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Focusing Spaces

Proceedings of the
15th International Focusing Conference 2003
Pforzheim/Germany.

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Overview

Articles

Armstrong, Mary: What Keeps You From Being All That You Are?

Content: Gendlin's Blueprint Theory - The Affect Bridge - The Critic - Bio *(3 p.)*

Abstract: *This is one of a series of workshops I have prepared recently to explore how we can optimize well being through Focusing. The following notes discuss relevant Focusing theory and present some experiential exercises.*

Gasser, William M. "GUI": Hypnotherapy and Focusing

Content: *What is hypnotherapy anyway? - In what language does the subconscious talk? - How is a hypnotherapy session similar to a focusing session? - What skill sets are unique to focusing and to hypnotherapy? - What are some of the strengths of the different modalities? What are some of hypnotherapy's strengths relative to focusing? - What are some of focusing strengths relative to hypnotherapy? - What could hypnotherapists learn from focusing? - What could focusers learn from hypnotherapy? Conclusion. (4 p.).*

Conclusion: Both of these modalities are similar, yet different. However, in many ways, they tend to overlap. Each modality can learn from the other by analyzing strengths of each and usefulness across modality lines. By understanding both, we can serve our client better by giving them a richer secession each time they see us.

Geiser, Christiane: Talking About Differences

Content: About the Use of Typologies - About Modalities - About structure bound patterns - Bonding Styles - Thinking Beyond the Individual - Biographical note (10 p.)

Abstract: As a client-centered and experiential therapist and teacher I am passionately interested in questions of growth and change. I am particularly fascinated by the differences between people and how we could describe them in order to learn more about the different worlds people live in. "There are as many "real worlds" as there are people", Rogers said, and people's basic assumptions, preferences, and habits in thinking, feeling and behavior color even the way they do focusing! In order to understand more about the precise way meaning may go from the implicit unknown to symbolization even in "difficult" focusing processes, I will give you some ideas about focusing modalities, character-structures and bonding-styles as we conceptualize them. (10p.)

Hendricks-Gendlin, Mary: Focusing as a Force for Peace - The Revolutionary Pause

(Keynote Address to the Fifteenth Focusing International Conference 2003 in Germany)

Content: Example - TAE process on "Wait a minute" - A Process Model Treatment of Pausing in order to form a felt sense - A felt sense is a bodily sense of how the whole wider situation is for us - The felt sense level implies a new ethics (8 p.)

Intro: Focusing is a force for peace because it frees people from being manipulated by external authority, cultural roles, ideologies and the internal oppression of self attacking and shame. This freeing has to do with an ability to pause the on-going situation and create a space in which a felt sense can form.

When we know how to focus we refuse to take ourselves or any other person as merely an instance of a culturally defined category or group. We don't say, "I am good, you are bad." Or, "I am a wife and mother" as though this defined the total of who I am. Or "You are the doctor, I am the patient" as though our interaction would then be governed only by the meanings of those roles. Or "I am a Christian or a Muslim" as though the ritual forms would then exhaustively define my spiritual life. We know there is always a rich detailed intricacy, a "more" in each person's experience.

I will tell you a story about pausing the cultural role level of a situation so that a felt sense can form. You will see that this pausing allows "the patient" to break the culturally expected role behavior of unquestioned acceptance of the external authority of "the doctor."

Ito, Yoshimi: How Do I Use Clearing a Space? Application of Clearing a Space of Focusing to Children

Content: The BCS method of Focusing - The actual procedure is as follows - The standard of time distribution is as follows - Clearing a Space Using Tag Paper - Required material - Clearing a Space by posting labels (the first round) - The method of "tsubo of the heart" - Bodily tsubo - Tsubo of the heart - Biographical Note (4 p.)

Introduction: Here, it is reported how I use Clearing a Space of Focusing in Japan. We have three kinds of methods of Clearing a Space. They are the BCS method, the method of using tag paper, and the method of tsubo of the heart. Tsubo is a kind of Japanese container. It is introduced how each is performed. Although especially they are performed for the children or the youths, they are possible to any ages in fact. The BCS method consists of body work, clearing a space, and sharing. A tag paper method utilizes three kinds of commercial tag papers. The method of tsubo of the heart is the way of utilizing a container.

Jacobs; Fenneke: Exercises for Living Well and Happy and Joyful

Content: Personal motives - The Fan-Clubs: - The background - The exercises – Literature - a therapy example of the Self -Empowerment Exercise - The Exercise for Living Well ….. (14 p.)

Introduction: I want to introduce some exercises that combine very well with focusing. Their character is more outspoken than focusing is by nature, but the basic attitude of unconditional positive regard (the Rogerian root of focusing) is the same. These exercises offer the possibility to be in contact with your personal feelings, and in spite of the turmoil of interactions with 'the big world', yet stay connected with 'God' and the situation with the people in front of you as well. But maybe the biggest bonus they offer is this: these exercises turn your attention to your personal talent for living well and happy and joyful.

Kira, Yasuyuki: Focusing for therapists

Content: The first step: Confirming feelings. The second step: Deciding a direction. The third step: Exploring a felt sense

Abstract: Focusing, which can improve the effectiveness of psychotherapy, is useful not only for the client, but also for the therapist ….

Therapist-Focusing comprises three steps.

The first step is termed "confirming feelings". In this first step, the focuser picks up some of his own feelings, one by one, which are directly concerned with his experience during the psychotherapy sessions with a client, and he then proceeds to confirm these feelings.

The second step is termed "deciding a direction". In this second step, the guide asks the focuser what kind of feelings he want to focus on, thereby allowing the focuser to decide the direction of the Focusing session.

The third step is termed "exploring a felt sense". In this third step, the focuser allows letting the felt sense come and he explores it. This enables him to find an experiential track of understanding the client, according to the felt sense. The process of this third step differs for each Focusing session. We have to move along a unique track in each session. However, we can only find these essential tracks, when we proceed according to the felt sense of the focuser.

Lee, Robert L., PhD.: Focusing Oriented Psychotherapy: A New Kind of Orientation

Content: History and Research - Four Faces of Focusing Oriented Psychotherapy (FOT) - Face 1: FOT as an elaboration of Rogerian psychotherapy - Face 2: FOT as focusing Interacting With_____ - Face 3: FOT as "In action" Focusing - Face 4: FOT as psychotherapy combining with Focusing Partnership Training - Stages of Development of Focusing Oriented Psychotherapy - Stage 1—Tool - Stage 2—Elaboration - Stage 3 — Fundamental - Stages of therapist use of FOT in the Four Faces - Face 1: FOT as an elaboration of Rogerian psychotherapy - Face 2: FOT as Focusing Interacting With_____ - Face 3: FOT as Focusing by the Psychotherapist - Face 4: FOT as psychotherapy combining with Focusing Partnership Training - Eugene T. Gendlin and the philosophical background - An example of felt sensing despite cultural limitations –Bibliography - Bio (8p.)

Introduction: "Focusing Oriented Psychotherapy is an emerging family of psychotherapies inspired by focusing and its roots in the philosophy of the implicit (Eugene Gendlin), psychotherapy outcome research, and Rogerian psychotherapy. Fundamental to this orientation is the explicit attending to a bodily felt sense of an issue (focusing). It is the body sense which carries the whole of a situation. New information emerges from this felt sense and resonates with the body such that meaning is lived further (not just known). Further steps of change are possible from this new opening. Because content does not define the methodology, the unique aspects of the person in the client and in the therapist become more central to the psychotherapeutic process…."

Leijssen, Mia, Nagels, Auke & Dekeyser, Mathias: Body-oriented Interventions in Psychotherapy. Demarcation of a Research Object

Content: The body in psychotherapy (Mia Leijssen) - The theoretical approach of the body in Experiential psychotherapies (Auke Nagels) – Introduction - Client- Centered psychotherapy: - Carl Rogers - Gary Prouty - Natalie Rogers - Focusing-Oriented psychotherapy - Existential psychotherapy - Interpersonal psychotherapy - Gestalt therapy – Psychodrama - Pesso-therapy - An integrative model of experience - Demarcation of a research object (Mathias Dekeyser) – Introduction - Definition - Observational perspectives in psychotherapy research - An empirical, inclusive approach of body-oriented behavior (9 p.)

Introduction: Experiential psychotherapies have a common ground; not only do they recognize the importance of the relation; they also recognize that the expressions of the client should be lived through, or felt through the body. That doesn't mean that in practice all experiential psychotherapies pay an even amount of attention to interventions in which the body is actively involved, and there is often a confusion of tongues when talked about 'the body' in psychotherapy.

Lou, Nada: Thinking at the Edge – TAE

Content: Introduction – Models - Implicit Entry –Thinking - Tapping in - Difference between Focusing and TAE – Language - TAE Steps - Handout: Steps 1-5 - TAE Partnership - A report on the Presentation after the Conference - Video Tapes – DVD - Biographical Note (9 p.)

Introduction: Thinking at the Edge is a philosophical practice. It is the second philosophical practice that comes out of Eugene T. Gendlin's Philosophy of Entry into the Implicit. The first one is of course Focusing which most of us are already familiar with. Although Dr. Gendlin taught general outline of this practice to his Philosophy students at the University of Chicago for many years, it was first presented under the name of "Thinking at the Edge" at a workshop in 1998. Since then there were 5 workshops in English and 3 in German language.
Dr. Gendlin is a Philosopher. Both practices Focusing and TAE are imbedded into his Philosophy. I will touch on some of his thought, but since we have only 3 hours for this workshop and I planned to balance my presentation with experiential work, I will be able to reflect only briefly onto it. I would like to touch on those issues which will help me to explain TAE.

Ringwelski, Beate: Focusing and Somatic Diseases

Content: Instruction for a process - The perception of felt sense - Basic conflicts - Example of gastritis and the regulation of organs – Treatment - The model of maps - The connections of brain and body during focusing.

Introduction: During focusing we can frequently feel a pain in our body. Then we focus our attention on this pain to find out what happens. The pain is a handle of the felt sense. That's what happens with focusing.
However as a doctor I see patients every day with pain in their bodies without any idea about focusing. As a doctor I examine him to make a diagnosis. I am a doctor and a psychotherapist too, so I have combined my knowledge about diseases and focusing and I have started to treat many somatic diseases, especially chronic diseases with focusing. But before I will explain to you how to do it and how it is working, I like to try a short focusing-process with you about a pain, either one that you have just now or you have recurrent or a pain which is gone, but which you can remember well. It can be a pain, also an itchiness or weakness in your body. I will refer to all these discomforts as pain.

Tsuchie, Shoji & Hikasa, Mako: Our Internal Weather: A Way of Symbolizing our experiencing

Content: **What is Our Internal weather? - Examples (pictures) - Exercise or Experiential work - The method of drawing internal weather (8 p.)**

Introduction: …. "Our internal weather," a way of introducing and facilitating Focusing, was born from my own experience. I know that any human being has a Sun inside his or her body. When the power of sun is strong, the experiencing process is carried forward through felt shifts. When the power is down, you can get and feel the felt senses but it hardly changes spontaneously. The power of sun in a depressed person might be so weak that their internal sky was dark with thick clouds and would not change easily. …. "

Wild-Missong, Agnes: Shamanistic Journey in Comparison with Focusing

Content: My first contact with Shamanism…. - Focusing…. - Let us consider Shamanism now. …. The world-view of Shamanism…. - The Shamanistic healing practices - Focusing only happens on a client-centered foundation…. - Focusing and Shamanic journeys … - TABLE: Focusing – Shamanism - Biographical Note (14 p.)

Introduction: "… The discovery of the great similarity between Focusing and Shamanism led me to the following question: whether or not the wisdom of early times may be systematized and verified with our modern scientific means. To be able to combine the two systems I must give you a short introduction to Focusing and those aspects of Shamanism which are relevant here…."

Winhall, Jan M.S.W. & Falls, Nancy Ed. D.: Focusing Oriented Therapy and Trauma – a brief outline.

Content: Key concepts: What is Trauma? - Types of Trauma - Indicators of Post Traumatic Stress Disorder - Neurobiological Responses - Impact of Memory; Disruptions in Self Regulation - F.O.T. as an approach to treating trauma - The disruption in self-regulation - The Felt Sense Experience Model – Biographical Note

Abstract: The workshop presented by Jan and Nancy at the International outlined a model for integrating the body into trauma treatment with the use of Focusing Oriented Therapy (F.O.T.). The following is a brief outline of the areas discussed.

Workshop Material (Slides, Tables, Outlines….)

Armstrong, Harvey: Parents for Youth: Helping and supporting parents

Content: (document is derived from a Power Point Presentation): THE EXPERIENCES OF PARENTS - FACTS ABOUT PARENTS - OBSERVATIONS OF PARENTS - WHY GROUP THERAPY? - WHY FOCUSING? - WHY EMDR (EYE MOVEMENT DESENSITIZING AND REPROCESSING)? - PARENTS FOR YOUTH: ADVANTAGES (5 p.)

Abstract: This workshop informed and demonstrated techniques which can be combined to help parents become effective with their difficult youth. The Canadian Longitudinal Study of 22,500 Children and Adolescents has clearly demonstrated that "Ineffective Parenting" has an odds ratio of 37 in association with conduct disorder, the most common adolescent problem worldwide. No other factor studied had an odds ratio of more than 3.0. Ineffective parenting is therefore likely the most important factor associated with conduct disorder. This workshop provided a forum for discussion and teaching of Parents for Youth's techniques in helping wounded ineffective parents to become effective. Video tapes, overheads, published papers, and parent manuals were used to teach the techniques. Participants learnt the role of parent's previous trauma in their ineffective parenting, and how the three therapeutic techniques can be interwoven and used simultaneously and sequentially to build parents' self esteem, lower their overwhelming stress levels, help them mourn, accept the child that they have, build attachment to the child, and recognize and deal with the traumatic emotions that make effective parenting impossible. Results of the treatment of 1,500 parents were presented and discussed.

Heintz, Franz: Einführung in die Theorie und Praxis der Energetischen Psychologie

Inhalt: „Kurzerklärung" - Inhalte der Präsentation - Stichwörter –Vertreter - Bücher und Adressen – Fazit - Kleine Geschichte der energetischen Psychologie Wie alles begann…- Die Vorgehensweise ….- Erklärungen des Konzeptes der Psychischen Umkehrung (PU) – Adresse (7 Seiten)

Einführung: Im Verlauf der Präsentation wird eine relativ neue Behandlungsmethode vorgestellt, welche sich gut mit Focusing verbinden lässt und eine gegenseitige Bereicherung ermöglicht. Diese Methode aus dem Bereich der Energetischen Psychologie (Energy Psychology) benutzt die östliche Weisheit der Meridianlehre, der Akupunktur/Akupressur (*Klopfakupressur)* und der eigenen (feinstofflichen) Körperenergie um auf bewährte Weise belastende Emotionen und unangenehme Gefühle schnell und anhaltend zu beseitigen bzw. aufzulösen. Die Theorie und die Praxis der Energetischen Psychologie (EP) beruht auf den Lehren der chinesischen Medizin. Es werden bestehende Blockaden aufgelöst bzw. gelöscht. Bei diesem Verfahren handelt es sich um eine energetische Behandlungsmethode, welche höchst effiziente und effektive Techniken entwickelt hat, welche Sie bei sich selbst anwenden und auch für sich selbst nutzen können. Außerdem können Sie diese Techniken auch in Ihren Focusingprozess mit einbauen. Neben der Behandlung von Ängsten und Depressionen eignen sich diese Verfahren auch dafür, sich oder andere von Schuldgefühlen, Traumata und sonstigen belastenden Erinnerungen und Emotionen zu befreien. In dieser Präsentation (Einführung) wurden praxisnahe Anwendungsmöglichkeiten von bewährten Behandlungstechniken gezeigt. Diese Verfahren bereichern jede weitere therapeutische Methode und lassen sich effizient und effektiv in jede therapeutische Arbeit mit einbeziehen.

Meyersen, Klaus: IFC-Intercultural Workshop- Digital-Documentation

Content: Pictures, Documents from the Intercultural Workshop

Raue – Konietzny, Beatrice: Support-Training: The Tools for strengthen your Inner Power daily

Content: Introduction - Social Education - The Holistic Diagram - My personal motivation - Support-Training – Overview - Personal Note - Address (5 p.)

Introduction: Support-Training is a brand new Self-support-Training, with which you can observe and guide your inner awareness through the chaos of emotions, thoughts, physical sensations and energetic ups and downs. Four tools will help (switching, being present, collecting and unfolding), strengthen your power in every situation inside and outside of you. After bringing your attention to one of this tool, may be with painting the symbol, you will notice the felt sense about it. I will give you these symbolic paintings as a self-support tool. I see it also like driving your vehicle with step and throttle down the gas and handling the break, until you can drive with your automatic consciously.

Todres, Les: The wound that connects: a consideration of 'narcissism' and the creation of soulful space

Content: A list of overhead slides. The completed paper is submitted to a journal.

Abstract: This presentation shared some thoughts about an inquiry that I continue to find enriching and developmental----that of the phenomenon that has been called the 'narcissistic wound'. I used a number of thinkers on the subject as 'touchstones' to help me unfold a view in which 'narcissism' is seen as a universal capacity that is potentially the source and depth of human compassion. In the spirit of the 'treasure maps to the soul' workshops developed by Barbara McGavin and Ann Weiser Cornell, this view sees our bodily presence in the world as caring deeply for all the ways that abandonment happens.

Articles

Armstrong, Mary Katherine: What Keeps You From Being All That You Are?

Content:

1 Gendlin's Blueprint Theory 7

2 The Affect Bridge 8

3 The Critic 9

4 Bio 9

Abstract:
This is one of a series of workshops I have prepared recently to explore how we can optimize well being through Focusing. The following notes discuss relevant Focusing theory and present some experiential exercises.

Focusing recognizes us as unique beings in the universe. By teaching us to tap into our organismic wisdom, we learn to relate to ourselves wisely and compassionately. This organismic wisdom is unknown to most people in our society.

The ideas which follow are grounded specifically in Focusing theory and more generally in sound psychological theory. Focusing is psychologically sound. That makes it safe to relax into. If we are true to the basic principles of Focusing, the wisdom of the body will not allow us to enter places we are not yet ready to encounter.

We live life in our bodies. With every thought we think, every emotion we experience, everything we do, our bodies register and respond. Every moment, in every situation, we are picking up subliminal knowing: knowing that does not reach our ordinary level of consciousness. Generally, our society disregards body wisdom. The intellect is important, but overvalued at the expense of body knowing. That is sad. What we know in our heads is just the tip of the iceberg. Most of our intelligence, including our real wisdom, is embodied from the neck down.

Gendlin's Blueprint Theory

is important in understanding the role of the body. Gendlin says that the newborn comes into the world with a blueprint, an inward bodily felt knowing of how things should go. This "felt sense" continues throughout our lives.
When a baby is born, the infant is all suck, a mouth attached to a digestive system. If during the first hours, the baby is able to suck and the breast is waiting for it with that clear fluid that is somehow just right for the newborn, then we have a happy baby. The world is a good place when loving arms and milk greet the baby's arrival. The baby is blissful. On the other hand, if something goes wrong - the baby cannot suck - there is no food, no loving arms, the baby is very uncomfortable and experiences the world as a threatening place. In other words, the baby's bodily felt experience is very uneasy.
If our lives and our choices pretty much follow the original blueprint, if we pass through life's developmental stages satisfactorily, we feel comfortable in our body's felt sense. If life does

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not unfold according to the blueprint, then we experience body signals like tightness in the throat, restriction in our chests, tension through the diaphragm, burning or heavy sensations in the abdomen. The list of possible body signals is endless.

In Focusing we often look at depression or anxiety in a way that may seem strange to non-Focusers. Depression? What's this awful feeling trying to tell me? Anxiety? Is this a warning that I'm not relating to myself in a caring way? Focusing can put us on our right track and keep us there. I'm not suggesting that all depressions or anxieties fall into this category. Some may be genetic, for example. Nor am I suggesting we use the body as a mystical Ouija board which gives us instant answers to complex questions. It may take repeated Focusing sessions to come to our own right answer. And in matters whose outcomes are serious, we would always consider both our rational intellect as well as our body knowing.

The Affect Bridge

was developed by John Watkins to help people connect irrationally powerful emotions in the present to earlier life experiences, thus enabling them to put the feelings where they belong - in the past. Watkins used hypnosis. The affect bridge works just as well with Focusing.
All of us occasionally become unreasonably angry over something much too small to warrant our rage. Or perhaps we get inappropriately upset, sad or intimidated by some petty occurrence. We wonder where all that powerful emotion came from. After all, the situation is not that bad. This is a sign that we are reacting to something which has its roots in the past. Something from long ago is being triggered. It is not about now and there is a way you can work with it, thereby removing one more block to our being as big as we really are. Here is the exercise.

Exercise

Think of a situation where you overreact. Something that makes you more upset than you consider rational. Maybe you get unreasonably angry with your children or your spouse. Maybe you are terrified of speaking up for yourself and getting the fair deal you deserve. It does not make sense in your head, but it is very upsetting. Your emotions are paying no attention to what your head is telling you.

Place your awareness in the centre of your body. Ask yourself to identify the situation in your life where your emotional response is out of proportion to the reality of the situation. Take a moment to identify such an incident.

Once you recall that situation, what is the feeling in your body? It may take a moment or so for the feeling to form. Take your time. When you do have a bodily felt sense about the event that makes you irrationally emotional, use the felt sense as a bridge to carry you back and back in time to when you felt that body sense a long, long time ago. The felt sense will know how to carry you back. Just allow it to do that. It will carry you back to the origin of this intense emotion.

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The Critic

Cutting the Critic down to size makes the difference between having a peaceful, content, joyful life and living a shriveled up version of our true selves. The Critic is Focusing's term for what every psychological system recognizes. It is that voice inside us that tells us anything we do could never turn out right; that we are lazy and worthless. Other people can be successful, but not us.

Sometimes the Critic makes itself known through a very uncomfortable felt sense. It might be a heavy thud of a feeling in your middle that makes you feel badly about yourself. Or a sudden, physically felt "whack" inside. Or a sudden headache, accompanied by a feeling of worthlessness.

Most psychologies believe that these voices or punishing physical feelings represent the authority figures from our early lives; the parents and teachers who were great giants and who held enormous power over us when we were small. Decades later, now that we are the adults in our own world and those adults who withheld their approval from us - those voices from long ago - exist only in our own minds where they still hold power over us.

Mastery of the Critic is vital to being as big as we are. First we have to recognize it. What does your Critic feel like? Get to know when it is diminishing you. You know it is the Critic because you were feeling just fine and then - in a flash- your self esteem vanished and your world soured. Learning to live with your Critic without being demolished is essential to peace and happiness.

Exercise

To close this discussion, you may wish to take the time to do the following exercise about finding your own happiness. Here it is:

> *Pick a time in your life when you recall feeling really good - your self esteem is high, your mood is humming. Evoke that feeling in your body again. Notice where you carry this feeling in your body. It may take a few minutes for it to register. And when it does, it will probably be vague and hazy, not very interesting. But stay with it. It will become clear around the edges. Note the feel quality of it, the physical quality. Stay with the feeling and just hold it gently until you're ready to allow the feeling to spread out to every cell of your being.*

Bio

Mary Katherine Armstrong is the former Director of The Centre For Focusing in Toronto, Canada and was a certifying coordinator for the Institute. These days, besides her private practice as a Focusing Oriented Psychotherapist, she is rediscovering the profundity and the promise of Focusing to enable us to live life to the fullest.

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Gasser, William M. "GUI": Hypnotherapy and Focusing

Content:

1 What is hypnotherapy anyway? 10

2 In what language does the subconscious talk? 10

3 How is a hypnotherapy session similar to a focusing session? 10

4 What skill sets are unique to focusing and to hypnotherapy? 11

5 What are some of the strengths of the different modalities? 11

6 What are some of hypnotherapy's strengths relative to focusing? 11

7 What are some of focusings strengths relative to hypnotherapy? 11

8 What could hypnotherapists learn from focusing? 11

9 What could focusers learn from hypnotherapy? 12

10 Conclusion 13

(From a presentation before the 15th Annual International Focusing Conference Given at Pforzheim Germany, 2 May 2003)

What is hypnotherapy anyway?

A short definition of hypnotherapy is that hypnotherapy is a method of giving voice to the subconscious, with both the hypnotherapist and the client witnessing what the subconscious has to say. The hypnotherapist's major role in this process is to guide the client, based on pre-induction information, to pace the resulting dialog, and to assist in the translation between the language of the subconscious and the language of the conscious.

In what language does the subconscious talk?

The subconscious talks in terms of metaphors, symbols, and archetypes which the hypnotherapy needs to recognize and work with to help guide the client. As the classical hypnotherapist is trained in these symbols and archetypes, s/he is able to translate the metaphorical meaning from the subconscious to an objective meaning for the conscious. As the hypnotherapist expects this form of dialog, s/he recognizes it when it is spoken, and assists in limiting translational errors.

How is a hypnotherapy session similar to a focusing session?

Focusing	Hypnotherapy
Bring Awareness into body	Induction/Deepening/finding right depth
Invite a felt sense	Metaphorically open doorway to subconscious
Getting a handle	Recognizing archetypes / symbols
Being there	Guiding / Pacing
Ending	Return to normal consciousness, reentry

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What skill sets are unique to focusing and to hypnotherapy?

Focusing	Hypnotherapy
Finding the right distance / Finding the right inner relationship	Finding the right depth
Acknowledging	Joining their world
Resonating	Synchronizing

What are some of the strengths of the different modalities?

Focusing	Hypnotherapy
Partitioning issue	imbedded suggestions
Distancing	Archetypes
Strong Pacing	strong guide
Handle	holograms
Images	archetypes
Giving voice to nuance	drawing through barriers
SomeTHING	ANYthing
Not needing naming	getting to names via symbols
Bringing to present	transcending time

What are some of hypnotherapy's strengths relative to focusing?

Hypnotherapy is a therapy modality that can be used in either a directive or non-directive format. As it often relies on guiding the client to work directly on a presented issue, the client often after a session has a feeling of having accomplished work that they set out to work on, such as smoking cessation, weight control, or understanding why they behave in certain situations as they do. During the therapy session, the hypnotherapist often acts as an intuitive guide, gently holding a safe, specific emotional and trance space for the client, helping the client to hear internal voices that they have been unable up to this time to hear. As the hypnotherapist is trained in meanings of symbols and archetypes, s/he is quite aware of these as they come up in session, can recognize their significance, and use these for further guidance within the session and afterward. Also, the hypnotherapist can use symbols and archetypes as part of their guidance when talking to the subconscious, bypassing the working brain to translate words to images for the subconscious to understand.

What are some of focusing strengths relative to hypnotherapy?

One of the major strength that focusing has is the orientation on working with the un-labalable, what focusers often refer to as a "felt sense". Although hypnotherapy has approaches for this, it is one of the primary tenets of focusing. In addition to working with the felt sense, focusers tend to become adept at working with the attributes and interactions with people having these felt senses, and with the felt sense's inter and inner relations with people.

What could hypnotherapists learn from focusing?

Hypnotherapists generally work from the initial conversation with the client about the presenting issue that the client brings to the session. Often, of course, the session goes to "where it needs to go" and is directed by the client with the help of an observant hypnotherapist, however, even when directed by the client, the hypnotherapist generally works to bring forward metaphors and symbols from within the client's subconscious and works with these.

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While this works very efficiently and allows a very powerful modality for the hypnotherapist, the client oftentimes does not have a good label for what they feel or for what the subconscious wants to tell the client. It is at this point that the hypnotherapist can take advantage of the richness of the felt sense and the "it-ification" of feelings and emotions, which do not have describable names. Using focusing approaches in these situations allow the hypnotherapist to keep the client in session without needing to name the un-nameable, and thus break the flow of the session.
Another technique that is helpful here is the art of working in the light trance state. Focusers become adept at interacting with their client in a very light trance. Hypnotherapists often recognize the value in working in the lightest level of trance possible where the client can still perform their processing. With focusing training, and with an understanding of how to work with felt senses, the hypnotherapist can work more effectively at lighter levels of trance.
Much of hypnotherapy is performed from a guiding/directing approach, with pacing as the compensating/listening part of a cycle. Even when working directly with a presented issue that the client wants to present, the hypnotherapist with focusing training can have a different approach in recognizing the value of using the pacing as the primary mode, with guiding used to keep the session on-client-requested track.
One last point here is that of the value of expanding the felt sense to other senses for the hypnotherapist. S/he could just as easily use felt sense as heard sense, smelt sense, or any other of the various senses, including using intuitive senses.

What could focusers learn from hypnotherapy?

Focusers could learn that they are performing light trance work. In doing this, and in their inner relationships that focusers are co-creating with their clients, focusers need to understand the power of metaphor, and of symbols, and how to use them and recognize them during their sessions. Understanding these metaphors and symbols will allow the focuser a fuller recognition of the implications of what the client is saying from the felt sense's point of view, and can help with a richer repertoire of gentle suggestions for the interactions of the client and their felt senses.
Another important point here is that as focusing is a form of light trance work, the focuser needs to understand the potential for leaving post-focusing suggestions with the client. The client will hear the suggestions the focuser gives him/her and incorporates them at a deep subconscious level. This is another reason for the focuser to apply qualifiers such as "perhaps you could sense…" or "you might … if it feels right for you" in that with the qualifiers, the focuser receives non-directive suggestions which will tend not to linger past the end of the session.
Focusers should learn the concepts of embedded suggestions, as in trance-work, embedded suggestions are as powerful as directed suggestions. An example of an embedded suggestion can be found on a Starbuck's coffee container. At the bottom one can read "Caution: the beverage you are about to enjoy can be extremely hot". The conscious mind reads this and extracts the message that the beverage can be hot. The subconscious mind reads the embedded suggestion that the beverage will be enjoyable.

Focusing is supposed to be mostly pacing, but inadvertently may become guiding by the use of embedded suggestions which the guide is unaware they are using due to lack of training in linguistic analysis of embedded meanings within words and phrases. As focusers understand the power of their words on a session, they need to understand how and when they are using these embedded suggestions.

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Conclusion

Both of these modalities are similar, yet different. However, in many ways, they tend to overlap. Each modality can learn from the other by analyzing strengths of each and usefulness across modality lines. By understanding both, we can serve our client better by giving them a richer secession each time they see us.

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Geiser, Christiane: Talking About Differences.

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Abstract:
As a client-centered and experiential therapist and teacher I am passionately interested in questions of growth and change. I am particularly fascinated by the differences between people and how we could describe them in order to learn more about the different worlds people live in. "There are as many "real worlds" as there are people", Rogers said, and people's basic assumptions, preferences, and habits in thinking, feeling and behavior color even the way they do focusing! In order to understand more about the precise way meaning may go from the implicit unknown to symbolization even in "difficult" focusing processes, I will give you some ideas about focusing modalities, character-structures and bonding-styles as we conceptualize them.

About the Use of Typologies

Today I want to talk to you out of my experiences as a therapist (mostly long-term-therapies) and as a teacher of future therapists and focusing trainers. I will present examples for beginners and for experienced therapists.
When I look back at all the approaches I have been socialized in during my trainings (client-centered therapy, body therapy, family therapy – systemic approach- and focusing), I learnt a lot of **general assumptions** about helpful skills and attitudes to support the growth of clients. They seemed to be valid and effective for **all** people, regardless whether they are women or men, children or grown-ups, highly-educated or not, whatever their religious or cultural backgrounds are or whether they are showing individual habits, patterns, and preferences.

And indeed: this saying of Roger's to always – and he says "always"!!!- start with exploring and accepting the client's world, facing and entering his or her way of living, thinking
And behaving is an absolute challenge and radical discipline in the PCA, which I deeply appreciate.
And in Focusing too -as a philosophical discipline and as a method for inner growth and change - this opening-up to life-changing movements, to new, flowing processes is one of the greatest assets of this approach for me.

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So there seem to be helpful conditions, which enable people to go on with their lives. But the interesting question for me is: **all people**? **And all people in the same way**?

In my private and my professional life I have always been fascinated by the **differences** between people and how we could describe them in order to learn more about the different worlds people live in. Our basic assumptions, preferences, and habits in thinking, feeling and behavior color our relationships, our professional life, even science, politics, and religious and cultural issues – and the other way round: we as individuals are influenced by collective patterns. Knowing more about these underlying individual and collective structures, a lot of misunderstanding could be avoided. Empathy, respect, und tolerance can grow, and ultimately this attitude could help keep peace.

"There are as many "real worlds" as there are people", Rogers said, and out of our constructivist background we have learnt a lot about different realities. In my private language I call this phenomenon: we live on different "planets". To learn about these differences, as we are doing it in all our training-groups, to accept them, to sort them out and name and even "classify" them in a sort of **typology** has become an important part of my research in the last 25 years.

Mary wrote in one of her last emails to the Coordinators list about main principles and core concepts of Focusing-Oriented Psychotherapy. She says *"We use theory only experientially, never to categorize people".* I am not so sure. To build a theory experientially and to find out categories must not exclude each other. Our categories or typologies of „ focusing modalities" or of „character styles" for example are **concepts** in the way Gene Gendlin described it, dealing with the complexity of our being in the world. I do not speak of disorders or derangements or pathology. These categories do not serve as a psychiatric diagnosis nor should they point out the correct treatment. Yet, they can be tremendously helpful in the therapeutic and also private exchanges with people who live on a completely different planet than mine -especially if you believe that yours is the only one which exists ….

I would like to infect and inspire you with my curiosity and interest in the explicit and the subtle differences, in the wealth of how human beings create their inner worlds and how they influence the outside world. I would also like to arouse acceptance and compassion for how we function ourselves, for our strengths and weaknesses, our talents and limitations.

And I will try to answer questions like the ones that have recently been asked on the focusing-list: *"Has anyone found that Focusing is not a good approach for certain patients? How do you decide if it is appropriate for a given person or not? Are there some clients who find it impossible to focus: what characterizes them? What are the practical and theoretical limitations of Focusing-Oriented Therapy?"* or answer to Ellen Kirschner´s astonished question while interviewing me for "Staying in Focus", whether I really think that focusing is not good for all people. Yes, indeed, I think that even focusing is not the master key to all people and to all processes of growth. In my training groups I teach carefully, when and why focusing is a good tool during the therapy process and when and why not, and how we can change between focusing sequences (micro-processes for example, as Mia Leijssen calls them) and other client-centered forms of therapy. And how the way we are colors the way we do focusing – and the way we teach focusing!

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About Modalities

This chapter may be above all useful for focusing beginners when they learn about the different processes of symbolization.
"Words, actions, images which come from the felt sense carry forward the client's experience into little steps", Mary writes.
Have you ever thought about the precise way we perceive and construct our outer and inner world differently? And perhaps carry forward our experiencing differently?
So let us start to have a look at the different worlds we live in!
First I will give you two simple everyday **examples**.

What comes first, when I say the word "**rose**"? Take a minute and try to collect all your ideas.
And now I will tell you what comes to my mind first, and in order to enter my world please listen to me and look at me.
When I hear the word rose, I immediately smell the flower. I sense the sides of my nose while breathing in and there comes this little satisfied sigh when it smells like the ones in the garden of my grandparents. I remember myself standing there, between the apple tree and the place where different sorts of roses are in bloom. It is summer, bees are humming, and the roses are as tall as I am. Then I remember these tender blossoms and petals, which are like velvet when I touch them with my fingers and the remarkably strong stalk with thorns when I follow the flower down with my hands. And with this all, at last the picture comes and I **see** the flower: yes, that is what a rose looks like.
Did you notice some resemblance or difference to the world you live in?

Another example: **blackbird**.
Some of you smile. Some of you frown. How do we - in our different worlds - "store" a blackbird? It makes a difference whether we once killed one on the street with a car or whether our teacher was mean to us because we always forgot the name of this bird. Or we have sweet gentle memories, like I have: I hear them immediately, and with the melody emerges this special feeling of twilight. I stand in my kitchen after a long winter, the sun is setting slowly, these remarkable long days again, I am preparing dinner with fresh green salad and new potatoes and the blackbird is singing at the top of the roof - springtime.
Or another memory: I wake up in the morning, I don't know where I am, oh yes, it's the room of my lover, for the first time we meet at his house, I feel a little bit like a stranger, the future is open, it is not yet clear where our relationship is going –but then suddenly the blackbird sings from the roof outside, and I feel comforted and peaceful.
And remembering this the song of the Beatles comes to my mind
Blackbird singing in the dead of night.
Take these broken wings and learn to fly
All your life
You were only waiting for this moment to arise.

Could you hear the melody with your inner ears? I think of a friend of mine singing this song with his guitar at the end of the day outside on the terrace of the house in which we train our focusing people, and we all were singing with him.

And after all this, there is of course the picture of the bird with black feathers and a yellow bill, sitting on the grass on a rainy day and pulling an earth-worm out of the ground.

So, these examples are about **"modalities"**, as NLP-people call it. We borrowed the name and broadened the concept. We developed some theory about "focusing modalities", **precisely describing the way meaning may go from the implicit unknown to symbolization.**

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I think it is very fruitful to realize which modalities are our favorite ones and the favorite ones of our clients. Nobody uses all entries in the same way, we generally have one or two in which we are creative and trained and others we neglect.

For example:
A preference could be in the field of the ears, the **auditory** channel: out of the inner experience there emerge words, sentences, melodies, sounds, noises... and the symbolization can be written down or spoken out loud to someone who listens. But this is only one way to symbolize. Others are specialized in the **visual** modality: they have images or colors inside and can describe them or paint them. Others have **bodily felt** sensations and can move or show us the way their bodies express the symbolization. And there are some people who feel **emotions** and express them. And so on…
Of course: all these parts belong together, but we have found out that people have their specific "entry", and as a client-centered accompanier I have to meet them where they are, and then follow their track, when they begin to unfold their symbols, following these little steps Mary spoke about.

Now, If I were your client, what would you learn about my inner world? What have you heard and seen?
Yes, I am a person with a rich inner world of sounds, melodies, words, and sentences. Not without a good reason did I study language and literature and linguistics when I was young. Next, I remember atmospheres and moods very intensely. And third, in my world there are a lot of body sensations like smelling, touching, movements. But: Pictures, images, and visual memories don't emerge quickly in my inner world! So, if someone asks me: what do you see? What does it look like? Can you imagine? And so on – I get lost immediately.

A little exercise:
You can try it for yourself and find out what your preferences are: please close your eyes, and think back: think of the situation in which you last led a person through a focusing process. What do you remember? The atmosphere in the room? The noise in your office? Your own emotional state during this day? Her look - her clothes, her hair, her jewels, her perfume? Her voice? The content, the words and phrases she uses? The way she laughs? How she looks when she is touched or angry, the color of her eyes? Do you remember how she breathes? How she sits, upright or sunken down? What sort of handshake, when you saw her? Or if you hugged her: how did her body feel against your chest, your belly?

Take some minutes time to talk to your neighbor about your experience.

Perhaps you know by now some of the peculiarities of your own perceptive world? And of the person whom you listened to?

But **what has all this got to do with focusing**?
I think that it is very important to learn about these differences in order to better understand and not mix up ones own preferences and the world of other people.. For if we do not take care, we speak and ask out of our own world to our clients or focusing partners – and miss the world they really live in, and so they have always to translate it into their own world like this:

Client: *Gesticulates and says: it's something like a bowl (makes round soft movements with his hands)*
Therapist: *What does it look like?*
Client: *I am just forming it with my hands.*
Therapist: *Can you describe it to me?*
Client: *It is soft and cool and smooth under my fingers*

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Therapist: *Can you just stay with this picture*
Client: *It isn't a picture, it's just a feeling in my hand and my arms of forming this vessel, it isn't finished yet, but it will be, and yes, there comes a word: to create something. That is important!*

You see what I mean? When the movement starts from the implicit to the explicit, from the felt sense to any kind of symbolization, we want to stay near the client's world during this process of unfolding. So we have to meet them in their way they perceive and construct their inner life.

When I started with focusing more than 20 years ago, at first sight I thought I never could learn it. I never had pictures and the whole group and the trainer symbolized in a visual way and asked for it, and so I had a hard time. On the other hand I had to learn that there really exist people who speak to me and forget the content afterwards or don't remember the sentences I have said… a difficult lesson in partnerships for example …And because sometimes a modality in which I live apparently easily is at the same time a stuck place (in my case I use to repeat sentences over and over in my head…), and I had to learn to integrate pictures, images and visual conceptions into my repertoire to enlarge my inner world (like: " if you hear these words - is there a picture which fits?").

A client of mine had to do it the other way round: she suffers from severe attacks of obsessive thinking and feeling caused by photos or pictures she sees in newspapers or on posters–she had to learn to stop this visual channel and go to less frightening modalities like movements and sounds–thus having a choice, which helped her to leave these stuck states earlier.

And if you think at all the clients with severe chronic pain syndromes, they always feel drawn into their physical body and urgently have to learn something about the other modalities to find some rest and peace. And perhaps after some time they can come back to body sensations which are not only painful – and perhaps one day they even can allow a felt sense to come…

About structure bound patterns

The next chapter will be about **long-term therapies** where we have to handle complex life-themes, and some knowledge about deep-rooted personality patterns and relationship habits is necessary. They reach from the slight colors of personal preferences (like I referred to in the last chapter about modalities) to the "wall paper feeling", as Gene calls it) to hidden assumptions to massive blocks. Remember: I talk about "normality", not about pathology. But sometimes, you know, my client and I as a therapist have a hard time, because there are process-blocking patterns which are so strong that they can drive you to despair.

If I understand the concept in the right way, Gene was always interested in this forward-movement, these important steps toward building new meaning, letting fresh air in. He obviously was not so fascinated by exploring at length all the things that block the movement, i.e. the boundaries, the dead ends, the way different people lose their free space, cope with their critics, have a preference to some ways of being in the world, think, feel, behave and so on. Some of his colleagues (Ann Weiser Cornell and Barbara Gavin, Rene Maas) did some research on these issues, as you know. And my own interest always has been not only to focus on people's resources and talents, but also on their limitations, on the situations where something does not work, where there is no flow or where people fail.

In his early writings Gene uses the term **"structure bound",** and we found this concept very helpful to build some theory about structure bound patterns in thinking, feeling and behavior.

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Gene writes:
"My experience is structure-bound in manner, when I experience only this bare outline and feel only this bare set of emotions, lacking the myriad of fresh detail of the present…
We often speak of contents or „experiences"as if they were set, shaped units with their own set structure. But this is the case only to the extent that my experience is structure bound in its manner…. Insofar as my experiencing is structure bound, it does not implicitly function. It is not „seamlessly" felt by me with its thousands of implicit aspects functioning. …Rather, in this regard, my experience is a „frozen whole" and will not give up its structure. …
Since within the bare structured frozen whole experiencing does not function in interaction with present detail, the structure is not modified by the present. Hence, it remains the same; it repeats itself in many situations without ever changing. So long as the manner of experience remains structure bound, the structures themselves are not modifiable by present occurrences…structure-bound aspects are not in process." (1964)

We conceptualized three layers of structure-bound patterns and did research with hundreds of people, asking them thoroughly to explain their world to us in depth.

First layer: basically being in the world, 3 planets, very early in life, mostly pre-verbal
Second layer: narrow places in thinking, self-reflection and feeling, 8 planets
Third layer: acting and behaving, 3 planets
I will give you some very brief overview.

Layer One

With regard to basic themes all people have to face, there are three important issues: Do I feel a right to exist? Do I experience myself as having an own particular form? Do I live in intercommunication with others? So we can conceptualize three different "planets", and usually we feel at home on one of them. There are safe, rich places on it, many talents in it, but also questions, needs and trouble.
I'll give you a short survey with special weight on focusing processes.

- On the **first** planet (existence) people are very autonomous persons. Often they are gifted artists and thinkers with a strong and rich inner life. They feel first of all good with themselves, do not expect that it is easy to cope with others or that there is something coming from other persons. When they for instance enter a new group, they look around, often feel like a stranger, not belonging to this group. They tend to stay at the side of the room, to be alone during the breaks, it is not easy for them to do social talk with others. These often are clients who can easily slip into their own world of experiencing. They have a creative space inside, but it's hard to communicate it to others because they do not feel welcome. Only if we are interested and express this interest in a right way, they will tell us about it. As a therapist I first have to put my emphasis on just being there, facilitating the inner relationship the client has with himself. But later on in a therapeutic process it will be a challenge to deepen topics of relationship, communicating, and being connected. They have to learn that we need something from them, that we cannot read their thoughts, that they have to show us their inner world in order to belong.

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- The **second** planet (form) is the one where people are seeking their own form and shape, their special kind of being. They are always looking outwards at other people to check who they are themselves. They are intuitive people with a strong feeling for atmospheres, talented in all fields of togetherness. But whenever they are in contact with other people, they immediately loose themselves and their feeling of their own being, look around and realize everything, how other people might feel, the

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atmosphere in the room, what is going on. But as to themselves, they are extremely weak in staying with their own feeling and thoughts and not losing them in the presence of others. When they do focusing, they try to do it as it is written in the books, and when I ask them what there emerges inside, they often say “nothing” or “I don’t know”. As a guide I always have to bring the emphasis back from relationship-matters to themselves, help them to close their eyes, to stay close to their fleeting inner world, to begin just with this “nothing” letting it softly unfold...

- The **third** planet (communication) is the one where people know who they are and that they are welcome to exist, but they always have questions around the topics of giving and taking, nurturing and being held, togetherness and loneliness, or of being truly connected. They feel their needs and want to belong and feel the needs of other people too. Their questions often touch issues like: is there enough time for us all? Enough space for me and the other person? A containment safe enough so that nothing gets lost? How can we come together? As guides we have to show them that it is o.k. to need something and to free them from the load that they have to feel obliged to take care of us and our well-being.

These are examples of our basic home-planets. It would need much more time to explore them further, but perhaps you got just a glimpse at the different planets and to which you belong?

It is very interesting to find out how our home planet is colored and how very much it is different from the worlds my partners, my colleagues, and my clients live in – sometimes it needs a big amount of translation between our different worlds to understand each other! And in groups and teams and networks it needs them all, the talents and qualities of each planet can come together to avoid one-sidedness.

Layer Two

Coming to the next layer there is another set of structure bound patterns, which are very meaningful in therapy-processes and in our daily life: we call them **“narrow places”.** They resemble best the “frozen wholes” Gene talked about or “stuck states” other orientations call them. They are characterized through strong opposite poles: yes/no, good/bad, always/never. When you start to think and feel in such narrow lines, there is nothing more in between.
I’ll give you some examples:

My client Lina always feels worthless, bad, ill, disturbed. She interprets a look on my face in a way that I don’t see her, don’t like her. She cannot imagine that I appreciate her as a person. When there is a detail she does not succeed in, it is a catastrophe: she feels as if her whole person failed. Other people are always better, prettier, and richer than she is. She looks at me, but she is not in contact with me and my words. And, even worse, she is not in contact with her own experiencing process; she is stuck in the very same pattern of feeling worthless. Could she ever believe that there might be a world without judging and comparing and issues of worth?

Another client, Roberto. Whenever a problem arises, he has an idea how to handle it. Mostly these are brilliant ideas, and he looks as if he’d rather jump up und start to do something immediately. He hates it when others do something and he feels helpless. But: his problems all arise in relationships where to do something or to cause others to do something is often the wrong idea. So what could life be like without doing, without being active?

And the third example, Muriel. She often is in a so called depressed mood, i.e., all things in her life seem to be insoluble, she always sees difficulties first and asks herself, how she

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could handle her life. She looks numb and paralyzed, grey, without any vitality. How could she find the way back to rhythms and pulsations and to this back and forth process we need to connect with our felt sense?
In our training program, we describe more of these narrow places (concerning issues of fear, addiction, trust, body-symptoms, social rules), but these examples will do for the moment. All these people are not "ill" or "disturbed". But parts of them do not answer to fresh and new inputs, they meet life with stereotype reactions, there is no ability or willingness to respond otherwise, they cannot get to that inner experiencing place from which new meaning could arise.
If these patterns are strong and the narrowing almost complete, it is impossible to do focusing. It's like marking time, and the first step to start a focusing process (like being at a right distance, building a free space, creating a friendly inner relationship to this part of yourself) is almost impossible. And this narrow place sometimes is more than a "part"; it has become a lifestyle, a habit, a way of being, with sometimes severe breakdowns and much despair.

Mostly these narrow places are unknown to our clients. This is above all because in this stuck state they are convinced that the world **IS** like this at the moment: that the therapist **DOES** criticize and value, that there **IS** something to do to go on, that life **IS** too complicated and too difficult to bear. It is something like a detective's work to discover that this is not true, that their narrow sight colors their view, that not all people look at the world through their glasses, and important!: that there is **an active part** in themselves that stabilizes this structure bound feelings and thinking every day anew. It does not feel like this, but try:

*If you would like a little **exercise** tomorrow morning you can look how you usually start the day: What precisely do you do first in the morning after waking up? What do you think? What do you feel? Listen to your inner sentences; look at your inner pictures. What comes up? Do you recognize a pattern? Something that you always do or think or feel? It is like tuning your instrument for the day – it is very interesting to find out how you do it. Do you create a narrow world with one or two themes that are your well-known music for the day? Or do you open up to the richness of life?*
You may understand that from this point of view I don't like the idea that these frozen places are to be equated with "critics" or "bad parents" or the "super-ego". This stems from the old idea that it is the environment which causes pain and limitations and deformation and that I only have to free myself from these biographical or cultural restrictions and do my own thing out of my own truth.
We always affect each other. And it is an important part of a therapy to learn to step back and recognize one's own activity which sustains a habit and to be aware how my own being influences the world around me.

As to these narrow places, the big question in long-term therapies is: could people learn to think and feel and behave differently??
It takes time and trust and different approaches to by and by get to know the structure-bound pattern and its role in one's life. It sometimes is a long process to find alternatives, because there has been much identity building around those character patterns, and it is not so easy to let go. It absolutely needs us as companions in the search, and I am convinced that it needs very different sorts of experiential responses from us as therapists to meet these different life patterns.
Then after some time – sometimes a long one – there will be some moving and breathing again, choices will be available, and perhaps our clients can feel what "all this" is about – and we are back to the "not yet", the "more than"! So it is absolutely important to distinguish between two movements in therapy: the cyclic movement which brings our experiencing

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further – and the turning around in never-ending circles while we remain in a structure bound pattern.

Layer three

Let me say just a few words about the remaining three planets in the third layer. They have to do with the way we move our bodies and meet the challenges of life. Are we used to do our work bit by bit, one thing after another, segment after segment? Or do we rush through life, starting ten things, trying to do them all at once? Or are we waiting until enough pressure forces us to explode and work until all is finished? If we had time enough, I could tell you some funny episodes people can tell you about living together in one house or trying to work together with these different character structures with all their talents and weaknesses…

Bonding Styles

I finish my paper with just a few remarks about what I call different “styles of bonding” or “styles of professional relationship”.
If you meet someone to do a focusing session, you enter a specific sort of relationship. If you teach focusing, this relationship will be of another kind. The two of you always form a new “body”, being each an environment for the other. Remember: interaction first! You can describe different types of such relational-being-together, e. g. teacher-pupil, mother-child, in which we accord each other a certain status: I am a teacher because I have students; without them I wouldn’t have this part. We two are embedded in a school or other surroundings which enable us to have this mutual sort of relationship, this “bonding-style”, we call it. As to the mother-child-“body”: There is no baby alone, or a mother alone – there is always a “mother-baby-relationship”.
It would be very interesting to illustrate this principle in regard to the different styles of focusing activities we have created in our network! What are our preferred bonding-styles?
But I have to come to an end, so just some final remarks about:

Thinking Beyond the Individual

During the last 15 years we have studied group processes and the role focusing could play in the organizational space. We have learned a lot about something we call "group felt sense", a sense of clarity of something "we all know", that sometimes emerges in groups if we are patient enough to accept each other with all our individual assumptions, and the whole complexity of each situation at any given point. This can happen if we carefully listen to all our different meanings and to our own process and the process of the whole group. If we are willing and able to suspend our certainties, to allow that there may be different ways to see reality, then there can emerge something like “group intelligence".

In the last years I have learned more about David Bohm and his dialogue groups, and we teach these forms of thinking together in our training groups and at the University of Zurich. And if the participants are aware of their structure-bound stuck places and their stereotype reactions and ways of thinking and behavior, and if they can do some focusing-movements inside from time to time to check what is going at a deeper level, it is so much easier to sit in these groups and to have a feeling of a group-body which is learning together!
For me, bringing this dialogue thinking into the world is real social commitment, peace work, if you want to call it that, an investigation into how larger groups can perhaps change the world a little bit.
I hope that I have been able to share with you some of my fascination about “differences that make differences”, as Bateson used to say – thank you for listening!

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Biographical note

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Hendricks-Gendlin, Mary, Ph.D.: Focusing as a Force for Peace: The Revolutionary Pause

(The Focusing Institute Director: Keynote Address to the Fifteenth Focusing International Conference 2003 in Germany)

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Focusing is a force for peace because it frees people from being manipulated by external authority, cultural roles, ideologies and the internal oppression of self attacking and shame. This freeing has to do with an ability to pause the on-going situation and create a space in which a felt sense can form.

When we know how to focus we refuse to take ourselves or any other person as merely an instance of a culturally defined category or group. We don't say, "I am good, you are bad." Or, "I am a wife and mother" as though this defined the total of who I am. Or "You are the doctor, I am the patient" as though our interaction would then be governed only by the meanings of those roles. Or "I am a Christian or a Muslim" as though the ritual forms would then exhaustively define my spiritual life. We know there is always a rich detailed intricacy, a "more" in each person's experience.

I will tell you a story about pausing the cultural role level of a situation so that a felt sense can form. You will see that this pausing allows "the patient" to break the culturally expected role behavior of unquestioned acceptance of the external authority of "the doctor."

Example

At 1:23 on a Saturday afternoon a perfect baby girl was born to her parents after a short, uncomplicated labor. She was born in a birthing room at a modern suburban hospital in mid America. Her mother and she being free of drugs took a long deep look at each other, bonding for life.

The father rushed back to work to conclude a large presentation. The pediatrician the family had selected was not on call. His partner filled in. The mother was told by a nurse, "The baby is a bit jaundiced. The doctor wants you to stay overnight in the hospital so we can keep an eye on her."

Upstairs on the ward, a few hours later, and a technician came into the room and took several vials of blood from the baby's heel. The baby cried out each time.

A few hours later, another technician appeared, needle and vial in hand.
Mother: "What are you doing?"
Technician: "We need to take blood for some tests."

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Mother, "**Wait a minute**. **Stop**. You just took her blood." What is this test for?"
Technician: "To check on the jaundice. "
Mother: "**Wait. I need to think about this.** (**She is quiet for a minute**.) If the results of this text are positive, then what follows from that?"
Technician: "Then we wait twelve hours and repeat the test."
Mother: "Humm. **(Quiet again)** So why do we need to do the test now, if the only result is that you wait 12 hours and repeat it?
Technician: "To keep track of what is going on."
Mother: "We will wait twelve hours and then I will consider whether to do the test then."
Technician: "But the doctor ordered it now."
Mother: "I'm sorry; you do not have my permission to do any more tests on my baby.

An uproar ensued. The mother, quite tired from having just given birth and trying to learn how to breast feed her baby, was visited by a stream of technicians, floor nurses and others. Most said, "You should do what the doctor orders!" A few said, "Good for you. You do what seems right to you."

At about 9 pm the pediatrician called the mother in her room.
Doctor: "If you don't have the tests I ordered, then I cannot be responsible for your baby."
Mother: "I agree. You are no longer responsible for her. I no longer wish to work with you."

The mother called another pediatrician who came early the next morning, examined the baby and said, "She is fine. You can go home." As the family prepared to leave, one of the nurses said, "Dr. _____ is doing research on jaundice in babies. He does blood tests on all the babies, for his research."

Twenty years later the New York Times reported findings that the threshold for pain is lower in adults who had physical pain as babies. Both parents were glad they had minimized the pain experienced by their child on the day of her birth.

TAE process on "Wait a minute"

What was I doing when I said to the technician, "Wait a minute? Stop" I was pausing the on-going situation, making a pause in which I could let my bodily felt sense of the **whole** situation form. If I had simply responded as expected and said, "Yes doctor" then the situation would have carried forward, but only from **within** the routine pattern. By pausing the routine, I am able to form a sense of the whole, entire situation, not just behave from within the expected pattern. It was a quite complex situation and I needed to have all of it functioning so that I could make good choices. I had to weigh my ignorance of the medical side, the authority of the doctor's opinion, my own sense of my baby, my knowledge that routines govern much that goes on in Institutions, possible danger to my child if tests were not done. I knew I needed more information and I knew that I needed to understand the situation better before deciding what to do.

Notice this odd phrasing in what I just said above: "I stopped the situation so I could get a sense of the situation. What does this mean? And why was I able to do this? It is because I deeply know something here-- That it is one of my deepest rights as a human being to free myself from any situation so I can form my sense of it. This is the kind of knowing that is a good start for a TAE process. There is something I know which I can not yet say in any expanded way. A first sentence to say what I know is:

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> When a person can pause and go inside and say what is "**my sense**" of this situation that is the thing that makes them less vulnerable to oppression.

Then I would underline "pause" and "my sense" and ask what I actually mean by these words. I did a brief TAE process which I won't go over here except to say my "odd" sentences that I ended up with in later steps.

- When people are distinct from any other entity in their robust body, then they are less susceptible to oppression.
- The person who says "my sense" is discovered in the pausing and separating.
- Separating from the situation lets me have my sense of the situation
- When people separate from situations and find their robust body, they're less susceptible to being lost in 'we' groupings or attributed generalities.
- Situations are inherently such that you must leave them in order to have a sense of them.

To explain how important this pause is, we can go to *A Process Model*, in which the generative power of pausing is philosophically derived. I will give you a very simple outline.

A Process Model Treatment of Pausing in order to form a felt sense

In *A Process Model* there are at least three levels of "feeling" defined:

- feelings-in-behavior;
- culturally slotted emotions
- a felt sense.

I will explain and give some examples of the differences between these levels.
Emotions are instinct and culture bound.

> Any action (and, in animals, any behavior) involves feeling, but not as a separate sequence. Any action or interaction is a carrying forward of the body and so we feel our actions. I call such feelings the "in-behavior" or "in-action" type. (PM)

Animals as well as humans have on-going sentient experience of themselves in their environments, which includes their particular histories (e.g. knowing where the food is, liking to curl up next to their favorite human when he sits on the coach, knowing exactly how he likes it--not to climb on his lap but to sit with just the paws on his lap.) But they do not make an inner datum of this on-going sentience, as such. In addition to this sentience, animals also have a kind of "emotion." Animal "emotions" are part of a fixed action pattern. If the cat is peacefully lying in the sun, comfortable in its known environment and a dog or strange cat suddenly enters the door, this wider sentience dramatically narrows. The tail puffs and attention is narrowed upon just that event. Everything else disappears. In animals "emotions" are part of "fixed action patterns." Fixed action patterns are studied in a branch of animal psychology called Ethology. Ethologists say that behavior is "built into" the body.

In animals an emotion is a behavior in response to an immediate situation, not an internal entity. The cat does not puff its tail by thinking about a situation or because he sees a

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picture of another cat. His tail only puffs when the strange cat is present. Emotions are present in behavior. If animals could make an inner datum out of fixed action patterns they would have emotions as we do. If they could made an inner datum out of the whole on going sentience of the situation in which the other cat appeared, they would be able to have a felt sense.

In contrast to animals, humans can have both emotions and a felt sense as an inner datum, without the situation being literally present. The basic sensing of our sentient tissue process and behavior becomes an inner datum through a process called "versioning." Versioning happens when there is a **pausing of behavior.** In the pause we get a version of the whole situation. We "have," "feel," the whole situation, because it is on-going in our body, but without the kind of change that the usual next behavior would make. The usual behaving changes the situation. When the usual behavior is paused, we get a symbolic or patterned version of the situation. Symbolic means a "doubled" kind of behavior sequence. A behavior makes a difference in both the literal physical situation and in a non-literal situation. For example, when you are asked to vote by show of hands in a crowded room, then the behavior of raising your arm is **both** voting and it is also being careful not to hit the person next to you as you raise your arm. Both are changes in the situation, but not in the same way. The change that voting makes is not visible here now behaviorally. The "voting" arm raising is not behavior in the physical situation. You don't affect the situation with your arm, as you would by hitting someone. One sequence is both symbolic and literal. It is doubled.

Such "doubled" or symbolic sequences are culturally elaborated in humans. We might say that **emotions in humans are culturally elaborated fixed action patterns.** Emotions arise at certain cultural junctures, when particular behavior sequences and expectations occur. For example, in a culture in which disrespect is shown in certain ways, the emotion of anger arises if that behavior occurs. Or if status is conferred by certain accomplishments then pride or shame occur around acquiring or failing in these accomplishments. Our bodily living consists of situations or "stories," and at specific junctures **within** the stories we feel certain emotions. Culture is the known routine actions and feelings which a situation consists of. Culture belongs "to all of us within the community." Every culture offers a number of different ways one can respond and feel in a situation, but each of these ways would be recognized by other members of the culture as familiar. If people don't feel and respond in the expected way, culture is said to break down. When X situation occurs we are supposed to feel Y emotion and something is strange about us if we don't. We are not supposed to be able to individually version culture further.

The capacity to have a symbolic or patterned sequence allows the formation of language and with language comes the capacity to have "kinds". For humans there is such a thing as "a tree" not just this tree which is shading us from the burning sun right now. Proto humans could make a "tool" on the spot to kill this deer for food, but they could not think about the next hunt and take the tool with them.

> For instance, having made hunting tools, and used them, on the way home there was no way to feel and have the next hunt, so that one would still recognize the tools, as <u>such</u>. To do that would be to see the tools as universals, as that kind of thing, as belonging to that kind of context, and there was no way to have kinds. (PM)

Culture is "kinds" or patterns of interaction.

> Situations are kinds (they are "kinded"), created by versioning, that is to say as instances of a collected context. A human is <u>a</u> mother, <u>a</u> son, <u>a</u> ruler, <u>a</u> peasant, <u>a</u> man.

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> **The first kinds are "archetypes," original kinds, types of interaction contexts. In these the people acquire role-identities, not as single individuals but in context with each other. And, of course, these are structures of interactions with each other, that is to say they are situational structures: the ways a husband acts in relation to a wife, a younger person toward an elder, a wife's brother to a husband, etc. (PM pg 210**)

A felt sense is a bodily sense of how the whole wider situation is for us

A felt sense develops after language and culture and emotions. All individuals have many strands of experience which could be differentiated and which do not fit the cultural patterns. But to allow the whole of this on-going experience to form as a bodily felt sense one has to pause the cultural story. This is still somewhat new for most people. If we ask a client who is upset about his son's divorce, what that "whole upsetness" is about, or what it is like, or what is in it, he is likely to reply, almost indignantly, 'What do you mean? Wouldn't you feel upset!" All humans pause at culturally structured spots and have emotions. But instead of feeling only what one is supposed to feel within the cultural situation, one can have in one implicit sense the whole situation, -- the bodily lived history of what lead up to this moment, what one is going to do next, many other situations one is involved in, a vast mesh of experience functioning implicitly to form this felt sense right now. The felt sense is the inner datum of "how this whole situation is for me." This is wider than what a typical acculturated person feels.

The process of forming a felt sense and allowing it to explicate is a new kind of sequence which involves pausing the usual behaving and feeling. In their being paused a versioning (felt sense) of the whole context can occur. When the dancer Isadora Duncan choreographed a new dance, she would stand in the middle of her studio and not move for a long time. From the outside it looked as if she were not doing anything. But inside she was pausing the usual behaving and was allowing a felt sense to form of what she wanted to create. She was engaged in a zig zag process between her attention and the forming felt sense of the new dance.

> In our new kind of sequence the move she makes toward the as yet vague feel has an effect on this feel which in turn affects the next move that arises from her body. Only now these moves are not dance steps, not words or images, but her interaction with this feel, her pointing or pursuing or waiting for. And the new environmental changes are changes in this "feel." In this way, the new sequence is a string of changes <u>in the whole context</u>, a kind of change in this whole which could not be made by dancing.
>
> But in the sense of VII the situation throughout remains the same. It is this relevance, this sense of being about to dance, which remains unchanged in the VII way, that is, she is still not dancing. She is still waiting. The same VII situation waits, and is paused. The VIII sequence changes in a new way what stays the same in a VII way.
>
> Each new whole is thus a <u>version</u> of "the same" dance situation, in the sense of VII. As with other new kinds of sequence that we developed in earlier chapters, our new sequence here consists of a string of versions of the same, paused, earlier context.
>
> From this sequence of versions, something quite new falls out. As always in our scheme, the <u>had</u> feeling or object falls out from the string of versions. That's what "a feeling" always is. <u>It</u> is the carrying forward continuity of the series of body-states, the changing which we sense as "a" feeling (and we can only sense over time.)[i]
>
> It is important to emphasize that the new sequence does not begin with the direct referent. It does not wait there, to be noticed or interacted with. Rather, the direct referent is a datum, a new kind of object, which forms, falls out from the sequence.

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> The sequence begins with looking for, letting come, waiting for... what is not yet "there." And where does one look and let? That space too is new, and is generated. As one looks, so to speak, in the usual body-sentience, this looking finds itself carried forward by a change in a somewhat different space.
>
> While the changes in our new sequence may seem slight, they are actually each an enormous change…It is a new kind of source. There is … act of the VII type, which could make that much change. After each bit of such change, <u>everything</u> is different. Each bit is a new whole, a changed whole. The whole dance and all speech or action which would arise would be different than would arise from the last bit.
>
> I have already distinguished this new kind of "feel" from emotions or slotted feelings. These familiar feelings also make change, of course. What one would say or do after such a feeling comes is different than before. But they are within the whole context. Our new sequence consists of changes of the whole. (PM Chapter VIII)

The reason the distinction between an emotion and a felt sense is so important is that when one can form a felt sense of the whole situation, new possibilities for carrying forward are implicit that do not exist from within the usual cultural-emotion sequences.
Culture was a huge development, but when people are grouped into “kinds” it brings the potential for a new level of violence. When people differentiate their felt sense of some situation, they create a field of new distinctions that are at a different level than the general or cultural categories. Hearing someone speak from this felt sense level, one has a different felt response than when responding to ideological, normative or cultural categories. As focusers listening to someone speak from a felt sense we often don’t even perceive “a husband” or “an Irishman”. We feel this particular human being here-- this Being right this minute who looks out at us from inside—who is not exactly equated with any particular content because there is always a “for further” going on. When we hear someone from their intricacy, we don’t feel like killing or hurting them. We spontaneously feel a deep connection and a valuing of the person. This connection is the basis of conflict mediation that we know about. We have something to contribute to peace.
The usual, culturally patterned interactions would not continue on their regular way if one of the participants failed to have the "slotted" feeling. If you do not feel respect for the saint, chagrin when called to order by the authorities, pleased when given a gift, (and so on,) the culturally structured interactions would then fail to work, to continue as usual. PM
We know how to help people “not continue on their regular way and yet respect the cultural and other differences between people. Here is an example from our discussion list recently. Notice the pausing and waiting and body sense forming.
Yasmine: I am interested in being a "Moslim Focuser". I just need a little guidance. I am attending the once-in-a-lifetime pilgrimage to Mecca next week (3 million Moslims gather there for about 7 days in what is supposed to be a deeply spiritual experience) and it would really be great to incorporate focusing. I know this is probably a personal thing, but any suggestions are welcome. I am sorry if all this sounds naive for the level of discussion on this forum, but you touched a cord and I felt I had to respond .
Rob: What is Focusing about, you say?

When you go on Hajj, will you not be **stopping** (often): actively
sensing into your body, to see how the journey is carrying you?
Before you go, will you not be **listening within** your self for
everything which comes between you and being at peace with life, and
with all sentient beings?

When you put on the simple clothes which the dead wear, will you not
feel in your body something of your own fears and uncertainties about
death and mortality?

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When you take off your usual clothes, you put on the same simple dress as everybody else is wearing. Will you not be **noticing how** the radical equality of all believers **affects your heart**?

When you leave your ordinary life behind, will you not want to **notice freshly** what this experience of simplicity is teaching you?

During the several days, will you not be asking something like, "What are my true values?" - and **waiting (without pre-judgment) for the heart to respond?**

Will you not be **sensing in your body** some feeling of the history and tradition, of which these places are the embodiment?

Will you not be **sensing something of the meaning** of sacrifice? Of the meaning of ritual actions? Of the meaning of home?

I imagine that **at every point, you will need time** .... Not just to stop and feel a sense of meaning: but to **let steps come** from that sense of meaning.... You will, I feel sure, be **making a space into which new understandings can emerge** ....

So you will need time. Time to be quiet and alone. **Time to let go of the known** (the defined thought). **Time to be quiet with the unknown (that which is not yet formed, and can only, obscurely, be felt)?**

When you return, may you not find in your body (five times a day), a new feeling of meaning and significance, as you face towards the Kabana?
I imagine that in the context of the Hajj, Focusing may look something like what I have tried to describe. You will have to see for yourself.

Yasmine:
What you have written has touched me and my husband in a profound and beautiful way. You gave new spiritual dimension to a ritual that had become very indoctrinated in narrow interpretations. Many Moslems are seeking a more tolerant and universal interpretation of **Islam**ic dogma. As I write this my thirteen years old son is asking me if I have a problem with **Islam** because he has a problem with many of the things he reads or is being taught at school. It will require tremendous courage to re-examine traditional values and beliefs that have been passed down to us, it will take special courage at times like these to talk about love and tolerance and new understanding, when many Moslems feel a need for blind loyalty because of the many discriminating, hateful and racial attacks experienced by Moslems lately. Thank you again Rob. We will pray for you and for peace and love for all mankind.

The felt sense level implies a new ethics

Emotions are a narrowing of the body sentience of the whole situation. They prevent us from being aware of the whole situation. We all know the injunction when we are angry to "count to ten" before acting. This is because we are likely to ignore many aspects of the situation while we are angry and say things we will later wish we had not said. This is the popular understanding that emotions narrow our sense of the whole situation. **Because it is part of the cultural pattern itself, feeling an emotion cannot change the pattern which gives rise to it.** If we feel anger at an insult made to us in public and yell back, we may alter

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the situation by our yelling, but we do not alter the pattern that engenders the yelling in us. If the same insult in public occurs again, we again are enraged at it. **Emotion is a huge change in our bodies and may also change the situations, but it is not a change in the pattern. Rather it is a change in us and in our behavior which the pattern itself prescribes.**

As our practice of Focusing deepens, we make this discrimination more and more between what is an emotional, culturally determined response and what is from the wider sensing of the whole from which a right next step may come. We become reluctant to act in relation to another person from the cultural level if it would violate the particularness of "this person in there."

The Rwandan genocide, in which 800,000 people were killed in 8 days, was carefully and methodically prepared for some years in advance by a systematic campaign of defining people in groups and assigning emotions to go along with groups.

Each time we help someone find the capacity to pause and form a felt sense we increase the ability to think for oneself, and to not be emotionally manipulated by ideologies and rhetoric like "the Axis of Evil."

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Ito, Yoshimi: How Do I Use Clearing a Space? : Application of Clearing a Space of Focusing to Children

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Here, it is reported how I use Clearing a Space of Focusing in Japan. We have three kinds of methods of Clearing a Space. They are the BCS method, the method of using tag paper, and the method of tsubo of the heart. Tsubo is a kind of Japanese container. It is introduced how each is performed. Although especially they are performed for the children or the youths, they are possible to any ages in fact. The BCS method consists of body work, clearing a space, and sharing. A tag paper method utilizes three kinds of commercial tag papers. The method of tsubo of the heart is the way of utilizing a container.

The BCS method of Focusing

The BCS method consists of following process.

1. Body Work
2. Clearing a Space
   1) body sense (karada no kanji) method (Fig. 1, Appendix)
   2) problem-feeling (kigakari) method
3. Sharing
   1) Individual Sharing with a guide
   2) Mutual Sharing in the class

The actual procedure is as follows

1 Clearing a physical space.
2. Relaxing the body
3. Attending to one's inside
4. Being aware of one's body parts
5. Finding a place in the body where good feelings are felt and experiencing it.
6. Writing down the description of the experience
7. Experiencing everything that is "kigakari" and putting it in a container
8. Writing down the description of the experience
9. Individual Sharing with the guide
10. Group Sharing

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The standard of time distribution is as follows.

Body Work (1-2) ?????? 5 minutes
Body Sense Method(3-6) ?????? 10 minutes
Kigakari Method(7-8) ?????? 10-15 minutes
Sharing (9-10) ?????? 15 minutes

Clearing a Space Using Tag Paper

Required material

- Commercial tag paper : There are various things, such as a color, a size, a form, and the quality of the material.
- The blank paper of A4 or B4 used as the pasteboard which sticks tag paper. You may use colored paper.
- Application number :
  - o One person, a small group, or a lot of people is also possible.
- You can fold back, tear, and stick tag papers. You can also remove and stick it again.
- Tag paper can be bent in suitable length and a suitable form, or can also be cut.
- It repeats several times, at least twice.
- This work is repeated until it is lost once that it is worrisome out of the heart of the focuser. If it repeats twice, a settlement will stick in many cases. It is possible to repeat the number of times beyond it if needed.

Clearing a Space by posting labels (the first round)

1) My whereabouts: “Where am I on this mount? “
   Supposing "I" is in somewhere on pasteboard first, write it down in pasteboard where it exists.
   Next, 1st Clearing a Space is performed.
2) Clearing a Space
   - let a concern or issue come up and feel the sense of it
   - choose one among three kinds of colors of label (blue, yellow and pink)
   - write the headline or name of a concern with the number 1 on the front of a label and write its feeling or sense on the opposite side
   - post the label on the place suitable somewhere on the mount
   - repeat this work until any concern will not come out
3)Group review and sharing

4) Clearing a Space by posting labels (the second round)

The method of "tsubo of the heart"

Although T.Yokoyama created tsubo of the heart first, the part is used for Clearing a Space here.

What is prepared : ”tsubo of the heart” sheet (Fig. 2, Appendix), colored pens, or colored pencils

Procedure:

Bodily tsubo

If unpleasant feeling or sense is in somewhere in your body, you draw any tsubo and make the feeling into an easy picture or an easy pattern, and draw into the tsubo. Even if others do not understand, you should just draw so that you may understand.

You draw a tsubo suitable where the feeling of the body is put in. You can cover with the lid of the tsubo. ("Bodily tsubo" is used in this portion)

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Tsubo of the heart

(The portion of "tsubo of the heart" is used)
(1) Please draw the tsubo containing all the things in your heart. If you can, draw the biggest possible tsubo.
(2) Now, ask yourself , " What kind of thing is contained in the tsubo of the heart now? "
And you can wait until something appears. For example, it may appear that it is worrisome, to think that it is uneasy, etc. There may also be a pleasant thing.
(3) If it finishes appearing, you draw each into "tsubo of the heart" with a picture, an easy pattern, and an easy sign. What is necessary is just to draw so that you may understand.

1 . Dividing the contents of the tsubo
You may divide the contents of tsubo of the heart separately into the surrounding circles. You may draw suitable tsubos on contents, draw each content into it, and move one by one. You cover with the lid about which you can feel easy so that contents may not come out. And name each tsubo.
2 . Seeing and feeling
Let's see the drawn pictures. How is it compared with the first feeling?
5 . Clearing up
If still unpleasant feeling remains, draw an empty tsubo and put the feeling in it. And cover and clear up to somewhere.

In my presentation, I reported a case which applied the BCS method to the children of the third grader in an elementary school as a concrete example, and examined the effects of their experiences.
About tag paper method and tsubo of the heart, the concrete way was introduced and the description was added.
These three methods can all make a device and correction according to the purpose or an object, and they can be effectively used for them.

Biographical Note:

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In student counseling and individual counseling, I practice a person- centered therapy, encounter group, and focusing.
I am holding the workshop of encounter group and focusing.
I studied abroad as a research worker abroad of the Ministry of Education of Japan under Prof. Gendlin at the University of Chicago in March, 1993 - January, 1994.
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Appendix

How am I feeling in my body ?

name (male · female) age

1 . How do you feel in your body now ?
2 . What is coming up about the body sense ?

?Chest area
1.
2.

?Belly area
1.
2.

?Back area
1.
2.

?Head area
1.
2.

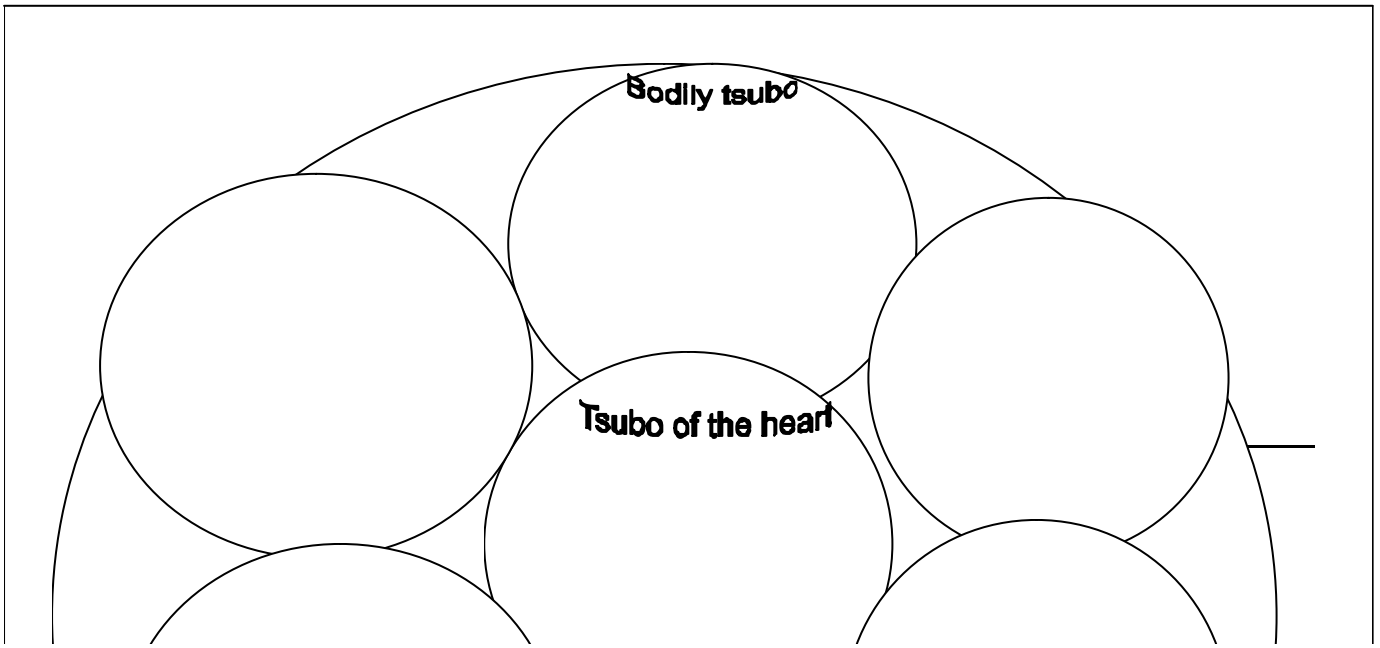
? ???? area
1.
2.

? ???? area
1.
2.

3 . What was your experiences?

Fig.1 Karada no Kanji sheet for children

Fig.2 " tsubo of the heart "sheet



Jacobs, Fenneke: Exercise for Living Well an Happy and Joyful

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Introduction

I want to introduce some exercises that combine very well with focusing. Their character is more outspoken than focusing is by nature, but the basic attitude of unconditional positive regard (the Rogerian root of focusing) is the same.

These exercises offer the possibility to be in contact with your personal feelings, and in spite of the turmoil of interactions with 'the big world', yet stay connected with 'God' and the situation with the people in front of you as well. But maybe the biggest bonus they offer is this: these exercises turn your attention to your personal talent for living well and happy and joyful.

Personal motives

I'd like to tell something about my own personal motives for my search in this direction.

I have been a focuser for some 23 years. I did not only use it for clients (I am a therapist) or for research (I was a teacher at the university for some 10 years), but most of all I used it for

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my own inner process. And as I have been inside that process for a very long time, focusing became an attitude that settled itself into the very core of my being.
But exactly that became a problem, some years ago. When my feelings did not need that much attention any more, I wanted to get out of my safe gentle inner world into the real world again.
But lo and behold, that was not easy. The question for me was not 'how to bring focusing into the world', but it was as central as it could be: how to bring myself into the world, as a focusing human being.
I just did not know how to do that. I did not want to loose the attitudes that focusing had brought to me (being with my feelings, and at the same time staying in contact with 'it All'); but how does one do that in normal life? In interaction with my clients, yes - but in other interactions?
I did try. But nobody around me seemed to live like that, so after a while I also took up my old way of living again. But that was a failure. I had grown used to the contentment and inner joy of the focusing attitude, and living without it only brought me stress. The light and joy went out of my life. So after some time I came back to the values of focusing, and now for good. But I still had no answer: I did not know how to do it, how to live it in difficult interactions.

The Fan-Clubs

It is in this context that last autumn I came across a kind of support groups in Holland, called Fan-Clubs. I did not care so much for the externals of these groups (I still don't), but I did for the internals: it worked! It showed me the way to be in the real world in such a way that I could live according to my own deepest (focusing-) values!
So immediately I started to use the exercises for myself, for a small group of focusing colleagues in Amsterdam, and for clients.
Focusing had given to me the safe context inside me for my inner child to grow up; and now with these groups I had the possibility to go on, also again with a 'manual', but now doing so as a person in the outside world. From focusing I learned to stay with what is inside and be gentle and accepting with it; from these support-groups I am learning the attitude of loving whatever is there, inside and outside.
But as it is only half a year that I work with these exercises and with my personal mix of them with focusing, I can only tell you how to do it as far as my knowledge goes, but I don't know all the ins and outs. I am enthusiastic, but only a beginner.

The background

These exercises stem from Arnold Patent, who lives in the U.S. Arnold Patent gives workshops, started these non-profit support groups and wrote some books. He has been doing this for some twenty years now.
The idea for these support groups has been taken to The Netherlands by Willem de Ridder. 'Our Willem' has rather a strong sense of humor, and so he called these groups fan-clubs: its members are each others fans, they support each other unconditionally, like fans do.
As I mentioned before, the basic attitude is the same as with focusing and therapy in general: unconditional positive regard. But in Patent's case this 'positive regard' is translated into something much more explicit: support, love, and compassion. The support groups are meant as a safe context for refueling, and for staying connected with your aim: developing into the human being one is meant to be, by nature. And that in the real world with all the confrontations and difficulties there always are.

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The exercises

The exercises that I use from the repertoire of the Fan-Clubs are one for very difficult feelings (the Self-Empowerment Exercise), and some for living well and happy. (The last ones are a mix with my own know-how of therapy and focusing.) This Self-Empowerment Exercise is of importance for therapists, but for 'straight' focusers as well, because of the explicit steps: right through the tension and inner commotion to 'God' and your essence; and from there back to the situation and the people involved, and then to the here and now. With the result of empowerment.
This exercise is only a small part of a fan-club session. It only takes (there) some 5 to 10 minutes.
The main goal is to get into contact with the joy of life, and of feeling free to be yourself. Getting through pain is a good thing, but finding situations in which one blossoms is quite another thing. It is only in these last situations that you can sense who you really are, and how to find the action steps to bring yourself in the world, in an atmosphere of joy.

At this point I can easily imagine a question. Focusing is for gentle inner processes; these exercises are for living in the outside world. A lot of power is needed to succeed in that. How is this done?
It is not a secret. I think the most central 'exercise' in which one feels this power is something I have not mentioned yet. It is not even an exercise, it is a gesture; it is something one just does. It is something simple like the 'saying hello', of focusing. Ann Weiser once said that if focusing had to be stripped of everything that could be stripped, she'd want to keep the saying hello to the 'it' inside. I think this gesture that I have in mind is as essential as that. It is something that I call the love-line.
It is this sentence:
"… (name), I / we love you just the way you are, and I/ we support you unconditionally in all that is essential and of value to you". (The words can be changed, but the essence is important.)
Together with these words you open your hand palms towards the other person. It is a gesture as if you are blessing. Through your hand chakras you send your good intentions, just by intending it.
(It is no problem when you don't have love to give; good intentions are enough.)
It feels as if you as a sender get also supported when you do this. My guess is that it is this gesture that opens up a channel for the real work. It makes me think of the saying "God has no other hands than those of the people": as if 'God' is working through your hands.
If you as a person open yourself for this, this energy flows naturally, like water. And the effect is that things normalize. Things are as they are, and they get a shine; the shine of inner harmony.
Whether I am right I don't know, but my guess is that it is this ingredient that is at the heart of these exercises.
As it is at the heart of focusing as well; but with focusing it is in a more gentle and implicit way.

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The Exercises

SENDING SUPPORT

As I said, sending love and support or compassion is an essential part of these exercises.
It is easy to do, done in a jiffy; and (for me) it always works, even on the phone.
It goes like this:

1. Ask the other person to sit well, close his eyes, take a deep breath, and be with his feelings, inside his body.
2. Ask him to sense a (real or imagined) circle of people around him.
3. Tell him that these people have their hand palms (at breast-height) open towards him, just like you, and that you are all sending love and support and compassion towards him. (Just intend to do so, and - if nothing is in the way- you promptly feel the energy flow through your body and handchakra's.)
4. Ask him: can you feel it coming in? (if he does not, he is too tense, or blocked in some other way.)
5. Then you say: "(name), we love you just as you are, and we support you unconditionally in all your glory and magnificence".
   This is the text Patent uses. The text of De Ridder is more flowery: "(name), we love you exactly as you are, and we support you totally in all your power and greatness and abundance of possibilities".
   Of course one is free to change the words to fit the occasion. But don't be careless with your wording, as a lot of power is coming with it. Keep in mind that it might work programming!
6. Give him some time to soak in this feeling, and tell him that he can in his mind return to this feeling as often as he wants to.

Discussion

I can easily imagine a question like this: Why all this hocus-pocus of sending energy? Does it make a difference?
My answer is: Yes, it does make a difference. In our focusing group in Amsterdam we tried it out in a focusing session. Just the normal focusing attitude of the guide was good; giving support or compassion just by intending it was better (it added energy); and sending these intentions with an open heart and hands and with a real or imagined group did even more for the client.
The fact was that there was a marked difference when using your hands; as if a different type of energy was involved. As a sender it feels like you are at a different (transpersonal?) plane while you are sending.
Just try it out for yourself!

THE SELF-EMPOWERMENT EXERCISE

The Self-Empowerment exercise I took straight from one of Arnold Patent's books ("You can have it all", p. 187-188). I only added an extra step (nr. 8), about alignment with God / Buddha /etc., and changed some words. It is a formidable exercise. In Dutch this exercise is called 'The Power plant', and it does really feel like that: as if it is generating power.
For therapists and 'straight' focusers it is the steps in this exercise, the phases that are important.
These phases are not new; one encounters them in focusing as well. But in this exercise the steps are made explicit, and that is necessary in the case of therapy and of very difficult

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feelings. They keep the client and therapist right on target: towards the (re-) alignment with 'God' and the own inner essence, and from there back to the other people involved and your personal feelings in daily life.
This exercise adds also something else: it makes you (re-)connect with your own power. That is accomplished I guess by focusing on the power, the vibration in the felt sense.
First of all that generally takes the 'heat' out of these feelings, and secondly it brings a big bonus at the end of the exercise: self-empowerment.
Of course focusing on the energy- (and power- or vibration) aspect of feelings is well known as well.
So what is the difference? And yet there is a marked difference.
May be it is because focusing aims at getting an 'it' into being, whereas Patent aims at getting the 'I' into bloom.
But that is a hunch. I only know that this self-empowerment exercise expressly aims at getting the
'I am' (in fact the 'I Am') in charge, and that it really does work that way.
To this exercise I myself have added in mini-form the exercises for living well.
The reason for that is fundamental. In the fan-clubs this empowerment exercise is only a small and facultative part of the whole program. The effect of that is that the accent is on how to live well, and not on solving problems.
Solving problems is necessary when they are in the way; but it should get as little time as possible.
That is also my opinion. In problem areas one does not function well, by definition. The area for joy and functioning well is a different one. It is these situations that bring the knowing who you really are, and what you can do to bring yourself even more into the world.

A therapy example of the Self-Empowerment Exercise

(cl: client; th: therapist)

cl: You know this is the very theme of my life: loosing my confidence, when I feel people point at me and find me guilty. I even loose the sense of who I am. Literally.
th: If it is such a strong theme, why not try the self-empowerment exercise?
cl: Okay. Let's try and see!

th: Could you close your eyes, take a deep breath, and feel what this life-theme does to you?
cl: It's here, in my upper chest.
th: It's in your chest. It is a strong feeling? (nods) Can you feel the energy-aspect of it? The power, the vibration?
cl: Yes. Feeling that is a relief. Like I am no more at the mercy of the feeling itself so much.
th: Is it possible for you to accept this chest-feeling, and leave it as it is for now? When your car makes a strange sound, you also stop and take a look?
cl: That is not easy. But okay.
Th: Are you willing to give love to this feeling?
Cl: No. That is not possible.
Th: How is it to accept support for feeling love for this feeling in your chest? (Nods) Imagine a group around you. Everybody has his heart and hands open towards you, And is sending support. Can you feel it coming in?
cl: Yes. That works; now I can. Okay!
Th: Of course you know that this all is a pattern, and that it will go on to repeat itself, because your organism tries to free itself from the burden. But can you sense this in

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this very Moment? That this situation has a positive intention? (She nods after a while.)

th: This situation does feel bad to you, of course. (She nods).
But how would it be for your body if you could drop this label of 'bad'?

cl: It is not easy, but my body would just love it. Hm, this exercise works on freeing the energy!

th: It feels like energy gets freed inside.

th: I have still another suggestion. In order to free itself, the organism, or the self, attracts certain situations and people, as you know. How would it be for you to think that you personally attract these people, actively, as a support for the purpose of freeing yourself? To empower yourself?

cl: That does have a curious effect on me. Instead of being a victim I suddenly am the one in charge! Yes, I can!

th: Can you realign this active feeling with God, with Buddha, or whatever? (Nods)

th: Another viewpoint still: is it possible for you to see the perfection of it all? (Nods)

th: Do you have a sense of your essence, of who you really are?

cl: (bland expression) – No, not really.

th: Then we stop. What happened?

cl: There came a crowd around me, pointing and saying how bad I was to think that I might have a connection with God.

th: Okay. Then we start anew, now with this feeling of being accused. Can you feel the power in it, the vibration? (etc: step 1 – 10) (Then once more:)

th: You are in contact with your essence?

cl: (there is a shine on her face, a kind of harmony from a different dimension) (she nods)

th: This essence is filled with a kind of mild love, is not it. (nods) Can you connect this essence with the essence of all the other people who are involved? (nods)

th: Open your heart and let this love grow.

cl: No, that is not easy. No, I don't think I can do that.

th: Well, if it is a too big step for now, never mind. The intention is quite something too. We can stop. Is that all right with you?

I just gave it to some angel.

th: You gave it to some angel. Can you feel that? (nods)
Can this love-angel (is that a good name?) (nods) also embrace the situation and the people involved for you, including yourself?

cl: Yes. But it takes some time to sense it. (After a while:) Okay!

th: You can feel love for your love-angel, and for yourself, and for the power that is in this love? (Nods, after a while)
It is this feeling that is really your own power. Is that right? (Nods)

th: Now that you are still inside, we can give you the love-line, as a kind of confirmation of this all. Do you want that?

cl: Yes, please!

th: (I open up my hands, and say out loud:)"Olga, we love you, just the way you are. And we support you unconditionally in all your power and love and beauty and greatness, and in all the possibilities and skills that you have!"
(after a while) How is that?

cl: (Opens her eyes, looks around)
Thank you.
That was quite something!

After such a heavy session it can happen that afterwards the sorrow and memories get too much of the attention. To avoid that, it is better to steer the talking to the good things that happened.

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In this case the conversation flowed over easily in a short version of the exercise for *Living Well*, the one for *Adding Joy*, and the *Wishpot:*

th: How do you feel?

cl: Well, - a lot that is stirring. A bit sad and tired. It is a step more on the long road. But it is true, this exercise does work.

The Exercise for Living Well

th: - On the long road you say, the road to - ?

cl: To be myself. Not to get lost so easily.

th: To be yourself, you say. You know of any moment in which you felt you were yourself? Something like feeling well, being open for your surroundings, and feeling content with yourself? It may be something small?

cl: Yes. I think of a situation of two years ago. I had a group, and I was functioning very well as a coach. Everything came easily to my mind; there was no trace even of getting muddled.

th: Would you like to stay some time with that good situation?

cl: (closes her eyes and focuses) It was a wonderful feeling. I have it more often nowadays, but that one was the best. So easy and flowing!

th: You know this feeling, you say. What makes this feeling so important?

Cl: The ease, the flowing, being fully in the situation, - - - I was in full bloom!

Adding Joy:

th: You said something about a training last night. It was good enough, but ____. Is there anything in this feeling of being in full bloom that you would like to add to this situation?

cl: Well, yes. I then was fully myself. If I add that, - well, it was not bad last night, but like this it is a lot more fun. And I can manage that easily. I should think of it more often!

The Wishpot:

th: Do I hear a wish?

cl: It is a wish. A dear wish!

th: Well then, - just be in contact with this inner good reality, have your hands open on your knees, and find a simple sentence, one that is easy to remember.

cl: (Searching) “I am in contact with myself, I feel free and easy”.

th: Would you like me to repeat it? (nods) You say: “I am in contact with myself, I feel free and easy”. How is that? (nods)
Wait for the moment when it all comes together. Then, inside, you turn the handle, click:
It is on the way for materialization.

cl: “I am happy and at ease”. That is enough. (waits for the inner click; then:) All right. Done.

th: Okay. Here comes the inspiration line. Ready for it?
Olga, we all love you just as you are, and we support you to be inspired by your new reality for as long as you need.

cl: (sighs) (after a while she opens her eyes and looks around)
Thank you. That is a good new joyful reality. And the situation and the words are easy to keep in mind: “I am happy and at ease.” Yes, thank you very much.

Discussion

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Twelve steps for the self-empowerment exercise, that is a lot. But if it is an old and strong feeling, they are all necessary, I found.
It is on purpose that I took a difficult session, to show what to do if you get stuck. You can leave the process as it is (but take care that your client does stay in contact with love and support); or you switch to focusing or to something else; but you can also start the steps anew, now with the new difficulty, like I did.
All these exercises together, also with the addition of the Living Well exercises, took no more than one and a half hour. Just the time of a normal focusing session for me!

THE STEPS OF THE SELF-EMPOWERMENT EXERCISE (text of Patent)

1. Describe the situation in a few words.
2. Close your eyes, take a deep breath, and sense how the situation makes you feel.
   - Where in your body is the feeling? Do you need some time to be with it?
   - Can you feel the energy, the vibration in the feeling?
3. Are you willing to stay with this feeling, and to allow it to be just the way it is?
4. Are you willing to give love to this feeling?
   - Do you want to receive support in feeling love for the feeling?
   - Can you feel the support coming in?
5. Are you willing to accept the idea that this situation has a purpose, even if you don't understand at this moment what this purpose could be?
6. Are you willing to let go of your interpretation of this situation as being bad or wrong?
7. If there are some other people involved in the situation, can you accept that you attracted them to support you in reclaiming your power?
8. Can you realign (reconnect; Dutch: doorverbinden) yourself in this situation with God or Buddha or some other central feeling? (addition of mine)
9. Can you sense the perfection of what is, just the way it is?
10. Feel the essence that you truly are. Connect this essence with everyone involved in the situation.
11. Allow your heart to open and to expand this feeling of love. When the love has expanded sufficiently, let it embrace the situation and all those involved, including yourself.
12. Feel love for yourself feeling all this love, and all the power contained in this love.
    Feel this power as your own.
    Add the love-line: "… (name), we love you just the way you are, and we support you unconditionally in all your power and magnificence".
    The exercise for living well (short version):
    - After some talking ask what good this exercise has brought. Focus on it, to deepen and anchor this feeling. What is important in it?

The exercise of adding joy (short version):
- Would you like this feeling more often? Is there a good-enough situation in which you could try out this new reality?

The Wishpot (short version):
- Help to find a congruent simple sentence. Ask the client to say the sentence aloud for himself, with his hands open on his knees. Wait till the now and the words and the new inner reality are one; and then you send this new reality on its way

Confirm this intention with the inspiration-line:

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" … (name), we love you just as you are, and we support you unconditionally in your intention, for as long as you need it" (: a mix of De Ridder and me; I have not yet found Patent's text.)

FIRST AID EXERCISE

The First Aid exercise is a mix of focusing and some parts of the Self-Empowerment exercise. I was so impressed by the effect of support on some inner hurt of myself that I started to use it on the smaller mishaps that are always there in life, for me and for my clients.
If this support is given as well to the feeling–about–the feeling and to you as a person who has to live with this all, it works consoling. An extra step that often is needed is giving support to the person 'who did it to you'. If the other (inside you) feels supported in his real worth, his actions tend to normalize by itself. That is often rather a relief.
The steps are easy to remember, so you can do it for yourself after a while.
It is a little like having hurt your knee as a child, and have your mother's soothing hand on it, while she asks how it came about.
The big thing this exercise did for me is that I remembered after a while not to push hurt or angry feelings away, but to support them. That is a good habit; for it stops the automatic response of shutting oneself off from unwanted feelings. That habit creates a layer of tension and bad secondary feelings.
It is much easier to live without those unnecessary tensions.
Just find it out for yourself!

The exercise

th: You'd like to try the First Aid exercise, you said. Did you have a situation in mind? Just some small mishap?
cl: I had a collision with my daughter this morning. We do have a good relationship, but now she is rather tense because of exams, and -. Well, there you are.
th: So you got hurt. Where in your body do you feel this hurt?
cl: Here, in my throat.
th: Do you have to stay with it some time, to know it better?
cl: No. It's a clear feeling, and it's well known to me.
th: Okay. Then we start. You take a deep breath, you feel your body, and you feel the couch and the floor. Okay? (nods, with her eyes closed)
There is this hurt somewhere in your throat. (nods)
How would it be for you to give some support to this feeling? Or love, or compassion, or respect, or whatever?
cl: Support and compassion - that would be wonderful. I feel wronged. I do feel wronged.
th: You would like some support and compassion. Could you give that to yourself? (nods) You need me to give support you for that?
cl: No, I can easily do it myself. -It changes, this hurt. -Yes, okay; you can go on.
th: How are your reactions to this hurt, your feelings-about-the-feeling?
cl: I feel angry at Susan, and then – well, complicated things, like holding my head high and so.
th: Could you also have support and compassion for that?
cl: If I give these feelings support and compassion, - well, yes, that normalizes them. They shrink. They feel heard.
th: And how is it to give support for you as a person? For you just have to deal with all this!
cl: Well, yes, -. Hm. That lightens this all even more.
th: And your daughter? She was under stress you said. How is it to give support to her too?
cl: Ah. Interesting. As soon as I give her support and compassion, her angry yapping at

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me disappears. It was like an almost physical hook in my throat, and that is gone now.

th: Something else that you need, to finish this exercise? The love-line or so? Would that be nice? (nods) So, have a group around you … (nods)
We all have our heart and hands open towards you, and we say: "Ann, we all love you just as you are, and we support you unconditionally in all your love and compassion and understanding for yourself and your daughter".
All right? Or would you like to hear something else?

cl: No. (smiles) It is like a bath. Thank you very much.

THE STEPS OF THE FIRST-AID EXERCISE

- a situation with a minor mishap
- feel it in your body; take some time to sense it
- give it support (or love and compassion, or respect)
- feel support for the feeling–about–the feeling
- have support for yourself, who has to live with 'all this'
- give support to the other person too
- Facultative: the love-line: "(name), we love you just the way you are, and we support you unconditionally in all the love and support and compassion for yourself and for --- ".

THE EXERCISES FOR LIVING WELL

The exercise for living well is like focusing on a good feeling. It can be done just on itself, or with a First Aid Exercise first. In this session an extension is added: the exercise for Adding Joy and an exercise for creating a good future (the Wishpot).

The exercise

Ask for a moment when your client felt he was living well. Generally that has several components (the three ***F***'s):

- ***F****eeling well* (enough)
- ***F****ree attention*; which means being in the present with your attention (and thus being open for your surroundings)
- ***F****eeling content* with yourself

For instance: enjoying a sunbath may create a good feeling, but that is not enough: you also have somehow to be content with yourself for doing so. For instance, because you did take the opportunity, this time. It can be done with eyes open or closed, just talking or in a focusing way; but it does demand a clear concentration.

Example of a therapy session

th: Maybe you remember a time that you felt life was going well? It may be a small moment, like having a coffee chat, - anything. A moment that has to do with feeling well, being open for your surroundings, and feeling content with yourself.

cl: Yes, I do have something in mind. Yesterday, when I was playing tennis. The sun, the clear air, the game that went well, - yes, it did all feel well. Like sweating all the old mud out of my system. Like being fully alive again, after a long winter.

th: Do you want to stay with this feeling some more?

cl: No. It's a very clear-cut feeling. Gee, it makes me very enthusiastic!

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th: The sun, the clear air, the action – is there anything in this all that is especially important
for you?
cl: It is important for me to realize (closes her eyes to focus) what it means to me.
It is a kind of feeling – well, - that I am myself, filled with fresh air and action. It is like - a kind of identity. It is new; a feeling that I did not know before.
th: As if it has to do with a very central new feeling of yourself _____

(Here the session switches to the exercise for **Adding Joy** :)
cl: Yes! Like just now, walking in the street to get here, - there was sun and fresh air and action too, and yet, it was not that. Something missed.
th: Something missed, -?
cl: Oh yea, I know! I was preoccupied, I was thinking of what I wanted to talk about.
th: And so the feeling of being alive and living well was not there?
cl: Hm. It is a kind of realization. Like this: if it is this what makes me feel what life is, I will look for it more often.

(Here the session switches to **the Wishpot** :)
th: Our time is up. How would you like to finish? Do you want the love-line? Or, even better, you said you wanted this feeling more often. Would you want support for that?
cl: Yes, please, that would be great!
th: Imagine a group around you with their heart and hands open, like me now. Can you feel the support coming in? (nods) Find a simple sentence, one that fits this new reality inside.
cl: "I feel fresh and open and mobile. That is just how I am".
th: Have your hands open on your knees, and sense if it adds energy. (she nods)
Say your sentence again, and wait for this new identity and the words and you to get one. When this feeling is exactly as you want, you turn some inner switch, for making it come true.
cl: "I am fresh and open and mobile. That is how I am" (searches). Yes; okay.
th: Now the group and I say to you: "Linda, we all love you just the way you are, and we support you to be inspired by this reality for as long as you need".
How is that? -Take your time.
cl: I feel touched. I feel tears. (After a while:) Thank you, you, and all there is!

Discussion:
What in this session happened is that this client (who is really gifted) did not need extra examples; she knew instantly what it all was about. Out of her own she found the exercise for Adding Joy: the skill of using a top-moment for ideas for adding joy to lesser situations. This same skill can be used as well for future situations; and then you have found the exercise of The Wishpot.

THE STEPS FOR THE LIVING WELL – EXERCISES

I **Living well:**
- find a situation of living well
- stay with it for some time
- what in this is important?
- do you want to search for some more good situations?
- what in it is important?
    - is there any similarity?

II **Adding Joy:**

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- take a good-enough situation
- is there anything in a top-moment that could be added to it for more joy?
- think of a future situation. Is there anything you could add there too?

III **The Wishpot:**
- find a good simple sentence for your wish / your new reality
- say it out loud, with your hand palms open on your knees; sense if all is congruent
- confirm with an inner yes when you are content; open the door to this new reality
- **the inspiration-line** is added: "…. (name), we love you just as you are, and we support you unconditionally to be inspired by this new reality for as long as you need".

And of course you can change the words to fit the situation.

THE EXERCISE FOR THE WISHPOT

This exercise is rather exciting. Just imagine, being allowed to have a wish come true!
But be warned: be certain that you are happy if that happens!
To be sure of that, first focus on the situation as it is now, and then on the wished for situation; sniff it out! Find out the reason for your wish!
Also, take a situation that is good enough already as it is, as you need a simple situation to know the effect. If you take a difficult situation, and your wish comes true, a long road will be ahead of you; and that is no good for experimenting.

Rules

Of course there are rules. Your wish should be 'in line'; which means that it should be:

1. 'good for you, good for the other, and good for it all'. That is a fixed rule for every focuser in any occasion, and it is a good rule for this exercise as well.
1. A second sentence I always use for wishes is this one:
2. "This (what you wish for); or something better". For you never know what Heaven might have in store for you. You might be wrong with your wish, and in this way it should not lead to disaster.
3. Also, remember, your wish has to be in the present tense.
4. And often it is good to ask for the right size; things should be no more than you can handle.

The confirmation of your wish

And then comes the real Wishpot- part. When you are sure about your wish, you are supported by the therapist and the real or imagined group to find an inner reality in which this wish is already true, and they all send you energy to be inspired by this reality. - And that's it. It's like with a candy machine: when you are sure which candy you want, you put in your dime, and click, with your conscious intention and the support of the inspiration-line of the group, this new reality is set into being. For be sure, a wish that is already an inner reality does tend to come true; unless there is something in the way.

Some afterthoughts

I often wondered for myself whether I was allowed to 'make' a wish come true. What if God, or life, had something else in mind? Or what if my wish would turn out all wrong in the end? By now my answer is this. If my wish is genuine, and feels like fitting well, and I do leave open the opportunity of something better to happen, -there can't be much wrong with it.
And as for the other aspects: it is as if through this exercise there is a kind of trust and understanding developing, with the 'mystery of life'. - So, for me now it is okay.

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A therapy example of the Wishpot:

th: Is there any special wish you have?
cl: What kind of wish could I have?
th: In fact you can choose anything. But the easiest is when your wish arises as the result of some focusing.
cl: Okay, let's try!
th: Is there any situation that is good enough (or at least not bad), but that you wish better, or different?
cl: (laughs uproariously) I have a friendship with someone, and I wish we were in love with each other. Could I wish for that?
th: Well, you can hardly decide for him, can you? But we could just have a look, and then you can sense the possibilities for yourself. Okay? (she nods) Well, there is this friendship you are talking about. Just take a situation, and find the felt sense of it. Take a deep breath, and sense the feeling of it in your body.
cl: It is in my heart. It is a mild and friendly feeling, like a friendly warm sun.
th: Like a mild and friendly sun. (she nods)
And now there is a wish in you that it develops into more. (nod) Just sense how that would be, if it does develop into something more?
cl: It feels stable, and as if a glow is enveloping me.
th: A glow. And how is this glow, is it good for you, good for him, and good for all and everything?
cl: For me, yes. But for him?
th: Well, take your time, and sense it, also for him. You have your own felt sense of him; it should not be a problem.
cl: But how do I know if it is true?
th: You don't. You just have your felt sense to go by, and your personal knowing.
cl: Well, - it feels like he is not just that hot.
th: He does not feel that hot? So? Do you still want …?
cl: I don't know, - ?
th: Maybe you could wish for something that is good for him too?
cl: Like what?
th: I don't know. What is the reason that you have this wish?
cl: I like this steady glow that I feel for him.
th: And it does not matter that he does not seem so hot for more than just a friendship?
cl: (searches for quite some time) Yes, it does matter. I have to find out if it is true.
I would not want to loose him, by pushing for more than he wants.
Well, you know, I could wish for more fun, for going out some more. That does feel like a good fit, for him as well.
th: So, could you lay down your hands open on your knees, for more energy, and search for a good sentence?
cl: "I want more fun with Joe."
th: Just search if there a reality inside you where this is already true? So you can say: Joe and I ***are*** having fun, ***are*** enjoying ourselves, in the present tense? Instead of that you just *want* it to be true? (she looks doubtful)
Do you need some support for it? (she nods, and I hold up my open hands.)
Just imagine a group around you. Can you feel the support coming in?
cl: Yes. -Now I am in that feeling. It is like an inner reality in a different dimension. Okay, I can say it now: Joe and I are having fun. -No; better like this: "we are enjoying ourselves". That leaves more open.
th: Can you say it again, while you search for the moment that you and the sentence and this new reality come together?
cl: (She does so. Then :) "Joe and I are enjoying ourselves". –Yes; okay.

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th: When you are sure this is what you want, you confirm it and open the door for it to come into your present life; and you add: “this, or something even better”.
Yes? (nods)
Okay. Now imagine that the group and I open our hands towards you, while we say: “Miryam, we love you just as you are, and we support you to be inspired by your new reality for as long as you need”.
How is that for you?
cl: Great. This new inner image is getting a lot of energy. It’s kind of shining, like the sun.
th: Take as much time as you need. And remember, like with focusing, you can once in a while visit this inner reality, and find out if the image or the words are still right or maybe need anything. Okay?
cl: Thanks. -Well, I wonder- - -!

THE STEPS OF THE WISHPOT:

- find a situation and a wish, and open up for your feelings.
- sense the situation, sense the why of your wish, and sense the result of your wish.
- the wished-for situation should be ‘good for you, good for the other, and good for it all’.
- search with the help of a group for an inner place in which this wish is already real.
- find a simple sentence; use the present tense.
- have your hand palms open at your knees. Do you feel the energy coming in?
- wait till you and the words and this new reality are one.
- confirm; add: “this, or something even better”; and open the door for it to your present life.
- have the group support you in your inspiration for this new reality.
- say thanks.

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Kira, Yasuyuki: Focusing for therapists

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Introduction

Focusing, which can improve the effectiveness of psychotherapy, is useful not only for the client, but also for the therapist. In psychotherapy, the client's words, attitude and behavior convey numerous meanings to the therapist. The therapist accepts most of them implicitly. Accordingly, in order to understand the client fully, it is useful for the therapist to focus on his felt sense which is directly related to his experience during the psychotherapy sessions with the client, and to conceptualize the felt sense as explicit meaning. This facilitates the therapist to understand the client more deeply. Furthermore, this may sometimes facilitate the therapist to understand what kind of feelings he himself tends to be unable to cope easily with as a therapist.

Based on this point of view, I have been trying to develop a method which facilitates therapists to focus on their own felt senses which are directly related to their experience during psychotherapy sessions. I refer to this method as "Therapist-Focusing".

Therapist-Focusing comprises three steps.

The first step is termed "confirming feelings". In this first step, the focuser picks up some of his own feelings, one by one, which are directly concerned with his experience during the psychotherapy sessions with a client, and he then proceeds to confirm these feelings.

The second step is termed "deciding a direction". In this second step, the guide asks the focuser what kind of feelings he want to focus on, thereby allowing the focuser to decide the direction of the Focusing session.

The third step is termed "exploring a felt sense". In this third step, the focuser allows letting the felt sense come and he explores it. This enables him to find an experiential track of understanding the client, according to the felt sense. The process of this third step differs for each Focusing session. We have to move along a unique track in each session. However, we can only find these essential tracks, when we proceed according to the felt sense of the focuser.

In my presentation on the conference at Pforzheim, a video recorded session of "Therapist-Focusing" in which I myself guided the focuser was projected. The focuser of this session was Mr. Hideaki Fukumori. He is a student counselor, and he has many experiences of Focusing. The focuser hoped to focus on his own feelings which were directly concerned with his experience as a therapist with a young male client in this session.

The first step: Confirming feelings

In this step, the focuser confirmed three feelings. The first one was the irritation.

Focuser: It is kind of like irritation, but somehow it is a bit different. It's difficult to find the right words. … It's like the feeling when things are not progressing well, when things are not going satisfactorily. … Anyway, it's irritation. It's a kind of heavy physical feeling, I can feel it here in my body. I feel really irritated.

The second feeling he confirmed was that was as if his body were telling him to shriek.

Focuser: What's more, I feel tension or strain across the back of my shoulders. It's as if my

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body was telling me to shriek. I can feel it right now. If I shriek, I feel a bit better, but of course I can't shriek during the psychotherapy sessions. Nevertheless, shrieking helps me to feel a little better.

Then, he found the third feeling after a short silence.

Focuser: Well, er... actually I do have another feeling lurking behind these two feelings. It's a sense of calm, with a slightly warm touch. … I feel it in the core of my body. It's a warm and glowing feeling. I have just noticed it now. … Actually it's a bit of a surprise. I just perceived it now when I was describing those other two kinds of feeling.

Guide: Is it a nice feeling?

Focuser: Yes it is. Or, er… is it? Actually, I'll have to examine it more carefully. A nice feeling? Actually it's a rather cozy feeling for me. It is inside my body, but I guess it is not actually my own feeling. It's strange, it feels weird. What on earth is it? It's cozy, but I guess I don't enjoy that feeling. … I have an image that the boundary between me and another person could disappear and we would actually merge as one. … I guess this may be a problem that I've had for many years.

The second step: Deciding a direction

Guide: You've been able to confirm some of the feelings you have when you meet the client. Do you need to focus on other feelings, or shall we put an end to this step and move on to the next step? What do you think?

Focuser: We'd better put an end to it and move on to the next step.

Guide: OK. So, please open your eyes and let's discuss how to move on to the next step. What kind of feelings would you like to focus on? I guess it all depends on what you yourself are hoping to get from this Focusing session.

Focuser: I think I'd like to look more closely at the nature of this feeling of irritation. I'll try to find the right words with which to describe the nature of the feeling, and what is actually happening to me during that feeling. … But moreover, I would also like to try to put myself in the client's shoes and try to imagine how he feels when I am feeling irritated with him.

The third step: Exploring a felt sense

The focuser hoped to move to the second position (the client's chair) to imagine how the client feels when he is feeling irritated with him, and he managed it.

Focuser: If I try to put myself in his shoes, then I'll be able to see the problem from a different point of view.

Guide: Right, you are in the client's shoes now. Please try to guess the client's feelings when he talks with the therapist. … Please focus deliberately on the client's feelings, take your time, and when you can put it into words, and tell me about it.

Focuser: It feels like there is something heavy on my back. … This feeling of something on my back, it's a very strong feeling. I feel like I'm being pulled backward. It's like a sense of being frightened, a sense of feeling guilty. … And then, I can feel trembling throughout the core of my body. … It would be a sense of feeling frightened.

Suddenly, an another feeling came on to the focuser.

Focuser: Now, I have an other feeling coming on. I don't know what it is yet, because my feelings changed before I could become aware of them. What is this new feeling? I guess it's a sense of taking the initiative. It's a strange feeling. I don't really comprehend it. … Suddenly, a feeling of security or something like that came to me, but I don't quite grasp it yet.

Guide: I have a question, though it might be irrelevant. I associate this feeling of security with

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the third kind of feeling you said you had when you were describing your feelings as the therapist.

Focuser: I think the nature of it is different. Er…I'll have to examine it more carefully. … Er… it's a bit more powerful than the third kind of feeling. You couldn't really say that it has any warmth about it. … It's difficult to explain, but it's something like the feeling of "I've succeeded", or "I won". It's something like taking the initiative. … I sensed the trembling or guilty feeling, and then this new feeling came to me.

The focuser hoped to go back to the first position, and he managed it.

Guide: Have you managed it? Are you back in the position of the therapist? How does it feel?

Focuser: Oh, I think I have begun to understand what it is that irritates me. I had thought that it was his roundabout way of speaking that made me irritated, but actually that might not be the case. I thought that it might be his persistence which arises from his persecution tendency that irritated me, but it probably isn't that either. I was probably irritated by the fact that I was feeling something vague like I mentioned before, but which I couldn't quite grasp.

Guide: You said that it felt like taking the initiative, or the feeling of "I won". … Does this feeling of "I won" or "I've succeeded" come to you when you are feeling irritated with this client?

Focuser: Actually, I'll have to examine my feelings. … Er… I guess you might be right. Yes, I can see it now. Yes, now I understand. … The client speaks so indecisively, but perhaps he's actually quite tough. It seems as if he tries to avoid focusing on his feelings. Each session just goes along at his pace. I feel as if there's no co-operation between us. Yes, I feel that's exactly it. I think that's why I feel irritated with him. … I don't feel that I am supporting or helping him. Indeed, I cannot function well as a therapist, and I can't really understand whether he wants me to help him or not. We just talk to each other, without really communicating. Maybe that's what irritates me.

Guide: You really feel so. You said that there is no co-operation between you, so how is it between the two of you?

Focuser: Well, he says his piece and then I say my piece. It feels as if we are getting somewhere, but in fact there's never any development. It just continues like that. … I feel that I want to tell him my point of view. I want him to understand my feelings clearly. … I want him to understand. It's odd for me as a therapist. But I really want him to understand my feelings.

Guide: Does it relate to your initial feelings of irritation and your urge to shriek?

Focuser: Yes, I think so. That's what I want to say. At the beginning when I first described my feelings of irritation and my urge to shriek to you, it made me feel a bit relaxed. That's because when I met the client, there were many things that I wanted to tell him, but I didn't allow myself to do so. I controlled myself. And when I did speak, I failed to express myself well. That led to this great sense of irritation. I can see it clearly now.

The guide asked the focuser how to progress this session.

Guide: I have a question. Is it enough for you to understand your feelings about your relationship with him? Or, do you need to think about how you must change your attitude in order to relate with him, because from now on, you'll be meeting him again as his therapist?

Focuser: I need something new, but I don't know whether I need to change my attitude or whether I need to look at our relationship from some other point of view. … I may need to look at our relationship from some other point of view.

The focuser hoped to move to the third position, and he did it.

Focuser: Er… I feel this new position is a good position.

Guide: What is the new perspective?

Focuser: It's the perspective of a supervisor. It's not the perspective of an onlooker. From this position, I can make some useful suggestions. … My first feeling is of relaxation. My

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body feels completely at ease. … I feel that I was so uneasy when looking at things from the viewpoint of the therapist. I felt great pressure that I had to do something for him.

Guide: How does the therapist seem to you, from your current perspective?

Focuser: I feel he (the therapist) is trying really hard, and he is making a tremendous effort. What he is doing is good, but as for the relationship between the two of them, I think his effort will produce no improvement. I can definitely feel that he is trying really hard. But I think his effort is completely ineffective. … It seems as if he is feeling a tremendous sense of responsibility over his role as a therapist. I'd like to tell him to relax. That doesn't mean that he should forget his sense of responsibility, but… Er… I feel that everything should be as it should be. The responsibility of deciding what to do and how to proceed, should belong to the client himself. … The therapist may be feeling a sense of responsibility regarding problems which are different from the original worries of the client.

Guide: May I tell you that I'm thinking now? (Yes, please.) As a therapist, if you feel a sense of responsibility regarding problems which are different from the original worries of the client, then, I think that you may fail to identify the source of the worries for which the client is in need of therapy.

Focuser: Perhaps this subject is to do with that third kind of feeling I mentioned before. Perhaps that sense of merging as one is the source for the therapy that he needs. Perhaps he wants to bring that sense of merging into his therapy session. … I think that a therapist shouldn't undertake to satisfy such needs, but on the other hand, I also think that the client comes to therapy actively seeking this sense of merging, or sense of unification. I can now see it very clearly, when I look at things from this perspective. … Irritating each other may stop this sense of merging from actually becoming manifest, and as such, it may be rather meaningful. But probably this sense of merging needs to be dealt with properly during psychotherapy sessions. … If we continue to irritate each other, then the irritation will drag on and on without end, and no progress will ever be made. However, if progress is to be made, then the client's desire for a sense of merging needs to be dealt with. Well, this is quite a surprise! I just hadn't recognized this fact prior to starting this Focusing session.

Before ending this session, the focuser went back to the initial position.

Focuser: When I come back to this position, I sense a new feeling. I feel that I've been struggling all alone, I've been battling along all alone, well, not exactly battling, but anyway, trying hard. I want to say to myself "You have really tried hard alone". And I think also that if I had a supervisor like that, he would surely be a great help to me. … I feel that the present situation, whereby I have the choice of looking at things from three points of view, that of the therapist, the client and a supervisor, provides a sense of stability, a feeling of security. I feel rather comfortable. The feeling is like being softly enveloped in warm cotton wool. It's quite different from that earlier warm feeling. When I began this Focusing session, I had no such feelings, but that's how I feel now.

In Therapist-Focusing, the felt senses which are directly concerned with the therapeutic relationship between the client and the therapist come and be explored. So, it facilitates the therapist (focuser) to understand both of the client and the therapist himself. I hope that Focusing will be used to help the therapists and to improve the effectiveness of psychotherapies.

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Focusing Oriented Psychotherapy is an emerging family of psychotherapies inspired by focusing and its roots in the philosophy of the implicit (Eugene Gendlin), psychotherapy outcome research, and Rogerian psychotherapy. Fundamental to this orientation is the explicit attending to a bodily felt sense of an issue (focusing). It is the body sense which carries the whole of a situation. New information emerges from this felt sense and resonates with the body such that meaning is lived further (not just known). Further steps of change are possible from this new opening. Because content does not define the methodology, the unique aspects of the person in the client and in the therapist become more central to the psychotherapeutic process. This felt sense level of change is going on within all human processes; thus, focusing brings depth to any psychotherapeutic approach. When focusing and the function of the implicit in psychotherapeutic change are not known, then psychotherapy (no matter what the orientation) may lose its potential to initiate deep and lasting change. This is because insights, emotions, and behavioral change are not checked with or modified by the bodily sense. Only if there is a resonance in the body (i.e. embodied beingness) does a person “feel differently” and “live differently.” For example, clients have said: “We went over and over the same material. I have a lot of insights into my past, but I don’t feel that I have really changed.” or "I worked and worked on changing my thoughts that went with my anger, but I still feel angry." (Doralee Grindler collaborated on this paragraph with me.)

A focusing-oriented psychotherapist knows how to enable a client to bring attention to this bodily level and to find the steps forward which come from that. This skill has been developed out of the therapist’s own practice of focusing partnership. Usually it is not possible to use focusing well in psychotherapy without some practice in focusing partnership first. The professional use of focusing needs to be from the inside out. Focusing oriented psychotherapists know how to distinguish between felt sensing and related but different things such as: emotion, physical sensation, imagery, Jung’s 4 functions, hypnosis, meditation, catharsis, energy work, and inner dialogue. (Gendlin, 1996)

History and Research

Focusing-Oriented Psychotherapy “grew out of a collaboration in the 1950s at the University of Chicago between Carl Rogers, the founder of Client-Centered Psychotherapy and philosopher, Eugene Gendlin. Coming from the philosophical tradition of Dilthey, Dewey, Merleau-Ponty and McKeon, Gendlin developed a Philosophy of the ‘Implicit’ and applied it to the work Rogers was doing. He asked what is actually going on when empathic conditions are present. Out of this interaction came a further theory of personality change (Gendlin, 1964) and psychotherapy (Gendlin, 1996), which involved a fundamental shift from looking at

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content--what the client discusses--to the manner of process--how the client is relating to experience. From examining hundreds of transcripts and hours of taped psychotherapy interviews, Gendlin and Zimring formulated the Experiencing Level variable. A Process Scale and eventually The Experiencing Scale (Klein et al 1969; 1986) were developed to measure it. The hypothesis was that clients who are more successful in therapy will show an increasing ability to refer directly to bodily felt experience . . . . . .To their surprise and dismay, some findings indicated that Experiencing Level early in therapy predicted outcome. [i.e. therapy did not improve experiencing level] Clients who began therapy already able to speak from their inner experience did well and those that started unable to do this didn't necessarily learn and had a poorer outcome. In response to the problem that failure could be predicted from the outset, specific instructions were developed to teach people how to do this important process, which was named, 'Focusing.'" (Hendricks, 2002)

The teaching of focusing led to the development of an egalitarian partnership practice to sustain and deepen the ability to refer to and speak from inner experience (Gendlin, 1978). In this practice one person (the

focuser) uses body felt sensing to explore an issue and to find forward steps while another supports the process with experiential listening which is similar to but also different from a Rogerian style of listening. Listening to oneself carefully (what the focuser does) became one description of focusing, and learning to listen carefully to another listening carefully to themselves (the listener's process) became more and more important in assimilating this practice and in adapting it to other contexts.

Focusing became synonymous with both this learning to access the body felt sense in working on an issue, AND with the partnership practice which emerged as the primary way that people could sustain and extend this learning rather than forgetting it.

Focusing practice has led to applications in many areas—psychotherapy, self-help personal growth, medicine, education, spirituality, creativity, organizational development, bodywork, theory building, and philosophy—to name some. Psychotherapy is the most developed area. The research on focusing and psychotherapy continued and focusing oriented psychotherapy extended into many countries with consequent elaborations coming with extensive use of focusing in psychotherapy.

Further Research. In a review of over 100 studies which have been made on focusing and psychotherapy, Marion Hendricks reported: "The finding that Higher EXP and Focusing [ability] correlate with success holds across cultures, therapeutic orientations, different patient populations and different modalities of outcome measures. The client-therapist relationship is well recognized as a major factor that makes therapy successful, aside from specific effects of orientation. Focusing [ability] seems to be another such cross factor. Whether the client is processing at this body felt sense level should be taken into account, regardless of therapeutic orientation." (Hendricks, 2002)

Focusing Oriented Psychotherapy (FOT) has had an interesting diffusion

history. For some 20-30 years focusing has had a small and slowly growing

presence with psychotherapists in many different countries. Besides the USA where it was founded, it has had cadres in Germany, Austria, England, Switzerland, Spain, Japan, Canada, Chile, and Argentina. There is an open spirit about the emergence of FOT. There is little sense of a hierarchy formalizing and controlling FOT. Consistent with the Rogerian tradition, there is a value for egalitarianism and restraint from creating too much hierarchy.

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Focusing Oriented Psychotherapy is, then, not only the brilliant theory of Gendlin (1964, 1996 . . . . ..) but is an emerging set of common but differentiated practices simultaneously coming out of a remarkably diverse and international set of psychotherapy practitioners over an extended period of time.

One brief example. Agnes Wild-Missong is a Swiss Psychologist who encountered Gendlin and focusing in the 70's. She has taught the process independently and used it in psychotherapy ever since and is acknowledged as one of the founders of focusing in Europe. She has also crossed focusing with shamanism which is one of her passions. Her version of psychotherapy is easily recognizable as focusing oriented psychotherapy, and yet it is unique at the same time.

This commonality but with differentiation is in fact, particularly characteristic of focusing oriented psychotherapy and it is a part of the philosophy of the implicit in terms of how theory can develop spherically—moving out in many directions from a point rather than linearly. [from Gendlin and his concept of Thinking At the Edge (TAE), and First Person Science. see www.focusing.org]

In order to capture this aspect of diversity of Focusing Oriented Psychotherapy I will present it in 4 Faces. These faces are designed to convey the fluidity and differentiation which makes FOT such a new kind of orientation.

Four Faces of Focusing Oriented Psychotherapy (FOT)

Face 1: FOT as an elaboration of Rogerian psychotherapy.

Much of the Rogerian tradition is retained. Client as source of change, the egalitarian relationship, 3 conditions of growth (empathy, congruence, and unconditional positive regard), value for the person, social-political relevance of opposition to authoritarianism, are still present. The critical difference is the notion of felt sensing occurring at an unclear edge and having an embodied presence which can be entered and leads to forward steps. Moreover, a willingness to be directive but in a process oriented, not a content oriented way, is also different. Gendlin's unified field view of psychotherapy also comes out of this base in Rogerian Psychotherapy. (See his discussion of avenues in Focusing Oriented Psychotherapy, 1996)

Face 2: FOT as focusing Interacting With_____:

A) Orientations (e.g. self psychology, behavioral medicine, body centered

psychotherapy)

B) Modalities (e.g. group therapy, marriage therapy, child therapy)

C) Specific Issues (e.g. Cancer, Anxiety, Trauma)

Focusing is extraordinary in its capacity to join with other orientations

(Lee,_____) (2A). It opens up modalities beyond individual psychotherapy

serving as a route into these, and as a way to elaborate them(Lee, 2000, Winhall, _____). It is a fertile source for creation of special methods to work with all kinds of issues and themes in psychotherapy. This 'interacting with' can be as simple as making suggestion toward felt sensing or it can lead to specific elaborations or to a fundamental and fertile crossing. (Gendlin, 1995) (See "Stages of Development in a focusing oriented psychotherapist" later in this presentation)

Face 3: FOT as "In action" Focusing

by the Psychotherapist during the session (e.g. therapist uses his/her felt sense of client to choose the kind of intervention that fits). To be able to utilize felt sensing fluidly without

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time and accompaniment, which is the situation for the therapist during psychotherapy, usually requires extensive practice in focusing partnership and extensive use of focusing in psychotherapy to the point that felt sensing is being referenced regularly in whatever situation and that finding steps forward can happen in marginal time not requiring the typical formal pausing and complete attention to the felt sense. Focusing in the situation of a therapist helping a client implies how to be, what intervention to use or not use, what orientation to use or not use. New ways of working can regularly emerge. (See Gendlin's Let Your Body Interpret Your Dreams, 1986, for the use of focusing with the major dream orientations in working with dreams).

Face 4: FOT as psychotherapy combining with Focusing Partnership Training

The potency of focusing partnership training where someone learns to guide themselves toward and into felt sensing, and they learn to listen and accompany someone who is focusing has many implications for psychotherapy. Focusing Partnership Training for the client can function as: a) a preparation for therapy in order to utilize this costly process more efficiently, b) a concurrent separate training to accelerate therapy and to promote positive outcome, c) a concurrent training embedded in psychotherapy, d) a postlude to therapy for continuing deep psychological exploration, e) as a substitute for psychotherapy in some circumstances.

All these faces could be functioning in a particular psychotherapist. The faces are useful for deciding what is central, what is emphasized more by certain groups of FOT's, but having one FOT face as your principal home does not prevent you from having the others in a secondary way. For example, having your main FOT home, as an elaboration of Rogers (Face 1) does not prevent you from having FOT as an interacting with other orientations (such as self psychology) or with other modalities (marriage therapy) or with specific issues (such as anxiety) which is Face 2. Having a specialization in FOT and self psychology (Face 2) does not prevent you from valuing a Rogerian emphasis on self-actualization (Face 1). Having a specialization in focusing partnership training as a collaboration with FOT (Face 4), does not prevent you from developing special applications of focusing to group therapy (Face 2). Having a specialization in the use of felt sensing as the psychotherapist for choosing interventions (Face 3) does not prevent you from caring deeply about following the client (Face 1-Rogerian). More, each face gives you an idea of how FOT functions differently with that emphasis and it gives you an idea of the diversity that makes this orientation a new kind of orientation.

Stages of Development of Focusing Oriented Psychotherapy.

Focusing Oriented Psychotherapy tends to be used differently in each face and to pass through stages.

Stage 1—Tool.

Initially, therapists with training in focusing, use focusing as a tool or technique to help in their other orientations and specializations. This stage can last a long time. Often, another orientation or therapy family or area of interest is their primary identification—Adlerian, self psychology, Buddhist psychotherapist, Rogerian, humanistic psychology, behavioral psychology, behavioral medicine, IMAGO therapy, EMDR.

Stage 2—Elaboration.

In stage 2, a therapist begins to discover the fertility and adaptability of focusing (See "Joinability of Focusing", Lee) and typically creates elaborations of their orientation or specialization. For example, a therapist in this stage might create a way of bringing focusing into cognitive counter statements (a behavioral psychotherapy

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technique) which improves that technique. In this stage, focusing becomes a junior partner or equal partner to one's other orientations and specializations.

Stage 3—Fundamental.

In stage 3, the fertility of focusing is in full bloom functioning in elaborating other specializations and also focusing and FOT get elaborated by a crossing in the other direction. In this stage, new theory and practice is often generated, focusing and/or the philosophy of the implicit, is a fundamental organizing principle. Direct reference to experiencing is an ongoing continual way of living. FOT is at least a full and equal partner to other orientations and specializations. However, even at this stage 3, FOT does not require abandonment or even subordination of other orientations.

Delineating the Faces with these stages elaborates further how FOT functions.

Stages of therapist use of FOT in the Four Faces

Face 1: FOT as an elaboration of Rogerian psychotherapy

Tool: e.g. "What is that like in your body" as a question for finding the felt sense Primary identification is with Rogerian psychotherapy or with Humanistic Psychology

Elaboration: e.g. Therapist helps a client develop active listening as elaborated by focusing in couple sessions. Now the listener senses in their body as they listen.

Fundamental: E.G. Unconditional Positive Regard, a key term in Rogerian Theory, is now defined and used in a new focusing way that enriches Rogerian Theory and Focusing Theory.

Face 2: FOT as Focusing Interacting With_____

A) Orientations (e.g. self psychology, behavioral medicine, body-centered)

Tool—e.g. working with a headache, the therapist asks how the client feels in their torso. Elaboration—e.g. the therapists has the client describe the felt sense effect of each anti-pain intervention Fundamental—e.g. the therapist creates multiple focusing interventions with headaches and combines those with typical behavioral medicine structures, baselines for example. Creates a theory about small change leading to big change.

B) Modalities (e.g. group therapy, marriage therapy, child therapy, duo therapy)

Tool: e.g. Therapist teaches Client to listen actively to marital partner in marriage therapy

Elaboration: e.g. In conflicted situations the therapists develops a way of using felt sensing to make that more effective

Fundamental: The therapist develops a style of marriage therapy which is implied by focusing but not already in it. It is based on the little recognized ability of felt sense entry to elicit empathy.

C) Specific Issues (e.g. Cancer, Anxiety, Trauma)

Tool: e.g. The Therapist uses the first step in teaching focusing, Clearing a Space, to help manage anxiety in a session, suggesting the client try to set it aside.

Elaboration: e.g. in using controlled breathing to manage anxiety, the client first checks their felt sense and describes it. As they go forward with their exercise they continue to periodically describe the felt sense which helps the client to notice progress sooner.

Fundamental: e.g. The therapist develops a theory of anxiety as frozen meaning in condensed sequencing. They use subtle aspects of focusing toward unfolding and undoing the problem elaborating what is anxiety and elaborating new aspects of focusing in the process.

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Face 3: FOT as Focusing by the Psychotherapist

Fundamental: (requires that a therapist can do focusing in short spaces (10

seconds) and/or in the background while being present with the client) Therapist chooses timing of intervention, orientation which fits the particular client, intervention, with help of felt sensing. Interventions already have linkages to focusing or therapist spontaneously develops them. Other general orientations (humanistic, behavioral, psychodynamic, developmental, cognitive, and transpersonal) are chosen to fit the client in each epoch of psychotherapy or in a session. This process is largely seamless. Orientation and focusing already have linkages which get further worked out with further practice. This face of focusing is usually only seen when focusing has become a fundamental organizing principle (stage 3).

Face 4: FOT as psychotherapy combining with Focusing Partnership Training

Tool: e.g. Clients are sometimes referred for Focusing Partnership Training

Elaboration: e.g. Clients are referred for Focusing Partnership Training as prelude, conjunct, postlude, or substitute for psychotherapy depending on the collaborative assessment between client and therapist.

Fundamental: e.g. Teaching focusing partnership may be integrated seamlessly into psychotherapy. Advanced focusing training is the true termination of psychotherapy. Limitations in focusing skill are seen as clues to character flaws.

Eugene T. Gendlin and the philosophical background

Before doing an experiential focusing exercise, I want to say a little more about Eugene Gendlin and about the philosophical roots of focusing and what all these faces have in common.

Gendlin is the founder and was, for many year the editor of Psychotherapy: Theory, Research and Practice. For his development of experiential (or Focusing Oriented) psychotherapy, he was chosen by the Psychotherapy Division of APA for their first "Distinguished Professional Psychologist" award. Other Distinguished Psychologist awards from APA have followed. What is remarkable is that psychology is his second field. His first is as a philosopher. His books: Experiencing and the Creation of Meaning

( ), Thinking Beyond Patterns (originally a long chapter)

( ), and the still unpublished but culminating A Process Model, along with many articles are the articulation of a Philosophy of Entry into the Implicit. He characterizes this as an after-postmodernism philosophy. It is the first philosophy in a long time to carry a practice with it (focusing partnership). Gendlin has recently developed a 2nd practice, Thinking at the Edge (TAE) for building theory out of experiential knowing in one's area of expertise (Gendlin, 2001)

Let me try to orient you to the philosophical roots of focusing oriented psychotherapy but with the caveat that I am not a philosopher.

Philosophical Roots: In the philosophy of entry into the implicit of Eugene Gendlin, an organism and its environment are mutually implying (Gendlin, 1997). That is, they are originally interaffected and coordinately differentiated (terms of Gendlin in bold) . In this world view, "objects" are derived from living process. The subject-object dilemma of traditional science in only knowing from observation and the post-modern efforts of "inter-subjectivity" to get around this dilemma are transcended from the very beginning. (Gendlin considers his philosophy as part of an after post modernism movement). Thus psychotherapy is a mutually implying process like all others living processes, from the beginning. It cannot be understood in unit model categories only from observation by a

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spectator as if it could be understood like a machine. Rather in the paradigm of Gendlin, logic and experiencing must have an ongoing partnership.

While Gendlin's philosophy implies a different kind of science, it is actually more friendly and appreciative of the accomplishments of traditional science than post-modernist theories. Focusing's already mentioned history in traditional research is evidence.

A second fundamental coming from the philosophy of the implicit for FOT (Focusing Oriented Psychotherapy) is that there is an implying in life that can lead to a carrying forward. For human beings, your situation has an implying which can unfold into forward steps. This is the microlevel of change, i.e. larger change extends from this microlevel. This carrying forward in steps in complex situations from the implying is fundamental to life. It is not simply an add-on. Creativity and innovation are not add-ons. They are fundamental to life.

The third philosophical root is the distinguishing of experiencing or body felt-sensing from emotion. I have touched this earlier on a practical level with focusing. Gendlin's philosophy locates this distinction in the panorama of the evolution of life. He makes a careful distinction between culturally slotted emotion, and felt sensing. Culturally slotted emotion is kind of what your culture tells you to feel in a situation. While this is not as simple as a computer program, there is a patterning in this kind of emotion which does not carry forward, does not move out of the box of what a culture tells you to be. Becoming a person, for Gendlin, and Focusing Oriented Psychotherapy, means finding this felt sense level which is trans-cultural and which holds the complexity of a situation including one's cultural limitations. (Gendlin, 1997)

An example of felt sensing despite cultural limitations

I grew up in the USA. Until moving to Costa Rica at age 50, I was monolingual, I spoke one language fluently. My international relationships were limited by a narrow sense of what it is to function in a second language (the rest of the world was trying its damnedest to speak my language, why learn another?). Nonetheless I could still move to a level of complexity in a situation involving international communication even though my awareness of communication in a second language was primitive in relation to most everyone who doesn't speak English as their native language. A culturally slotted emotion in contrast might have been "frustration" that my colleagues think so simplistically (without recognizing how speaking in a second language can simplify one's communication since I did not know that then.)

But I could still sense "more" in these cross-cultural interactions than my emotion of frustration. Eventually, this "more" played a role in making it a priority to learn another language and another culture which led me to move to Costa Rica (from Boston) in 1999.

Focusing Oriented Psychotherapists vary in their understanding of the philosophy and its relationship to focusing. However, they are influenced by the philosophy nonetheless and there is a growing interest in understanding the intricacy of this new worldview.

Focusing oriented Psychotherapy does not describe a box or template or a pattern which focusing oriented psychotherapists follow. Less like a box and more like the ever expanding sphere coming from a point, FOT gets elaborated in an amazing diversity of ways which further define and extend it. FOT is not a static process. It is a unique flowering coming from the crossing of focusing into psychotherapy. Focusing itself and particularly focusing partnership is the practice of a new philosophy and worldview. As a psychotherapist enters this worldview further (stages), the crossing of focusing with their way of working becomes more fertile and profound and adds to the diversity of the Focusing Oriented Psychotherapy Family. Four Faces of Focusing were articulated to present this diversity. How the stages of development of FOT come into the Faces as tool, elaboration, and fundamental, was further explicated. Psychotherapy Outcome research, diverse but coordinated development of FOT

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internationally, and strong roots in philosophy, complete the picture of this new kind of orientation.

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Bio

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practice in Andover, MA for 10 years. He has been a Coordinator for the International Focusing Institute for 12 years. He has taught focusing in 3 continents and 2 languages in schools, churches, conferences and centers. He is a Certified Group Psychotherapist and has extensive experience in facilitating group psychotherapy. He has been a Board Member of the Consortium for Diversified Psychology (which represented 17 humanistically inclined universities, psychology departments, and professional associations) now named the Council for Humanistic and Transpersonal Psychology. He was a founding member of the National Psychology Advisory Association, an organization for graduates and students in the CDPP graduate programs. He served on the board of NPAA for 11 years, twice serving as chair.

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Leijssen Mia, Nagels Auke, Dekeyser Mathias[1] : Body-oriented Interventions in Psychotherapy. Demarcation of a Research Object[2]

(Center for Client-centered/Experiential Psychotherapy and Counseling, University of Leuven)

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The body in psychotherapy (Mia Leijssen)

Abstract:
Experiential psychotherapies have a common ground; not only do they recognize the importance of the relation, they also recognize that the expressions of the client should be lived through, or felt through the body. That doesn't mean that in practice all experiential psychotherapies pay an even amount of attention to interventions in which the body is actively involved, and there is often a confusion of tongues when talked about 'the body' in psychotherapy.

[1] Please address your questions and comments to mathias.dekeyser@psy.kuleuven.ac.be

[2] The following is an adaptation of a presentation given on the International Focusing Conference in Pforzheim, Germany, May 2003.

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Different theoretic visions on the body will in practice often lead to specific body-oriented interventions and different experiential psychotherapies draw attention to other physical components. The complexity of working with 'the body' in psychotherapy is approached by giving a map of body-orientedness in which different approaches are situated on a continuum from verbal to nonverbal: with on one side therapy that works with mostly verbal communication and on the other side therapy where the word is hardly used and all attention goes to body work and bodily expression. The richness of the bodily source can be used in a more conscious way by validating different aspects of the body: the body sensed from inside, the body perceived from outside, the body in action in movement and nonverbal expressions, the body in physical contact with another body usually by touch.
The lecture gives also an idea of a new research project at the university of Leuven (Belgium): we want to get a hold on body-oriented interventions in the context of verbal psychotherapies, we try to support empirically the relevance of body-oriented interventions in psychotherapy, we finally hope to develop a theory on the body in psychotherapy that goes beyond the different approaches.

The theoretical approach of the body in Experiential psychotherapies (Auke Nagels)

Introduction

Experience is a unity of cognitive-affective functioning. In our research project we focus on the *bodily ground of experiencing*.
First I will explain how different Experiential psychotherapies have different approaches of the body in psychotherapy: Client-Centered psychotherapy, Focusing-Oriented psychotherapy, Existential psychotherapy, Interpersonal psychotherapy, Gestalt therapy, Psychodrama and Pessotherapy. I will explain how they consider the relevance of the body in their theories and how they approach the body in the practice of psychotherapy. At the end I will propose an *integrative model of experience*, where I try to bring the different approaches of the body in experiential psychotherapies together.

Client- Centered psychotherapy

Carl Rogers

In his theory of personality change, Carl Rogers talks about the 'the organismic experience' which is a kind of bodily wisdom further than the intellect. It's about sensory and visceral information. The 'fully functioning person' is able to contact the organismic experience when necessary, not at every moment but for instance at moments when he needs to make important decisions. Psychological problems occur because of conditions of worth in life history. Then certain feelings and sensations are not accessible, what results in incongruence between self-concept and organismic experience.
Although Rogers considers the bodily wisdom central in his theory, in the practice of Rogerian Client-Centered therapy there are no explicit interventions to the body. Rogers sees the relational aspects of empathy, positive regard and genuiness as sufficient conditions to become more congruent with the organismic experience. The therapist listens behind the words (deep empathy). Changing experience is visible in a deepening of verbal explorations of the client and bodily signs (tears, sights, another gaze in the eyes...).

Gary Prouty

Opposite to Carl Rogers, two Client-Centered authors consider bodily interventions very relevant in psychotherapy. Gary Prouty, who works with very disturbed clients, states that

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psychological contact is a necessary condition before psychotherapy can take place. In his work with psychotic clients, there are a lot of periods where the client has no affective contact with himself, no communicative contact with others, or no reality-contact. In his form of Client-Centered psychotherapy, Prouty developed 'contact reflections' to cultivate moments of primary psychological contact in therapy with these very disturbed clients. Hereto he uses body reflections: with facial reflections he is verbalizing what the client expresses in his face, with body reflections the therapist verbalizes what the client is doing with his body, or he mirrors nonverbally the movements of the client.

Natalie Rogers

Natalie Rogers follows her father Carl Rogers in his theory about the importance of organismic experience in personality change. She developed 'Person-Centered Expressive Arts Therapy', where she encourages her clients to use nonverbal forms of self-expression: movement, sound, art, writing and imagery.

Focusing-Oriented psychotherapy

Gendlin differentiated Rogers' concept of organismic experience. According to Gendlin it is not about (verbal) content but process and not about feeling but 'felt sense'. Here he introduces a new concept. The felt sense is about mind/body not yet split, feelings and words not separated. The felt sense needs that specific word… Gendlin states that experiential knowing is more complex than rational knowing and is in interaction with logical knowing.
In the practice of Focusing-Oriented psychotherapy, the therapist brings with focusing interventions the attention of the client in the body aimed at the implicit knowing. He supports the formation of the felt sense to a felt shift.
According to Gendlin, the felt sense is located in the center of the body. About body sensations elsewhere, he asks 'the felt sense about the sensation', or to 'bring the sensation in the center of the body'. Focusing-oriented therapists also do more implicit interventions to the felt sense.

Existential psychotherapy

Existential psychotherapy has his origin in phenomenological psychology and existential philosophy. Important authors are Merleau-Ponty (who also inspired Gendlin), Schneider, May, Yalom…
The aim of Existential psychotherapy is to set people free bodily, emotionally and cognitively. They consider the bodily dimension essential in existence. How the client is related to his body tells something about how he is related to his existence.
In their practice, Existential psychotherapists use phenomenological interpretations of the body of the client (also used in Gestalt therapy) and experiential exercises similar to focusing. Existential psychotherapy stresses the importance of the bodily way of contacting the client, called 'presence'. It's an attitude of kinesthetic, affective and profound attention to what the client is expressing in his body even before words are exchanged and attention to how this resonates in the body of the therapist. Presence gives access to what is relevant within the client and between the client and the therapist.

Interpersonal psychotherapy

According to Interpersonal psychotherapy, psychological problems develop in personal relationships and can only be healed in personal relationships. So they stress the importance of the working relationship between client and therapist.
In the practice of Interpersonal psychotherapy, there is a great stress on authenticity in interpersonal confrontation, whereby thoughts, feelings and bodily sensations of the therapist are used as source of therapeutic interventions. The nonverbal communication of the client is

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considered as source of important messages, which are not yet verbalized. The therapist brings this in the verbal communication with the client.

Gestalt therapy

As Existential psychotherapy and Interpersonal therapy, Gestalt therapy is a more directive and confronting form of experiential psychotherapy, where the therapist brings in the aspects the client tries to avoid or is not aware of.
In the theory of Gestalt therapy, process is always seen as interchange between organism and environment. The body is the place of contact between field and organism. Interruption in contact is always a bodily interruption. Interruption of contact happens first of all by restricting 'awareness'. The source of awareness is the body, namely senses, sensations and muscles. According to Gestalt therapy, psychological problems occur because the client disowns parts of the self. There is a split between the self-identified part and disowned part, which is the split in the verbal self and the body self. Disowning the body occurs by 1) preventing movements of disowned aspects by tightening muscles
and 2) dulling or deadening bodily sensations. This prevents emotions which are threatening from coming into awareness. What was originally a conflict between self and environment becomes a split I/body.
Opposite to the bodily knowing of the felt sense in focusing therapies, which is related to language, the body in Gestalt therapy is also approached apart from the verbal self.
In the practice of Gestalt therapy, the therapist is looking very carefully at the body of the client which tells something more/else than the words of the client, and brings this in awareness: breathing stops, holding patterns (at the moment and through history), micro-actions, liveliness, color, warmth, development… of body parts, therapist body signals, body-empathy, phenomenological interpretations, body-metaphors and sometimes bodywork…
In Gestalt therapy, the integration of the disowned self starts with body-awareness and is further explored on a verbal or experimental level, with continuous attention to body process.

Psychodrama

Moreno developed Psychodrama from psychoanalysis and body action approaches. It is, like Pessotherapy, a form of group therapy where the interpersonal relation between client and therapist is different and less used as therapeutic tool as in the individual Experiential psychotherapies.
For Moreno it is important to bring the body in action in stead of speaking about the problem. Action in role-play is seen as a way to discover new aspects of the self by action and interaction.
In the practice of Psychodrama expression of emotions and experiments with new behavior are central.

Pesso-therapy

Al Pesso, a dancer from origin, is inspired by psychodynamic developmental theories. He states that basic needs are first of all body needs. The need for place for instance is met first of all bodily in the womb, then in the arms of the parents and only later on a more symbolic level by a place in the world. This is the same for the other basic needs like food, support, protection and limits. If not fulfilled on the physical level, later on they can not fully be experienced on a symbolic level.
According to Pesso, the body remembers what didn't take place and wants to fulfill the unmet needs. Pesso sees body contact necessary to complete the previous unmet needs. The aim of Pessotherapy is the formation of a more integrated memory around traumatic life-events.
In Pessotherapy body signals and sensations of the client lead to previous unmet needs. One member of the Pessogroup takes the role of 'witness figure' and very carefully reflects

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what he sees at the body and face of the client, which is called 'microtracking the body'. In the Pesso role-play or 'structure', other group members give the exact sensory and kinesthetic feedback the client asks. There are recent applications of Pesso-elements in individual psychotherapy.

An integrative model of experience

Finally I will propose a more integrative model of experience, inspired by recent developments in neuroscience (Damasio) and the integrative experiential psychotherapy approach of Lesley Greenberg. According to recent neuroscience, there is evidence for three levels of processing: 1)the sensory-motor level, which is a more bodily way of processing, 2)the emotional schematic level and 3) the conceptual, cognitive-verbal way of processing. These three levels occur not in a linear way as earlier theories stated (e.g. cognition determinates emotions or emotions determinate cognition), but in a very complex way of interaction. It is also proven that other mechanisms are involved in affective change than in pure cognitive change, as worked on in more behavioral therapies. Affective change always includes also the body.

There seem to be two circuits in affective experiencing. First there is a more intuitive emotional process, without more synthetic cognitive processes. This starts with 'raw sensations' on the sensory-motor level of muscles and senses. Physiological arousal, expressive behaviors and impulses of instrumental behavior form the base of raw emotions. Only when there is a sum of raw sensations, and only when they are recognized by the person himself, it becomes an emotion, which can be experienced. In this process from bodily changes to emotions, it is important to have attention for the body sensations and the intention of arousal need to be high enough to come into awareness. It is mostly on this level that body-oriented interventions in Gestalttherapy bring the body in psychotherapy. Also in Pessotherapy and Psychodrama, by microtracking the body, this intuitive emotional process is attended to in therapy.

Secondly there is a higher order type of experiencing. Precognitive emotions are connected to a complex autobiographic affective-cognitive system '*emotional scheme'*, which is a kind of mental representation of emotions, acquired through life history, build on early and later emotion regulation experience with caretakers. This emotional scheme leads to recognized feelings and also further bodily felt changes which form the *felt sense* and which can be further symbolized in words as happens in Focusing. This process leads to the development of a relationship with experience.

Change in higher order bodily felt sense (the second higher order type of experiencing) and the more primitive implicit meaning (the first intuitive emotional process) together generates a complex, synthesized and embodied sense of self in the world.

Finally, I would remark that there may have been developed a more maladaptive emotion scheme by disturbances in emotion regulation in life history. Maladaptive emotional schemes then still can generate a felt sense, but then focusing does not lead to a more integrated personality change. Some clients, who can do focusing during therapy, do not improve in certain domains of problems. In this case, the emotional scheme needs to be target of therapy. Here Pessotherapy can probably bring a bodily correction of maladaptive emotional schemes…

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Demarcation of a research object (Mathias Dekeyser)

Abstract:
I demarcate the concept of body-oriented interventions as a research object. I propose an empirical, inclusive approach for the observation of body-oriented behavior across therapeutic orientations. Observation is split up in (1) a heuristic annotation of the session transcript by a witness (participant or observer) with statements concerning nonverbal interaction and (2) a formal rating phase of the annotated transcript to detect statements that refer to body-oriented behavior. The resulting observations imply three perspectives: personal experience, verbal communication and nonverbal interaction. "What words refer to someone's body?" turns out to be a central question for both the discussion and the research of body-oriented interventions.

Introduction

The concept of a body-oriented intervention is usually typified by examples. This concept is rarely demarcated formally and the examples most often serve as an illustration of a particular account of psychotherapy. First I will attempt to define the body-oriented intervention in terms neutral to various theories of psychotherapy. Next I will show how this demarcation allows for the empirical study of body-oriented interventions, independent of therapeutic orientation.

Transcript: Body-oriented behavior in a fictitious therapeutic session:

C: You tell me to go ahead and talk about this problem. But where shall I start?
C waves hands.
C really has no clue.
T imitates C's hand movements while listening.
T gets a sense of disorientation from the movements.
T: Look at how you wave your hands. You really don't know where to start.
T repeats and exaggerates C's hand movements.

Definition

Body-oriented behavior – exemplified in
Transcript – is any behavior that directs the attention of the client or the therapist to either person's body or their bodily interaction. I would like to include in this category all behavior that one **assumes** to direct the client's or therapist's attention.
I use the word **intervention** in it's broadest possible sense – the act of influencing a process – applied to the context of a therapeutic session. An intervention is a type of behavior that is performed by a therapist in a therapeutic session. The term includes behavior in the sense of verbal statements, nonverbal style, incidental gestures, unconscious changes in posture, etc. The influenced process can be the client's process, the therapist's process, the process of their mutual interaction or the process of any ongoing interaction for that matter. Whether some therapist behavior can be considered as an intervention is to be decided by the therapeutic *practice*. Note that this definition of an intervention allows for the initial inclusion of **all therapist behavior** as a candidate for the title of "body-oriented intervention". For the present, a **body-oriented intervention** is any body-oriented behavior performed by a therapist.

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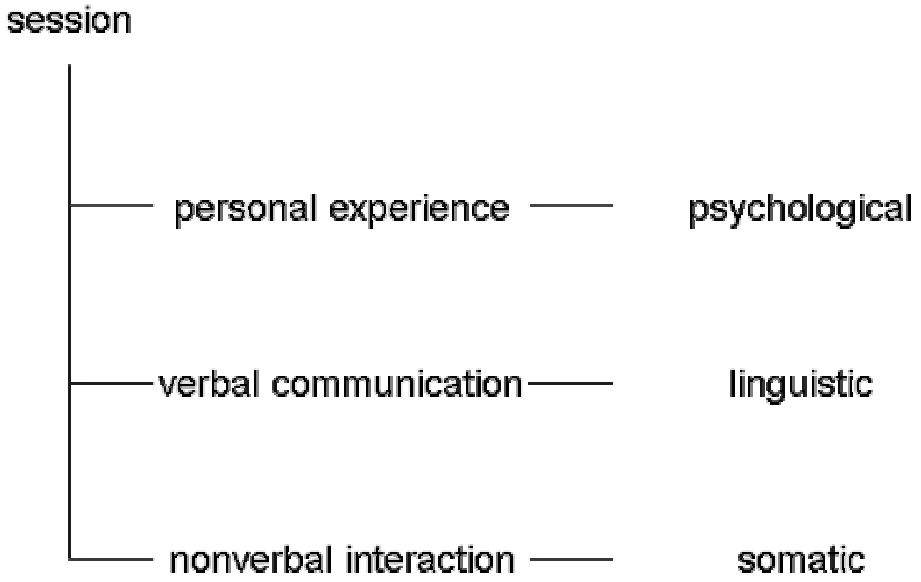
Observational perspectives in psychotherapy research



Scheme 1. Observational perspectives

Every empirical study implies a phase of observation, in this case the observation of a complete therapeutic session or a fragment – at wish. For the die hard empiricist these observations are formalized, i.e. limited to values of a previously designed measuring or category system, disregarding the meaning of the material for the observer, the therapist or the client – the persons involved in the observation. A hermeneutic approach of observation may or may not use category systems (even predefined ones), but focuses always on that what a formal approach leaves out: the uniqueness of the material produced by persons involved in the observation, or more precise: the personal meaning implied by this material. A moment of intuitive interpretation from an empathic stance is always necessary in such a hermeneutic approach and in any mixed empirical approach that is not just formal but also content analytic. Note that the term 'empathic stance' is used here in a broad sense, including intuitive identification with one or both of the participants and more explicit attempts at taking one of the participants' phenomenological perspective. If e.g. I want to judge whether a certain statement by the client is of a high experiential level on an Experiencing Scale (Klein et all., 1986), I have to understand what he/she says. Even though the Experiencing Scales were developed carefully to minimize the influence of the session context on the ratings and to reduce the biases of individual raters, a minimal empathic stance is necessary to understand the meaning of the expression.
The above definition of body-oriented interventions implies two central terms: *attention* as a ground of personal experience and *behavior* as a trace, testimony or form of personal experience. The term behavior can be looked at from two very different perspectives: verbal communication – traditionally the field of linguistics – and nonverbal interaction. In fact three (and more) observational perspectives are possible in the study of body-oriented interventions as defined above: psychology, linguistics and somatics. These perspectives are closely related to specific observation techniques and methods in psychotherapy research. Psychological approaches for the study of personal experience, linguistic approaches for the study of verbal communication and a somatic approach for the study of nonverbal interaction. These approaches stem from three different scientific fields: psychology, linguistics and the medical sciences. Overlaps between these fields are manifold: psycholinguistics, paralinguistics, neurolinguistics, psycho-somatics, somatic psychology, psychophysiology,

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neuropsychology, etc. Hermeneutic, formal/empiricist and mixed approaches have been developed in each of these fields[3].

Observations from different perspectives can be related. Most psychotherapy process research is technically psycholinguistic in its meticulous analysis of verbal communication interpreted as (signs of) personal experience. Authors like Davis and Hadiks (1994) and Watson and Prosser (2002) go even further when they relate empiricist observations of nonverbal interaction to psycholinguistic observations of verbal communication. E.g. Martha Davis and Dean Hadiks discriminate three upper and lower trunk orientations: Toward (virtual frontal vis-à-vis), Neutral (Approximately 3° to 15° facing away) and Away (Facing away grater than 15°). Observations of such orientations are then compared to (amongst others) the therapist's measures on the Therapist Experiencing Scale (Klein et al., 1986). I know of no other systematic empirical approaches to nonverbal interaction in psychotherapy research. A manifold of research papers exist, but they are all variations on the approach of the aforementioned authors.

Given these observational perspectives and approaches in psychotherapy research, the above definition of body-oriented behavior poses us with a problem. In the case of body-oriented behavior, a mere comparison of observations that were made from different perspectives is insufficient. Since both nonverbal interaction and verbal communication are supposed to both express and influence personal experience, all three aforementioned observational perspectives (psychological, linguistic and somatic) are required to detect body-oriented behavior. I propose a non-empiricist, not purely hermeneutic, but mixed approach of both verbal communication *and* nonverbal interaction. This approach is inclusive as it includes all three perspectives. This approach is structurally equal to the occasional report of nonverbal events in single case studies or clinical vignettes and the systematic annotation of session transcripts with notes on nonverbal behavior by Gary Prouty (1994). But this approach is radically different from the traditional, empiricist approach of nonverbal interaction in studies of psychotherapy like the ones performed by Davis and Hadiks (1994) and Watson and Prosser (2002).

An empirical, inclusive approach of body-oriented behavior

To my knowledge Gary Prouty is the only author who combines both observations of verbal communication and observations of nonverbal interaction in his transcripts of therapeutic sessions for the study of specific experiential processes. Extending his method of composing transcripts to a systematic method of observation, a rule for an observer[4] would read something like this:

> The observer's mission is to **produce statements on nonverbal interaction**. He tries to express any observation that intuitively seems important to him as a witness of (part of) the session.

Transcript is in fact such a collection of statements, printed with indent (i.e. moved to the right) in between the client's and the therapist's verbal expressions as transcribed from audiotape. I coin the term **heuristic annotation** for this production of observational statements. Such statements could also be collected from the client or the therapist. Robert Elliott (1986) developed the Interpersonal Process Recall procedure, designed for the collection of statements regarding past personal experience in a session. An interviewer watches video material of (part of) a therapeutic session with the therapist or the client, exploring their personal experience during that session with them. The video material is used

[3] Mixed approaches have never been self-evident – a tension has always existed between empiricists and hermeneutic views. E.g. authors like Antoine Mooij (1988) promote a strict division between empiricism and hermeneutics in the medical field.

[4] An observer can witnesses the session from behind a one way screen or watch a video of the session afterwards – all will do. The point is that the observer has to witness the nonverbal interaction of participants.

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to liven up the participant's memory. This procedure is easily adapted to collect statements regarding nonverbal interaction in the session from participants.
Thus one constructs an annotated transcript. But how can one discern body-oriented behavior in this collection of statements? At this point I would like to propose a linguistic criterion. This criterion can be stated as a **formal rating rule** for statements in annotated transcripts:

> **A statement indicates body-oriented behavior** if it refers to either the client's or the therapist's body or their bodily interaction.

The proposed inclusive observation process thus consists of a heuristic annotation phase and a formal rating phase. This process thus implies neither an empiricist nor purely heuristic perspective, it is of a mixed nature. What it is to refer to therapist's or the client's body or their interaction remains to be specified – this is an important, linguistic problem. The **concept** of body-oriented interventions is to be established further in a demarcation of the vocabulary that refers to **someone's body**. This question is hard to answer but central to the study of body-oriented interventions.

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Lou, Nada : Thinking at the Edge – TAE

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Introduction:

Thinking at the Edge is a philosophical practice. It is the second philosophical practice that comes out of Eugene T. Gendlin's Philosophy of Entry into the Implicit. The first one is of course Focusing which most of us are already familiar with. Although Dr. Gendlin taught general outline of this practice to his Philosophy students at the University of Chicago for many years, it was first presented under the name of "Thinking at the Edge" at a workshop in 1998. Since then there were 5 workshops in English and 3 in German language.
Dr. Gendlin is a Philosopher. Both practices Focusing and TAE are imbedded into his Philosophy. I will touch on some of his thought, but since we have only 3 hours for this workshop and I planned to balance my presentation with experiential work, I will be able to reflect only briefly onto it. For more background on his philosophical works and writings, especially A Process Model, please see www.focusing.org
I would like to touch on those issues which will help me to explain TAE.
The first one is about different models.

Models

There are many Models through which we can view our existence in the Universe, how we relate to each other, to our environment and to everything else that there is.

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Scientific Model

We are all most familiar with the Scientific Model. Scientific Model operates on the basis of worked out rules, concepts, and strategies. These are exact, precise, predictable, concrete and reliable. We can not even imagine the disarray we would be in without such a Model. More often than not we don't actually think much if there might be another way to experience our lives. The advantage of this Model is that it is reliable, repeatable, and necessary and therefore appears safe. The disadvantage is ... a live human being has to fit him/herself into these featureless concepts, or have to apply them to oneself. That what is the most alive in us doesn't fit into closed concepts and it has to stay out and not be considered. What is lacking in the model that is based on worked out concepts is that the live human being with intricacies that change, grow, spread, bring new life and richness are left out. There can be new links that have never been said or thought of before, that have a potential to be brought to life, but have no space to go in the Scientific Model.

Implicit Entry

Each and everyone among us registers daily such possibilities in ourselves, but most of us don't know how to process them, or don't think that they would mean anything to anyone else, or that we don't know how to enrich human lives with it. Gendlin's Model of Implicit has a different entry point. This Model is rich in intricacy and possibilities.

We live in a situation. We are interactional creatures – we are already in interaction with other human beings, nature, and environment in general – with universe around us. The felt sense is the touchstone – central point - to experience this. Here are a few examples I'd like to use to help you understand this position.

One of Gene's points from his Process Model is about lungs and air and breathing being one functioning system. So lungs are also air and lungs are also breathing, because one doesn't function without the other! Take the lungs away the breathing doesn't happen. Take the breathing away, lungs collapse.

Another one that speaks to me is - observing a tree or a plant for instance. In Scientific approach you can learn everything about that tree, the kind, the size, where it grows, what is good and bad for it and so on. In Gene's Model, for me, is understanding that the tree doesn't need to know that, but knows how to function in its environment – it knows from inside what nutrients it needs, how much water … and so on. It doesn't need all nutrients or water, it just needs that what will make this tree a tree.

One of my favorites, that really made me understand this, was an interview with an Australian Aboriginal Lady. She told me a story about herself as a child when they were separated from their land and put into Reservations. She said that her mother would take all the kids from the family from time to time back to the "land that we belong to". As she mentioned this "land we belong to" several times I asked her to explain what she means by it. She described some of their walkabouts. The mother would take them to the land they belong to - to "listen" – but the listening was not with ears, but they observed, absorbed, moved around, noticed, "read" …. things, sounds, smells … around them – this is how they need to be to understand themselves. They are part of that "land they belong to". They experienced themselves in the living situation.

Thinking

We generally talk about Thinking as a process of collecting facts, learning concepts, knowing something already thought through by somebody else – the existing concepts. Thinking at the Edge is different. It is an interplay of what you felt sensingly know and don't know yet, and finding a way to articulate it. This is where TAE starts.

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Tapping in

So there is some kind of "knowing" that is implicit in situation. This kind of knowing is not a scientific knowing, but experiential, rich tapestry that each one of us has and at the same time don't have yet. One is at the Edge! We tap into it – through our own organism and it is different for each person. Again the FELT SENSE is the touchstone.
When we focus we tap into implicit knowing. When we do TAE we tap into it as well.

Difference between Focusing and TAE

What strikes me as the biggest difference between these two Philosophical Practices that are dependent on the Felt Sense as direct referent, is their starting points and the intended destination of the process.
Although Focusing is not only about the personal healing process, it has gained it's recognition as such. We tend to look for a sign of fuzziness or discomfort, so to enter into that what needs to carry forward in our personal experience of life.
In TAE we enter into a generative process. We tap into something we know about. "Know about" – this again is a process in itself. We know about something that seems to be significant, that you didn't hear from somebody else, or read somewhere - YOU know something about THAT, because you experienced it and it made a mark, it called for your attention, but you don't have words to say it yet. That knowing is implicit, not yet articulated or organized, but has a value.

Language

So we come to language and articulation of this knowing. We start to use the words that come to us, but they can not express the meaning of what we implicitly know. Most of the words we use in everyday life, have already some meaning attached to them. Gendlin calls these "public" words. In TAE we learn how to break the language barrier that can not express our meaning.

(Show VIDEO CLIP 1 from TAE in 14 Steps # 1 Start at 5:20 -17:00 (Gendlin Introducing TAE)

TAE Steps

TAE process, like the Focusing Process can be learned through process steps. In TAE there are 14 steps. But to simplify this at the beginning I would rather talk about 3 Phases.
First Phase
Steps 1-5 are about the Interaction between the Felt Sense and Articulation of it.

Second Phase
Steps 6-8 is about working with Facets,

Third Phase
Steps 9-14 is about building a Theory from the work you have done in previous steps.
Everybody doesn't have to go through all the steps. You can stop at any time.
But if you work your thought through into a credible theory, you can put it into the world and enrich it with something that has never been said before, didn't even exist, and it comes from the First Person – You. Because you start from something YOU know about. It has a great value, because that is what the world is deprived from, a real human experience that has fresh meaning and potential.
Today, we will concentrate on the first phase.

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Handout: Steps 1-5

T A E S T E P S: The First five Steps

Steps 1- 5
Words from the felt sense

1 Let a felt sense form

Choose something you "know" and cannot yet say that wants to be said. **Have this knowing as a distinct bodily-felt unclear edge to which you can always return**

It needs to be in a field in which you are knowledgeable and experienced. Do not start with a question, but with something that you "know." If having a felt sense is unfamiliar to you, please consult www.focusing.org.

Write it down in a few paragraphs in a very rough way.

What in this do you "know" and wish to articulate? Within this, what is the live point for you in it?

Write the central crux in one sentence, even though the sentence doesn't really say it.

Underline one key word or phrase in the sentence.

Write down one instance.

You need a specific example, an event or a time when it actually happened which exemplifies your felt sense of knowing.

2 Non-logical

Find what does not make the usual logical sense.

What is new can seem quite illogical. This may be the most valuable part. Please assure yourself that you are not dropping this out.

You can write a paradox.

To help you to hold on to what seems illogical, you can write a paradoxical sentence: Something is "x" and also not "x". If nothing fits this format you can skip this step.

3 No words fit

Take out the underlined word from your sentence in Step 1. Write the usual (dictionary) definition of the word and

You recognize, "that's not what I meant". Building theory is partly to communicate. Therefore we consider the public meanings of the words. If you are saying something new,

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notice that it is not what you meant.	none of the words in their usual meanings will say it exactly. Make sure it is not just a synonym, but a word with a somewhat different meaning
Return to your felt sense and let another word come to say what you mean.	
Write the usual definition of the second word.	When you consider its public meaning, you see that the second word does not fit either.
Return to your felt sense and let a third word come.	
Write the usual definition of the third word.	Again its public meaning is not what you meant.
Accept the fact that there is no established word or phrase for this knowing.	No word fits. None should, if this is new.

4 <u>All the words fit</u>

Now let the first word speak from your felt sense after all. Let yourself feel what you wanted the word to mean in your sentence.	Insist that your sentence does speak from your felt sense. The sentence can make the word change. This time, do not give up your sense. Do not let the word say what it usually says. **Wait until you feel this whole sentence speaking from your felt sense, in a way,** even though most people might not understand it so.
Write a sentence that articulates exactly what the first word pulls out from your felt sense (which the other two do not).	You will need a new phrase to say what you want the word to mean in your sentence.
Do this with the second word.	
Do this with the third word.	
Put all three words and all three new phrases into the underlined spot in your sentence from Step 1. You now have a "string." At the end your string add "<u>…</u>".	Play with the grammar and order, and eliminate excess words until you have a sentence you like. Now you have a sentence with more elaboration to say what you are tracking.

5 <u>Expanding what you mean</u>

For each of the three words or phrases write a somewhat odd sentence or two in order to expand what you mean.	Check whether you used any major public words. If so make fresh phrases to replace those. Let your felt sense express itself into fresh language. Your sentences might make no sense unless they are understood as you mean

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them. Here are examples of linguistically unusual sentences: "Knowing the rules is a container from which new ways open". "Definitions stop cellular growth". "Behavior shows something it has". If you let your felt sense speak directly, something linguistically unusual can come.

In each of the sentences, underline the new details.

(Time for Questions and comments.)

Experiential Work 1:

I'd like you to take a moment to think about something that you would like to work with today. It should be something that you know about, possibly in some area that you are working in, are interested in, familiar with to some extent - something that makes you excited, curious, attracted to in some way.

2 minutes

Write down what came to you. It should be something you experienced and have an instance of. Write down that instance as well.

(We will look at another short clip 2 from Video # 1 of TAE in 14 Steps (Start 26:50 – 35:23)

"You need to stand again in your own experiencing - in your own felt ongoingness, which is that intricate complexity inside of life - to put into the world what hasn't been said yet that you are carrying from your particular experiencing" Gene Gendlin from "TAE in 14 Steps" video #1

TAE Partnership

TAE Partnership is somewhat different from the Focusing Partnership. First the Partner writes down – everything the person in the process says. It can be in a point form or in full sentence, depending on the phase of the process. Besides that TAE Partnership is a bit more collaborative work, but - about the topic that person is working on and with the respect for his/her inner process. But the partner is the one who can write down what the person is

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thinking about, and can bring those fine intricate details back to his/her attention as the work progresses and evolves.
A short Clip 3 about the Partnership will give you some more ideas about the particulars of this collaboration.
(Video # 1 of TAE in 14 Steps (Start 55:36 – 58:14))
Questions Comments

Experiential Work 2**:**

Find a Partner with whom you will work for the next half an hour. We will work on Step # 1. Please attempt to write down your first sentence as well as you can. I also want to remind you that this sentence, although in preliminary stage, needs to resonate with your felt sense. THE FELT SENSE has to like your sentence!
When we return to the group you can share what you discovered.
That was all we were able to do in this 3 hour presentation.

P.S. :

A report on the Presentation after the Conference

TAE at the 15th IFC in Germany

I just returned from The 15th International Focusing Conference in Germany and I want to say a few words about my presentation of TAE

The title of my workshop was "Introduction to TAE". The reason I am writing about it is to say how thrilled I am about the effect it made on the participants. Initially I had one 3 hour presentation, which included some experiential components. There were about 16 people who came to the workshop. They listened to the explanations, watched few selected clips from "TAE in 14 steps" video and then went into partnership to discover for themselves how TAE works. After coming back from their partnerships, the excitement in the room was practically palpable. This is hard to describe, but the glow in the eyes and vivacity of exchanges was unmistakable. It is about creative, generative process that this practice taps into and they found it!

The next day, one of the Conference participants who missed my workshop came to say how sorry she was not to attend it, and would I consider repeating it the next day. Well, I was honored by her invitation, but not terribly keen to get all the preparation and butterflies activated again. However, I said if there are enough people who would attend I'll do it. She posted it and they came – we had to change the room because over 50 people showed up. These were all new people who heard from others about TAE and were happy to have another opportunity to do it. The result of it was like I described above, just multiplied by 50 from the earlier one.

My Strategy

My intention was not to go any further than first five steps, but I was pretty sure we would not be able to go much further than Step 1. We managed to work on Step 1 and get the idea about the public words and paradox. I know that people get overwhelmed by the IDEA of 14 STEPS, so I took Gene's idea that TAE could be divided into 3 phases.. That was one of the simplifications I incorporated. I also tend to make differentiation (like in Focusing) between doing the process and understanding the theory of the driving potential that makes this philosophical practice possible.

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What did I ask the participants to do? There were several people in the big group who would ask question what they should work on. I would ask them what are they interested in or what is their occupation or what is dear to them, but they can not say yet properly. So one or two gave me some clues. For instance, one young man said that his hobby is music. So I said to him "You know something about that - what it means to you, maybe where you want to take it, maybe how you experience yourself when you play that instrument. You know something that you didn't hear from somebody else, or read somewhere - YOU know something about THAT". That is what he worked on going back and forth between writing sentences and fittingness of the felt sense. He had a huge shift, recognizing in himself a special gift that he can carry forward in a very different way than before. A young Japanese man - who had an interpreter with him, because he doesn't speak English, ended up writing a Haiku!!!

So what is it that makes this process so attractive and powerful? I don't know, but my sense is that it is touching into and crossing with a much deeper intricate order. I realize that it is not what I did as much as what they found when they entered into their own implicit existence.

Video Tapes – DVD

There are 2 Sets of Video Tapes on TAE

The set of 5 tapes, simply called "Thinking at the Edge" was videotaped and produced after the very first workshop on TAE in 1998. There are 5 tapes in that series. I kept most of the material that was presented and discussed in that workshop. There is a great richness in these tapes - of formation of TAE, Gene's philosophy, some focusing reflections and movements and a lot more. At that time TAE was presented in 9 steps.

Since then, TAE went through development that came out of experiencing, experimenting, clarifying the steps, working with groups and individuals - and through that evolvement is now presented in 14 steps. I videotaped each yearly workshop so far, but I produced only the first one (5 tapes), and the workshop of 2001 (2 tapes). This latest one is called "TAE in 14 Steps". Below is a bit more detailed description of TAE in 14 steps:

The second Set, Produced in 2001 consists of 2 tapes and is also available in DVD format. These two tapes have been carefully directed and edited to illustrate each of the fourteen steps, in order. One example is followed through all fourteen steps and there are also additional illustrations of some of the steps. It is narrated by Mary Hendricks, Ph.D., director of The Focusing Institute. Viewing this tape, even stopping it on each step and going over the illustrations several times should help people actually do the steps themselves. Each step is written on the screen and there are other visual aids to help viewers keep track of which step they are seeing. A written copy of the steps is included with the tapes. We recommend this set of two tapes as the most accessible introduction to TAE.

Another series of 5 TAE tapes entirely in German language titled: "Denken wo Worte noch fehlen" was produced in 2000 and is also available now.

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Biographical Note:

Introduction and training by Fr. Ed McMahon and Fr. Peter Campbell in BioSpiritual Focusing, was a deeply influential initiation into the world of Focusing. Further training from Dr. Eugene Gendlin and the Focusing Institute has enriched my understanding of the Focusing process, and qualified me to be a Coordinator and Trainer.
In addition, many hours of filming, editing and producing Focusing videotapes has provided me with abundant opportunities for interaction and deepening with Gene's extraordinary gift.
Recent development of "Thinking at the Edge" (TAE) has brought an exciting new growth in my professional life. I have been closely involved in the project of shaping and making TAE available to the public. We videotaped all TAE workshops. Three have been edited and produced - one is in English, one in German and the latest video "14 Steps of TAE" is presently released.
In my teaching of Focusing, I highlight Gene's philosophical ideas and in this way awake the interest for the wonderful complexity that TAE is capable to draw. I teach TAE workshops and individuals.
As Coordinator, I offer Focusing Trainer Certification Program. I give workshops internationally and as a result, many interested Focusers, who wish to work with me on their Certification, are also at international locations. I introduce new Trainees to the program during my visits to their country, and continue Distance Training via email, phone and correspondence.
I use the opportunity at International Conferences, Workshops and Focusing gatherings to videotape presenters. This gives me footage to produce instructional/educational videotapes for the Focusing community. These videotapes became popular around the world and have helped popularize Focusing in a major way.

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Ringwelski, Beate: Focusing and Somatic Diseases

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During focusing we can frequently feel a pain in our body. Then we focus our attention on this pain to find out what happens. The pain is a handle of the felt sense. That's what happens with focusing.
However as a doctor I see patients every day with pain in their bodies without any idea about focusing. As a doctor I examine him to make a diagnosis. I am a doctor and a psychotherapist too, so I have combined my knowledge about diseases and focusing and I have started to treat many somatic diseases, especially chronic diseases with focusing.
But before I will explain to you how to do it and how it is working, I like to try a short focusing-process with you about a pain, either one that you have just now or you have recurrent or a pain which is gone, but which you can remember well. It can be a pain, also an itchiness or weakness in your body. I will refer to all these discomforts as pain.

Instruction for a process

And now please close your eyes and focus your attention on your feet, that you can feel them well. Make sure your feet have good contact with the floor. Then focus your attention on your legs and slowly upward to your back. Then over your shoulders to the chest. Now you can feel your breathing and the space inside for breathing. The space inside can include now also the area from the abdomen to the pelvis. When you can feel now what your inner space is, then feel again your pain, what you have at the moment or recurrently and focus your attention on the place of this pain.
Please feel the pain in your body and stay with it. Look for a word that fits your feeling. Or is there an image arising from the place of your pain? Follow this image that is developing. Please look, what an emotion goes together with this word or image.
And now please ask yourself, what are the needs of this painful place in your body or what can improve this place or image. What is helpful?
Have a look, if you can find a personal problem behind your pain.
Now have a look, if it might be helpful for it too, what you have discovered before as help.
And now we finish our exercise. Take your time to come back to our group here. And now remember once more your pain, the special word or images and what was helpful for it.
I hope you have seen a connection between your pain and your personal conflict you may have. Please remember your own pain as an example in the next hour, when I will give you some explanations.

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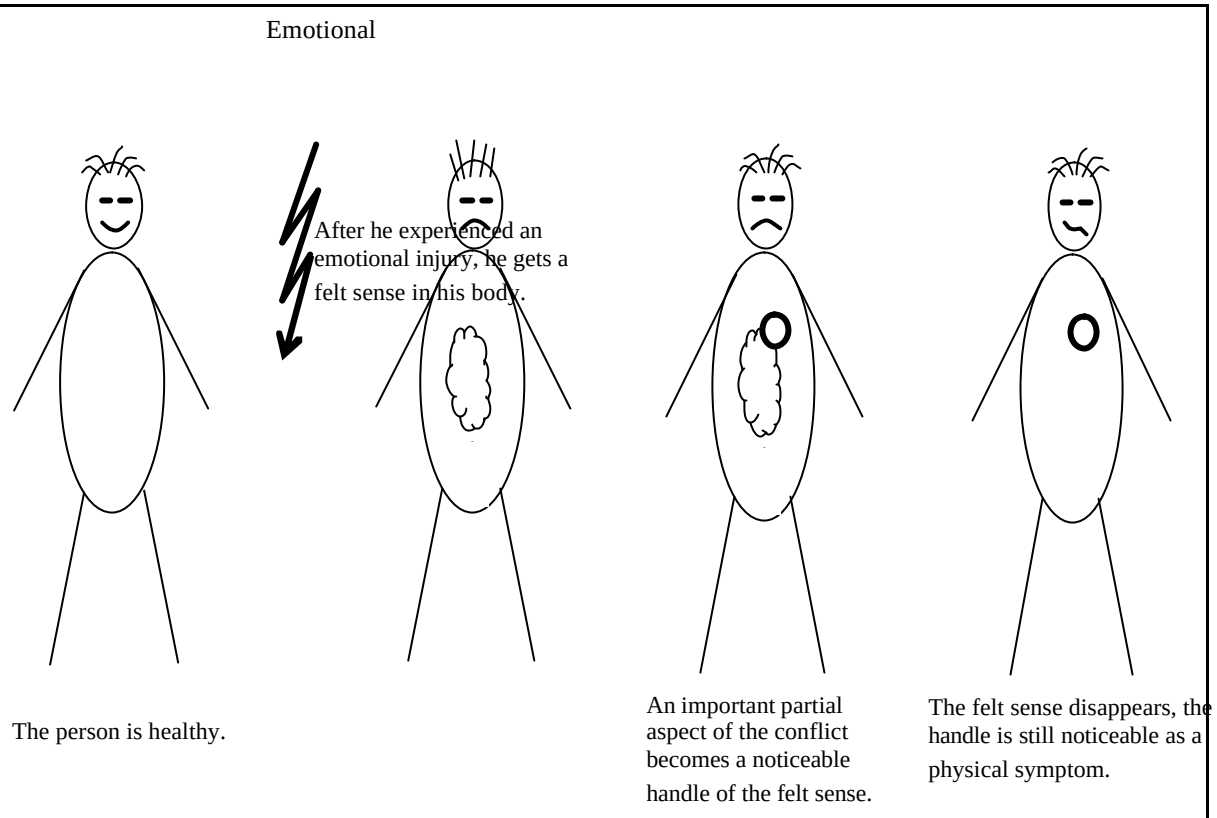

Picture 1: Model of handle in the origin of symptoms

You know very well the felt sense and you remember that it has handles. You can feel the felt sense more or less in the whole body between throat and belly. There are places or even spots which you can feel more intense than other places. These places we call handles. Now remember again our exercise before. You felt a pain in your body. I mean, that each painful place in the body is a handle of any felt sense, which you can feel permanently, because it is very strong and permanent. But what is so strong and permanent? So strong and permanent is a part of a strong and permanent conflict.
Now we return again to normal focusing-processes. Most of the time, there is some conflict. After relaxation we can feel the felt sense fitting this conflict. The felt sense is an uncertain feeling, but it has one or more handles which we can feel well. During focusing we work with this handles or the handles are working themselves, whatever you prefer. But it is clear, that the handles are special aspects of a conflict.
My hypothesis is now, that **any pain in the body is just the handle of any felt sense, related to a special conflict.** But it is a strong and permanent unsolved aspect of this conflict.
Please remember again now your own process before. What did you find? Which special word or image? Is it part of a conflict?

The perception of felt sense

A person is worried about his problem. When he is thinking about it, then he has a felt sense in his body about his problem too, even when he doesn't notice it. In my opinion we always

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have physical sensations to everything we are thinking about, but we notice them only during relaxation and with increased attention for them, e.g. during focusing. Only when a problem is very big and permanent, then the physical sensations are very intense and become noticeable even without relaxation and special attention.
Not all parts of the problem are unsolvable. Only some of them are serious. These are then the most intense parts of the felt sense called handles. Handles are places or even spots in the body, where we can feel anything very intense, a pain, heat, cramps and so on. When the person finds a solution for his problem, then the felt sense with its handles can disappear. Or most of the time one handle disappears first, then another. Or the handles change form, intensity or position.
When the person cannot find a solution for his problem, it becomes chronic. And the equivalent of the unsolvable parts of the chronic problem is the handles of the felt sense in the body. So the hurt person will feel **these handles as physical symptoms**. Typical symptoms or a combination of typical symptoms are then the known diseases, how they are described in the medical textbooks.

Basic conflicts

You could object now, that the problems of people are so different and numerous like as the people are different. But many diseases have a typical symptomatology. That is why we can reduce most of problems to some typical basic human problems, e.g. the conflict between tendencies to more autonomy and the wish to be dependent on some one. Both these intentions are working in all of us, and they are not consistent. Many people have problems with this. It can be the reason for a chronic conflict, which is mostly compensated. But when something happens, what makes this conflict topical, and then the conflict is increasing.
For example a man loves his son very much, and the boy was always a well-behaved until the beginning of puberty. Suddenly there are arguments, but the father is still looking for this depending love of his son like it was before. Now he is in danger to get gastritis. Why?

Example of gastritis and the regulation of organs

The beginnings of all symptoms are alterations of a function of an organ. There are cells e.g. in the stomach producing gastric acid. Normally the production starts, to prepare digestion, when a person starts to eat. The acid is then bound immediately by food, so there is no free acid. When you are very hungry and you are expecting food soon, then the production of gastric acid can already start before intake of food, preparing the process. The acid will be bound then a short time after, when the eating begins.
Unfortunately there are also situations, when somebody is expecting his food and his production of gastric acid has already started, but then he doesn't get the expected food. Then he has free acid in his stomach. This is dangerous for the cells of its surface, which will be irritated by the acid. The body starts now processes to improve the situation, e. g. the circulation of blood is increasing to cure this place of irritation. The result is a redness of this area, which we can see during gastroscopy. But the increased circulation is not always sufficient enough. Then some cells will be destroyed by the acid, this means, there is a small hole in the surface called ulcer. The role of Helicobacter is in my opinion only an additional effect dependent on a local immune deficiency. I repeat: The first step was only a functional alteration – the increased production of gastric acid. Only the second step is the destruction of cells.
Until now I have spoken only about hunger for food. But a hunger for love is possible too with the same effects. . the man with his son in puberty: He is looking for the love of the boy like food. And his stomach starts to produce gastric acid. But the love of the son doesn't come anymore as expected. So the free acid rests in the stomach and can irritate the surface. This

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free acid can be bound by food or by love. But when the man doesn't get it, than he will get gastritis with the symptoms of epigastric pain and nausea.

The body has only one answer to hunger expecting a fast feeding – the production of gastric acid. The reason can be hunger for food or for love. It means somatic or emotional reasons can be responsible for the same reaction of any organ. The organs in the body react in only one way. These reactions are controlled by the vegetative nervous system, and this is regulated by the **hypothalamus**. The hypothalamus gets order from other parts of the brain, especially the hippocampus and the brainstem. The pathological symptom originates from any irritation of an organ, emotional or physical, a lack of food or love for example. When something is lacking again and again, then a frequent irritation is the result and the time between is no longer sufficient for recovery, e. g. for the mucous membrane of stomach. So the defect becomes chronic and the patient has a chronic gastritis.

Treatment

Now to the possibilities of treatment. The doctor will give medication to stop the production of gastric acid. That is effective. But when the patient stops to take the tablets, then he will get the symptoms again, when the conflict is persistent, when he has still his hunger for love. To change his view of his son he needs a psychological treatment. He must learn, that the son is no longer the small boy loving him from a depending position, but a young man with his own ideas.

As a doctor I see the patient with gastritis, but he doesn't realize the reason. But as his focusing-therapist I don't need to know it, because **I can use the symptom to find out it.** I start with his symptom, his epigastric pain. I am sure, that he will find out the connection of his problem to his son or more generally to his hunger for love. The symptom symbolizes one aspect of his general problem. Let him do focusing and find out, what is needed for improvement. So he will find his personal way of solving his conflict.

Please look at picture 2: The person has at first a symptom of a disease. During focusing he can feel the whole felt sense of the problem. The conflict will change after the felt shift, the view or behavior of the person changes too. Then the symptom can change too. It is reduced or resolved.

(See graphic below:)

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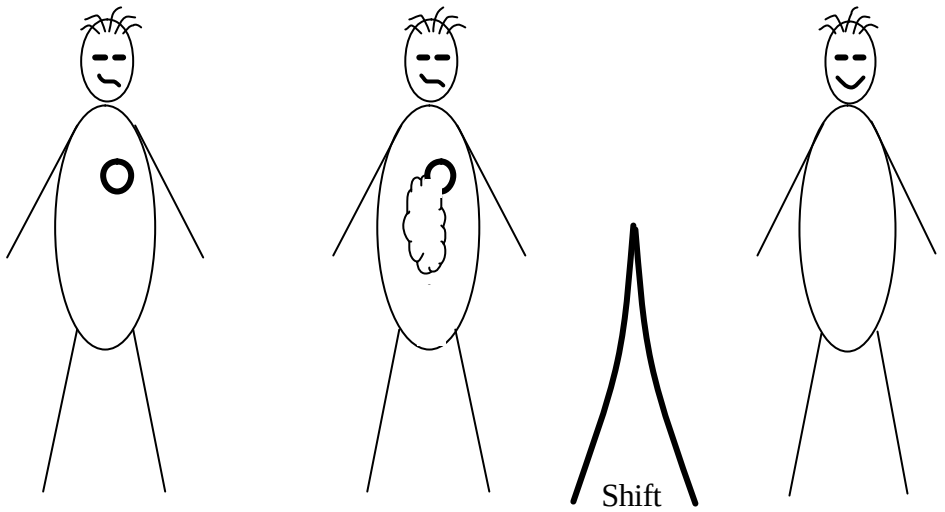

The patient has a symptom.

The felt sense of the conflict with the symptom as handle becomes noticeable during focusing.

When the conflict is resolved, the handle and the symptom disappear. The person is healthy.

Picture 2: Treatment with focusing according to the model of handle

The model of maps

Let me tell you a little story about my grandson, when he was 2 years old. We were playing with Lego bricks. He made towers of the bricks and I always told him the color of the brick which he was just touching. At last he made a tower with red bricks only and said with each new brick: “Another red one!” After that we went shopping. I showed him a red car on the road. Later on, when a red car was passing, he told me: “Another red one!” . And there were many red cars!

At this time he learnt the category of the color red. At first there were only red bricks, then also cars, later on red T-shirts, roofs or flowers. What is the **process of learning**? In order to understand this we can use the model of maps. This model was born in 1948 by Tolman and further developed in 1992 by Edelman. The model of maps describes the process of learning as mapping in the brain. We compile a map about every issue. The issue can be a category like the category “things with red color” in the small story about my grandson. We have separate maps about every person, every thing, and every abstract term. All about this person or thing or term is written on this map. The maps are stored in the cortex in the temporal and parietal lobe. The total of maps is called **memory.** On a map there is more than a collection of facts. There are also always emotions with. Remember my grandson, when he was mapping the category red. He had emotions too during our play with the bricks or later on, when we saw the red cars. He made an **experience** with red bricks and cars. The keeping of the **emotions** takes place in another part of the brain, the prefrontal cortex.. Emotions give the shade or coloring to the maps of facts. The emotions depend on the

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situation and especially on the assessment of the situation. The assessment depends on previous experiences. When a map of a similar situation exists, then the new impression is compared with the older map. The new fact must be integrated into the old map or the old one must be changed.
In a physiological view the maps are groups of neurons, which are joint by synapses. These neurons are in the cortex, where the long-term memory is placed. It is a life-long process of supplementing and correcting all our maps in the brain.
When I remember a fact, I remember the whole map around it. The whole map is activated. But not all facts are always conscious. It is more like "all about something", how you watch a normal map. You don't see all the details. For the activation of memory we use the **hippocampus**, a small part of the brain, which is very important for memory and learning. A process of learning is in the model of maps an installation of a new map or supplementing or correcting an existing map.
When I remember something, then the map of it arrives at my hippocampus together with the remembered emotions. The hippocampus is very closely connected with the hypothalamus and passes information on to it. My hypothesis is that **in the hypothalamus the map is translated into physical reactions of organs** in the body. The hypothalamus is the centre for regulating the vegetative nervous system, for the hormones and the immune system. The hypothalamus sends the signals with the vegetative nerves and the bloodstream into the body, especially to the organs of the chest, abdomen and pelvis. These organs react to the signals and change their functions. For example the cells in the stomach produce more gastric acid.
Another example would be an increased circulation of blood anywhere in the abdomen, which we can feel as a warm area inside. These changes we can feel in our body, when we focus our attention on it during focusing. Then we can feel **the whole map as felt sense** with some tops as handles. In the map and in the felt sense there is "all about this person, this thing or term". In the felt sense emotions are included. The felt sense is an uncertain feeling, like we don´t see all details on the map, when we are looking at it. Only the handles we feel more intense. These are correlated to some tops on this map.
During focusing the sensations or images inside will change. These changes are sent back to the hippocampus on the same way, using the vegetative nerves and the bloodstream. It is a response of the body to the brain. There is a continuous exchange between hippocampus and the body during focusing. Big changes we call **felt shift**, felt in the body and recorded at first in the hippocampus. The felt shift is a big correction of a map. It means that an old mistake on the map is eliminated and replaced by a new experience as result of the focusing-process. The result of this process is sent from the hippocampus to the cortex, where the revised map is stored again. This path from the hippocampus to the cortex needs time, minimum one minute. That is the time, which we need at the end of a focusing-process for "acceptance".
Now back to my patient with gastritis. He has maps about his son and his wishes for love, which are no longer compatible, it means, he has a **conflict**. The mistake on his map with the name "expected love" is translated in the hypothalamus as alterations of secretion of gastric acid. I mentioned before: The body has only one answer to hunger expecting fast feeding, either hunger for food or for love. The answer is the increased production of gastric acid. Because his conflict is chronic, the hyper secretion of gastric acid is chronic as well with the result of a chronic irritation of the mucous membrane of the stomach. Or the other example: When we feel a warm area in our body during focusing, then the vessels of blood must be dilated in this area. The width of vessels is regulated by the vegetative nerves, depending on signals of the hypothalamus.
Finally I'd like to tell you, why I had the idea to use the model of maps for understanding of focusing. I learnt in my first lectures about focusing, that "the felt sense is bound on structures, which we don't know until now". As a doctor I didn't believe, that there are still unknown structures in the human body, because the morphological structures are the best

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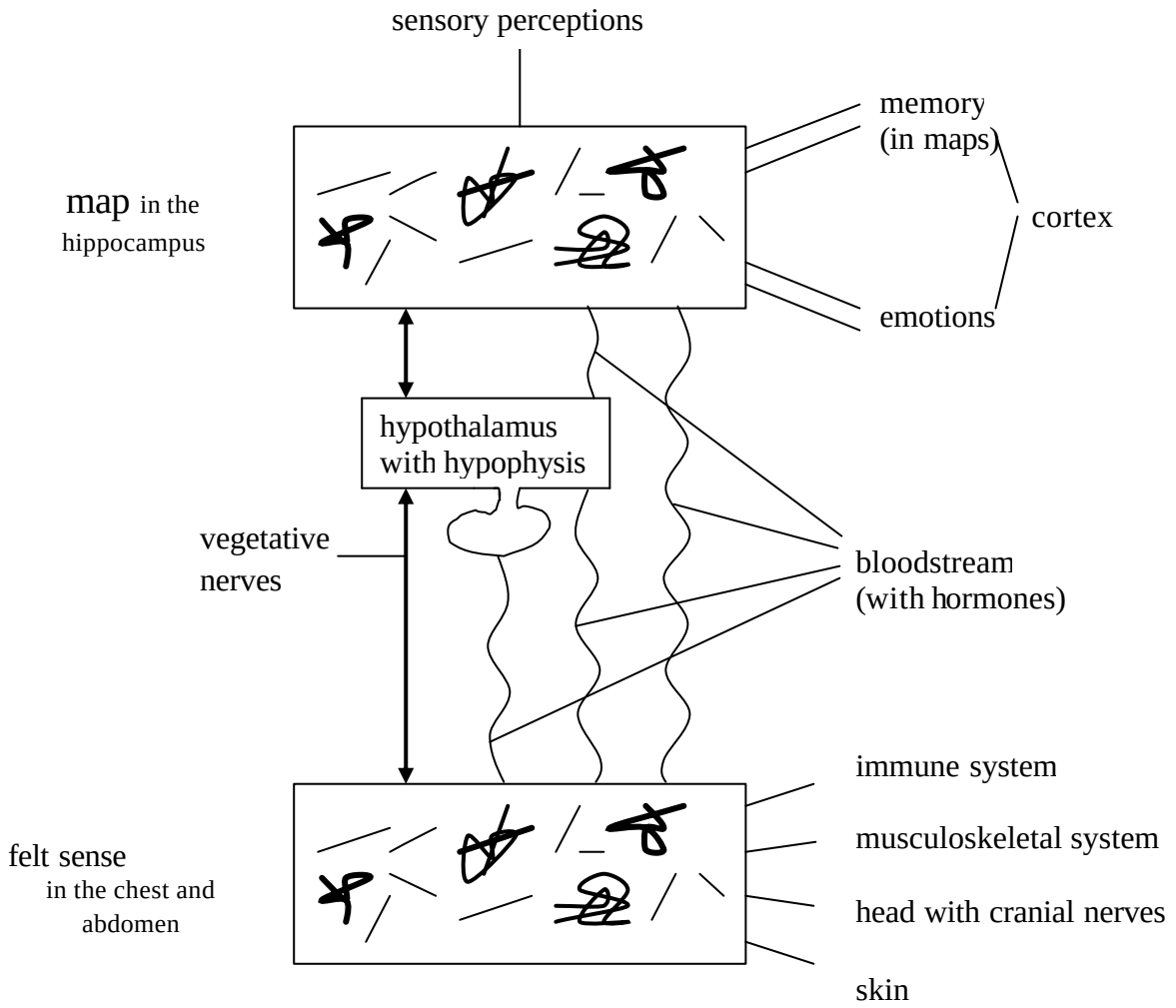
known facts of it. They are easier to define then physiological processes in the body or in the brain. So I decided to learn about **known morphological structures** and connections between brain and the organs in the body and how I can relate the felt sense to known morphological structures. These structures in the brain are the cortex, the hippocampus and the hypothalamus, for the transfer the vegetative nerves and the bloodstream and in the body the organs and the hormonal glands.

The connections of brain and body during focusing



The felt sense as a copy of the memorized experience recorded in the brain like a map and transmitted to the body by the nervous system and the bloodstream.

A “map” in the cortex includes all facts about an issue. The accompaning emotions are recorded too, so the registration becomes the quality of an experience. This complete map arrives at the hippocampus during focusing. The hypothalamus is then the next station, where the map is translated into signals for the vegetative nervous system, the secretion of hormons and the immune system. That causes functional reactions in the organs of chest and abdomen, which we can feel as felt sense.
Felt shifts are corrections of the map, felt in the chest and abdomen and registered in the brain. The consequences are alterations of view and behaviour.

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Tsuchie, Shoji & Hikasa, Mako: Our Internal Weather: A Way of Symbolizing our experiencing

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1. What is Our Internal weather?

In Japanese language, we use weather terms to express our feelings. For example, we say, "Kimochi ga Hareta." This literally means, "My feeling has become blue sky," meaning, „Now I am relieved," when something relieves our stress or when a felt shift is achieved. There are expressions like, "Kokoro ga samui (My heart is cold = feel cold inside) " "Kokoro ga atatakai (My heart is warm)" "Kokoro ni Kaze ga huku (Wind is blowing in my heart = feeling lonely or vain). We say, "He is in a low pressure," when someone is in a bad mood. When scolded by strict Father or a boss, we say, "Struck by a thunderbolt." I do not have much knowledge about the languages, but I suspect there might be many expressions of feelings in weather terms.

In Focusing sessions, we hear expressions like "Black clouds are spreading in the chest," or "I can not see anything as we are in deep fog."

I had a memorable Focusing session ten years ago. It was when I lived a quiet life teaching Yoga and just met my Focusing teacher. Whenever I focused with him, I always felt "slightly cloudy." There were nothing specially burdensome, but it was not clear. The particular Focusing session started in the same way, but at a moment I felt the strong flash of light and energy at my abdomen. Then the clouds were getting thinner and thinner, and finally the sky became totally clear and I felt refreshed. After that experience, this refreshed feeling keeps coming back to my daily meditation. I came to think that Focusing is crucial to my meditation practice. The meditation for me is being with my essential self. Focusing showed me how to do it.

"Our internal weather," a way of introducing and facilitating Focusing, was born from my own experience. I know that any human being has a Sun inside his or her body. When the power of sun is strong, the experiencing process is carried forward through felt shifts. When the power is down, you can get and feel the felt senses but it hardly changes spontaneously. The power of sun in a depressed person might be so weak that their internal sky was dark with thick clouds and would not change easily.

The weather is very familiar to us. As the weather is surrounding us outside, there is an internal weather inside us. The weathers might be even interacting with each other.

Around the time when I came to know Focusing and my internal weather is clearing away, one of my Focusing partners who was a school nurse told me a story. A boy in the third grade came to her school infirmary. She asked him, "What's the matter?" but he did not reply and remained silent. She asked him "Do you have a stomachache? Or, do you feel feverish?" He just shook his head. Trying to understand his situation, she finally managed to ask a question "KOKORO NO TENKI WA DO-U? How is your internal weather?" The boy

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answered, "It is pouring down." So she offered the bed saying, "How about taking a little rest in the bed till the rain subsides?" But the boy said, "I am OK now," with smile, and went back to his classroom.

Hearing this story, I noticed that the weather metaphor is a good way to get in touch with our felt sense. Being asked about our internal weather, we can easily be aware of our experiencing. Also I noticed that children have a strong power inside which bring a felt shift just by noticing their experiencing.

Then, I found that drawing a picture of our internal weather could be a good way of focusing alone. As you may have experienced when you focus alone, you tend to lose the felt sense on the way or suffer from the attacks of inner critics. But having a sheet of paper, which I gave you, it becomes easier to focus alone. It makes a good enough listener.

Methods to make a collage or draw a picture of felt sense are wildly known. But what is unique here is that trying to express our felt sense in a "weather" metaphor. The advantages of the weather metaphor are: 1) it is easy even for small children to express, 2) it is such a fun that even children can concentrate, 3) it is a sure way to get in touch with the experiencing process, 4) there are freedom and flexibility which allow you to expand your images from the weather and to include the scenery, specific items and even to make a story, 5) it is convenient and easy to practice in a group, 6) there seem to be a therapeutic effect to be aware of the Sun.

In Japan, we have a short verse, HAIKU. It has the restrictions, as it has only 17 syllables, divided into 5,7,5 and there should be seasonal words. Those restrictions give the poem depth. The shortness eliminates the excess of explanation. And we express our feelings with seasonal words that are the crystallization of the natural phenomenon and human life. My Focusing teacher actually is also a teacher of HAIKU too. He always says, "Making HAIKU and Focusing is the same thing." It means that Making HAIKU requires Focusing way of process. Here is an example of English HAIKU, which will give you an idea of what HAIKU is like:

The old pond;
A frog jumps in, -
The sound of the water.
In Japanese, “Furuikeya kawazutobikomu mizunowoto” by Matsuo Basyou

Drawing of our internal weather on this small sheet of paper gives our expression the depth. As with HAIKU, the restriction and stimulation of this small flame and the metaphor of weather bring our expression simplified and depth.

Now we are going to show the examples of the pictures of our internal weather.

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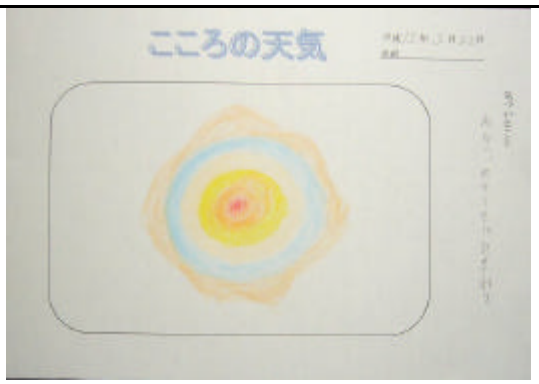
Examples

1) The first one is my own drawing which was from one peaceful Sunday. It was sunny and the ray is soft and warm.



2) The second is the one I draw just before I went to bed. I felt just like this.

3) This is the picture of one of my clients who suffered from depression. It is pitch dark.

4) This is the same person's drawing two months later. I advised her to do some volunteer work in a nursing home as preparatory activity before going back to her usual work. As her worked as a listening companion to the elderly people living in the home, the sun started to show through clouds.

One of my Focusing partners who is a teacher in an elementary school, Ms. Dateyama, gave an opportunity to the 20 second grades in her class to draw internal weather almost every day. Here are changes of the drawing of two of them.

A boy A is shy and hesitates to talk in front of people. Also when he is anxious he secludes into himself and won't come out. He stutters and sometimes does wrong or naughty things to attract attentions.

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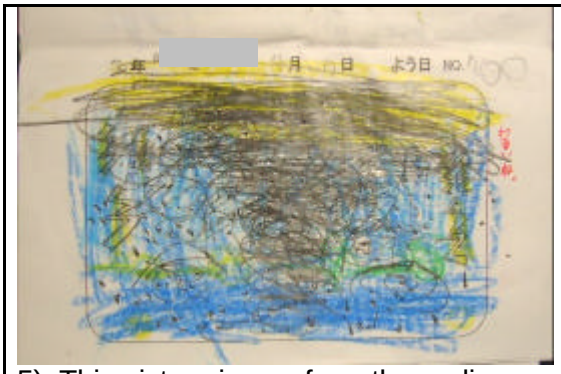
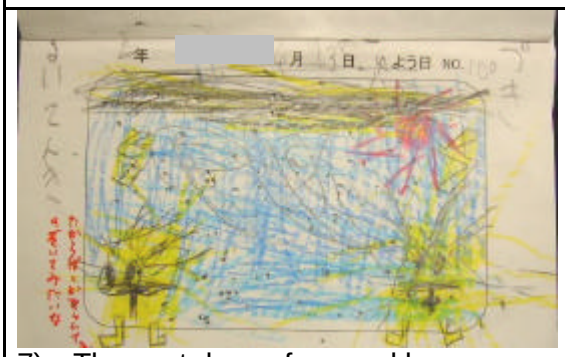


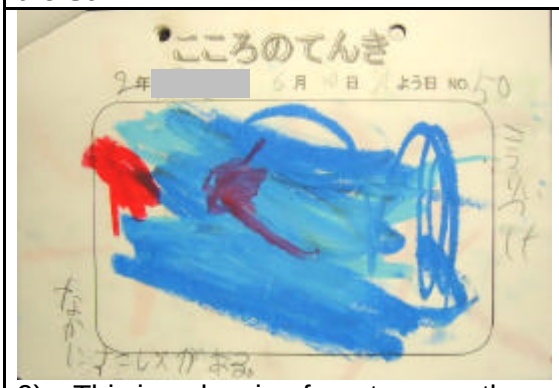
5) This picture is one from the earlier stage of his internal weather practice. There are lightening, tornado and shower.

6) Five days later, he drew this one. The weather is still bad, but there are two treasure boxes on the bottom of the sea where sharks are swimming around.



7) The next day, a face and legs attached to the treasure box and you see the Sun.

8) The next day, he drew jewelry and wrote "fine weather."



9) This is a drawing from two months later. He wrote, "iced, there is fire inside."

10) Just after the previous drawing, he drew this one. There are two suns. It is all sunny

His changes could be summarized as the following. He drew several pictures of his internal weather, and it finally became a fine weather. He had not spoken up in the public but came to raise his hand and speak up. Also at home he changed to greet and welcome family guests at the door. The resistance to draw pictures decreased and he came to express his feelings into the pictures, as in writings. In a questionnaire, he answered that drawing our internal weather practice makes friends. The story develops in his sequence of internal weather pictures.

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Now we are going to see pictures by a girl B. B is a sensitive girl and has good friends. She is also moralistic and assertive. But she worries even a subtle things and frequently asked some advice from her teacher Ms. Dateyama when she was in her first grade.

11) In this picture she drew her best friend C and her house.

12) In this picture she play with C. They are in a very good mood.

13) Next day, a boy appeared instead of C. He is said to be an imaginary friend, They seem to be very close.

14) In a few days later, two of them got married.

15) But one week later, the imaginary friend disappeared due to somebody's wrong doing. Instead of him, a teacher of heart appeared and consoles her saying," Now you are alone but you can do it. Good bye!" B seems to learn to be stronger and less dependent to a friend.

B stopped to come to talk to the teacher for help. Drawing her internal weather becomes a time to resolve her problem by herself. Here we show the story of getting married. There were other stories such as a sprout of heart appeared and grows under her care. She sometimes wrote her internal weather in sentences. She came to like "Our internal weather practice" and draw or write also at home.

We asked the children to write their comment on the "our internal weather" practice. They answered, "I feel refreshed after I draw bad things in my heart," "My heart gets cleared. I would like to keep it everyday," "When I see the previous drawings, I get energized," "I do not have to lie to my heart," "I learn to use words which fits to the situation," "The drawing of my internal weather sometimes shows up in my dream," "I go to school looking forward to

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drawing my internal weather," "Drawing our internal weather make me get closer to friends."

Their classroom teacher Ms. Dateyama also drew her internal weather. She told that it made her to be kind and warm to the children. Recently, she started letting the children make a pair and show and tell their drawings each other and listen to each other's feelings.

A child who could not write essays said, "I could write only one sentence and nothing came after that before, but when I tried to feel in a way of our internal weather practice, sentences came one after another, and I wrote an essay."

As the changes of class, Ms. Dateyama says that student's concentration, expressive, and introspection ability have increased, discipline problems have decreased, and the resistance to composition have decreased. Once I visited her class, and saw children painting their internal weather. I was surprised that they confronted very quietly and concentrated.

Next I show another pictures drawn by sixth grade boy.

16) An armed shark is swimming. He said that the ship is himself. The ship is anchored and the smoke from the funnel makes clouds which brings rain. He seems to have a strong self. I ask the children to write an explanation about the drawing of their internal weather. I think the verbalization of the symbolized images prompts more self-understanding.

17) Here is another picture of the same boy. The theme is "different shapes." In his explanation, he wrote that the ones under the surface have not had clear shapes yet. He seems to know that there are things that he is not aware of yet. It is him who taught me that it is a good idea to have a title of the drawing. I would like to do so from now on.

18) This is also by the same boy. The title is "Colorful smokes." It is very artistic.

OUR INTERNAL WEATHER Date
Name

Title:
Explanation:

19) A seat for English. The size is A5.

Akiko Doi, who teaches at the school for nurses, tried this method once in her psychology class in her school. Here are the student's comments. "After the class, we shared the

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pictures and comments. It was interesting that each one was different," "It seems to be a good idea to keep this everyday practice of my own," "I did it carelessly, but the drawing fit to my feeling. I found it great," "I was surprised that just expressing my internal weather on the paper made me feel relieved," "I found that this might be very helpful when I cannot figure out my own feelings," "Putting it onto a picture made my vague feelings clearer and I felt better and relieved."

Exercise or Experiential work.

I am going to read a manual of our internal weather (see below). Hearing this you draw a picture of your internal weather using seats(see figure 19) and colored pencils (they must include gray pencil to paint cloud).

After finish the work, you make pairs and show your pictures each other. First, one of the pair speaks about one's picture and another listens. Second, changing the parts.

If listener wants to say something about picture, he/she should say like this (for example seeing picture 16)"There is a family of fish isn't it." Painter might say something or not, but it not matters. The listener can close the painter by saying this.

The method of drawing internal weather

<First instruction>

"Although we cannot see the heart, it feels many things. We want to express how it feels, and to have someone hear it. However, since we cannot express well how the heart feels or do not have someone to hear it, we have often given up trying to express the heart. Then, in the end, we don not understand anymore how we feel, and we grow unsure about ourselves.

"Now I will show you how to express your internal weather. You compare your heart to weather, and this will help you to express how you feel in a way that is easy to understand.

"When you feel fine, your internal weather is very nice. When you are worried about things, your internal weather is cloudy. If you are sad, it may be raining. When you are very angry, you can say that there is thunder inside.

"Internal weather changes often, just like the weather outside. A clear sky may suddenly cloud up, or a cloudy sky may become sunny. Clear skies are not always good. Sometimes rain and wind feel good to you. It is important that you understand exactly how your heart feels right now, OK, let's begin."

<Instruction for each session>

"Please sit up straight in a chair and relax your head and shoulders. Close your eyes, and calm breathing will help your body relax.

(Wait about 30 seconds) "How do you feel? Do your body and heart feel relaxes? *1 OK, now pay attention to your chest and belly. And please ask yourself, "Is my heart clear now, or cloudy?"

(Wait for 10 seconds) "How it is? Can you see your internal weather? What you see may not only be weather but also a view, a color, or an image. Please draw what you see on the paper I gave you with a crayon or colored pencil, an image. A regular pencil or a pen is also okay, if you don't have anything else. If you cannot see an image, looking at the paper can also help.

(After a few minutes) "When you finish drawing, please look at what you drew once again. Then compare the picture to how you feel now. If it seems different, please adjust your picture.

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(After about 1 minute) “If you are finished, please write some comments in the unfilled section of your paper. If you understand why the weather looks the way it dose, please write that as well.” *2

*1 You may perform clearing a space here.
*2 Sharing among neighbors and group members is also good.

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Wild-Missong, Agnes, Ph.D.: Shamanistic Journey in Comparison with Focusing

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My first contact with Shamanism….

left me overwhelmed and confused. I could put only parts of my experience into words. lt was an experience which I knew very well from Focusing, but still something was different. This was my fascination: Focusing - the modern description of the changing-process - could be found in the oldest human wisdom, Shamanism.

Is it possible that men of the stone-age, to whom Shamanism traces back, already knew ways to promote the organismic healing process our culture has lost?

Michael Harner introduced me to the Shamanic journey in 1983. Since then I have been engaged in Shamanistic techniques. I tried to discover similarities and differences between the oldest and the newest knowledge about well-being and healing. My own experience was my primary basis. I had been working with Focusing for ten years. My daily work with psychotherapy clients offered further material. Besides that, I conducted some experiments with groups concerning the issue of ,,Focusing and Shamanism".

The discovery of the great similarity between Focusing and Shamanism led me to the following question: whether or not the wisdom of early times may be systematized and verified with our modern scientific means. To be able to combine the two systems I must give you a short introduction to Focusing and those aspects of Shamanism which are relevant here. As my comparison is based on experience those who have experience in trance will probably understand better.

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Focusing….

is the dynamic inner process which takes place when actual change is happening in a person. E.T. Gendlin discovered this holistic bodily felt process and described its steps. Focusing means to follow your mental and physical condition in a special way. You follow the change process systematically until the bodily felt change happens. Focusing needs a special access to your experience in order to induce the bodily felt process. (Wild 1983) This access occurs when you get in contact with a special bodily sensation, which is called the felt sense. The felt sense is not only physical like a muscle-sensation nor only psychical nor only cognitive, but a holistic bodily sensation out of which thoughts, emotions and images unfold. The felt sense is the extensive bodily felt sensation of the whole problem. The felt sense is not just there; it must form itself. This is the most difficult part of all, because it differs from the usual access to a problem. The felt sense forbids penetrating directly into the problem. It must be bodily felt on the level where it is conceptually vague. Only if you stay with this vague, uneasy sensation will Focusing start moving. In understanding the meaning of the felt sense, there is an immediate bodily felt change which is called felt shift. Felt shift is experienced as relaxation, relief, new perspective, direct understanding and is always combined with energy flowing. Such a felt shift is the sign for real change. Often it happens spontaneously when we stay attentive to the felt sense.

Between felt sense and felt shift there are some more Focusing steps which happen in unsystematic ways. (Gendlin 1968, 1978, 1982 1998.1999). This shall be enough about Focusing for the moment.

Let us consider Shamanism now. ….

Shamanism is said to be the oldest human wisdom the analphabets transmitted. This wisdom can only be reached by one's own experience. Shamanistic possibilities must be in human beings, otherwise they would have died in 20,000 years of existence. But they are found all over the world. As with everything else, Shamanism, during the many cultural contacts, had to undergo steady change. As Eliade puts it (1974), ,,But one cannot repeat it often enough: Nowhere in the world or in history there will be found a phenomenon that is really ,pure' and perfectly ,original'

We are interested here in present forms of the phenomenon Shamanism, especially in Shamanism as a technique of ecstasy.

In my following description of the world-view and the healing system of the Shamans

(Harner 1982), archaic ideas will be seen with psychological eyes and an attempt will be. made to understand them.

The name Shaman derives from the Tungus from Siberia and means Medicine man/woman. The Shamans are religious and medicine specialists. They are sensitive people. They are those of their tribe who fought the inner battle, who bravely went the spiritual way and through that received healing power. We could say in our language they are authentic people without defense because they overcame fear. The Shamans get their healing permission from their patients, just because they have shown they have the know-how. The Shaman is the mediator between the visible and invisible world. Thus, we come to the fundamentals, the beliefs of Shamanism. For the Shamans there exist two realities:

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1.) The ordinary reality, this is our real outside world.

2). The non-ordinary reality; that means the Shamanistic, inner reality, where you can only enter in trance.

This altered state of consciousness is said to be paranormal in our western world (Scharfetter 1986)

As a matter of fact, it is only paranormal as long as one is alien to this state of consciousness. Psychotic people go astray in this non-ordinary reality; Shamans go there on purpose, and they know how to come back.

They undergo the ”controlled foolishness" as Castaneda says (1973).

Authors have often tried to describe the Shamanic states of consciousness (Eliade 1974), but description may not catch the whole phenomenon.

In literature one finds different names (Scharfetter 1986).' Trance, possession state, ecstasy, mystical exaltation, inspiration, dissociative state. In traditional psychology these ,,altered states of consciousness" figure as pathological, with terms such as: hallucination, illusion, depersonalization, and derealization. These diagnostic labels appear as totally inadequate, as it is a question of general human experience. This experience may be reached by means of hallucinatory plants, dance, songs, drumming, deprivation of food or sleep, or hyperventilation.

Different investigations led to the conclusion that there exists a general pattern of experience in altered states of consciousness which is independent of culture (Scharfetter). Included here are “oceanic self-demarcation”, fearful dissolution of self and new visionary structuring. In the altered state of consciousness, the Shamans often experience being cut in pieces. This is part of the initiation.

Physically this may happen in connection with an illness; psychically it may be an inner break-down, as a metaphor of our distraction and the splitting up of our identity in the world of our usual existence A new order of the split parts of our self corresponds with the discovery of our real self. This splitting may also be understood as sorting or unfolding of an undifferentiated chaos into new wholeness and integration. The parallelism to Focusing is obvious: chaos means felt sense, integration is shift.

The world-view of Shamanism….

contains three worlds. In the middle world we live with our everyday consciousness. It is the world of men, animals and plants. The upper- and underworld one can only enter in trance, in the Shamanic state of consciousness. The underworld is synonymous with our unconscious, our dream-consciousness (Scharfetter 1986). In the underworld there exists a world of a different order, out of time, space, causality and logical connections. For the Shaman it is the world of death where he may meet, among others, his dead ancestors.
In the upper world, in the sky, the Shaman meets his spiritual teacher, whom he asks for advice. Scharfetter compares the upper world with an “upper consciousness". The upper consciousness may be reached in meditation, but may also spontaneously come into experience, in so far as it extends ,,over" the mentioned levels of consciousness, as it leads into ,,overawakeness" and concentration on the other side of “Ego" and “Gestalt" (Scharfetter 1986, page 402).

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In these worlds, the Shamans undertake their journeys. Shamanic journey is a metaphor for an altered state of consciousness in which one experiences imagery.
The journeys are symbolic descriptions of the experience of change. The land to be seen is our psyche. To this imaginary journey belong the departure, the crossing of the doorstep, and the passing either through some sort of channel maybe a tunnel, a river-bed, a cave or upwards through a spring. To get to the upper world, they rise, for example, through a tree. Symbols often seen on these journeys are:
a valley as a symbol of separation, the castle deep inside as their core, their holiness. Houses may represent different aspects of the psyche of the person. The magic flight or ride is often combined with intense emotion and clairvoyance. As a present from these journeys, the Shaman gets the capacity to heal, to see, and to predict the future, besides that, satisfaction, harmony, and a new feeling of life.

To the Shamanistic conception of the world belong also the belief in ghosts /spirits, a spiritual teacher, and power-animals. In addition, it encompasses a deep respect of nature and the cosmos where everything is in relation to everything. Some of these ideas may be strange for us at first. But we can easily translate them into our terms. Jung (1948) understands the “ghosts" as a projection of our collective unconscious. They are experienced as “ego-strange", whereas the “ lost souls" are parts of our personal unconscious .If they arise, one feels released. The power animals may be understood as a personification of our own power. By visualization of the power-animal one can bring back one’s own lost power. It may be compared with the ,,alter-ego"-technique: a “twin-self' or a ,,double" (Castaneda) appears and helps to find one's own identity.

Let us mention now

The Shamanistic healing practices

There are two main forms of healing.

1. The restoration of power. For that the Shaman turns to the Shamanic state of consciousness, looks for the lost soul and brings it back to the body of the ill person. We know those patients who feel empty, powerless, and deficient; they have lost themselves, they are out of spirits.
2. Removal of damaging forces. Again the Shaman goes into a trance. Well protected with his own power animals, he tries to see what sort of ghosts or dead souls possesses the ill person. For example a dead soul, not knowing it is dead, still wanders around in the middle world and occupies a vulnerable man. What we understand by symbiosis, the Shamans call possession. We could say: one is possessed by a damaging idea. In this case the Shaman tries an extraction in order to pull out what is damaging.

After this introduction let us try to compare Focusing and Shamanism. Let me be precise: We mean explicitly the “new” Shamanism that Harner studied with the Indians and taught to Western psychologists (Harner 1982).

Whereas the ,,old" Shaman was alone, the “selected" of his group, new Shamanism should be democratic, appropriate to the modern Western people and should let everyone do Shamanic journeys.

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The “new" Shamanism is a technique for individuation and self-healing. The “old” Shamanism had a sociohygienic function, i.e. it had to maintain equilibrium on the earth. It had ethnological importance. The ”new” Shamanism aims for individual effect. What are the similarities and the differences between the oldest - let's say old-new healing system, Shamanism, and the newest healing System, Focusing? (At the end there is a table with this comparison). The aim of both methods is well-being, being open and free of problems. Both work with an altered state of consciousness; with both it may happen that light trance moves to deeper levels of consciousness. This happens more easily with the new Shamanism than with Focusing. The modern Western Shaman just lets things happen. The Focuser observes with awareness.

Surely the old Shamans also observed clearly; otherwise they would not be able to bring back messages from the non-ordinary reality. They intuitively must have had Focusing awareness. The “new" Shamans do not know that automatically.

Both try to promote an individual inner process without offering any content. One may compare Shamanistic rituals with Focusing instructions: both are a sort of framework without any given content.

Both Systems work if one strictly follows the instructions and if no resistance arises.

Actually it is nothing else than the one natural organismic process which happens in people if they allow it. We will talk about the differences of the two later on. In this experiencing process, objectivity and subjectivity mingle as well as the inner and outer world. According to the conception of the world we nowadays use words like ,,felt sense" whereas the Shamans say ,,non-ordinary reality". Shamam descends from an archaic, magic conception of the world where there is no separation of inside and outside. That means the seen figures were taken to be concrete instead of symbolic.
Often people today make a Shamanic journey, they of en see exactly the same figures, but they do understand them symbolically as parts of our unconscious.
It may happen however that these inner pictures obtain the character of objectivity and the one who experiences that does not find the way back out of the “controlled foolishness"; thus he experiences a psychotic attack. This danger exists, but seldom occurs. This experiencing process is holistic; both body and psyche take part. The bodily awareness got lost in the Western world during the period of rationalism. Thus the whole process got lost. Gendlin overcame this culturally caused separation from the holistic process by discovering the felt sense and by finding a new and secure way to it. On the other hand, the Shamans did not separate from the body. The part taken by the body is obvious when they are dancing. When they make their Shamanic journey, they want to be sure not only to see a film but to experience it; therefore they enter through a narrow tunnel in their imagination. We know from scientific experiments that in the holistic experiencing process both sides of the brain take part. Don (1977) showed that for Focusing. The Shamans knew the special rhythm of the drum that caused the falling into trance. This special rhythm also is effective on both sides of the brain (Harner). Thus, holism is guaranteed.

Focusing only happens on a client-centered foundation….

only if the focuser is empathic to his experience. Shamanism also demands respect for the inner pictures without any sort of violence. If one is disrespectful to the images, the ghosts are directed in the wrong way, that means negative power and destructive ideas take over. As a modern Shaman woman put it: ,,in the state of love one may embrace the sun; without love one will burn out.' The most fundamental differences between both ways are: Focusing is

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more democratic and needs no means. Focusing is open to everybody, it can be taught and learned. Because of the little steps, the dose of experience may be regulated, it is less dangerous. Being in touch with the felt sense, deeper levels of consciousness are usually not reached; the contact to everyday consciousness is not lost.
The new Shamanism according to Harner also tries to be democratic and let everybody make Shamanic journeys but limits soon become visible. The encoded messages of the Shamanic imagery remain unknown as it often happens in dreams , the key to the enclosed knowledge is missing - the felt sense. Only with Focusing can everyone become his own Shaman. Without Focusing, modern Shamanism lacks the security of clairvoyance. It remains a method of dreaming with all the advantages and disadvantages of dreams. If the new Shamans do not understand a dream, they make another journey to receive a new dream to understand the last one.
Could the two methods complement each other? I think so. First one should learn Focusing to better understand the Shamanic journey imagery.

Focusing and Shamanic journeys …

intend to reach different layers of consciousness. Welwood described four levels of consciousness. He called them ,,grounds within grounds" (Wild 1983, page 19, Welwood 1977)

1). The situational ground is the felt sense of the situation, the way in which we have an implicit felt sense of the immediate situations we live in.

2). The personal ground is our world-view in a background way. How our biography, our behavior, our patterns of personal meaning shape our consciousness.

3). The transpersonal ground is the way in which the whole organism is attuned to the patterns of the universe and the life process itself.

4). The basic ground is the pure immediate presence of the world before the individual organism identifies anything.

Focusing starts with the situational ground, with the felt sense, out of which the next ground the personal /biographical ground immediately unfolds. Focusing therefore does problem solving in the first place. The Shamanic journey intends in the first place spiritual experience and therefore enters the transpersonal and the basic ground. The personal grounds may also be attuned. That's why I recommend first the solution of personal problems by means of Focusing. then one should start with Shamanic journeys in order not to abuse transpersonal experience for escaping from personal problems. (By the way, sometimes a transformation of personal problems takes place during a transpersonal experience for example by a death experience.) These four levels of consciousness may be ascribed to the three Shamanic worlds.'

The middle world corresponds to our everyday consciousness, with the situational ground. The underworld corresponds to the personal ground (the archetypical unconscious). The upper world with the ,,over - consciousness" would include the basic and the transpersonal grounds... These are artificial differentiations; they overlap each other.

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Finally I want to pick up the ideas of the beginning. We want to discover the knowledge of early times and use our scientific and humanistic possibilities to understand the ancient wisdom and adapt it to our conditions. How could the new integration be done? Frightened by what the future may bring, some flee back to magic ideas. The new consciousness must not be a falling back to irrationalism, to the old Shamanism. Neither should the old wisdom get lost, nor should our rational thinking be put aside. The new consciousness is the integration of all levels.

Focusing as a holographic process leads to this. The old Shamans just extracted the bad and sick. We nowadays know that nothing can be destroyed, energies only can be moved. For therapy that means to accept, integrate, and transcend the dark side, our shadow instead of doing exorcism and throwing the bad symbolically into the sea. Our therapy must be compatible with our world-view. We can explore the magic-archaic and the mystic-archetypical by means of Shamanism.
Thus we can bring the past into the present. But we dare not stick to it; we must go on. Both ways - Focusing and the new Shamanism- make it possible. The absolutely new problems we are confronted with may be experienced and understood in their cosmic dimension in states of altered consciousness. With Focusing, Shamanic techniques can become more evident. Focusing can make the Shamanic beginner into a master –

(After this theoretical explanation the group experienced a Shamanic journey to the upper world.)

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TABLE: Focusing – Shamanism

Focusing	Shamanism
develops within the body	bodily experience is reached by access through a “tunnel in the earth or up through a tree"
altered state of consciousness	
awareness of felt sense, minimally altered state of consciousness	maintained by ritual, drum, drum dance (altered state of consciousness necessary, normal consciousness cannot stand energy)
process maintenance	
floating awareness to felt sense and therapist (?)	drum, sessions in group, lying down (except the Shaman)

levels of consciousness

situational

personal /biographic

transpersonal

basic

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situational and personal/ biographic problem solving in the first place	transpersonal and basic spiritual experience in the first place

organismic process

different modalities of experience: images, verbal, handling, body, all senses, process may be completed	mainly imagery (encoded and like dreams, I Ching, Tarot, symbols, fascinating but not understood) verbal: singing

holistic process of

both hemispheres

implicit= right brain, intuitive explicit= left brain, thinking combined = shift (EEC-impulse) proved	drum with low frequency affects both hemispheres (Theta /Alpha waves)

Relationship

client-therapist

client-Shaman

client = is own therapist therapist = supervisor of process	spiritual teacher is counsellor for client, whom he meets in trance also: be your own shaman

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commitment

absolutely necessary	necessary for deep process;
Focusing is or is not	without commitment: sort of in
shift is or is not	a film, imagery as dream
	new Shamanism: discipline not
	clinging to the images
Focusing first	Shamanism afterwards

Healing

self healing

unfolding	Shamanic journey~ getting imagery
felt sense till energy flows	(new Shaman alone)
(Therapist-pacing)	

healing by therapist / Shaman

therapist gives instruction	Shaman finds the lost soul,
to get rid of destroying	brings back power
inner critic (therapist-leading)	Shaman extracts damaging power
client~centered attitude	“cure and care'

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Means	
no instrument	rituals, drum, drug, mushrooms
means in us - felt sense	overloading, deprivation
	hyperventilation
possible without crisis	often crisis at the beginning
Initiation	
not necessary, small steps to it	cutting through old patterns
Knowledge~Wisdom	
Knowledge of science	wisdom of the cosmos
general	
process of understanding learned	afterwards with Shamanism to
by Focusing	other levels of consciousness
individual, group not necessary	mostly in group, energy in equilibrium
results of Focusing, follow-up in	Shamanic journey brought to
Shamanic journey	climax by Focusing

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start with the body, problem solving,	reference to mother earth
understanding is aim	equilibrium of Yin and Yang
Yang is aim	
mostly sitting head up, I am the leader,	feeling gravitation of earth, surrender
not totally giving in, always	under magic power, dangerous
awareness	

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Workshop Material (Slides, Tables, Outlines….)

Armstrong, Harvey: Parents for Youth - Helping and Supporting Parents

(Document derived from a Power Point Presentation)

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PARENTS OF ANTISOCIAL YOUTH HAVE A TERRIBLE TIME FINDING EFFECTIVE HELP

THE EXPERIENCES OF PARENTS (I)

- PARENTS, YOUTHS AND SOCIETY PRODUCE YOUTH PROBLEM BEHAVIOUR, BUT PARENTS CAN ONLY CHANGE THEIR OWN CONTRIBUTION.
- MANY PARENTS WITH ANTISOCIAL YOUTH HAVE BEEN CONFLICT AVOIDANT BECAUSE OF THEIR OWN PAST TRAUMA.
- THEY FEAR THAT THEIR CHILDREN MAY SUFFER THE WAY THEY THEMSELVES WERE HURT.
- THEY FEAR REJECTION AND ANGER FROM THEIR CHILDREN AND OTHERS.

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THE EXPERIENCES OF PARENTS (II)

- THEY HAVE INVESTED HEAVILY IN PARENTING AND SUFFER SEVERE LOSS.
- THEY MOURN THE LOSS OF DREAMS, CHILD, A SAFE HOME, & RELATIONSHIPS.
- THEY FACE TURMOIL, HUMILIATION, HELPLESSNESS AND FAILURE AT HOME.
- THEY FACE CRITICISM AND JUDGEMENT FROM MANY, INCLUDING PEERS, FAMILY & PROFESSIONALS.

THE EXPERIENCES OF PARENTS (III)

- DEMORALIZATION, POWERLESSNESS AND DEPRESSION ARE COMMON IN THESE PARENTS.
- SHAME AND FEAR OF JUDGMENT CUTS THEM OFF FROM THEIR USUAL SOURCES OF SUPPORT.
- THEY FACE ISOLATION, SHAME, DEPRESSION, DEMORALIZATION, AND INEFFECTIVE HELP.
- FEW REALIZE PARENTS' PTSD(POSTTRAMATIC STRESS DISORDER) IS IMPORTANT, CAUSES INEFFECTIVE HELP, & THERAPEUTIC FAILURE.
- FEW REALIZE LACK OF HEALTHY CONFLICT DAMAGES PARENT-CHILD ATTACHMENT & CONSTRUCTIVE CONFLICT HEALS.

FACTS ABOUT PARENTS

- 10% OF NORTH AMERICAN PARENTS SUFFER FROM PTSD(POSTTRAUMATIC STRESS DISORDER).
- INEFFECTIVE PARENTING IS TEN TIMES AS LIKELY AS ANY OTHER PARENTAL FACTOR TO BE ASSOCIATED WITH CONDUCT DISORDER.
- PARENTS WITH PTSD ARE OFTEN INEFFECTIVE IN SETTING LIMITS THROUGH NO FAULT OF THEIR OWN.
- THEY DON'T KNOW WHY THEY CAN'T SET LIMITS.

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OBSERVATIONS OF PARENTS

- THOSE WITH PTSD AVOID EFFECTIVE CONSEQUENCES, BUT TALK, ARGUE, EXPLAIN AND THREATEN ENDLESSLY.
- PARENTS WITH PTSD LIVE IN A DANGEROUS WORLD, ARE OVER PROTECTIVE, AND EXPECT DISASTER.
- PARENTS WITH PTSD ARE CO-DEPENDENT, FEAR DISASTER, AND ENABLE HARMFUL BEHAVIOUR THROUGH LACK OF EFFECTIVE CONSEQUENCES.

WHY GROUP THERAPY?

- REDUCES SHAME, GUILT AND ISOLATION
- NORMALIZES EXPERIENCES & EMOTIONS
- MAINTAINS SUPPORT BEYOND OFFICE HOURS
- DEVELOPS SOCIAL SUPPORT & TRUST
- DEVELOPS INTERGENERATIONAL BOUNDARIES
- PROVIDES POWERFUL POSITIVE MIRRORING
- GIVES LEARNING FROM AND TEACHING PEERS
- HELPS WITH PROFESSIONALS AND SCHOOLS
- ENCOURAGES CHANGES BY PARENTS
- PROVIDES EXPOSURE TREATMENT OF PTSD
- CAN BE SUPPLEMENTED BY OTHER HELP.

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WHY FOCUSING?

- EMOTIONS STIRRED UP IN PARENTS BY YOUTH BEHAVIOUR ARE NOT NEW.
- FOCUSING FINDS WHAT MUST CHANGE AND RESOLVES TRAUMATIC ORIGINS.
- FOCUSING IS PARENT EMPOWERING.
- FOCUSING PROVIDES INTERNAL ANSWERS USING THE WEALTH OF PARENT KNOWLEDGE OF CHILD, FAMILY AND SELF.

WHY EMDR (EYE MOVEMENT DESENSITIZING AND REPROCESSING)?

- EMDR IS PARENT EMPOWERING.
- EMDR FRACTIONATES TRAUMA AND IS POTENT TREATMENT FOR PTSD.
- WHEN DISTRESS IS UNSPEAKABLE BECAUSE OF SEVERITY, EMDR ENABLES ARTICULATION OF ITS ORIGINS, AND INSIGHTS CAN RETURN TO BE PART OF GROUP.

PARENTS FOR YOUTH: ADVANTAGES

- EVENINGS WHEN MOST PARENTS ARE AVAILABLE - 1 ½ HR. /WEEK.
- INEXPENSIVE - 1 YEAR COSTS ABOUT THE SAME AS FOUR NIGHTS IN A GROUP HOME OR SIX SESSIONS OF FAMILY THERAPY OR INEFFECTIVE CHILD PSYCHOTHERAPY.
- WHEN PARENTS CHANGE THEY REMAIN CHANGED FOR THE DURATION OF THEIR RELATIONSHIP WITH THEIR CHILD.
- PARENT MUTUAL SUPPORT CONTINUES LONG AFTER GROUP ENDS.
- PARENT POWER > YOUTH REATTACHMENT AND RECOVERY.

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Heintz, Franz: Einführung in die Theorie und Praxis der Energetischen Psychologie

Einführung:

Im Verlauf der Präsentation wird eine relativ neue Behandlungsmethode vorgestellt, welche sich gut mit Focusing verbinden lässt, und eine gegenseitige Bereicherung ermöglicht. Diese Methode aus dem Bereich der Energetischen Psychologie (Energy Psychology) benutzt die östliche Weisheit der Meridianlehre, der Akupunktur/Akupressur (*Klopfakupressur)* und der eigenen (feinstofflichen) Körperenergie um auf bewährte Weise belastende Emotionen und unangenehme Gefühle schnell und anhaltend zu beseitigen bzw. aufzulösen. Die Theorie und die Praxis der Energetischen Psychologie **(EP)** beruht auf den Lehren der chinesischen Medizin. Es werden bestehende Blockaden aufgelöst bzw. gelöscht. Bei diesem Verfahren handelt es sich um eine energetische Behandlungsmethode, welche höchst effiziente und effektive Techniken entwickelt hat, welche Sie bei sich selbst anwenden und auch für sich selbst nutzen können. Außerdem können Sie diese Techniken auch in Ihren Focusingprozess mit einbauen. Neben der Behandlung von Ängsten und Depressionen eignen sich diese Verfahren auch dafür, sich oder andere von Schuldgefühlen, Traumata und sonstigen belastenden Erinnerungen und Emotionen zu befreien. In dieser Präsentation (Einführung) werden Sie praxisnahe Anwendungsmöglichkeiten von bewährten Behandlungstechniken gezeigt bekommen und erlernen können. Zusätzlich werden Sie einen Einblick in die theoretischen Hintergründe erhalten. Diese Verfahren bereichern jede weitere therapeutische Methode und lassen sich effizient und effektiv in jede therapeutische Arbeit mit einbeziehen.

„Kurzerklärung“

Jedes Problem hat eine energetische Komponente bzw. einen energetischen Aspekt, neben z.B. emotionalen, kognitiven oder biochemischen bzw. neurologischen Aspekten oder Anteilen. Mit Hilfe bestimmter Verfahren lassen sich diese energetischen Aspekte diagnostizieren und dann auch behandeln bzw. auflösen, was wiederum Auswirkungen auf alle anderen Anteile hat, so u. a. auf die Gefühle und auf die Gedanken. Der energetische Aspekt ist immer mit dem körper- eigenem Energiesystem verbunden und hat jeweils einen emotionalen und kognitiven Anteil. Wir benutzen das körpereigene Energiesystem (= Meridiane und die sich darauf befindenden Akupunkturpunkte), sowohl zur Lokalisierung der Blockade wie auch zur Auflösung und somit zur Behandlung, mit der Absicht, dass nach einer solchen Korrektur die feinstoffliche Energie wieder ungestört im Körper fließen kann und auch die Störung im Gedankenfeld mit beseitigt ist. Nach dem energetischen Paradigma ist dies die Voraussetzung für eine Heilung und für Gesundheit.
Auf der nächsten Seite folgt die Darstellung

Inhalte der Präsentation

Wurzeln
- Kinesiologie
- Akupunktur

theoretische Hintergründe

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Behandlungspunkte
- Meridiane

Behandlungsablauf
- Emotionen
- Affirmationen

Energetische Psychologie

und

Psychotherapie

Behandlungsabläufe

Stimulierungs-formen

Psychische Umkehrung

MT (**M**uskel**t**est)
ND (**N**eurologische **D**esorganisation)
SUD (**S**ubjective **U**nits of **D**istress)

Stichwörter

- Kinesiologie
- Muskeltest (**MT**)
- chinesische Medizin, Akupunktur, Klopfakupressur
- Gedankenfeld (thought field)
- energetisches Paradigma
- energetische Toxine
- Glaubensmuster
- Switching / Neurologische Desorganisation (**ND**)
- Psychische Umkehrung (**PU**)
- SUD (**S**ubjective **U**nits of **D**istress/ subjektive Stresseinheiten)
- Apex-Problem

Vertreter

- G. Goodheart: AK (Applied Kinesiology), Muskeltest (MT)
- J. Thie: TfH (Touch for Health / Gesund durch Berühren)
- J. Diamond: BK (Behavioral Kinesiology), Emotionen
- R. Callahan: TFT (Thought Field Therapy/Gedankenfeldtherapie), VT (Voice Technolgy)
- F. Gallo: EDxTM, (Energy Diagnostic&TreatmentMethods/Energetische Diagnose- und Behandlungsmethodik)
- HELP, (Healing Energy Light Process)
- NAEM (Negative Affect Erasing Method)
- Craig, G: EFT (Emotional freedom techniques; dt.: S. Hartmann: “Emotionale Freiheit“)
- Charles Figley: AIP - Vergleichsstudie (“The Active Ingredient Project von Figley&Carbonell)
- Sheldrake (morphogenetische Felder)
- Quantentheorie

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Bücher und Adressen

(www.energypsych.com ; www.energetische-psychologie-deutschland.de)

Fazit:

Die Energetische Psychologie und Psychotherapie ermöglicht in verschiedenen Bereichen eine Weiterentwicklung des bisherigen (psycho-) therapeutischen Vorgehens und sie läßt sich mit verschiedenen anderen Verfahren (wechselseitig) kombinieren. Dieses auf "**Klopfakupressur**" basierende Verfahren läßt sich in einen Focusingprozess integrieren bzw. kann Focusing als eine Bereicherung dieser energetischen Methode hinzugefügt werden, wie zahlreiche Diskussionen während der Focusingkonferenz bestätigt haben. Neben der Möglichkeit direkt auf der energetischen Ebene tätig werden zu können, bietet die Theorie auch ein Konzept der **Psychischen Umkehrung,** was für alle therapeutischen Methoden eine sinnvolle Erweiterung darstellen kann, dadurch, daß eine evtl. Stagnation sowohl verständlicher als auch eher unwahrscheinlicher wird.
Die Kombinationsfähigkeit incl. der Möglichkeit zur gegenseitigen Bereicherung stellt eine Herausforderung für sowohl die Energetische Psychologie und das EDxTM (Energy Diagnostic & Treatment Methods; oder Energetische Diagnose- und Behandlungs-methodik) wie auch für das Focusing dar.

Kleine Geschichte der energetischen Psychologie

von Ilona Kröger, www.Klopfakupressur.de
(Zusammenfassung durch F. Heintz)

Wie alles begann……

"Kleine Geschichte der energetischen Psychologie"
Angefangen hat bereits alles vor ca. 5000 Jahren, als ein Mensch oder auch eine Gruppe von Menschen im alten China herausgefunden hatten, dass jeder menschliche (und tierische) Körper ein Energiesystem besitzt, in dem die Lebensenergie, das Qi (sprich Tschi) fließt. Die Energie fließt in bestimmten Bahnen, den Meridianen. Auf jedem Meridian gibt es Punkte, die einen Einfluss haben auf den Energiefluss. Bestimmte Punkte steigern die Energie, andere vermindern oder reduzieren sie. Mitte der sechziger Jahre des letzten Jahrhunderts hat der Chiropraktiker Georg J. Goodheart aus Detroit angefangen, seine Patienten mit Hilfe des Muskeltests zu behandeln. Der klinische Psychologe Roger J. Callahan begann sich 1979 für die Applied Kinesiology zu interessieren und er machte die Ausbildung. Mitte der 80er Jahre begründete er die „Thought Field Therapy (TFT)", die Gedankenfeld Therapie. Sein erster Fall war eine Patientin mit Wasserphobie namens Mary. Sie hat unter dieser Wasserphobie schon lange gelitten, auch Callahan versuchte zunächst erfolglos, ihr zu helfen. Da beschloss er, den Muskeltest aus der Applied Kinesiology zu verwenden. Er ließ sie nur an Wasser denken, während er die Muskeln testete, die mit bestimmten Meridianen im Zusammenhang waren. Dabei fand er heraus, dass nur ihr Magenmeridian aus dem Gleichgewicht war. Deswegen forderte er sie auf, den ersten Punkt auf dem Magenmeridian (UA = Unter dem Auge, auf dem Jochbein) zu klopfen. Innerhalb von einer Minute berichtete die Klientin, dass das Problem gelöst sei, sie fühle überhaupt kein Unbehagen mehr, wenn sie an das Wasser denkt. Sie konnte sogar an den Swimmingpool gehen und sich Wasser in das Gesicht spritzen. Das war der Auftakt der Arbeit, bei der Callahan vielen Klienten helfen konnte. Bald fand er heraus, dass unterschiedliche Menschen unterschiedliche Punkte benötigten, manche sogar eine bestimmte Sequenz von Punkten oder eine bestimmte Reihenfolge. Aber auch auf diese

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Weise konnte er nur einem Teil seiner Patienten helfen, den anderen fehlte noch etwas. Dieses etwas fand er zunächst bei einer Patientin, die seit Jahren erfolglos versuchte, abzunehmen. Er forderte sie auf, sich vorzustellen, sie wäre so schlank, wie sie es sich wünscht. Zu seinem aller größten Erstaunen testete der Arm schwach. Nun sollte sie sich vorstellen, sie würde noch dicker werden, und der Arm testete stark. Es schien so, als würde die Vorstellung, sie könnte ihr Ziel erreichen, ihr Stress machen, während das Gegenteil bei ihr keinen Stress verursacht hatte. Alle Versuche der Lösung des Gewichtsproblems liefen in die falsche Richtung, und je mehr sie sich anstrengte, desto mehr lief die Energie in Richtung des gegenteiligen Ziels. Die Energie läuft in die falsche Richtung, sie ist umgekehrt. Callahan nannte dieses Phänomen eine „psychische Umkehrung". Er stellte fest, dass er keine therapeutischen Erfolge erzielen konnte, wenn sich seine Patienten in diesem Zustand befinden, erst wenn die Umkehrung behoben wurde, griff seine Therapie. Diese Entdeckung der psychischen Umkehrung steigerte seine Erfolgsquote. Fred P. Gallo erzählte uns im Training, wie er zu dieser Form der Arbeit gekommen ist. Er hatte 1992 einen Artikel gelesen über ein Verfahren, dass den Suchtdrang reduzieren sollte und zwar, in dem bestimmte Punkte geklopft werden sollten. Er probierte es aus, lachte herzlich darüber und der Artikel verschwand in seiner Schublade. Dann arbeitete er viel später mit einer Klientin, die ein Suchtproblem hatte und die mit dem Suchtdrang nicht umgehen konnte. Er erinnerte sich an die Punkte und ließ sie diese klopfen. Der Suchtdrang wurde deutlich reduziert und kam auch nicht wieder. Fasziniert von dieser Erfahrung nahm Gallo Kontakt zu Callahan auf, ließ sich seine Unterlagen schicken und arbeite zunächst nach seinem eigenen energetischen Diagnosesystem. Später machte er die Ausbildung bei Callahan und entwickelte dessen Ansatz weiter zu seiner Methode, die er EDxTM nannte, Energy Diagnostic and Treatment Methods. Zu deutsch: Energetische Diagnose- und Behandlungsmethodik.

Die Vorgehensweise ….

….lässt sich grob folgendermaßen beschreiben: Werkzeug ist der kinesiologische Muskeltest. Dabei wird ein einzelner Muskel genommen, meist ist es ein Armmuskel, aber es kann auch ein anderer Muskel sein. Die Person, die testet, drückt mit leichtem Druck auf diesen Muskel, um seine Stärke zu prüfen, gemeint ist nicht die physische sondern die energetische Stärke. Wenn wir mit uns im Reinen sind, hat der Muskel eine bestimmte Stärke. In dem Moment, wenn ein Stressor einwirkt, z.B. eine schmerzliche Erinnerung, wird der Muskel für einen kleinen Moment schwach. So kann der Tester überprüfen, ob die Erinnerung ein Stressor für uns ist. Wir stimmen uns also auf ein bestimmtes Thema ein, rufen wie beim Computer eine bestimmte Datei auf, an der wir arbeiten wollen. Auf einer Skala von 0 – 10 (0 = gar kein Stress, 10 = absoluter Stress) bewerten wir den Stress. Dann muss herausgefunden werden, welcher Meridian, welche Meridiane von dieser Erinnerung betroffen ist. Dann werden bestimmte Punkte auf dem jeweiligen Meridian berührt. Wenn einer dabei ist, der den Arm wieder stark werden lässt, so haben wir einen Stärkungspunkt. Manchmal brauchen wir nur einen Punkt, manchmal auch eine Anzahl von Punkten. Das Verfahren wird oft am Anfang als sehr ungewöhnlich erlebt, denn die Punkte werden jetzt in der Reihenfolge des Auftauchens geklopft. Daher auch die deutsche Bezeichnung „Klopfakupressur". Dabei kann die betroffene Person auch aufgefordert werden, zu summen, zu zählen, die Augen in eine bestimmte Richtung zu drehen oder auf eine bestimmte Art zu atmen. Währenddessen wird sehr auf das Phänomen der psychischen Umkehrung geachtet, die manchmal vorher oder auch mittendrin wieder aufgelöst werden muss. Wenn das Verfahren erfolgreich war, sind alle Meridiane zu diesem Thema, dieser speziellen Erinnerung im Gleichgewicht, und wir können uns noch erinnern, fühlen uns aber nicht mehr belastet. Auf unserer Skala von 0 – 10 bewerten wir den Stress mit 0. Je mehr unerledigte Probleme wir haben, desto mehr gerät unser Energiesystem aus dem Gleichgewicht. Um bei dem Computerbeispiel zu bleiben: Wenn wir so viele Dateien offen haben, dass unser Arbeitsspeicher nicht mehr reicht, hängt sich unser Computer auf. Jede Datei, die wir schließen, macht ein wenig mehr

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Arbeitsspeicher aus, bis wir nur noch die aktuell notwendigen Dateien offen haben. Dann kann auch mal ein „großer Brocken“ kommen, ohne das unser System sich aufhängt. EDxTM kann entweder professionell eingesetzt werden oder auch als Hilfe zur Selbsthilfe. Es gibt Standardsequenzen von Punkten zu bestimmten Problemen, die oft hilfreich sind. Wenn diese nicht wirken, ist es möglich, genauer zu testen und individuelle Punkte oder Punktsequenzen heraus zu arbeiten.

Erklärungen des Konzeptes der Psychischen Umkehrung (PU)

*Callahan: Psychische Umkehrung ist ein Zustand der Verwirrung. Die Motivation funktioniert umgekehrt, gegensätzlich. Sie sabotieren aktiv ihre Ziele.
Selbstsabotage, wenn die Motivation auf eine Art und Weise wirksam ist, die der Art, wie sie wirksam sein sollte, genau entgegengesetzt ist.
Die Psychischen Umkehrungen veranlassen uns, unseren bewussten Zielen zuwiderzuhandeln.
*Gallo: Unser Energiesystem bringt Gedanken und Verhaltensweisen hervor, die das Gegenteil dessen sind, was wir normalerweise in bestimmten Lebenssituationen als unsere Ansicht oder Denkweise bezeichnen würden (vgl. F. Gallo 2000). Eine energetische Umkehrung hindert uns daran, Lösungen zu erkennen, selbst wenn wir das Wissen dazu haben; sie verhindert auch, dass wir eine Lösung umsetzen, selbst wenn wir die Fähigkeit dazu haben. (vgl. F. Gallo 2000)

Biografie:

Psychologiestudium:	bis Jan. 1991	Abschluss als Diplom - Psychologe
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	1993	IPT - Ausbildung an der Universitätsklinik in Bern
	1993	Focusing - Einzeltrainer (FZK)
	1995	Focusing - Gruppentrainer (FZK)
	1995	AT - Kursleiterausbildung (BDP)
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	1997	auf der 9. Internationalen Focusing Konferenz in Pforzheim zum Thema “Focusing mit Kindern“

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Meyersen, Klaus: IFC-Intercultural Workshop- Digital-Documentation

(Editor's comment: Klaus has documented the whole process with pinbord copies and nice photos. As for there is a lot of personal material, we put the whole documentation into the personalized section of the Conference Site www.focusing.de for pass-word protected access for participants of the 15th only. Here you find some general documents from the Appreciative Inquiry Section (morning session) and the Open Space (afternoon session).

This is the documentation of my Saturday Workshops.

The structure of the files
- The Ai&OS-Documentation15.IFC
  - The Appreciative Inquiry DiaShows
    - Appreciative Inquiry Fotos DiaShow
    - Appreciative Inquiry Documents DiaShow
  - The OpenSpace DiaShows
    - OpenSpace Fotos DiaShow
    - OpenSpace Documents Dia Show

The picture files are at the border of readability to reduce the file size to a minimum.
If you should need a higher quality of a particular file,
please, drop me an email and I will try to produce and send you a higher quality version.

Thanks for joining us in these workshops!
Enjoy the documentation!

With best personal regards
Klaus Meyersen

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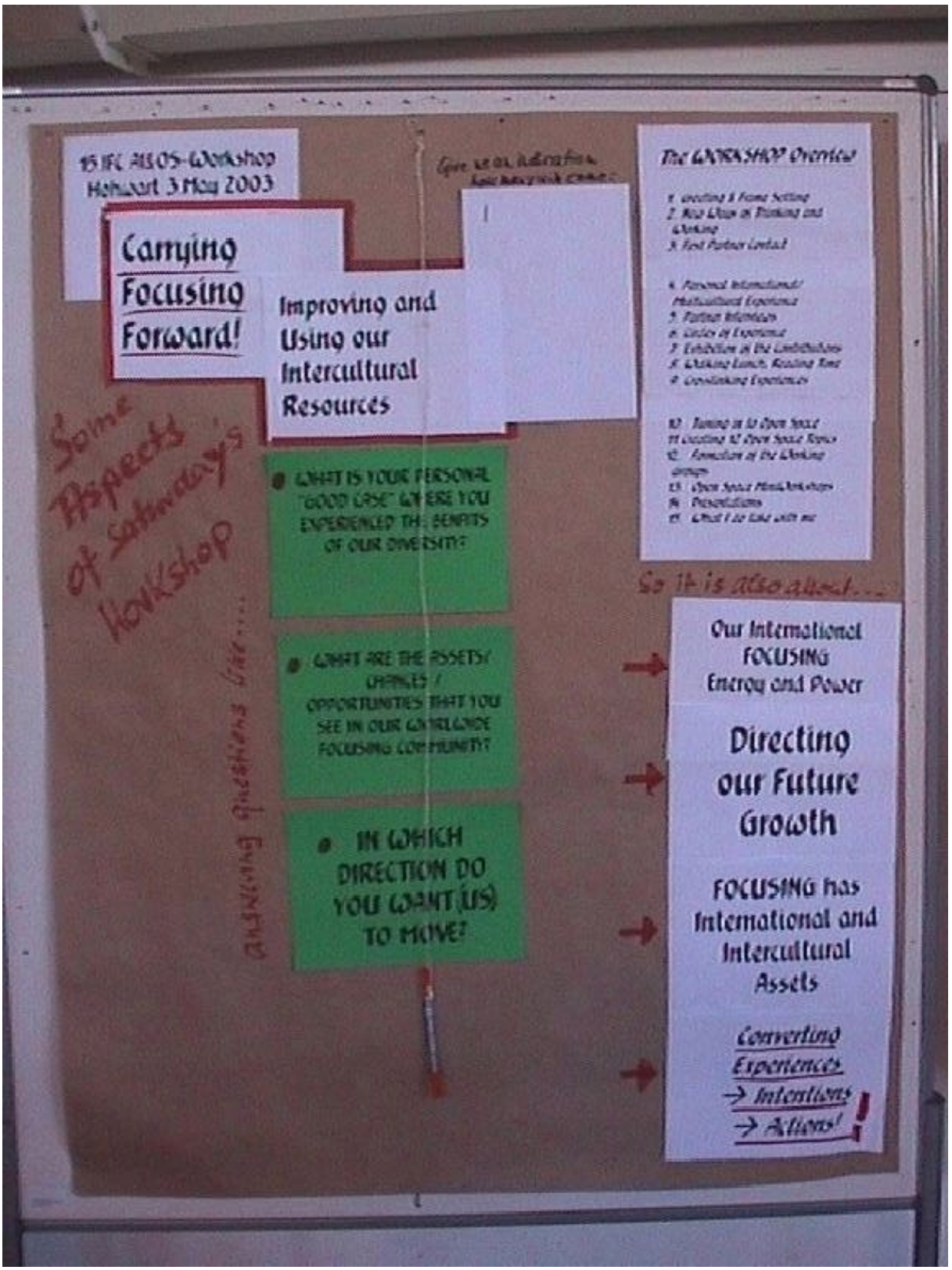

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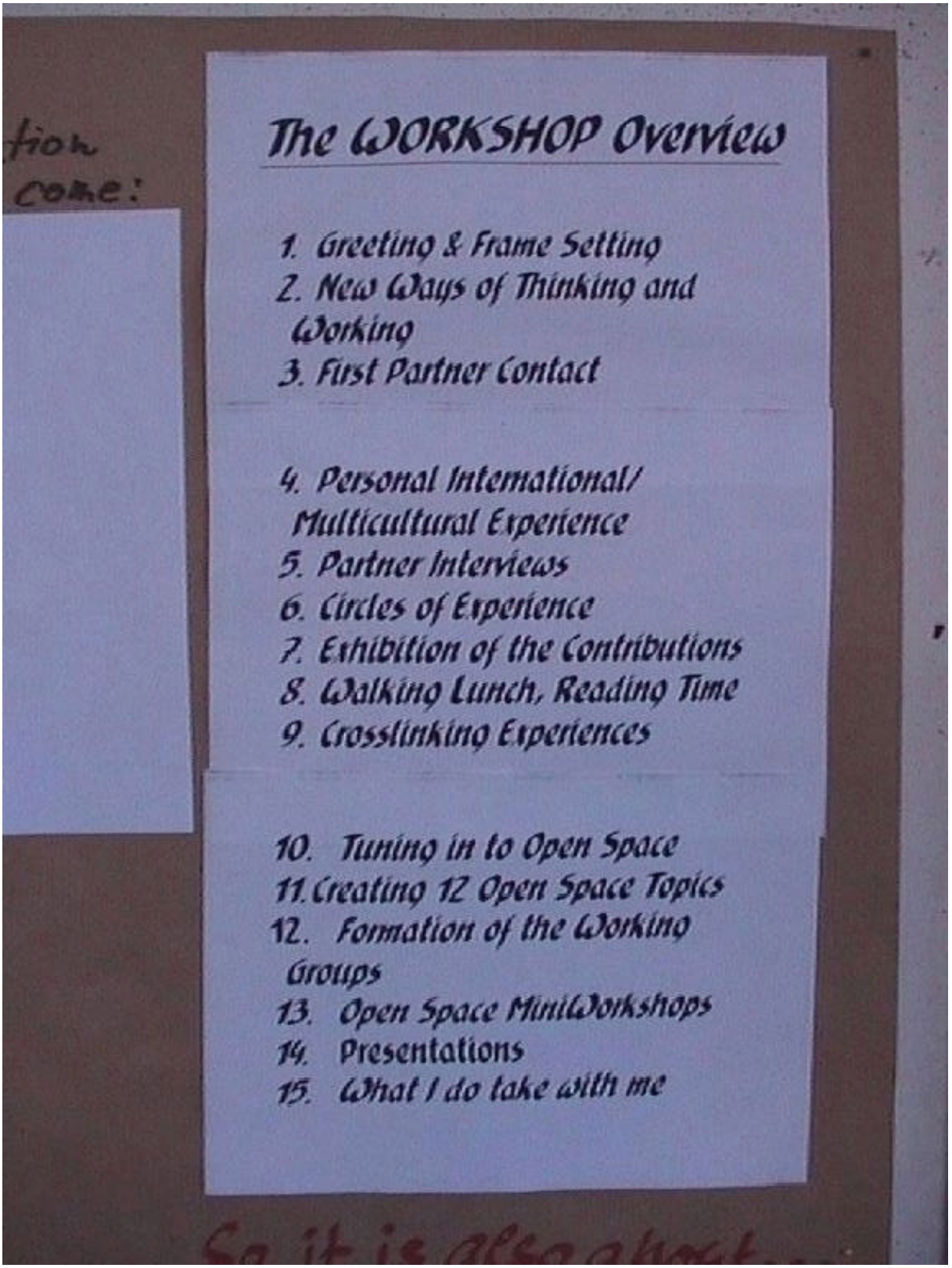

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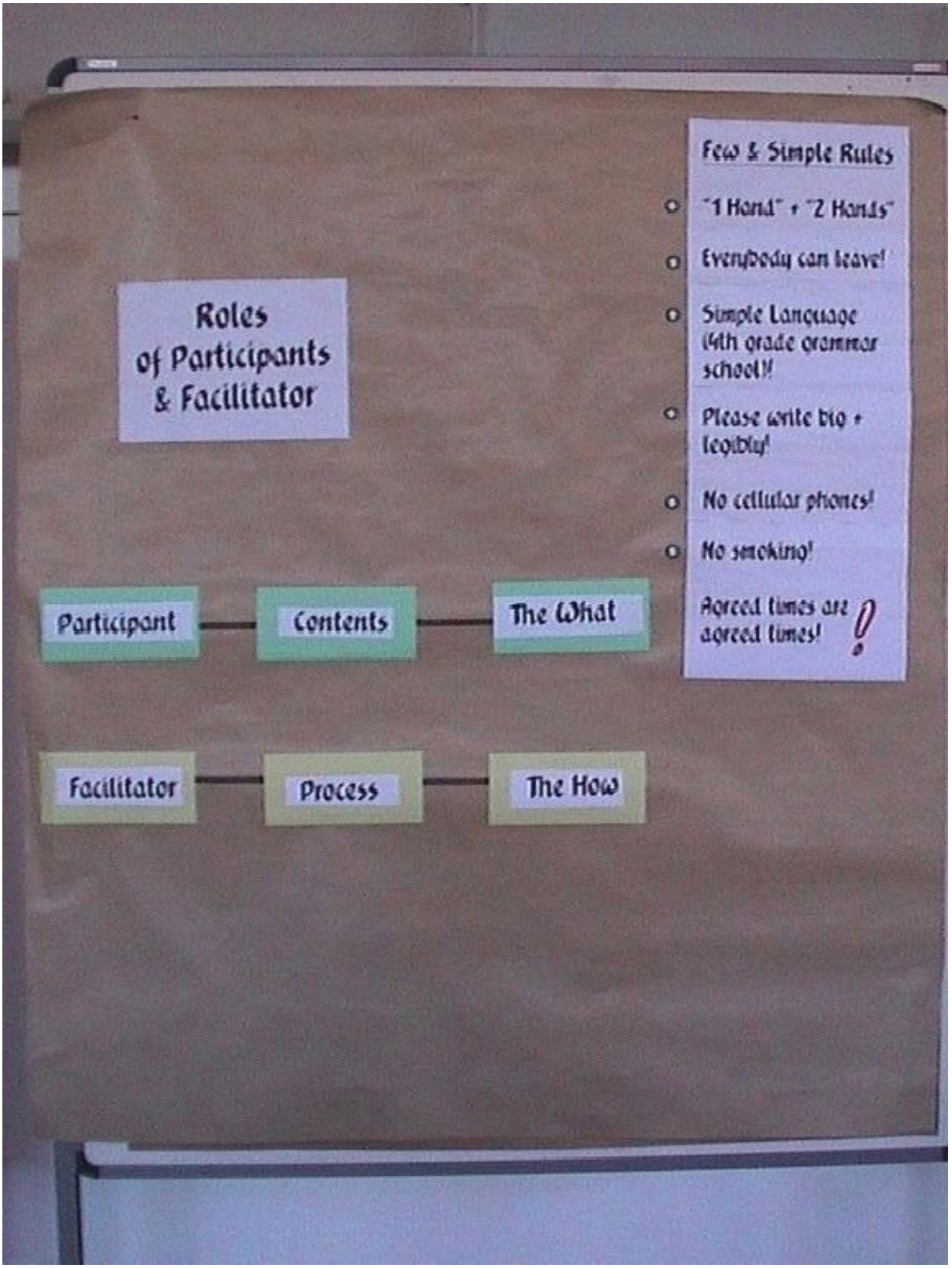

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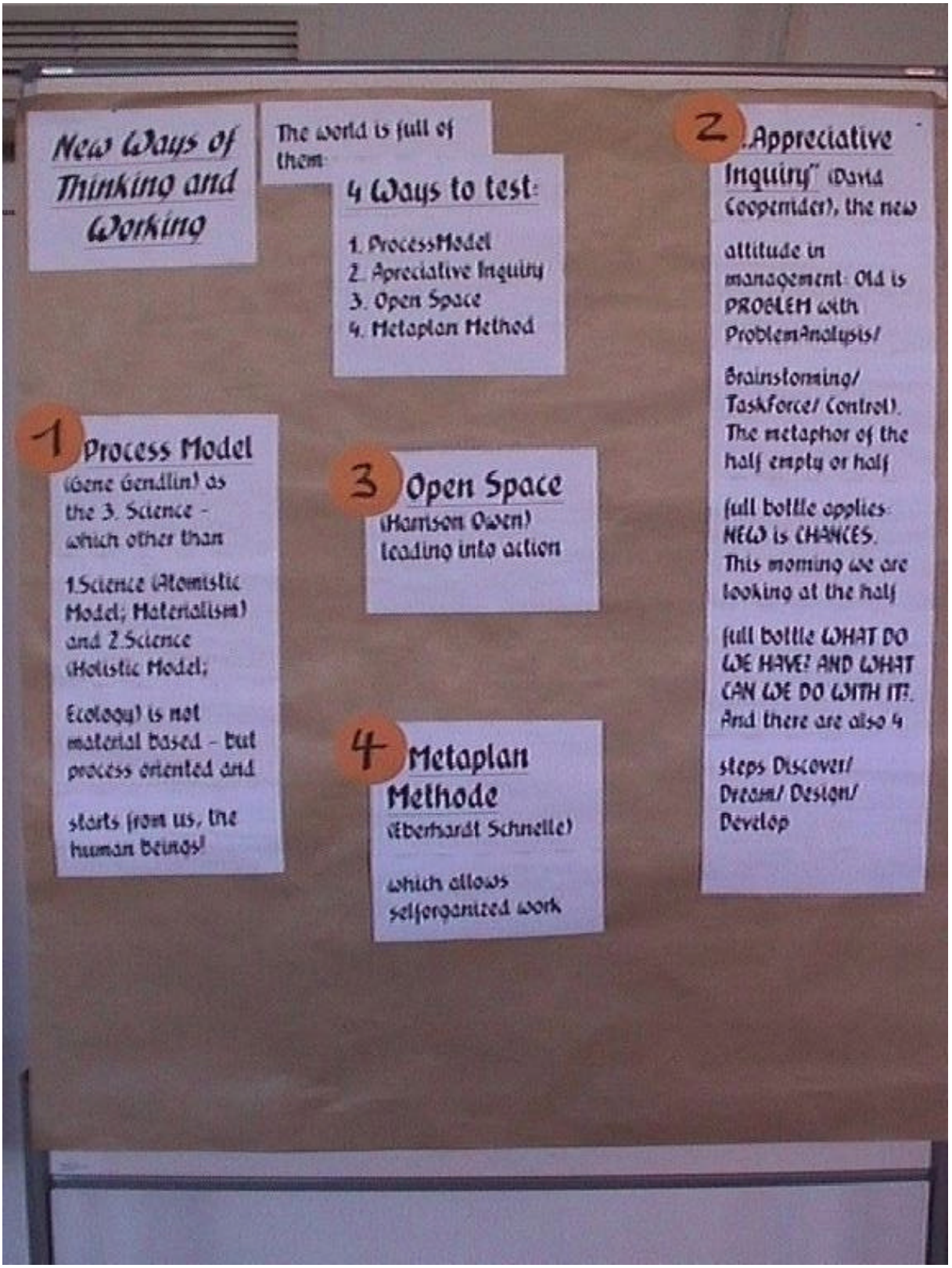
New Ways of Thinking and Working
The world is full of them:
4 Ways to test:
1. ProcessModel
2. Apreciative Inquiry
3. Open Space
4. Metaplan Method
1 Process Model
(Gene Gendlin) as the 3. Science - which other than
1.Science (Atomistic Model; Materialism) and 2.Science (Holistic Model;
Ecology) is not material based - but process oriented and
starts from us, the human Beings!
3 Open Space
(Harrison Owen) leading into action
4 Metaplan Methode
(Eberhardt Schnelle)
which allows selforganized work
2 „Appreciative Inquiry" (David Cooperider), the new
attitude in management: Old is PROBLEM with ProblemAnalysis/
Brainstorming/ TaskForce/ Control). The metaphor of the half empty or half
full bottle applies: NEW is CHANCES. This morning we are looking at the half
full bottle WHAT DO WE HAVE? AND WHAT CAN WE DO WITH IT?. And there are also 4
steps Discover/ Dream/ Design/ Develop

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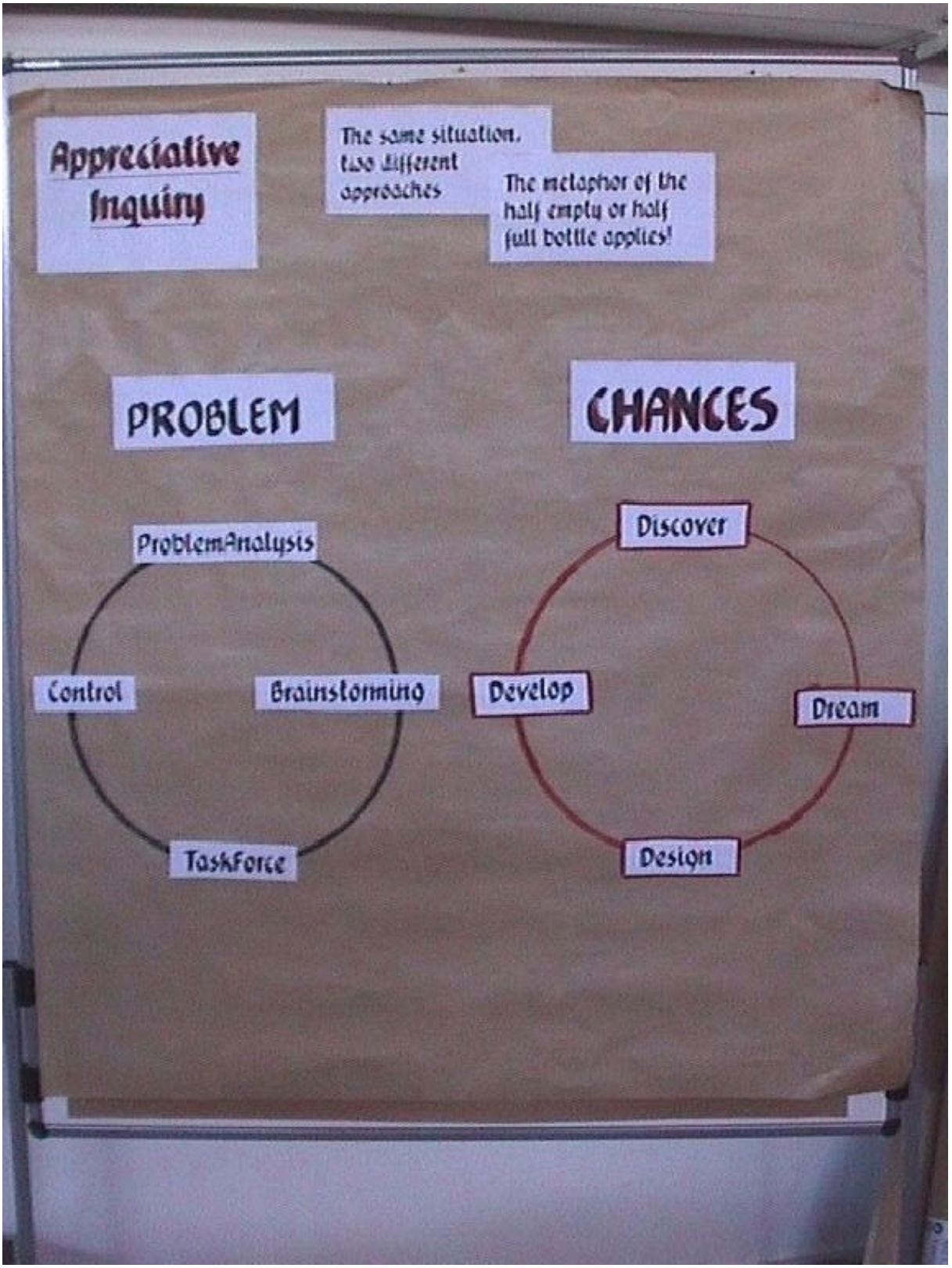

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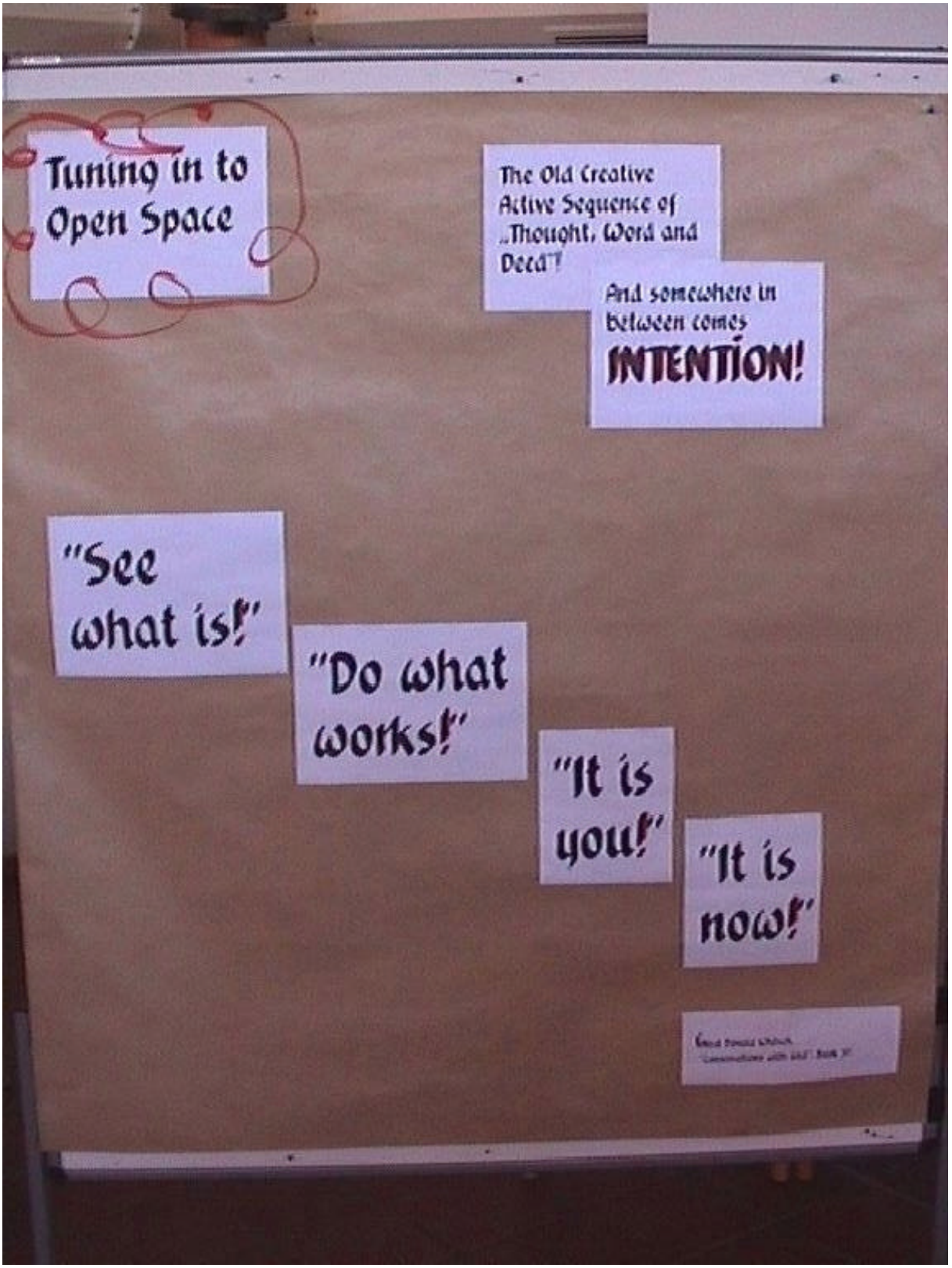

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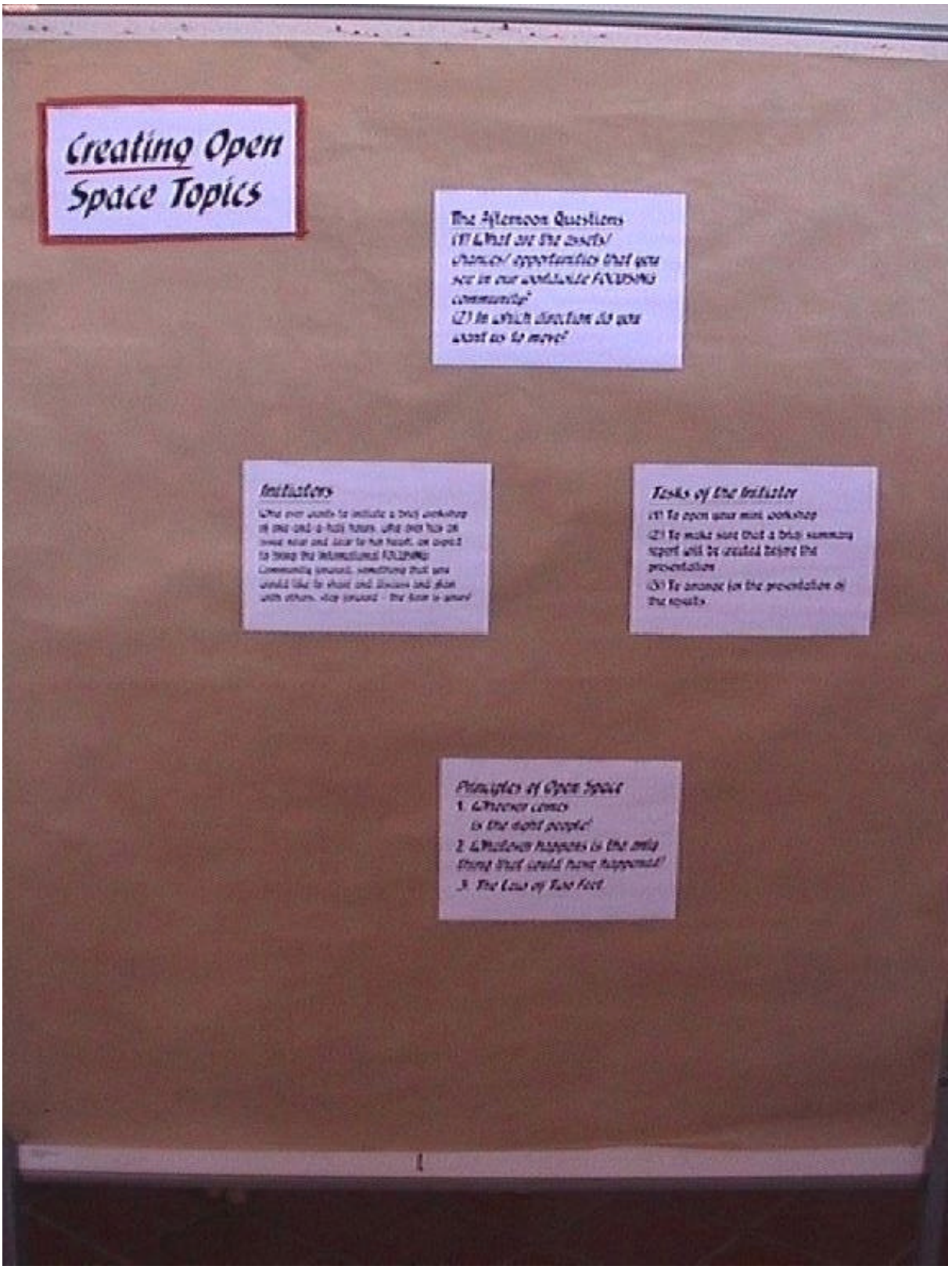

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Appreciative Inquiry in Action: Dyads

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Appreciative Inquiry in Action: Group exchange

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Raue – Konietzny, Beatrice: Support-Training: The Tools for strengthen your Inner Power daily

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1. Introduction

Support-Training is a brand new Self-support-Training, with which you can observe and guide your inner awareness through the chaos of emotions, thoughts, physical sensations and energetic ups and downs.
Four tools will help (switching, being present, collecting and unfolding), strengthen your power in every situation inside and outside of you. After bringing your attention to one of this tool, may be with painting the symbol, you will notice the felt sense about it. I will give you these symbolic paintings as a self-support tool. I see it also like driving your vehicle with step and throttle down the gas and handling the break, until you can drive with your automatic consciously.

2. Social Education

Beside to the common education in Kindergarten, School, College and University we have to learn many things. Not only how we can stay in health, or moving forward in this world. Also we have mentioned our different steps of aging! Therefore we have to learn by experiences where we are and for what - as an individual human - we are living here, at this place in this time. All of our experiences depend on our circumstances and surroundings.

In this fast changing life we have to find our own way to live, to take care of ourselves and to move forward without loosing our path. Than we can take responsibility of others. What might support us to go through all the different inner and outer experiences of – at one side - partnership, family, job and other relationships and at the other side - our dreams, wishes and visions?

For me, we have to find many different ways of SOCIAL EDUCATION, in all areas of established and common institutions. FOCUSING is one very important part for my thoughts about Social Education. Social Education includes inner and outer communication, giving things and peoples the own meaning, viewing the consequences of our acting.

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An because it should have an easy structure in which we can move forward or stay and see what will come up or at next I want to show you the

3. The Holistic Diagram

Wholeness	**The Clear**	**The Unclear**	Dialog	**Function**	**Disharmonies**	**Training**	**Harmony**
PHYSICAL BODY	Upright body, inherited and develop ability to move around	Harmonic necessary functions of all bodily circulation's	To be conscious through the senses: smelling, tasting, seeing, hearing, feeling - active behavior	Visible and touchable figure within the surface of the skin	pain, limitation in moving and functions	hygiene, sport; wellbalanced nourishment and relaxing sleep	development of personal and common abilities as living the BEAUTY
ENERGETIC BODY	Vitality, personality	Adaptable to variable rhythmic and energetic changes	attraction and pushing away	Whole personal aperience, individual radiation	lack of personality and vitality	activating of all centers of energy (chacras), unfolding of the own being	living the whole vital energy as ONENESS
MENTAL BODY	Logical communication with thoughts and the ability to tell stories	Assessment, judgement, selection	thoughts which comes deep out of the inner self and flow away	Logical control	acceleration and retardation (by forming thoughts and define stories and describe pictures	improvement of the definition, receiving more information, variety of experiences	formulating of the most inner knowing of sincerity and tolerance as TRUTH
EMOTIONAL BODY	Educated and culture-dependent emotions	Mood, fancy, preferences, desires, intuition	processing emotions into experiences, develop intuition	Make sense, bringing in the individual direction, building up personality	depression, aggression, obsessive disorders, inhibitions	turning towards and stay with in	open emotions as a source of inspiration LOVE

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4. My personal motivation

for creating a new Selfhelping- method was, that I learned a lot of these methods

Autogenic Training - Dialog between mental and physical body
Reiki – Movements between energetic and emotional body
Focusing – Communication between all levels of consciousness and unconsciousness

And for myself I found out, that I need a more different and clear structure to go walk around inside of myself. I want to know where I am now and where I want to go!

So it happened, that in November 1997 I wake up in the early morning and I was very sure, I have to write down a new Training, which combines the Holistic World inside and outside of myself and a creative, supportive Training in every situation of my life! It should not only be a Training for an individual development, it also should have exercises for being part in a group, family, class, club and, at least, it should support in working in a project successfully. I found the

5. Support-Training

The Structure of the Support-Training

			Toolbox	**Self-development**	**development in a group**	**common projects and targets**
	the inner attitude	**daily training**	Tools	**basic-modules**	**construction-modules**	**supplement-modules**
PHYSICAL BODY To be conscious through the senses: smelling, tasting, seeing, hearing, feeling - active behavior pain, limitation in moving and functions	I AM learned and developed abilities and skills, harmonic functions of all body-circulation	hygiene, sport; wellbalanced nourishment and relaxing sleep	switching	distance and nearness	individual abilities support the variety of the possible fitting actions	development of personal and common abilities as living the BEAUTY
			Toolbox	**Self-development**	**development in a group**	**common projects and targets**
	the inner attitude	**daily training**	Tools	**basic-modules**	**construction-modules**	**supplement-modules**
ENERGETIC BODY attraction and pushing away lack of	I MOVE lively radiance, unfolding of the individual personality, adaptation to	activating of all centers of energy (chacras), unfolding of the own being	being present	The own and the strange	alignment to the best of oneself and the community	living the whole vital energy as ONENESS

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personality and vitality	running rhythmic and energetic changing					
MENTAL BODY thoughts which comes deep out of the inner self and flow away acceleration and retardation (by forming thoughts and define stories and describe pictures	I OBSERVE Logical formulations of thoughts, stories, meanings, judgements, making choices	improvement of the definition, receiving more information, variety of experiences	collecting	to listen and understand	Individual and common definition and understanding	Finding the inner knowing of sincerity and tolerance as the inner wisdom of TRUTH
EMOTIONAL BODY processing emotions into experiences, develop intuition; depression, aggression, obsessive disorders, inhibitions	I RESPECT educated and culturedependent emotions, moods, tempers, preferences, intuition	turning towards and stay with in	unfolding	Open time and space	Sharing of different emotions/intuition	open emotions as a source of inspiration LOVE

6. Overview

At the 15. International Focusing Conference in Pforzheim I wanted to give an overview of my Training and show you how you can use the four tools for strengthen your life daily.

This is your Toolbox with four Tools, you can learn in a second:

Switching – for becoming aware of what is going on around you and what is inside of you. Exercise: Siting comfortable and rake a look around you! Notice all things and people, than with open eyes switch to what is inside of you. Shift between these perceptions
Your Felt Sense of switching

Being present – for staying in a situation without doing anything.
If you have switch to what is going on inside of you, just stay there and become aware of yourself and the surrounding, it is like becoming very concentrate to what is.
Your Felt Sense of being present

Collecting – for there is always something which want to support you, inside and outside of yourself. May be it is the wind in the leaves of a tree or the white clouds at the sky – may be it is just the feeling of your heartbeat or the ground you are stand on.
Your Felt Sense of Collecting

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Unfolding – for feeling all the power you have and all the potentiality you can unfold.
Your Felt Sense of unfolding

Personal Note

I want to thank all participants in my presentation very much, for their attention and wonderful support.
Do you remember it was a Friday evening after a very intensive Focusing-Day and

we feel more tired then concentrate?

But after our exercises and when the SPARK touched all of us we felt much more well and our power was coming back to unfold our laughing and happiness.
I will ever remember how nice you where to me and how you helped me to bring out my thoughts and ideas more clear.
I hope we will see us next year in Costa Rica!

Address

If you have questions or you want to hear more about the Support-Training, please feel free to contact me:
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Todres, Les: The wound that connects: a consideration of 'narcissism' and the creation of soulful space (Outline)

Content: Here are my overhead slides. The completed paper will be submitted to a journal. I am happy to send a draft copy to you individually on a personal basis prior to publication.

Abstract: This presentation shared some thoughts about an inquiry that I continue to find enriching and developmental----that of the phenomenon that has been called the 'narcissistic wound'. I used a number of thinkers on the subject as 'touchstones' to help me unfold a view in which 'narcissism' is seen as a universal capacity that is potentially the source and depth of human compassion. In the spirit of the 'treasure maps to the soul' workshops developed by Barbara McGavin and Ann Weiser Cornell, this view sees our bodily presence in the world as caring deeply for all the ways that abandonment happens. What has been called the 'narcissistic wound' sings the song of separation and longing…..and the body (whatever that is altogether) re-members both connection and separation: a soulful space where we can deeply meet.

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List of slides:

Narcissism: A technical term

Self-absorption
Style of being-in-the-world
Defence against feeling needy and incomplete
Wound of longing

Caring for the wound

Treasure maps to the soul
Treasure: soulful space

Overview

The drama and myth of Narcissus
Psychoanalytic theory
The wound of longing
Possible reactions to the wound
A.H. Almaas
Eugene Gendlin
Soulful Space

The drama and myth of Narcissus

Quest to possess own image
Living with insatiability
Finding compensations
The mood of isolation

Psychoanalysis: self and other

Primary narcissism
Healthy narcissism
The ways the longing is mocked by self and other

The wound of longing

Vulnerability given with being human
Eros: life that is not yet
Psychoanalysis: primary attachment
Body:knows the feeling of connectedness

Some forms of aversion and refusal

Hating the self that is vulnerable or longing

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Strategy of self sufficiency: "I don't need"

Strategy of seeking others as "mirrors" of an ideal self

Strategy of merging with a great or special other

Eugene Gendlin: Process Philosophy

Life forward: unfinishedness
Wholeness that is open
Nourishment of 'what may come'

The creation of soulful space:
mountains and valleys holding one another

Treasure maps
The taste of 'manyness'

Living forward means separations and connections

Treasure of the wound of longing: we-feeling in mutual vulnerability

Suggestions:
What you resonated with

a) Sense into what wants to be there
about all this
b) Find own descriptions
c) Acknowledge its "moreness"
d) Sense into the place where this could be a "we-feeling"

Biographical Note:

I am a clinical psychologist and university teacher interested in Focusing-oriented and Existential Psychotherapy. I also contribute to methodological debates in the area of qualitative research and am particularly interested in the application of Gendlin's philosophy to phenomenological research. You could see a list of my publications at: http://myprofile.cos.com/todresab1

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Winhall, Jan M.S.W. & Falls, Nancy Ed. D. : Focusing Oriented Therapy and Trauma – a brief outline

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1.2 Types of Trauma 142

1.3 Indicators of Post Traumatic Stress Disorder 142

1.4 Neurobiological Responses 142

1.5 Impact of Memory 143

1.6 Disruptions in Self Regulation 143

2 F.O.T. as an approach to treating trauma 143

2.1 The disruption in self-regulation. 143

2.2 The Felt Sense Experience Model 143

3 Bio 144

Abstract:
The workshop presented by Jan and Nancy at the International outlined a model for integrating the body into trauma treatment with the use of Focusing Oriented Therapy (F.O.T.).
The following is a brief outline of the areas discussed:

Key concepts

What is Trauma?

Trauma is an experience that is both overwhelming and inescapable.

Types of Trauma

- Type 1: Short term, unexpected, single time
- Type 2: Sustained, repeated and prolonged stressors
  More likely to be of intentional human design
  Multiple, chronic, anticipated traumas

Indicators of Post Traumatic Stress Disorder

- Re-experiencing,
- Avoidance,
- Hyper-arousal

Neurobiological Responses

- Sympathetic nervous system arousal

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- Dysregulation of copied system
- Abnormalities in sleep physiology
- Neuroendocrine disturbance

Impact of Memory

- Traumatic memory not processed as normal memory
- Continuum of dissociation
- Constructing the narrative: telling the story of the trauma

Disruptions in Self Regulation

- Somatic complaints
- Inability to regulate affective states
- Self soothing/ self destructive behaviours

F.O.T. as an approach to treating trauma

The disruption in self-regulation.

A major impact of trauma noted in research and clinical practice is the disruption in self-regulation. Examples include addictions, self-injurious behaviours such as cutting, burning, re-enactments of the abuse, difficulties in pacing and dissociation. Incorporating the body into repairing these disruptions has been found to be a necessary step in producing sustained change. Specific F.O.T. interventions are implemented to assist with these disruptions in self-regulation.

The Healing Journey: The work of major theorists in the field of trauma emphasizes the importance of secure attachment and development of competence (Dr. Bessel van der Kolk). The healing journey is about what comes between the client and her/his capacity to regulate these areas of life.

The Felt Sense Experience Model

Winhall and Falls have developed a model of Felt Sense Experience, which emphasizes four components: thoughts, feelings, physical sensations, and memories. In trauma these aspects are often dissociated. Through working with these aspects we help clients integrate experience and develop emotional competence.

Focusing Oriented Therapy Strategies

For Developing Emotional Competence:
Getting the right amount of closeness and distance
Working with the Critic Spectrum
Tracking the Felt Sense
Clearing Space
Finding Good Energy

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Relational Felt Sense
Focusing Attitude

Implementation of F.O.T. strategies with a trauma population: We introduced Dr. Judith Herman's work on the three stages of healing from trauma and discussed the use of specific strategies in specific stages of the client's healing process.

Medication

as an important component in healing: We discussed Dr. Tony Cohn's work in prescribing medication and using F.O.T. to aid the client's adjustment to the treatment.

How F.O.T. can be used as a complete psychotherapy or integrated into other models: Winhall and Falls use F.O.T. as their main theoretical model. Examples of how to integrate it into other modalities were described. F.O.T is particularly compatible with Cognitive Behavioral Therapy, Feminist Therapy, Psychodynamic Therapy, Gestalt Therapy and Addiction Counselling.

A word of warning

We discussed how powerful F.O.T. is in working with trauma. Focusing facilitates a deep connection with the body. Because trauma survivors have lived their lives quite disconnected from their bodies, they often become overwhelmed and flood with memories during the therapy process. It is important that therapists have a good knowledge base in the field of trauma and adequate supervision before implementing F.O.T. strategies.

A transcript of a case using F.O.T. was role played by the presenters.

A bibliography of trauma related books and articles was distributed.

Bio

Jan Winhall and Nancy Falls are co-directors of The Focusing Centre for Training in Toronto. The Centre provides training for psychotherapists in Focusing Oriented Therapy as well as courses for the general public. Both Jan and Nancy are certified Focusing Co-ordinators with the Focusing Institute and are professional psychotherapists.

Jan Winhall provides training, consultation and supervision to psychotherapists. Jan has a private practice where she does individual and couple work. She specializes in working with adults who have experienced trauma in childhood. She has developed a tool called the Focusing Dialogue, which she teaches to couples to help them facilitate change and deepen intimacy.

Nancy Falls is a psychotherapist, consultant and trainer in private practice. She has a diverse clinical practice with an emphasis in working with individuals who have experienced trauma. Nancy also provides assessments for adolescents who have committed sexual offences.

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The 15th IFC: Key Concepts and Programme

Müller, Dieter & Feuerstein, Heijo: The Opening Session - The Power Point Slides

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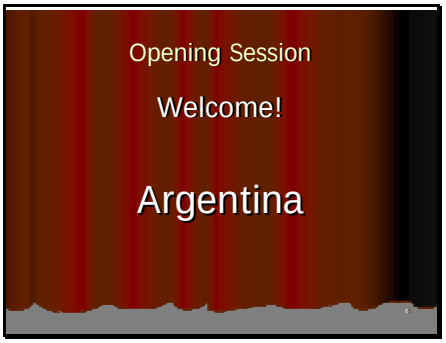

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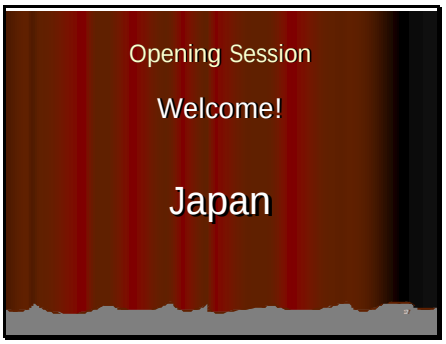

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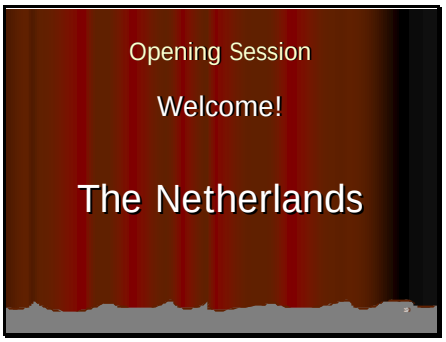

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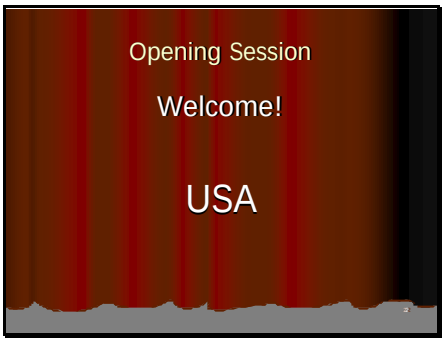

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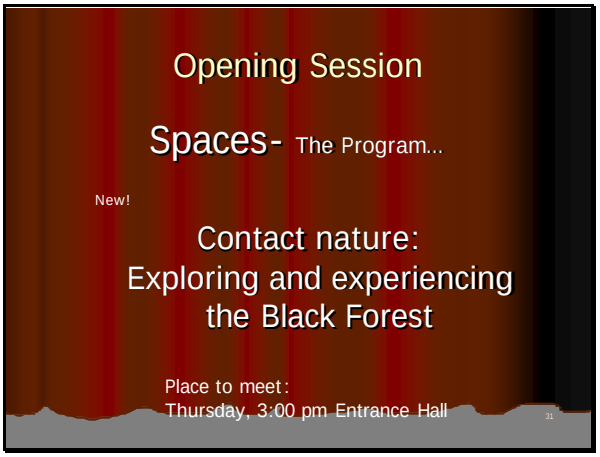

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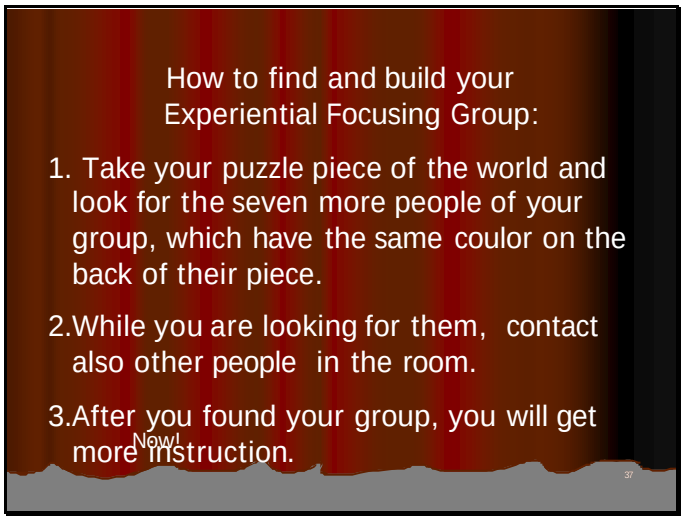

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Seven Spaces: Concepts for the 15th International Focusing Conference 2003 in Pforzheim, Forum Hohenwart /Germany

We would like to provide those of you who are interested with the background information necessary to understand a bit deeper what our plan is, how it is developed and which part you could play in this process:

In March 2002 our organizing committee took one day to initiate a process of AI - Appreciative Inquiry - a method which is pretty close to the client-centered and focusing-oriented approach and now widely used in business work.
The key questions were:

- Which was the best conference you ever experienced?
- What made this conference the best one for you?
- Learning from this experience: which qualities/conditions should be created at the next Focusing Conference?

After interviewing in dyads, communicating, documenting the individual experiences on pin boards and putting things together in the whole group, we found the following main qualities of "best conference"

Here are the results:

1. Options for ***participants*** to switch between different kinds of activities and qualities along with the changing needs during the Conference. This brought up the idea of **creating parallel spaces** - not only as different content, but also different qualities of being with oneself and others. The challenge for the conference management will be, to create and hold these different spaces at the same time and to manage the transparency of these offers, so that informed choices can be made.

2. Presenting proudly one's own approaches, developments - and finding new impulses for one's own way of doing and applying Focusing. This will be met by the **"classical" program of presentations**, workshops, round tables. Two aspects should be stressed: (a) the co-ordinators are explicitly invited to present their work as the ones who are designated to bring Focusing further and to show our competence in a variety of life issues to the public (b) there are issues of special interest, which should be brought further - especially Focusing - oriented Psychotherapy. To attract psychotherapists, it would help to have one space of presentations etc. thru the whole conference, where psychotherapists can meet, present, discuss. Other issues could be organized the same way as own content- "spaces" to make the conference attractive for specialized people.

3. Sharing focusing with people who want to know more about Focusing: very often, our partners, colleagues, friends…. know that we are doing Focusing, but never had a real chance to get deeper and understand what we doing. This led to a **space for beginners or interested people** - so participants can come together and find also a Focusing-

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place for beginners, which will be provided for thru the whole conference. This program will also be offered to a broader public, so that people who had heard about Focusing can join us and experience the quality of Focusing within the international community - this could be very attractive. The Program for Beginners could be composed of (at least) two components: (a) basic introduction and (b) different applications - both in a safe, experiential group work. I ask especially you as co-ordinators to be ready to show beginners relevant sketches of your work, if this is fitting somehow for beginners (in addition to the workshop you are planning for advanced colleagues)

4. **Space and time for personal growth and problem solving** - and exchanging special skills in Focusing work. In our view, this part has made the International Conferences unique in their history - that there is something like a healing place within the Conference, a place to stay back from everyday stress and look for the overlooked part in oneself - accompanied by others who are respectful, empathic and congruent. The Focusing Partnerships and other ways to relate to oneself are a very precious space we are caring for. One idea is, to broaden this space to more specific ways of working with one another, so that not only "classical" Focusing, but also special focusing- oriented applications like dream work, making space, decision making, art therapy, interactive Focusing…. can become part of mutual focusing work.

5. **"Intercultural" / "international" diversity** - a very deep quality in our relationships, which is hardly acknowledged before now. To many of us it is a big attraction to meet people from all over the world, who are connected by Focusing. At the same time, very often we get to know one another in his/her cultural identity only on the surface. The richness of cultural diversity could become fascinating: not to exclude our differences as an issue, but to acknowledge them, getting aware of our differences and the ways we are reacting to them and then getting to a deeper understanding, taking time for our cultural richness and reflecting how we can make an appropriate space for it in the future. This will be a one-day Process for the whole Conference (Open Space, Appreciative Inquiry…) which we prepare with Klaus Meyersen. We look at this issue to be a very important one just in these times of inter-racial, inter-religious, inter-national conflicts; we feel our responsibility as Focusing people to contribute and work on good ways to live together all over the world.
   Intercultural diversity is also understood this way: presenters are welcome to present in their mother language - many people are kept off from presenting by being opposed to present in a foreign language - or attending presentations in a foreign language. Along with this "language space" we encourage people to bring people of their own language to the conference and creating an own program space for their language (e.g. French, Spanish…). I will try to find ways how to manage this. If

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you are interested in this option, please contact me by Email (fzk@focusing.de)

6. **Creativity: space for expressing one´ s inner processes, feelings….** Painting, making poems, improvising, playing instruments, acting… alone, together with others…. This option will be organized in the "Creative Space" - we will provide for room and basic materials. If participants want to provide for their favourite ways of being creative, they should bring their requisites (instruments etc.) with them.

7. **Getting in contact with the culture and nature of the place**: travelling from far away to the Black Forest often implies a wish to take the opportunity to experience the environment - getting a smell of the place, getting aware "where I am at the very moment". We will organize walks and rides to special places in the Black Forest, guided by experienced people. Focusers, who know how to cross "experiencing nature" with Focusing are invited to offer their approach to the conference people.

These are the seven spaces/qualities we want to create for the 15th International Focusing Conference…..

(April 2002)

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15th International Focusing Conference 2003 in Pforzheim: Alphabetical List of Presenters + Presentations

April 15, 2003 / Heijo Feuerstein h.feuerstein@focusing.de

Presenter Email	***Title (Presentation /Workshop) Language of description indicates language in which the presentation is given***	***h***	
Afford, Peter peter@focusing.co.uk	**Making decisions from the felt sense.** A workshop to explore what it means to make decisions based on the bodily feeling of 'right' and 'not right'. There will be a presentation of some ideas and strategies, a good hour of partnership time to work as focuser and as listener with some real decisions, followed by feedback and discussion time.	3h	
Alemany, Carlos calemany@chs.upco.es	**Presentation: The History of Focusing in Spain: l983-2003** - From the first workshop (l983) until monographic applications and part of the academic Master degree in Individual and Group Therapy (Universidad de Comilllas) -The International Conferences...and Spain: Doctoral courses in the University ...until present. -The International Bibliography in Experiential Psychotherapy and Focusing : 1960 - -New era: the members of the International Focusing Institute from l998 until present: l national coordinator, 4 certified teachers-trainers, 44 trainers-in - training now. -the importance of the Spanish as the 2n international language for the International Network.. A great expectation for the Conference in Costa Rica, to concrete the new net work in Spanish -Other implications... Additionally: Poster Exhibition & Communication in the Entrance Hall	1,5h	
Armstrong, Harvey harvey.armstrong@sympatico.ca	**Combining Focusing, Group Therapy, and EMDR in the Treatment and Support of Parents Whose Children and Adolescents Suffer from Conduct Disorder and Refuse Interventions.** This workshop informs and demonstrates how these techniques can be combined to help these parents become effective with their difficult youth. The Canadian Longitudinal Study of 22,500 Children and Adolescents has clearly demonstrated that “Ineffective Parenting” has an odds ratio of 37 in association with conduct disorder, the most common adolescent problem worldwide. No other factor studied had an odds ratio of more than 3.0. Ineffective parenting is therefore likely the most important factor associated with conduct disorder. This workshop will provide a forum for discussion and teaching of Parents for Youth’s techniques in helping wounded ineffective parents to become effective. Video tapes, overheads, published papers, and parent manuals will be used to teach the techniques. Some will be available for distribution to the participants. Participants will	3h	

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	learn the role of parent's previous trauma in their ineffective parenting, and how the three therapeutic techniques can be interwoven and used simultaneously and sequentially to build parents' self esteem, lower their overwhelming stress levels, help them mourn, accept the child that they have, build attachment to the child, and recognize and deal with the traumatic emotions that make effective parenting impossible. Results of the treatment of 1,500 parents will be presented and discussed.			
Armstrong, Mary m.armstrong@sympatico.ca	What gets in the way of being all that you are? Our greatest fear is not that we are inadequate, but that we are powerful beyond measure. .... Your playing small does not serve the world. There is nothing enlightened about shrinking so that other people won't feel insecure around you." Nelson Mandela. Be sure to bring your body to this workshop. You'll need it to explore what comes between you and living in your current reality, fulfilling more of your potential. What are the blocks, self-limiting beliefs and early life experiences which keep you from being all that you are? Participants will be led through a series of questions meant to tap into the organism's original knowing - before life shaped a self-limiting personality to deal with the external world.		3h	
Bärlocher, Daniel (Kuma) kuma@bearpause.org	**Why sex hurts and how Focusing can help (Deutsch + English)** A playful contribution in English and German. Caution: Country-Allergics Stay Away! Ein verspielter Beitrag in Englisch mit deutschen Untertiteln an den eindeutigen Stellen. Hinweis: Für Menschen mit einer bekannten Allergie gegen US-amerikanische Country-Musik ist der Vortrag hörbar ungeeignet.	1,5h		
Brenes, Margarita margaritabrenes@amnet.co.cr	**The power of self empathy** A common challenge in Focusing is how to deal with "the critic". The role of self empathy (as presented in the Domain Focusing Model) in dealing with "the critic" is the theme of this presentation. Participants will have the opportunity to explore and experience self-empathy in relation to: 1) issues which are problematic, and 2) felt senses which are difficult to deal with (recurrent and/or negative). The role of culture in the development of empathy will be a general framework of this presentation.	1,5h		
Bundschuh – Müller, Karin bundschuh.mueller@t-online.de Steier, Clemens	**Supervisions-Workshop** Nach Beendigung der Focusing-Begleiter-Ausbildung fehlt es oft an Möglichkeiten, die eigene Focusing-/Begleiter-Kompetenz kontinuierlich zu überprüfen und weiter zu entwickeln.	3h		

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clemenssteier@web.de	In diesem Workshop haben die TeilnehmerInnen die Gelegenheit, ihr eigenes BegleiterInnen-Verhalten zu reflektieren, zu vergleichen und supervidieren zu lassen. Angeboten wird - Supervision von mitgebrachten Tonbandausschnitten (das Vorbereiten eines 10 - Minuten Transkript und das Mitbringen des eigenen Kassettenrecorders ist hilfreich) - Live-Supervision von Focusing-Prozessen in der Gruppe (zB. für Focusing-Partnerschaften) - Unterstützung bei Unstimmigkeiten, Schwierigkeiten, stockenden Prozessen im Rahmen der auf der Konferenz entstehenden Focusing Dyaden. Im Vordergrund des Workshops steht der wertschätzende kollegiale Austausch und die Neugier auf andere Sichtweisen und Möglichkeiten. Workshopsprache ist Deutsch Über uns: KBM: Dipl.Psych., Psychologische Psychotherapeutin, Supervisorin DGSv, Koordinatorin am IFI New York. CSt: Jurist, Richter, Focusing- Begleiter			
Coffeng, Ton	**New aspects of dissociation** Last time (Pforzheim, 2000), I presented 3 Videos to illustrate the phasic process of dissociation (Coffeng,2002 a+b). I shall elaborate on this. The approach needs sophistication. Incidents during therapy made me to change my attitude. To my surprise, the change worked. These incidents had to do with aspects of trauma and dissociation, I was not aware of. One topic is the relapse of dissociation of clients who are integrated. The other is the layering of traumatic experience, The last item is 'the unspeakable'. I found interesting articles about it. I shall discuss these aspects, and illustrate them with a video, when possible. Audience: about 30 participants	1,5 h		
Coffeng, Ton	**Focusing and acute trauma** Recently, I was confronted with 2 clients in severe distress. One client was a refugee who had severe PTSD from a war. But his residence-permit was unsure. I worked with an Interpreter, which I had never done before. The other client was in a shock because of a recent loss. I saw her twice, as her therapist was on leave. Both clients were determined to do something. Having no time to arrange therapy or to teach focusing, I had to improvise. I used Mary McGuire's(1982) 'Clearing a space', and invented other techniques on the spot. Then I asked them focusing questions, as if they knew focusing. To my surprise, it worked. In short time they changed, and appeared to be recovered at the next session. I'll describe what we did in this presentation. Techniques can be demonstrated and discussed with participants. Audience: about 25 participants	3h	-	
de Fréminville, Marine mdefreminville@hotmail.com	The transformational power of the background	3h	-	

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	feeling in focusing / La richesse implicite de la “toile de fond”en Focusing (Francais + English) An experiential presentation that wants to offer and share with participants some observations, thoughts and experiential discovery about the richness of identifying and paying attention to what Gendlin calls the "background feeling." I shall be happy to share experiences accumulated through a few years and to hear from others their own experience of being or not being able to clear it or to be with it. Conférence expérientielle sur ce que Gendlin appelle "la toile de fond". À cette occasion, il sera possible de partager: observations, réflexions et découvertes expérientielles à propos de la richesse de cet aspect du focusing. Marine de Fréminville is a psychologist in private practice in Montreal and a Focusing Coordinator at The Bilingual Focusing Center of Montreal/ Le centre bilingue de Focusing de Montreal, where she gives training through workshops and private sessions. She encourages two changes groups in Montreal and brings workshops to France and recently to Belgium.			
Eggebrecht, Rainer translation by Barbara Ritvo) IGF-INSTITUT@t-online.de	**Focusing und Spiritualität / Focusing and Spirituality** *Deutsch: Focusing und Spiritualität* Spiritualität bezieht sich auf einzigartige, persönlich bedeutsame Erfahrungen, welche die üblichen Grenzen des Ich transzendiert und auf das Eingebettetsein in größere Zusammenhänge hinweist . Diese Transzendenz kann in der Familie, in religiöser und/oder therapeutischer Selbstfindung oder im Dienst für andere als spirituell erlebt werden. Aus der wahrnehmungspräzisierenden Focusing-Perspektive können persönliche Entwicklungsprozesse in tiefer und wirksamer Weise begleitet und verstanden werden. In diesem Vortrag werden grundlegende Erkenntnisse spiritueller Lehren dargestellt sowie Chancen und Gefahren auf dem spirituellen Weg erörtert. Focusing als schöpferisches Integrationsmodell eröffnet hierfür neue Felder therapeutischen, spirituellen und interkulturellen Denkens, Handelns und Heilens. Denn Focusing kann kreative Impulse vermitteln, mit dem Ziel, größere Freude, Lebendigkeit und Harmonie im eigenen Dasein zu verwirklichen. Dieser Vortrag wird zweisprachig gehalten: Rainer Eggebrecht spricht Deutsch, Barbara Ritvo übersetzt konsekutiv (= Satz für Satz) ins Englische.	1,5h	-	

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	English: Focusing and Spirituality Spirituality refers to extraordinary, personaly important experiences made by an individual, which go beyond the usual boundaries of self-perception and seem to be embeddded in, and related to, a larger space of our being. This transcendental process may be experienced as spiritual in many different situations of daily life – within our family, during a religious ceremony, in therapy or in working for a humanitarian cause. Looking at this from the perceptive awareness of Focusing, these steps of personal growth can be deeply and effektively supported and understood. This lecture will be giving a general view of different spiritual directions, their basic insights and teachings as well as the possible chances and risks of the spiritual path. Using Focusing as a creative and integrative model, it opens up new fields in therapeutic, spiritual and inter-culturel ways of thinking, acting and healing. Focusing can give and transfer the creative impulses that lead to the realization of more joy, livelihood and harmony in our own lives. This lecture will be held bi-lingual in German and English. Rainer Eggebrecht will speak in German, Barbara Ritvo translates consecutively.			
Falls, Nancy Winhall, Janet jan.winhall@utoronto.ca	**Focusing Oriented Therapy and Trauma Treatment** One of the major impacts of trauma noted in the research and clinical practice is the disruption in self-regulation. These disruptions can be manifested physically (somatic complaints), emotionally,(inability to regulate affective states) or behaviourally(eating difficulties, pacing, self destructive behaviours). Incorporating the body into repairing these disruptions in self-regulation has been found to produce lasting and sustained change.In this workshop participants will be introduced to a Felt Sense Experience Model in Focusing Oriented Psychotherapy that can be used for understanding and working on these disruptions in self-regulation. We will demonstrate how to incorporate several components of Focusing such as Getting the right amount of closeness and distance, Welcoming the uncomfortable,Clearing space, and The I it relationship, within the context of trauma treatment. Case studies and experiential practice will provide participants with strategies in assisting clients to become more emotionally competent.	3h		
Foxcroft, Rob rob@werewolf.ws Mc Gavin, Barbara barbara@focusing.uk.com	**Focusing and Philosophy: an experiential exploration of concepts from Gene Gendlin's book *Experiencing and the Creation of Meaning*** What is happening inside? Is it really true, that our immediate experiencing can be illuminated by philosophy? Barbara and Rob will be	1,5h		

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	inviting participants to taste some of the experiential processes which we investigated during the 2002 weeklong on *Focusing and the Power of Philosophy*. This workshop is about being freshly aware of what you are doing inside yourself, when you are Focusing. There are many highly original concepts in Gene Gendlin's foundational work, "Experiencing and the Creation of Meaning". This will be a playful exploration of just a few of them. We shall go behind concepts and words (and behind even our normal Focusing practice!) to open up new dimensions of experiencing. Gene Gendlin called one crucial but elusive concept "The Instance of Itself Principle". During this presentation, we will actually feel in our bodies the power of this concept, which can undercut our habitual patterns, and open up new ways of thinking and feeling – new ways of Focusing.			
Gasser, Gui ggasser@attbi.com	**Focusing and Hypnotherapy** Focusing and Hypnotherapy are related fields which share more attributes than differentiates them. Unfortunately, most focusing practitioners are not trained in hypnotherapy, and therefore unaware of some of the consequences of their actions in focusing sessions. Recognizing the existence of embedded suggestions, understanding the nature of trance states, and the manner in which the subconscious interacts with the conscious are essential foundations for the ethical focusing practitioner.	1,5h		
Geiser Juchli, Christiane cg@tbwil.ch	**Talking about differences** As a client-centred and experiential therapist and teacher I am passionately interested in questions of growth and change. I am particularly fascinated by the differences between people and how we could describe them in order to learn more about the different worlds people live in. "There are as many "real worlds" as there are people", Rogers said, and people's basic assumptions, preferences, and habits in thinking, feeling and behaviour colour even the way they do focusing! In order to understand more about the precise way meaning may go from the implicit unknown to symbolization even in "difficult" focusing processes, I will give you some ideas about focusing modalities, character-structures and bonding-styles.	1.5h		
Gendlin, Mary mhgendlin@focusing.org	**The Focusing Institute: Development….**			
Gendlin, Mary	**Keynote Address: The politics of Focusing**			
Heintz, Franz Franz17H@aol.com	**Einführung in die Theorie und Praxis der Energetischen Psychologie** Es wird eine neue Behandlungsmetode vorgestellt, welche sich gut mit Focusing verbinden lässt und eine gegenseitige Bereicherung ermöglicht. Diese Methode aus dem Bereiche der Energetischen Psychologie (Energy Psycholgy) benutzt die östliche Weisheit der Meridianlehre, der Akupressur und der eigenen Körperenergie um auf bewährte Weise belastende Emotionen und unangenehme Gefühle schnell und anhaltend zu beseitigen bzw. aufzulösen. Die Theorie	1,5h		

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	und die Praxis der Energetischen Psychologie beruht auf der Lehre der chin. Medizin. Es geht dabei u.a. um scheinbar unbegründete Ängste, Depressionen, Phobien o.ä. Es werden bestehende Blockaden aufgelöst bzw. gelöscht. Bei diesem Verfahren handelt es sich um eine energetische Behandlungsmethode, welche höchst effiziente und effektive Techniken entwickelt hat, welche Sie bei sich selbst anwenden und für sich selbst nutzen können. Außerdem können Sie diese Techniken auch in Ihren Focusingprozess mit einbauen. Neben der Behandlung von Ängsten und Depressionen eignet sich dieses Verfahren auch dafür, sich von Schuldgefühlen, Traumata und sonstigen belastenden Erinnerungen und Emotionen zu bereifen. In einer Studie war eine Methode aus dem Bereich der Energetischen Psychologie vergleichbar mit EMDR. In diesem Einführungsseminar werden Sie praxisnahe Anwendungsmöglichkeiten von bewährten Behandlungstechniken gezeigt bekommen und erlernen können. Zusätzlich gibt es einen Einblick in die theoretischen Hintergründe. Diese Verfahren bereichern jede weitere therapeutische Methode und lassen sich in jede therapeutische Arbeit einbeziehen.			
Hinterkopf, Elfie focus@texas.net	**Focusing and Spirituality** Learn to define and work with spirituality in a way that applies to all Focusing clients. This workshop will show how to use the Experiential Focusing Method to help clients work through blocks to experiencing their spirituality, deepen existing spiritual experiences, and find new life-giving connections to the spiritual dimension. This includes helping people evaluate distressing aspects of their religious backgrounds and deepen enhancing aspects. The method is particularly valuable for addressing multicultural spiritual needs. Exercises, demonstration, lecture, and other learning tools will be used. Biographical Sketch: Dr. Elfie Hinterkopf is an internationally known workshop leader and psychotherapist in private practice in Austin, Texas. She has an M.A. in anthropology and a Ph.D. in counseling psychology. After publishing over 20 articles and chapters on Focusing, she wrote a book, Integrating Spirituality in Counseling: A Manual for Using the Experiential Focusing Method, which was published by the American Counseling Association.	1.5h		
Ito, Yoshimi yoshimi@info.human.nagoya-u.ac.jp	How I use clearing a space of Focusing I will introduce BCS method, Clearing a Space by posting labels(post its) and kokoro no tubo method.	1.5h		
Jacobs, Fenneke fennekejacobs@planet.nl	Focusing and the power techniques of the Fan-Clubs. I ***First Aid Focusing and The Power Treatment.*** There is a kind of support-groups going on in Holland, called Fan-Club groups. (Fan-club: the members are called -with a sense of fun- each others 'fans'.) The	3h		

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	fundament of this kind of counseling is unconditional support and love, and some real powerful exercises have been found out. As focusing, stemming from client cantered therapy, has the same fundament (less outspokenly it's called 'unconditional positive regard'), parts of the fan-club exercises can be used for focusing as well. The more so as the steps of these exercises are essentially the same as the ones for focusing (although they are more outspoken and directive). I'd like to present what I call First Aid Focusing, and The Power Treatment. First Aid Focusing is for the daily mishaps, and The Power Treatment is for real nasty or long time bad feelings. The first-aid exercise for instance works like this. A member of the group formulates a difficulty, and he gets help to give unconditional support and love to 1.the problem feeling itself, 2.to the feelings about this problem feeling, 3.to himself, 4.to his essential Self, and then 5. to the problem situation and the Selves of the people involved. While this is going on, the group members support the process by sending positive energy. As the movements of this process are easy to remember, eventually this exercise gets a habit, and can be used when needed. The knack of sending positive energy is not difficult to pick up. The sending is somehow real; the group member to whom this energy is sent, is meant to feel it flowing in. Hand-outs with fan-club exercises and ideas how to integrate them with focusing will be given.			
Jacobs, Fenneke	Focusing and the power techniques of the Fan-Clubs. II: S***ome exercises for living well and happy.*** This workshop can be attended apart from workshop I. There is a kind of support-groups going on in Holland, called Fan-Club groups. (Fan-club: the members are called -with a sense of fun- each others fans.) The fundament of this kind of counseling is unconditional support and love, and some real powerful exercises are used. As focusing, stemming from client cantered therapy, has the same fundament (though less outspoken: it's called 'unconditional positive regard'), some parts of the fan-club exercises can easily be used for focusing as well. The more so as the steps of these exercises are essentially the same as the ones for focusing; though again, they are more	1,5		

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	outspoken and directive. I'd like to present some exercises for living well, for 'Das Gute Leben'. The wish-exercise for instance works like this. In the focusing way it starts with focusing on a situation in which you are functioning well, and being some time with the feeling of how you are at that moment. Maybe some wish then arises, something you'd really like to happen. The member of the group who formulates such a wish (be careful, you might get what you want!), gets support from the other group members to reach the deeper layers of his being, by the sending of positive energy from their hands and saying something supportive. The knack of sending positive energy is not difficult to pick up. The sending is somehow real; the group member to whom this energy is sent, can feel it flowing in. It is a very nice feeling, something to really bask in. Hand-outs with fan-club exercises and ideas how to integrate them with focusing will be given.			
Kira, Yasuyiki kira@rc.kyushu-u.ac.jp (Translation: Akiko Doi)	**Focusing for therapists** To be the psychotherapy more effective, Focusing is useful not only for the client but also for the therapist. I have been trying to develop a method to facilitate the therapists to focus on their felt sense which is related to t heir experiences in psychotherapy sessions. I refer this method to as "Thera pist-Focusing". In the presentation, I'll show a video recorded session of t he "Therapist-Focusing". Although japanese is used in this session, the engl ish subtitles are added.	1,5h		
Lamboy, Bernadette and Gérard lamboy@netcourrier.com (Translation: Marine de Fréminville)	Spatial Configuration and Focusing This approach to Spatial Configuration and Focusing consists in making use of the peculiar way we organize space on the basis of inner references, with a view to examining certain relations, whether problematic or not. Actually, everybody perceives space and the relations created within it according to personal criteria which are different from consensual "objectivity". By acting on the representation and the felt sense connected to it, it is possible to readjust the relations between oneself and the others. This "exercise" rests on the focusing practise: it is based on the inner echo (felt sense) of the way how an individual experiences a certain situation and how he represents it spatially (in this specific case). We suggest the person to let her feelings guide her so to approach an inner shift that may be suitable for her, until she finds an inner, meaningful agreement in the reorganization of her relations (a new spatial configuration) that will be translated in practical terms in her relations and behaviours.	3h		

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Lee, Robert robertlee@amnet.co.cr	**Macroshifting: Changing the unchangeable through Focusing** ❍ Deep change through elaborate focusing projects. ❍ Changing something that has been around for a long time and has defied your attempts to change it. ❍ With issues such as: difficult-to-change relationship or career patterns, stubborn depression and anxiety disorders, obsessions/addictions that persist, integrity issues, professional development, physical conditions, spiritual blocks, social change projects, difficult-to-achieve creativity goals. Macroshifting is a theory/practice based in focusing and the philosophy of entry into the Implicit. It is about how to change the unchangeable. This theory differentiates between macros-which change with difficulty-and micros-which change more easily. This theory discriminates between time as a binder of macros, standing outside of situations as an absolute, and time as a dancer-in-situations with a mutually implying malleable relation to the person. In the presentation you will touch and experience some of the strategies emerging from this theory, such as: 1. Careful naming/conceptualizing of your difficult-to-change physical problem or situation with physical problem. 2. Making your change campaign equal to the task. Macros go further into your internal structure and further out into the social structure than is visible. They require more of a campaign than you think. 3. Getting help from your life for approaching your macro (a la Gendlin in dream work). Macros are difficult to approach freshly. 4. Researching what is known about your situation for stimulating new ways of working and for finding places of entry for integrating your first person knowing of the problem. 5. Ropes. Think of a macro as a trampoline held in place by many ropes. There is an art to finding and loosening these ropes of your macro. 6. Time. Timestretching, Timesensing, Timeshifting, and In-Time are special focusing methods for making time your friend rather than your enemy. 7. Disciplined sophisticated journaling for Carrying Forward the Carrying Forwards 8. Anti-Stranding-works in a different direction than classic focusing. Instead of moving toward clarification and small sequential forward steps, it moves toward the vague and indirect cross-time changes in the whole whole. 9. Parallel Macro. Working on a parallel but more manageable macro can be a route to a macroshift. Presenter: Robert L. Lee Ph.D. is a Certifying Coordinator for the Focusing Institute. He is a psychologist, formerly in Boston, now in Costa Rica.	1,5		
Lee, Robert	**Good listening with domain focusing** Domain Focusing is a new model for teaching focusing. It takes Gendlin's classic idea that a felt sense is "of" a	1,5	-	

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	situation or issue and creates the domains of Felt Sensing and Situation/Issue. Out of Gendlin's classic notions of "focusing attitude" and "critic" comes a third domain called self-empathy. The model goes on to articulate 4 phases in focusing--Starting, Domain Linking, Entering, and Shifting. For example, if you have an issue and you do Domain Linking to "felt sensing", you would "hold the issue" and "let" the felt sense form. This follows Gendlin's philosophical description of focusing in A Process Model--(see chapter 8, "Holding and Letting"). The model is particularly valuable in applying focusing to something--in this presentation to "good listening". Good Listening is recognized as a virtue throughout the world in many areas. Focusing Partnership should be an ever-deepening journey into good listening. If we could articulate better how our training programs deliver "good listening", it would be a tremendous bridge for focusing into the world. Through didactic and exercises I will introduce you to Developing your Good Listening: ❍ To the issue/situation; getting into the other's cognition, background-foreground factors, checking for meaning ❍ To the experiencing; getting a felt sense of the other's felt sense; correcting through their description; letting the felt sensing give you a better whole picture ❍ To self-empathy; with appreciation for the dilemma of insufficient self-empathy (self criticism); how to facilitate self-empathy actively or receptively ❍ Differentiated to the phases of experiencing: E.G. Listening to the shifting phase (insight) is actively protective of the shifting process. ❍ According to different contexts of your life: social/organizational, professional listening, personal, philosophical/spiritual and focusing partnership 5 reasons for Good Listening: Reason 1. Good listening is good for humanity Reason 2. Good listening is self-soothing Reason 3. Good listening is healing Reason 4. Good listeners never stop getting better Reason 5. Good listening feels good			
Leijssen, Mia Nagels, Auke Dekeyser, Matthias Mia.Leijssen@psy.kuleuven.ac.be	Research project: Focus on the body in psychotherapy Our research is about psychotherapy (not body therapy): how different psychotherapists pay attention to the body (their own body and the client's body) during verbal interaction; how this inspires an intervention; what is the effect on the client when the therapist brings the body in.	1,5		
Leijssen, Mia Mia.Leijssen@psy.kuleuven.ac.be N.N.	Circle for Psychotherapists: Experiential oriented Psychotherapy Forum for participants who are working with the Experiential Approach and FoT;	5		

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	Issues und concerns, experience, difficult cases, interventions			
Lou, Nada nadalou@nadalou.com	**Thinking at the edge** This presentation will have several components. Introductory part will be explanation of what is "Thinking at the Edge" and a brief description of 14 steps of TAE. Few video clips will help to demonstrate how TAE Partnership works, followed by a live demonstration. Participants will be able to work in partnership to get the experience of the first few steps. Time for questions and comments will be provided.	3		
McGavin, Barbara barbara@focusing.uk.com Weiser Cornell, Ann awcornel@pacbell.net	**Presence and partiality** In a state of Presence, we can be in relationship with all that comes into our awareness, without favouring any one part over another. All can be heard. This capacity for keeping all our experiences company is a key to Focusing with the most difficult areas of life. Not being in Presence means being merged with an aspect of one's self. We call this state "Partiality." Slipping out of Presence into Partiality is common when people feel overwhelmed, self-doubting, impatient, and self-critical. What is commonly called "resistance" is a form of Partiality. In this presentation, we look at how we can recognize experiences of Partiality and move back into Presence again, using simple, empowering language to support awareness. We also look at some of the properties of Presence: when it appears like a part, what kinds of emotions can come when we are in a state of Presence, and when and how it can act. Participants will have an opportunity to experience Presence and practice cultivating it. Bios: Barbara McGavin and Ann Weiser Cornell are the co-creators of the Treasure Maps to the Soul work, applying Focusing to difficult areas of inner conflict, and they are the co-authors of the new Focusing Student's and Companion's Manual. They are both full-time Focusing teachers and Certifying Coordinators for the Focusing Institute. Barbara is the Chair of the British Focusing Teacher's Association. Ann is the author of The Power of Focusing.	3		
Nedovic, Beate b.nedovic@focusing.de Michael Kornwinkel Kornwinkel@t-online.de	**Focusing und Bewegung:** Erfahrungsraum für authentische Bewegung. deutsch/ englisch Wir wollen einen Raum anbieten, indem sich der Felt Sense durch Bewegung beschreiben kann. Das Beschreiben des Gespürten drückt sich über die Bewegung und nicht über die Sprache aus. Der Dialog findet zwischen innerer und äußerer Bewegung statt. „Es ist ein Teil von mir, der sich bewegen will, vielleicht auch in einem Tanz." Der Workshop bietet die Möglichkeit für Einzelarbeit, Gruppenerfahrung, Demonstration der Workshopleiter	3		

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	und Erfahrungsaustausch. Den Workshop leiten: Beate Nedovic: Focusing- Trainerin, Improvisationstanz Michael Kornwinkel: Dipl.-Psych.; niedergelassener Experintieller Psychotherapeut. **Focusing and Movement: Space to experience authentic Movement** German/ English We want to offer a space were the felt sense can express itself through movement. A possibility to describe what you feel through movement and not through language. The dialog will be between the inner and outer (expressed) movement. "There is a part of me, which wants to move itself, maybe also by dancing." This workshop will offer the possibility of individual work, group experience, a presentation from the workshop leaders and the exchange of experiences. Presenters: Beate Nedovic focusing trainer, improvisational dance Michael Kornwinkel: psychologist, experiential therapist in private practice			
Omidian, Patricia, Lawrrence, Nina; , Mirbacha, Palwasha madam_pat@hotmail.com	Sufism, Islam, and Focusing This presentation will be about our work on teaching focusing in Afghanistan and to Afghan refugees in Pakistan. While highlighting the context of work in Afghanistan, we will discuss how we use Islam, Sufism (the mystical side of Islam) to introduce Focusing in our work on psychosocial wellness in this war torn country	1,5		
Omidian, P., Lawrence, N., Mirbacha, P.	Keynote address: Focusing in Afghanistan			
Preston, Lynn lynpres@aol.com	Relational Focusing oriented Psychotherapy Psychotherapy is an intimate partnership in which both participants learn to work together for the healing and growth of the client. This approach emphasizes the importance of the unique "personness" of the therapist and the unique developmental journey of each therapeutic relationship. In this workshop we will explore the skills involved in the therapist's ability to use his or her own felt sense to develop the effectiveness and empowerment of the therapeutic partnership along with facilitating the client's inward movement.	3		
Raue - Konietzny, Beatrice BeatriceRau@aol.com http://www.supporttraining.de	**Support-Training. The Tools for strengthen your Inner Power daily** Support-Training is a brand new Self-support-Training, with which you can observe and guide your inner awareness through the chaos of emotions, thoughts, physical sensations and energetic ups and downs. Four tools will help (switching, being present, collecting and unfolding) will strengthen your power in every situation inside and outside of you. After bringing your attention to one of this tool, may be with painting the symbol, you will notice the felt sense about it. I will give			

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	you these symbolic paintings as a self-support tool. I see it also like driving your vehicle with step and throttle down the gas and handling the break, until you can drive with your automatic consciously. The workshop includes an overview of the Support-Training, a short theory about it and an exercise and painting about the four tools.			
Ringwelski, Beate,	**Circle on "Focusing and Medicine/Psychosomatics.** If you are working in this domain, you can contact Beate by e-mail to check out in advance the program for the circle, Dr. Beate Ringwelski is a physician who just published a book on psychosomatics and Focusing in German. She presents her key concepts in a presentation in the circle on **The physiological basics of felt sense and felt shift** Are there special morphological structures or physiological functions for what we call felt sense? What happens in someone's body during focusing? Are there alterations of specific functions of organs, what we can feel as felt shift? How is it regulated? How is the function of brain in this process? How does the connection between brain and body work during focusing? What happens in someone's brain in case of felt shift? I will present a model of the transfer of memorized experiences between the brain and the body. It is based on the idea, that all learned facts and experiences are recorded on different maps in the cortex. These maps become aware in their complex shape as felt sense during focusing. The connections between brain and body are known morphological structures (vegetative nerves, bloodstream) and systems (hormones, immunological system). The transfer is regulated by hippocampus and hypothalamus. The model is helpful for understanding of the psychic and physiological processes during focusing. The presentation gives a clear view of the neurophysiologic background for all, who are interested in the theory, how psychotherapeutically processes are working.	**Circle 5h**		
Rudnick, Susan haikususan@aol.com	The Haiku Moment: writing from the Felt Sense Haiku is the form of poetry that connects us to our experience of nature. As we open with all our senses to what is right here now, we find the moment that needs to be expressed. The haiku form, a 17 syllable poem about the season, arranged in three lines of 5/7/5 syllables and balanced on a pause is the length of a breath. In this workshop we will learn the form, work with the felt sense to clear a space o open to what is around us, take a haiku walk, and return to share our wonderful poems.	3		
Seibel, Michael, & Zarogiannis, Pavlos michseibel@yahoo.de	**Focusing and Art: a double Process** a. How focusing can function in the creative process of a piece of art, by "using" felt sense as the compass in this creative process b. How focusing can help you in assimilating a piece of art, by "using" felt sense as a mediator between that	1,5		

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	piece of art and the inner self.			
Simon, Bebe	Teaching Focusing 3 hour demonstration of how I have used many resources starting with Gene Gendlin. Will include experiential exercises, stories, participant comments and questions	3		
Stapert, Marta & Ynse ymstapert@hetnet.nl	**Circle: Focusing with children.** This circle is a place for participants who want to share their experience with Focusing and children and adolescents. If you are interested, please contact Marta by e-mail to get informed. The plan is: Presenters from different countries, coordinated by Marta and Ynse Stapert Language is English. It is possible to visit one or more units of the day. One day long training in Focusing with children, and training in teaching-programs for parents, teachers and teams in child-agencies. We will work on the basis of chosen video-material, from Belgium, Canada, Germany, Hungary, Iceland, Japan, The Netherlands, Romania, Suriname, USA, mostly presented by child-focusing-trainers from the concerned countries. The training of this day will include all ages, in Family-situations, Day-care-centre/Nursery, Kindergarten, Primary school, School for children with social-emotional and learning problems, Secondary school, Play-therapy. Marta Stapert, coordinator for Children's Focusing Corner (workgroup of The Focusing Institute, New York) will coordinate this day and, together with Ynse Stapert, put it into a personal and instructive experience. We will work in the model of experiencing, modelling, conceptualising. Over the last decade Focusing with children in all different ages has evolved into a well developed focusing method with many applications, so children can trust their bodily sensed feeling knowing what is right. Children with focusing can build a good relationship with themselves and with others. Children with focusing rely more on their own wisdom from inside, than needing the 'wisdom' of adults from the outside. For adults it is a relief to trust the child in its implicit bodily wisdom how to grow up in an understanding relationship.	5 +		
Todres, Les ltodres@bournemouth.ac.uk	The wound that connects: a consideration of "narcissism" and the creation of soulful space This presentation will share some thoughts about an inquiry that I continue to find enriching and developmental----that of the phenomenon that has been called the 'narcissistic wound'. I use a number of thinkers on the subject as 'touchstones' to help me unfold a view in which 'narcissism' is seen as a universal capacity that is potentially the source and depth of human compassion. In the spirit of the 'treasure maps to the soul' workshops	1,5		

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	developed by Barbara McGavin and Ann Weiser Cornell, this view sees our bodily presence in the world as caring deeply for all the ways that abandonment happens. What has been called the 'narcissistic wound' sings the song of separation and longing…..and the body (whatever that is altogether) re-members both connection and separation: a soulful space where we can deeply meet.			
Tsuchie, Shoji Hikasa, Mako mako.hikasa@nifty.ne.jp	Our internal weather – a way of symbolizing our experiencing When you feel fine, your internal weather is clear and sunny. When you are deeply in distress, the sky is covered with thick clouds and the sun is not in your sight. When you get angry, you may see a flash of lightening. The weather is a very appropriate metaphor for our experiencing. Just watching your internal weather a little while, you may feel better. The internal weather metaphor could be incorporated in Focusing instructions. We introduced the method of drawing their internal weather to school children and had interesting results. We would like to share this method through experiential exercises.	1,5		
Wild-Missong, Agnes a.wild-missong@bluewin.ch	Shamanistic journey in comparison to Focusing A Shamanistic Journey shows a lot of similarities to Focusing, but there are also differences. After a theoretical comparison of the two methods we will experience a shamanistic journey to the "upper world". Afterwards we will try to understand vague results by means of Focusing. Focusers who are not in actual crisis are invited	3h		

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