can be confident that if one method does not seem to be working for them, another path is waiting.

Rosenthal herself suffered from a trauma, and openly shares her experiences of the trauma, the road to recovery and eventual healing. This personal aspect of the book can provide comfort to its readers: Rosenthal is a PTSD recovery specialist, but she has also lived through the struggle and advocates for methods that she herself has benefitted from. She also draws our attention to the numerous survivors and specialists whom she has consulted in creating her work. In drawing upon different people who suffered their unique traumas and have recovered through different means, Rosenthal asserts that recovery is always possible.

Throughout the book, Rosenthal underlines the gravity of traumatic situations and how great an effect it can have on a person's **life in the long-term**. She does, however, give survivors an optimistic and hopeful outlook in pointing out how a successful recovery from trauma, using such techniques as those provided in her book, will make the survivor better-adapted for confronting future challenges in life. We have seen how by including a careful balance of scientific discussion, a variety of holistic methods and numerous perspectives, Rosenthal gives her readers the confidence, tools and optimism needed for true recovery.



Not So Abnormal Psychology: A Pragmatic View of Mental Illness. (2015). American Psychological Association. By Robert B. Miller.

Reviewed by Sue Roh, Columbia University

Despite years of outpatient therapy and medication, Mr. X continued to deteriorate to the point at which he could no longer eat, sleep, and walk. He suffered frequent hallucinations, and the hospital declared that he was **"incurable."** But Dr. Karon managed to cure the incurable and even after a twenty-year follow-up, Mr. X continued to live happily without the use of antipsychotic medication. An overemphasis on the biomedical model led to this **"incurable" fallacy: If a patient does not respond to medication, he or she is automatically disregarded as being incurable.** The biomedical model's application in abnormal psychology leads to an obsession with categorizing and labeling, dehumanizing the patient and often ignoring the true problem.

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This discussion comes at an important time in our field, where we struggle to both honor the lineages we came from and at the same time challenge them, bring them into the 21st century, and find new trajectories for them that foster embodiment on individual, community, and societal levels. As a discipline, we are also challenged to integrate both scientific and academic perspectives into our work. Since both of us are academicians and lovers of neuroscience, perhaps Shaun and I can begin to map out some new territory, given the powerful philosophical foundations that our field rests on.

Christine Caldwell is a professor at Naropa University, in Boulder, CO, USA, in the Somatic Counseling Program. Her work began forty years ago with dance therapy, Aston-Patterning and Gestalt, and has evolved over the years into a form of body-centered psychotherapy she calls the Moving Cycle. Her work emphasizes the healing power of body narratives, body identity **development, precise movement sequencing as therapeutic process, 'bodyfulness' as a contemplative practice,** and the body as a location for social justice. She is the author of two books and over 20 chapters and articles on various issues concerning the body, and teaches and lectures internationally.



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informative, instructive, and interesting. The concepts were at times familiar and at times an eye opener, a balance that allows me to breathe into the material and make sense of it all. Having the detailed and at times expansive vignettes created an embodied sense of being there to watch, wait, and wonder what Gill was thinking while doing, what she was accessing within herself to be present, and how she felt into her clients to support their own inner explorations. I highly recommend this as a textbook for newcomers to the field and suggest it as adjunct reading for those who have been involved in the field for many years—a refresher perhaps, a view, perhaps, from a new perspective to begin a conversation, and stimulation to foster growth that will allow us all to remain dynamic in our approach to verbal and non-verbal communication in a therapeutic context.

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Today he is a Certified Bioenergetic Analyst (CBT), training analyst and supervisor, a member of the Board of Directors at the North German Institute for Bioenergetic Analysis NIBA (2007 to present), and since 2011 he has been the President of the European Federation for Bioenergetic Analysis (EFBA-P). He has worked freelance in private practice since 1999, leading self-experiential workshops in different countries, and presenting Bioenergetic Analysis at international conferences.

His professional therapeutic focus is working with early disturbed clients, who need bodily contact for their own growing process, exploring the emotional background of physical diseases, shock and trauma, partnership and sexuality.

You can contact Olaf via email:

olaf_trapp@gmx.de and learn more about him on his webpage: www.psychopraxis-balance.de

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workshops locally and internationally. She has a full time private practice in a lovely cottage in Gloucester, MA, surrounded by her gardens. She works primarily with adults. She has had the good fortune of being involved with Bioenergetics since 1987, when she was looking for a body oriented therapist and a path in life. She has taught at Salem State University.

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Dopamine is a neurotransmitter associated with motivation, productivity (drive) and focus (concentration). It is in charge of our pleasure reward system and allows feelings of enjoyment, bliss, and euphoria. Too little in the system is seen as a lack of zest for life. Low dopamine levels are associated with a lack of motivation, fatigue, addictive behavior, mood swings, memory loss, sleep problems, low libido, apathy, and procrastination.

People deficient in dopamine often rely on caffeine, sugar and other stimulants to get through the day.

It is made from the amino acid tyrosine, which is naturally occurring in many sources such as: animal products; almonds; apples; avocado; bananas; beets; fava beans; caffeine; chocolate; oatmeal; green tea; lima beans.

Foods that are high in natural probiotics increase natural dopamine production including Kefir, raw sauerkraut, and yogurt. Healthy levels of intestinal flora impact the production of neurotransmitters; whereas an overabundance of bad bacteria leaves toxic byproducts that lower dopamine levels. Supplements commonly used include L-Theanine (found in green tea) and L-Tyrosine in the form of acetyl-L-tyrosine for better absorption. Exercise, meditation, listening to music, and making sure you have plenty of vitamin D3, magnesium and omega three essential fatty acids are also

recommendations.

Some sources recommend phenylethylamine but it is considered useless by others because once it reaches the brain the half-life is 30 seconds. And 5-HTP, while used to boost serotonin, in turn, depletes dopamine (nor should it be taken more than a few months regardless).

Gaba is a non-essential amino acid found in the brain and eyes. This neurotransmitter works to inhibit the number of neurons firing in the brain, which in turn helps reduce stress and tension and promote relaxation. Lower levels of gaba are associated with anxiety, chronic pain, epilepsy and mood disorders. It is found naturally in fruits, vegetables, teas and red wine.

Serotonin (5-HT) is a neurotransmitter derived from tryptophan and involved in appetite, digestion, sleep, depression, memory, social behavior, and mood balance. It is manufactured in the brain and the intestines with 80-90% found in the gastrointestinal tract. Many people with depression seek out SSRIs and other antidepressants to increase their serotonin levels. Alternative ways to increase serotonin in the human brain include light therapy, exercise, and diet though only purified tryptophan increases brain serotonin not foods containing it (i.e. turkey, bananas)—it does not cross the blood brain barrier (Young, 2007).

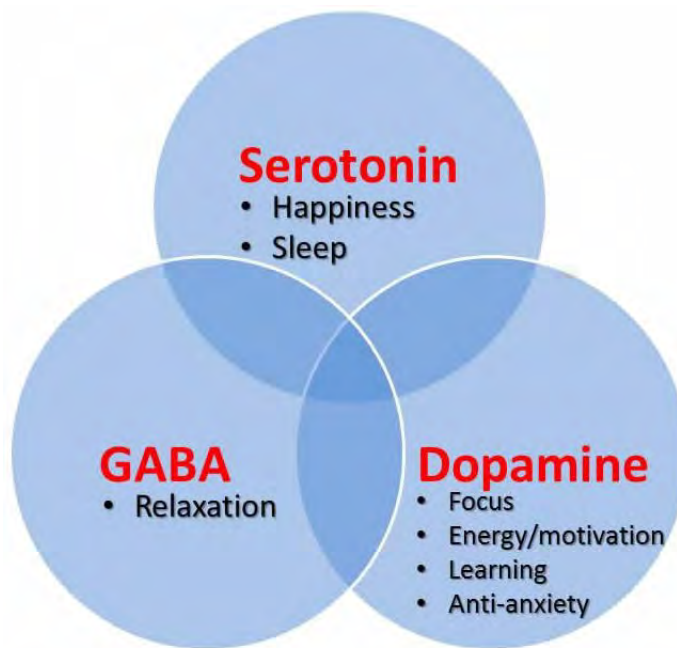


Image retrieved from <http://michaelruscio.blogspot.com/2011/09/hey.html>. For more information visit Dr. Michael Ruscio at <http://drruscio.com/>

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He is now psychotherapist and supervisor in Lausanne, Switzerland, while continuing to teach and publish at an international level. He has also published a volume on the history, concepts and methods in body psychotherapy, which has been published in French, English and German. He publishes and teaches regularly on clinical and research issues related to body and mind.



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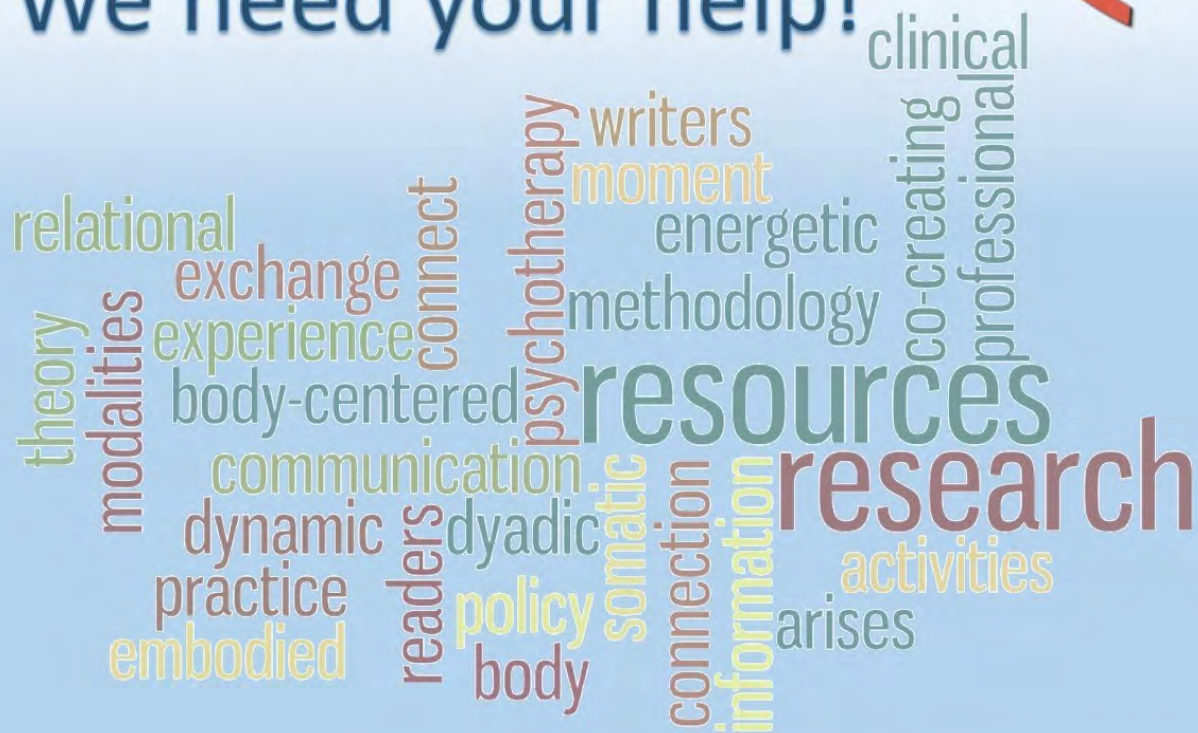


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Or (for German authors) **körper – tanz – bewegung**: Zeitschrift für Körperpsychotherapie und Kreativtherapie:
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Or, possibly, a chapter for an edited book, on a particular theme, possibly like one of the series being published by **Body Psychotherapy Publications (BPP)**: www.bodypsychotherapypublications.com.

Or: Something to be published somewhere else, at some other time, in a different medium; or for a personal internet blog; or . . . maybe just for your personal journal.

What can you write about?

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How to get started writing professionally?

There is an article in the journal of *Body, Movement & Dance in Psychotherapy* www.tandfonline.com/doi/full/10.1080/17432979.2010.530060#.VBfsNC6wJRU (You can also find a free copy [here](#).)

And there are some recent guidelines about how to write a professional Body Psychotherapy Case Study: www.eabp.org/research-case-study-guidelines.php.

There are also many articles on the Internet (in different languages) about how to write.

If you want any further assistance with where to publish, or with the process of editing, or re-editing, or with the complications of the publication process, the following people may be able to offer you some help. They are all professional body psychotherapists, editors and writers:

Nancy Eichhorn: Nancy@NancyEichhorn.com

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Sincerely,

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