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*Theme Issue on TA and Body Work*

# Kinesthetic Hypnotherapy

By Jeanne M. Wiger

and

Jentra M. Wiger



Jentra Wiger and Jeanne Wiger

The concept of hypnotherapy has been defined in many ways. Kinesthetic hypnotherapy is inducing an altered state of consciousness with the intent of stimulating right brain activity through the use of physical touch. This technique, which combines principles of Ericksonian hypnosis with



neo-Reichian theory, has been successfully used in a variety of settings and with people of all ages.

At its simplest, kinesthetic hypnotherapy involves a facilitator assisting a client in moving into a state of deep relaxation where a reordering of body rhythms can occur by the facilitator pacing (or matching) his/her controllable body rhythms to those of the client. An example of this is matching one's own breathing to the client's breathing.

Once such a connection has been established, the facilitator begins to lead the client into a new, slower rhythm. A result of this action is increased rapport with the client's Child ego state, which provides an opportunity to unblock or realign energy streamings within the body while establishing new connections in the brain.

Wilhelm Reich's work on energy streamings provides a theoretical basis for understanding the significance of body rhythms. Streamings occur throughout the body. The heart beat and circulatory system, lymphatic system, neural pathways, and even cells themselves, vibrate. Vibration is life; in death, vibration ceases. Energy streamings are slowed or altered by physical or emotional trauma stored in the body. As blocks dissolve, energy vibration flows more freely. Clearing energy pathways, therefore, is the way to health.

It is difficult to effectively verbalize a process that is basically kinesthetic. However, if the reader has experimented even at a rudimentry level with energy fields in and about the body, then the following exercise may prove useful.

The therapist sits and touches the client's head, resting the palms on both sides of the midline or the crown. The fingers fan out around the ears, temple and forehead. Each time the client breathes in, the therapist **gently** pushes the cranium. Each time the client breathes out, the pressure is released. This process aligns the energy fields of both client and therapist. The therapist then starts to slow the pace of breathing to achieve deeper relaxation.

The therapist may become aware of their own internal system of monitoring the client's energy fields which allows them to receive information about energy blocks the client may have. Once the therapist is so attuned, this right brain information (received in the child, particularly the Little Professor) permits him/her to know how deeply to go and when to start or stop. Encouraging the client to verbalize what he/she hears or sees allows the crossover between right and left brain to occur. At a suitable point, simply holding the head in the palms provides support and a nurturing connection which echoes back to the early experience a baby has with mother supporting its head. Often this comfortable atmosphere allows early feelings of scare or grief to be released.

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**"Kinesthetic hypnotherapy is inducing an altered state of consciousness with the intent of stimulating right brain activity through the use of physical touch."**

Taking an hour to explore this simple exercise is one way to begin this learning process. Use a friend and a quiet, comfortable space in which to practice. Baroque music or music with 4/4 time might be used to ease into the experience. Whether it be touching or moving the ankles, shoulders or even ear lobes, kinesthetic hypnosis offers the possibility of opening up a variety of growth opportunities.

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# Transactional Analysis and Radix: Patterns of Experience

**By Bill Cornell**

As we work with people who are dysfunctional to varying degrees, who are unhappy with themselves and often with the world around them, it can be easy to get caught up in asking what's wrong — what's wrong with the client, the family, the script. To counter this, I constantly remind myself to look for the excitement in a person's life and to work for effectiveness, satisfaction and pleasure.

In my own practice of therapy and training, I work primarily within the frameworks of TA and Radix. (Radix is the system of neo-Reichian body education developed by Charles Kelly.) However, even before I entered either the TA or Radix training programs, my reading of Wilhelm Reich had permanently altered my understanding of the purpose of therapy, moving me out of more traditional treatment modalities.

**"I invite people to explore and feel what happens when they alter their bodily boundaries and movement patterns."**

For me, Reich was a passionate, provocative man who took therapy away from insight and empathy and toward wrestling with much more basic conflicts. For example, it was his work that first helped me to see the importance of not getting lost in treating symptoms and of asking, "What is the function of these symptoms for this client?"

A protege of Freud, Reich split with him after concluding that Freud had been preoccupied with the individual's repressive patterns (their not-OK feelings and beliefs) and had missed the real essence of humankind. Reich, on the other hand, viewed the unconscious as a positive, undeniable, biological force in man. He conceived of therapy as an effort to elicit and break through that repressive layer of psychological and bodily defenses (which he called armor) in order to re-establish contact with the biological core and the capacity for real pleasure and satisfaction in life.

Reich's writing is full of references to the importance of pleasure and the excitement of work and sexuality. He wanted people to be engaged in life, to be deeply involved with loved ones. To him the capacity to experience intense, physical sexuality with a partner with whom one shared a tender, loving bond was a key sign of mental and emotional well-being.

The ability to have this kind of relationship and to experience pleasure and satisfaction in life is either fostered or hindered by our experiences early in life. As we grow and develop, our minds and bodies become increasingly organized. This organization can either be primarily for satisfaction or for survival. Since the developing body tends to mirror its world, a child who faces a non-responsive world will tend to develop survival mechanisms that dominate. Non-responsive environments foster non-responsive bodies. Stimulating and responsive families foster lively and satisfying bodies. Hopefully, children will learn that the world will respond to them in caring and effective ways, that their bodies are a means of pleasure, involvement, activity and creativity.

I look for these organizational patterns each time I begin work with a new client. Needless to say, most people who come into therapy have found it necessary to organize more for survival than satisfaction. I seek to understand the psychological organization (script) the individual has developed to explain and function in their world and the body structure they have developed to move in it.

As I question, look and touch, I discover the areas of my client's life and body where they move freely as well as those in which they seem to be rigid or deadened. Does this person tend to be overly organized or insufficiently organized? How do they handle success, excitement, sexuality? How will I be structuring my contact and relationship with them in order to make the unconscious organization more conscious and available for change?

In our work together over time, I essentially say, over and over again, "Look at where you have drawn your boundaries, how you structure your life. What is the impact of those boundaries? What are they designed to keep in and keep out? What are you missing out on because of those boundaries? What do you suppose would happen if you moved them?"

These boundaries, supported by the beliefs, decisions and strategies that have dominated the person's life, can be captured and reflected back very powerfully and clearly through TA. We can begin to confront the ways in which the person continues to live as though the present is the same as the past. In my TA training, I learned how to identify and confront the discounts and distortions that diminish the present. I learned how to identify the function of the script in a person's history, while fostering new decisions and life patterns for the future. I learned to respect the survival function of an individual's psychological structure.

In my Radix training, I learned a similar respect for and understanding of body structure. One of the strong points of Radix training is the requirement of working, for the first year, with a group of six clients, following a carefully developed syllabus that utilizes only Radix, body-oriented techniques. As a trainee, you agree to suspend, in that group, all of your other means of understanding people's functioning and of how to "fix" things. You are forced to see and learn to work directly with the body.

So, as a Radix techer, I learned to do, with the body, essentially the same thing I described above in relation to a person's script. In effect, I'm saying, "I want you to be aware that when your body really begins to move, your shoulders tighten and pull up. When you start getting angry, you stop exhaling. See what happens if you drop your shoulders and let your chest collapse as you breathe out." I invite people to explore and feel what happens when they alter their bodily boundaries and movement patterns.

**"The interplay between the teacher's hands and the student's body has much the same function and intention as the verbal interplay in a TA group."**

The Radix teacher facilitates and confronts by suggesting movement patterns and by using his/her hands to "confront" the musuclar contractions, thus encouraging movement and flow. The interplay between the teacher's hands and the student's body has much the same function and intention as the verbal interplay in a TA group. The teacher uses the minimum necessary intervention to facilitate movement and awareness; the student ultimately must choose to cooperate and always has the right to refuse to do something.

In early work, when contractions are typically quite severe, the teacher's interventions are strong and persistant as bound up secondary feelings are released to allow the deeper feelings to emerge. The emotional discharge is often loud and powerful. As the work continues, the body softens, the students become increasingly aware of the contractive patterns and they begin to let go of them consciously.

**"As the work continues, the body softens, the students become increasingly aware of the contractive patterns and they begin to let go of them consciously."**

Over time, pleasurable, expansive feelings begin to emerge. These are often as hard to tolerate and accept as the "negative" emotions are. Increasingly, body movement and emotional expression become more congruent, purposeful and graceful. The body is freed up to move beyond its survival patterns and actively into the present. Then, when a new issue arises in the person's life, they can meet it with a high degree of self-acceptance and a repertoire of effective tools, even though they may well experience stress and vulnerability.

I believe, as did Reich, that when people feel biologically and emotionally alive, they naturally move out beyond themselves into the world as more openly loving, creative and productive human beings. I believe that TA and Radix is a good combinaton for supporting and nurturing this process.

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# MEMBERS FORUM

## European Spring — TA Style

Dear Editor:

Having recently returned from Europe, we wanted to share some of our wonderful experiences with our ITAA friends and colleagues.

The fantastic experience of working and traveling in Europe was highlighted by talking with dozens of people, both within the TA community and outside of it. We met Europeans, as well as tourists, including a number of Americans who were enjoying the beauties of the European spring, with lush, green fields and blooming fruit trees. The flowers in Holland were particularly spectacular at this time of year and the few rainy days did not dampen our spirits.

In Holland, we heard from Maarten and Mrs. Kouwenhoven that "TA is alive and well and growing in Holland. We have 120 members and are considering joining forces with another TA organization to further governmental acceptance." They are concerned that professional-level counseling and training be available in their country.

In Paris, a jolly Mr. and Mrs. Phillipe Blin conduct a busy therapy program at their psychotherapy institute, which includes a soundproof room equipped with pillows, video camera and facilities for emotional catharsis and body work. Over an exotic Mediterranean lunch, we exchanged views on various blends of Gestalt/TA, Reality Therapy/TA, Freudian Therapy/Family Systems/TA and the resurgence of individual over group therapy. The body work they do bespeaks their training in San Francisco, Canada and Europe. Val Garfield, for instance, is featured in one of their current training programs.



**Phillipe Blin, Nicole Collin and Peg Boyce outside the Blin-Collin office in Paris. Their combination of TA-Gestalt-body work is proving effective.**

While in London, we continued the delightful process of expanding our personal and professional relationship with Ron and Barbara Clements, in addition to sharing some of the details of their active consulting business. Mel met jointly with Ron and one of his clients for a professional session and we reviewed business management procedures with several other Britishers. Using TA to train personnel to handle sensitive issues in the highly stressful airline industry continues to prove valuable. Consulting with Saudi oil executives is a bit more difficult because of the cultural differences, but we will be learning more about that as we supervise a Saudi police officer.

We were gratified to learn that therapists in both Germany and Britain have been utilizing some of the learning materials we developed and are finding them to be very useful.

Of course, we saw some problems on our trip also. Among TA people, we encountered some rigidity, a search for perfection, overdoing and underdoing, and games of "Rapo" and "Gotcha." However, there was much kindness and generosity and openness, too, with most people overlooking our stumbling use of their language and volunteering help and hospitality.

The enthusiasm for TA in Europe is most satisfying to see, especially with high inflation and unemployment holding down expenditures. There is an excitement in newly founded organizations and a strong desire to make them effective and professional.

We look forward to our trip next year, and once again want to thank everyone who helped to make our journey possible.

Keep the Faith,
Peg and Mel Boyce



**Peg and Mel Boyce (right) discuss learning materials and consulting strategies with Barbara and Ron Clements at their home in Paxton Gardens, England.**

# KEEPING IN TOUCH

**Presentations/Articles for Other Professional Organizations** - we are always interested in hearing about TA presentations you make at conferences sponsored by other organizations or articles you publish in other professional journals. Please let us know "when, what, where and by whom." And if you haven't written for or presented to another group recently, how about it? If you would like some brochures describing ITAA to display at meetings, just contact the ITAA office.

**James E. Musgrave, Jr.,** DMin, SFM, reports that he used Dick Underhill's article, "Making Organizations Work," (*Script*, July 1981) at the Rio Baptist Seminary faculty meeting in Rio de Janeiro. This led to discussions about the possibility of his writing several articles for the Brazilian Baptist Convention's Church Administration Magazine concerning the structure and function of groups as we understand them in TA. James reports, "This will bring to pass something I have been wanting to do since I started TA studies in 1980 — acquainting Baptist pastors and leaders with TA and showing them what the various instruments can mean in making church activities more human and consequently more divine." (Permission has been given for reprinting of Dick's article in the magazine, *Administracao Eclesiastica.*)

**Ron Clements, SFPTM,** of England, recently made a very successful tour of India, leading workshops and addressing management groups in Bombay, Delhi and Madras. He was sponsored by a local cultural society and the workshops were on improving management style using TA. He reports, "The workshops were very well supported and participants were extremely enthusiastic. I was impressed by their awareness of TA. Obviously the local TA groups have been doing a good job spreading the TA gospel. One of my most enjoyable experiences was a meeting with the TA group in Delhi, led by Pearl Drego and Os Summerton. The stroking level there was very high and the atmosphere absolutely delightful. Another good stroke for me was being approached by publishers who wanted to print my book in India."

Ron is already planning a return trip to India as soon as possible and would be willing and happy to extend his next tour to other parts of South East Asia. International TA groups and sponsors in that part of the world can contact Ron at 29 Paxton Gardens, Woking, Surrey, GU21 5TS, England. Telephone: 09323 43301.

**1982 Canadian Association for Transactional Analysis (CATA) Conference** — October 22-24, with a pre-conference on October 21, 1982. The conference will be held in Vancouver and the theme will be "New Dimensions in Transactional Analysis — A Vision of Possibilities." For more information, contact CATA Conference 1982, 1011 Keith Rd., West Vancouver, BC, V7T 1M6, Canada. (604) 926-4949.

**Reminder:** there is no Script published in September so please plan ads and announcements accordingly. The next *Script* will be the October issue with a September 1, 1982 deadline. See you then!

**Correction:** we regret that a misunderstanding led us to list the Swiss TA Organization incorrectly in the April *Script*. DSRTA is not a separate Swiss Organization. Switzerland is a confederation (and they report they wish that the same model would be used for ITAA). Association Suisse Pour l'Analyse Transactionnelle (ASPAT) (faitiere) is the Head Organization with three autonomous sections: ASPAT (S.R.) — section romande; ASPAT (DSRTA) — Deutschweizer Regionalverband; ASPAT (gr.d.s.i.) — Gruppo della Svizzera Italiana. Secretariat: PO Box 172, *1225 Chene-Gougeries GE*, Switzerland. Our thanks to Eleonore Fawaz, President, for the correct information.

# Affective Massage:
# The Joyous Language of Touch

By Barton W. Knapp,
and
Marye O'Reilly-Knapp

"The skin, like a cloak, covers us all over, the oldest and most sensitive of our organs, our first medium of communication and our most efficient of protectors."[1]

Affective Massage, a massage of love, of caring, of recognition, is unconditional. The person massaging touches another, and through the hands, speaks to the other. The one receiving the massage experiences. As Leboyer observed, "Through our hands, we speak to the child,"[2] perhaps more eloquently than through any other medium. In Affective Massage, the Child ego state is indeed addressed, in a language exquisitely meaningful to it. And the Child responds.

Touch, the primary language, is essential to the physical/psychological growth and well-being of the infant. As Spitz showed, denied "normal affective supplies," touch-starved infants can die of marasmus.[3] Such wasting away in the absence of mothering is the physical counterpart of emotional starvation.

As we grow older, our hunger for physical contact does not diminish. However, our awareness of this need often does become obscured in response to social conventions and restrictions. Nonetheless, the hunger remains and continues to be a factor in all of our lives. As Berne states, "Contact may actually make the difference between physical and mental health or breakdown and even between life and death." [4] Berne elaborates on this, and describes how verbal recognition comes to take the place of physical contact and observes that it is "never quite as satisfactory as physical stroking." [5]

Affective Massage is a specific form of massage which grew out of an approach developed by Molly Day Schackman at Esalen in 1967-68. Bart, while attending one of Ms. Schackman's early workshops, recognized the appropriateness of caring massage to personal growth and therapy. The original form of Ms. Schackman's massage was modified to permit it to be presented effectively in a weekend workshop and it is this which is now widely known as Affective Massage.

**"In Affective Massage, the Child ego state is indeed addressed, in a language exquisitely meaningful to it. And the Child responds."**

Affective Massage is substantially different from other forms of massage in that it is a means of communication which emphasizes affective elements. It focuses on the interaction between the two people, so much so that participants say it is difficult to tell who is doing the giving and who is being given to. The emphasis is, rather, on the shared experience.

In the workshops, we emphasize the profound caring for and affirmation of the body. A unique combination of sensory awakening and deep muscular massage becomes the context in which each individual tunes into their own body. As the process unfolds, many internal messages are uncovered and made available for exploration, messages such as, "mustn't touch!", "touch is sexual," "men don't touch other men," and "you have to be sick to get taken care of." The protection provided in the workshop permits a wide ranging exploration of issues around body image, closeness, touching, caring for and receiving care, and the pleasuring of self and others.

A shared meal — a ritual of welcome and safety familiar to many cultures — opens the workshop. Afterwards, each participant gives their reasons for attending and personal wants and needs are identified. Many new awarenesses become apparent at this point and can be examined and clarified. One woman recognized that, after her mother died, she no longer allowed people to hold her. Another said, "I want to feel better about my body. When I was a child, I was abused and I've been afraid all of my life to let anyone touch me. My therapist told me this is the place to relinquish that fear." Another woman told about her mastectomy and said, "I want to feel whole again. I'm sick of feeling disgusting and like a freak."



Some participants come because their therapists have recommended it, often on the basis of their own participation in workshops with us. One participant told of extensive surgery as an infant and of receiving many skin grafts from her thighs. These areas remained "untouchable" and sources of pain. She said, "I want to be comfortable with being touched and to enjoy closeness with other people." Oftentimes, a person will come because their spouse or partner attended a previous workshop and they now want to experience it for themselves. We invite people to share and discuss fears and concerns and sometimes the awareness that others share similar concerns is enough to ease a person's discomfort.

The workshop is divided into a series of instructional phases. Each phase is introduced with one of the leaders demonstrating specific techniques and the sequence in which they are employed on a particular area of the body. The demonstration is accompanied by verbal instructions which are used when the participants practice the phase under the close supervision and guidance of the leaders. Suggestions for enhancing skills are made from time to time and there are periodic opportunities for both formal and informal sharing of the meaning of the experience for each person and for the processing of issues which arise.

Within the framework of our Affective Massage workshops, many TA concepts prove extremely useful. For example, injunctions such as, "Don't Belong," "Don't Be Close," and "Don't Feel" are readily apparent. Behaviors derived from Drivers such as Be Perfect, Try Hard, etc. can be easily recognized. In many instances, these lend themselves to direct and effective mini-confrontations such as, "How come you're trying so hard?" or "Whose approval are you striving for?" In other cases, specific permissions are offered to offset the underlying belief. It is strikingly apparent that, as the workshop progresses, the Child ego state becomes more and more accessible. It may be that this ease of contact with the Child is responsible in large part for the therapeutic effectiveness of the workshop.

Another factor which is of paramount importance in facilitating the changes observed in these workshops is the extensive experience of the leaders, both as instructors of Affective Massage and as therapists. Their backgrounds in workshop presentations, teaching and therapy enable them to utilize the potency inherent in the workshop and to avert risks which might otherwise be present. The intensity and specific structure of their interventions are carefully tailored to be in keeping with the mood of the workshop.

Frequently, participants report substantial and significant changes which occur during the workshop but not through overt processing. These changes seem to evolve outside of conscious awareness and often become apparent only as the individual or others around them notice shifts in behavior. One possible explanation for this is that most participants are unfamiliar with the workshop content. This may facilitate the development or incorporation of new responses which are then carried into everyday life. A recent example of this was a woman who reported that, because of the workshop, she had somehow regained her sense of wonder and that the cynicism which had marked much of her life had left.

These workshops are also strikingly effective in resolving issues only remotely or indirectly related to the body and body image. One therapist reported to us that one of his clients, on returning from the workshop, had volunteered that he was ready to go into group, a step which had not been anticipated for some months. Another person discovered and owned her gentleness, something which she had previously defined as "weakness." Many men report a new awareness of their potency once they, too, recognize and value their gentleness. Many people, men and women alike, report that the workshop has provided them with the first opportunity to touch — in a caring way — a person of their own sex. Finally, many participants describe a sense of spirituality within themselves and others of which they had previously been unaware.

**"The protection provided in the workshop permits a wide ranging exploration of issues around body image, closeness, touching, caring for and receiving care, and the pleasuring of self and others."**

### Case Study

A 26-year old woman, Ann, was seen by Marye after discharge from a hospital in which she had been treated for respiratory and renal failure as a sequel to an overdose of barbituates. She had a 14-year psychiatric history, which included many psychiatric hospitalizations and a diagnosis of paranoid schizophrenia. After six months of intensive work, many body issues were beginning to surface and Marye suggested she attend a massage weekend.

For some time prior to seeing Marye, Ann had slashed and cut her legs and arms until there was not an unscarred inch from her shoulders to her wrists. She said that she had done most of the cutting to help her feel and to bring her body to reality. In the workshop, she made a contract not to run and received permission to leave the room as well as to return. She shared with the group her fear of showing her arms. Very soon, she permitted Bart to massage her arms and two other participants to massage her face and back. She reported that sensations in her arms and legs, as well as in other areas of her body, began to increase.

continued at top of next page

**Affective Massage** (continued)

Ann began to care lovingly for her body. She terminated treatment a year and a half later and, at that time, identified the Affective Massage workshop as being one of the critical events in her growth.

* * * * *

Massaging . . . is a sacred art, in the true sense,
since it is concerned with the Child within us, with
the renewal of life.
Any art has its technique
which one must learn.
Of course, there is much more to "art" than technique,
and in time you will come to it.
Once technique has been fully mastered . . .
and forgotten.
But before we forget, we must learn.
So let us begin with technique.[6]

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6. Adapted from Leboyer, Frederick. *Loving Hands*. New York: Alfred A. Knopf, 1976.



*Barton W. Knapp, PhD, CPTM, is a clinical psychologist in private practice in Philadelphia. He has trained and is experienced in counseling people with life-threatening illnesses. A major area of interest for him is the role of emotions and other psychological factors in the promotion and maintenance of health, and in the prevention and treatment of illness. He is an Adjunct Faculty Member of the Rutgers University Medical School. He is also Abstracts Editor for the* **TAJ**.

*Marye O'Reilly-Knapp, MSN, CM, is a Clinical Nurse Specialist in Psychiatric Nursing, and is in private practice in Philadelphia. She is a former Assistant Professor, University of Pennsylvania School of Nursing. She has training and experience in working with people with cancer and other life-threatening illnesses. She has co-led workshops in Affective Massage with Bart since 1975.*


# The Connection is Feeling

## *TA and Rolfing*

### By Cliff Rediger

Like TA, Rolfing represents both a technique and a concept. Each was developed in an attempt to understand different forms of human consciousness. Rolfing technique involves a series of ten sessions in which physical manipulations encourage conformation of one's physical form to the ideal of vertical alignment within the field of gravity. While the implications of such encouragement vary with a Rolfer's intentions and a client's expectations, Rolfing has been particularly effective in relieving lingering effects of physical trauma. And, since trauma always becomes chronically anchored to the emotionally reactive stream of personality, Rolfing is often reported to be effective in easing emotional strains.

More a technician than a theorist, Dr. Ida Rolf preferred to leave the investigation of a person's psychology to others.

**"Since trauma always becomes chronically anchored to the emotionally reactive stream of personality, Rolfing is often reported to be effective in easing emotional strains."**

Delving below the social and individual stratas, probing with her fingers the parchment upon which our scripts are inscribed, she came to conceptualize the realm of her science as connective tissue. This is the "stuff" that lies between muscles and bones, organs and nerves. It is also the "stuff" that bridges the gap between mind and body. It might be described as the tangible form of emotion.

Think of it this way. How would an emotion feel if it had a physical form that you could touch? To explore an answer to this question, try the following experiment. Select a motion picture that successfully generates an emotion you find pleasurable. On the one hand, there is as wide a selection of erotic films as there are preferences. On the other, "Father Murphy" and "Little House On The Prairie" never fail to bring sorrowfully happy tears to my eyes.

Anyway, you get the idea. So, right in the middle of one of your favorite emotions, suddenly wake up to where you are and what is *actually* happening. Without moving a muscle or changing a thing, suddenly feel your whole physical body sitting in a room with disconnected images of patterned light flashing on a screen in front of you. Feel what this is. It is the way you are sitting. It is the subtle and obvious tension in every part of your body. It is the pattern of your breathing in this moment. And, in this moment of awakening, hold the bodily posture that is the peak of this favorite emotion. Hold it like a smile held too long.

Now, imagine you are in a kind of full body straight-jacket that grips you in this emotional posture. This is the tangible perception of reactive emotion. And, it is **only** reactive since, after all, you are in a room merely reacting to flashing lights and pulsing sounds. Of course, we seldom stay frozen in even our favorite emotions, but the other emotional states that constantly move us are no less chronic for their unpleasantness.

Such was the case with Freeda, a client who mainly complained of a "Never Seem to Measure Up" script, dutifully dramatized in professional colleague relations. Manual enlivenment of the tissues of her left ankle was apparently influential in awakening increased mobility, flexibility and sensation while evoking recollections of severe sprain, crutches and critical pubescent periods. Her change in gait coincided with a new sense of professional stature, and an easing of the adolescent strain of standing eye to eye.

Some of the best Rolfing tales are of this kind, making it easy to imagine Dr. Rolf's amazement when, after helping a body function better, she witnessed all these other psychological changes. Certainly, her amazement can be compared to Dr. Berne's when, after helping people observe and name their emotional patterns, he witnessed even physical changes.

Thus, Rolf and Berne represent the polarities of the universally perceived mind-body dilemma that is both the source of all dis-ease and the primary motivator for change. We either feel overwhelmed by life and are motivated to obtain a more inclusive viewpoint or, feeling detached from life, we yearn to be more bodily expressive.

Therefore, along with TA, Rolfing takes its place in the modern medicine show. It suggests, by its results, that the stream of our subjective lives is more than just coincident with the stream of our physical experience. Rather, subject/object or mind/body is one event.

An anecdote about fear makes this point beautifully. It centers around a client who was exploring the issue of how he learned his characteristic response to uncertainty. Although John did not initially complain of mandibular discomfort, his jaw later became a window through which he reviewed how and what he learned as the appropriate response to uncertainty. A good deal of head and neck work (involving forceful kneading as well as gentle encouragement) eventually stimulated remembrances of a severe blow to the head in childhood. This recollection was a physical release in itself, but more interesting was the undifferentiated wave of subtle contortions that rapidly convulsed John as a conclusion to the recollection. This brief, nearly unnoticed response became recognizable to John as his impressionable identification with the anxious stream of emotional states that animated his father as he drove his unconscious, bleeding son to the doctor. This emotional/physical event became imbedded in the very tissue of John's physical structure, permeating every cell of his body. It became a part of his response to **all** uncertainty.

Just how thoroughly such an event saturates one's perceptions may best be illustrated through metaphor. Imagine that you are gripping, in the middle, a partially filled water balloon. By changing the tension of your fist, you can direct the fluid to one end of the balloon or the other. Now, imagine that one of the characteristics, or inherent qualities, of this fist/balloon squeeze is that there arises, within the balloon, the perception (even the conviction) that one end of the balloon is separate from the other and that the fist/balloon is separate from your arm. We could entertain ourselves by carrying on discussions with the fist/balloon (the one perceiving itself to be an individual separate from your arm) about the ways in which it does and can relate to other fist/balloons (maybe one you hold in your other hand). On the other hand, we could pleasure ourselves with attempts to pry

**"Rolf and Berne represent the polarities of the universally perceived mind-body dilemma that is both the source of all dis-ease and the primary motivator for change."**

open the fist. Or, you could simply relax the fist.

Finally, here is another experiment. As you observe various emotional states in your clients, lie them down. Placing your hands on the abdomen and chest, feel fear, sorrow and anger as a living, breathing, physical event. Compare this feeling to what your clients call desire, joy and determination. When you have done this a few times, developing your own insight into this spectrum of awareness, lie yourself down. Placing your hands on your abdomen and chest, feel . . .

**Suggested Reading**

1. Most readable of the Rolfing literature: *The Protean Body*, by Don Johnson, Harper and Row. *Ida Rolf Speaks . . .*, edited by Rosemary Freites, Harper and Row.
2. No serious student of the human predicament will want to miss the writing of Da Free John. A good start is *The Knee Of Listening*, Dawn Horse Press, Clearlake Highlands, CA.


*Cliff Rediger graduated from Claremont McKenna College and studied pastoral counseling at Princeton Theological Seminary before being introduced to TA by an Aspen, Colorado, minister. Later, having become a Rolf Practitioner, he travelled regularly to St. Louis where he enjoyed two years of informal, though intimate, study with Jonathan Wagner, MDiv.*

# BOOK REVIEWS

**People Types and Tiger Stripes**
*By Gordon Lawrence*
Center for Applications
of Psychological Type, 1979. $3.50

**Please Understand Me**
*By David Kiersey and Mariln Bates*
Prometheus Nemesis Books, 1979. $6.95

**Gifts Differing**
*By Isabel Briggs Myers*
Consulting Psychologists Press, 1980. $12.00
*Reviewed by Pascal B. Baute*

Some of the most brilliant work into understanding people was accomplished by a woman whose name is practically unknown in psychology. She died in May, 1980 at the age of 82. Over a lifetime, she distilled her discernments and research, together with what she learned about Jungian types from her mother, into what is called the Myers-Briggs Type Indicator (MBTI). I regard this short personality measure as enormously superior to anything else developed so far.

The story behind this amazing contribution is as unparalleled as the achievement itself. Elizabeth Myers was educated at home, with the exception of ninth grade and college. She never went beyond the BA degree she received in 1919. She did not begin her work until the 1940's and continued actively until her death. She had no formal training in pyschology or statistics, and no academic sponsorship or research grants.

The understanding outlined by this remarkable woman in her work, when mastered, provides an original and beautiful structure for comprehending both similarities and differences among human beings. It provides parents and educators, for the first time, with a systematic way to discern individual differences and to adjust teaching to learning style. It provides married partners with an answer to the eternal question, "Why can't you be more like me?" It provides managers with a tool for communication and for developing motivation, teamwork and leadership skills. It provides those of us who work with people with a positive system for understanding how conflict is inevitable and how it can be eased. Finally, it gives everyone a way to understand how incredibly different we really are and how these differences can help us understand ourselves.

When we examine personality differences with the Myers-Briggs system, we find two basic ways of perceiving and two ways of judging. There is also a preference for extraversion-introversion and a preference for judgment-perception. Our psychological personality is evolved by the manner in which we combine these preferences, which result in sixteen basic types. Each one has its own unique strengths and gifts.

The three books discussed below all utilize the Myers-Briggs system.

**People Types and Tiger Stripes** is addressed to teachers. It explains how type appears in learning and teaching styles. It contains many activities to assist learning through individual style and to help teach the basic processes through doing. Topics covered in the book include understanding type concepts, recognizing your own type behavior, using type as a shorthand for identifying particular learning styles, recognizing type bias in school expectations and procedures, planning instruction for various types, finding ways to help all students learn in their preferred style, and making the most of students' natural gifts, while strengthening their under-used processes.

**Please Understand Me** is a descriptive essay relating type to temperament. The thesis is that people are different in fundamental ways. After a brief historical survey of "types," the author explains the function type theory of Jung developed by Myers. The book discusses the four pairs of preferences, the four temperaments, and type and temperament in courting and mating, in children and in leading. There is also an appendix which describes each of the sixteen types in about ten paragraphs. The major types of temperaments are related to modern literature and classical mythology.

**Gifts Differing** is one of the most beautiful and readable books on the human personality I have seen. Myers explains how she developed Jung's theory from an orderly reason for personality differences to an understanding of how "type" was created by the exercise of four pairs of preferences. She compares type tables for discovery of differences between males and females, between students in various disciplines, between National Merit finalists and between medical students. Research indicated the career propensities of each type. The effect of each preference on personality is also explained.

The most important contribution of this work is that special gifts of each preference and type are so positively illuminated. Myers passionately believed that each of the sixteen types has its own strengths and that understanding and using these preferences leads to human fulfillment. She also applies her understanding of type to the usefulness of opposite preferences, marriage, learning style, occupation, growing up, good development and group problem solving.

I regard the work summarized and described in these three books as a truly magnificent discovery and I predict Myers will someday rank among the giants in psychology. After 30 years of experience and training in education and psychology, I have found nothing else that comes close to this.

**The Owner's Manual for Your Life**
*By Stewart Emery with Neal Rogin*
Doubleday, 1982. $12.95.

**Reviewed by Mark Brady**

This second collaborative effort by the former first lieutenant of *est* is about fear, power and love. At almost six and a half cents a page, similar to the owner's manual for my VW (8½¢), it's also a book about money: the making of lots of it for author and publisher.

For my money, essentially what Stewart Emery presents is an odd compilation of principles and concepts borrowed from a number of disciplines, which many of us will readily recognize by their so-called "buzz words" — impoverished models of reality, distortion, deletion and generalization, winning and losing, okayness/not-okayness, etc. Apparently, after years of drumming into est-holes that each of them is totally responsible for everything, Mr. Emery feels no obligation to acknowledge and attribute these ideas and concepts to their rightful originators. We all originate, or "source" everything.

Stewart Emery has obviously "sourced" his own life. He works fast, and for him life is simple. What he has to say about fear is equally fast and simple: all fear is fear of loss. And then there is power, which he describes simply as the ability to act. Poof. "The ability to be powerful exists in the moment of choice that occurs between an internal reaction and the externalization or acting out of that internal reaction." So much for power.

As for love, pure love is either instinctual or conscious. Instinctual love is what emerges along with the "warm fuzzies." (Where have I heard that term?) "Conscious love has as its motive the impassioned desire that the object (loved) fully actualize its own inherent perfection, independent of the consequences to the lover. It is a state of service."

Somehow, I suspect that *The Owner's Manual . . .* was originally intended to be published as an honest act of service. For instance, Stewart offers the unique idea that the real source of most people's unhappiness is that the love they naturally had within them as children was not received by others, others usually meaning their parents. An interesting notion. Mixed in with such notions, one then finds a chapter on remedying bad habits and curing chronic depression. It's an enlightening chapter, slightly longer than two whole pages, and not much more than 700 words. Stewart Emery works fast, and for him, curing life's bad habits and chronic conditions is simple.

I did ultimately manage to "create value for myself" by spending some time with, and going slowly into, the model presented and described as "the flow of power". Clarity, wisdom, mastery and facility are the four prerequisites to power. Out of these it becomes possible to take action, which (if we're following manual procedures properly) will produce a result. This result will then need to be *corrected* to lead us further to clarity, where the spiral continues over once again.

What this model actually ends up demonstrating is that the majority of folks in this world happen to be unconscious, less than powerful, mediocre people. To validate this assertion, Stewart Emery invites us to investigate the condition of the glove compartment in our car, and to count the items preparing to march en masse out of our refrigerator. Each of those I personally keep in compulsive good order!

The true testimonial to my mediocrity lies with the fact that I actually shelled out $13 for this book. But, as I gained clarity, got wise, attained mastery and facility, I found myself taking action: I brought the book back for a refund, with the result that I am now the new proud owner of $13 worth of books on Japanese gardening. No correction needed.

**A Time to Grieve:**
**Loss as a Universal Human Experience**
*By Bertha B. Simos*
Family Service Association of America, 1979
*Reviewed by Tice Elkins, MSW*

**Give sorrow words; the grief that does no speak**
**Whispers the o'erfraught heart and bids it break.**
**Macbeth,** Shakespeare

Many books have been written on death, dying and grieving. **A Time to Grieve** goes far beyond "dying" in its treatment of loss. The author has attempted to write a non-technical book for professionals and the lay public, although I found it a little too theoretical for most lay people to wade through.

While not offering new theory, Simos does pull together an impressive range of material on loss. Each chapter is arranged so that theoretical material is separated from practical discussion.

The theme of loss is addressed as an aspect of mentally healthy behavior. Because society emphasizes competence, adequacy, strength and accomplishment, the bereaved are often prevented by family and friends from expressing their feelings. Therapists, too, have similar programming and, as a result, they often underestimate the time required for grieving or are unaware of the range of losses discounted because of their everyday familiarity. Therapists are cautioned not to engage a client in work around loss unless they are ready to experience the necessary "outpouring of emotions," and, at the same time, not to rush, comfort, avoid or deny the client's need.

Other topics discussed in the book which I found interesting were:

— Differentiating between grief symptoms and "maladjustment."

— Good information on "Hope and Hopelessness;" a person's hope as a function of their "goal flexibility" (i.e., their ability to modify their goals).

— The defining of terms such as bereavement, grief, anticipatory grief, acute grief and mourning.

— An exploration of when the client really needs help versus when the therapist is meeting their own needs.

— A discussion of three therapeutic tasks: awareness (helping the person to know when they have experienced a loss), facilitating expressions of grief and finding restitution for that which has been lost.

— A view of developmental needs and capacities from childhood until death.

— An examination of the place of anger in grief.

— Differentiating between shame and guilt.

The book has an easy-to-read style although it tends to get wordy and excessively detailed. I wondered whether this was a function of writing an adequate book on the subject, or perhaps because this is the author's special area of expertise. It also seemed to me that the book was somewhat over-dramatic: "unresolved grief festers like a deep wound." Do all early traumas and losses need to be resolved for a full life? The book also mentions that murderers' lives reveal that they have many losses, as if that explained their actions in some causal way.

However, all in all, **A Time to Grieve**, is a well written, very thorough book. Its comprehensiveness invites the professional and lay person alike to add range and depth to what we recognize and respond to as loss.

**Special Note to Authors** — if you've "given birth" to a new book, how about putting a "birth announcement" in the *Script*? Contact your publisher and ask them to take out an ad in the *Script*. Tell them that our 5000+ members are eagerly waiting to hear about new publications in TA and related fields. If you want more information, contact Robin Fryer, Managing Editor, c/o ITAA office or phone her at 415-232-0310.

# Calendar

August 4-8, 1982 ITAA Summer Conference, Snowmass, Colorado
January 19-21, 1982 ITAA Winter Congress, Oaxtepec, Mexico

| | Exam Date | Location | Application Deadline |
|---|---|---|---|
| CM/SFM Oral Exams | August 4, 1982<br>September, 1982<br>October, 1982<br>October 20, 1982<br>November 7, 1982<br>January, 1983<br>July, 1983 | Snowmass, Colorado<br>Perth, West Australia<br>Adelaide, South Australia<br>Maryville, Indiana<br>Brussels, Belgium<br>Oaxtepec, Mexico<br>Italy | May 4, 1982<br>June 1, 1982<br>July 1, 1982<br>August 20, 1982<br>August 9, 1982<br>October, 1982<br>April, 1983 |
| TM Exams | August 4, 1982<br>January, 1983 | Snowmass, Colorado<br>Oaxtepec, Mexico | May 4, 1982<br>October, 1982 |
| Written Exam | September 24/25, 1982 | To Be Announced | July 15, 1982 |
| PTM Contract Workshop | August 8-10, 1982 | Snowmass, Colorado | June 8, 1982 ($100 deposit) |

All fees are due on or before the deadline for applying for an exam. All exam fees are non-refundable but will be kept as credit in your account if at least 30 days notice is given for cancellations. Otherwise fee is forfeited. Fees: $75 written exam. $100 oral exam, $30 contract filing fees.

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**TOM WILSON, M.D., C.P.T.M.**
I am a psychiatrist certified by the American Board of Psychiatry and Neurology. I am currently an Assistant Professor at USC and have lectured and taught courses for USC, UCLA and the Los Angeles Group Psychotherapy Society. I am President of the Medical Staff at the Westwood Hospital in West Los Angeles.

**Co-Director ROBIN HEIBER, M.A., L.C.S.W., R.M.**
I am a Licensed Clinical Social Worker and a Regular Member of ITAA. I have had experience treating individuals and families as well as working with groups. I have assisted with workshops for the Los Angeles Group Psychotherapy Society and UCLA Medical Center.

The West Los Angeles Group Therapy Institute has been in operation since October 1974. Our focus is on training professionals to work with psychosis, especially schizophrenia, and other severe emotional disorders. The faculty works as a team and has been trained in reparenting and regressive techniques. Facilities of a widely known private psychiatric hospital are available for the purposes of training. The West Los Angeles Group Therapy Institute training program includes 101 courses and training towards ITAA CM membership. We also individualize programs for out-of-town trainees interested in psychosis and wishing to spend three days or more in intensive training with us. If you are interested, contact us at the above address.

# Examiners Needed for CM/SFM Oral Exams

## October 19, 1982

## Maryville, Indiana

We need examiners for the Clinical and Special Fields oral exams. Please complete this form and return to Jackie Ward-Flaggs, PO Box 3932, San Francisco, CA 94119 by September 10, 1982 if you can help. If we do not have enough examiners, fewer people will be able to be examined.
Please indicate if you will be able to help:
__ CM/SFM oral exams, Tuesday, October 19, 1982 in Maryville, Indiana and the 7pm Monday examiners' meeting.
__ I would like to serve as an exam board chairperson.
__ Yes, my room at the hotel may be used for the exams.
I took the examiner training workshop at _____.

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*TA and Bioenergetics*

# Contracting in Body Work

**By Julie Henderson**



photo: Lenny Lipton

**Julie Henderson gently encourages client who is exploring one of the bioenergetic stress exercises**

In 1975, I was fortunate. I had graduated with an MA in Counseling Psychology, done my internship, had a job. Fortunate. But it was a "fortune" with all my script elements intact. I wasn't getting what I wanted, didn't know how to proceed, and had no prospects. But my scripting did allow me to take an interest and to learn. So, to keep from fading altogether, I undertook to organize training opportunities for the staff of the treatment center where I worked.

One snowy January in 1975, I went to Portland as a replacement for someone who didn't want to go. There I met TA and George Thomson. I was so impressed with the evidence that *change* was really possible that the following May I took a week of my own time and money to do more.

During that week, I confronted the competely unsuspected (by me) suicidal issues in my script. With George's superb help, I made a no-suicide contract and decision. **Forty-five days later** I was living in the San Francisco Bay Area, with a better job, back with old friends, and engaged to begin training with George at the Western Institute and with the Bioenergetics Society of Northern California. One year later, I was in private practice.

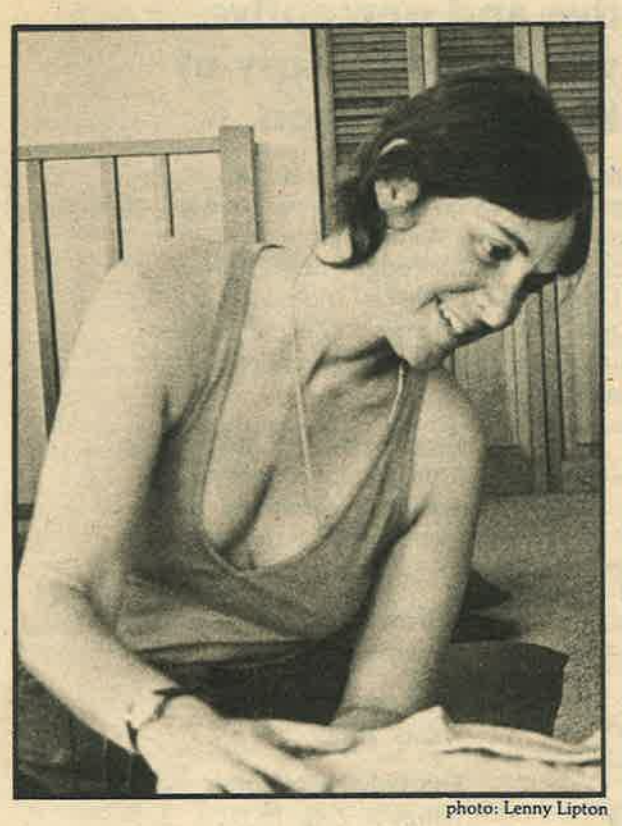

photo: Lenny Lipton

These days, I make my living mostly doing workshops and training around the world. My job is open-ended and a direct expression of my being. My personal relationships are satisfying, contactful and intimate. I am residing now in a different degree of fortune.

That's a lot of personal history. Other than clear pleasure in my escape and well-deserved kudos for George Thomson, what is there in it?

What there is in it is contracting — the importance of contracting to me and to my work, even though most of what I do currently is somatic psychotherapy and Ericksonian hypnotherapy and has little TA left "visible" in it. Without the clarity of contract, without that confrontation of intention and self-responsibility, I am not sure the changes I went through would have occured. I am quite sure than nothing so dramatic would have taken place in 45 days.

Outside of TA, I don't know of a single psychotherapeutic mode that is so clear on the need for an agreement between client and therapist on the **intention** of the contact between them and a **willingness** on both sides to pursue it. The importance of that agreement has followed me into all the other training I have done, so that the single sentence most commonly heard by my clients is, "What do you want to change?"

This legacy of TA is particularly important in the somatic psychotherapies where there is a subtle seduction away from verbal contracting. Apart from what your client says to you in words, the body is always speaking. It speaks directly to the point, often poignantly, and never lies. Sometimes the body therapist may forget that what the client is **aware** of is as important as the reality of experience revealed in their body. However, I do not want to emphasize one awareness over the other, because, from one point of view, the defensively fostered split between body and mind is itself a major culprit.

I experience that, verbally, I must begin with what a person knows — and will reveal — about themselves. I then match that against what their body is saying. I work towards congruence between what the voice says and what the body says. With congruence, the body supports both the contract and the work. Without it, whatever the person says is limited or diminished by lack of "body English."

The first movement begins, typically, with, "What do you want to change?" In the verbal negotiation following this question, I am also listening to the client's body and talking with my own. As important as what I say with my voice is my tone, inflection, posture and the adjustment of my body position relative to the other person. More important than either is the congruence between what I say with voice and body. I want to find out what the person wants, what they say they want, what they are aware of wanting and, simultaneously, to convey, beyond words, that I am in favor of their being and that it is safe to be with me.

The body always tells the truth. The voice, on the other hand, says only what the person is aware of and willing to say at the time. If I can encourage someone to move to a verbal congruence with what their physical/energetic body is expressing, that person will most often experience an enormous relief. They will experience a sense of being seen, understood and reached. Usually this includes a strengthening of the feelings that something can be done to get them what they want.

Even in this opening negotiation, my intention is to help resolve the split the client experiences between mind/body, conscious/unconscious — the fragmentation of experience. When the client feels congruent "between body and voice," the false split disappears, at least temporarily. When the client and I have a contract that includes what the body is saying, and the body is in agreement with the contract, then change will begin spontaneously.

Let me take, as an example, a young woman I worked with in Australia. She said she wanted to work, came up and sat in front of me, clutched and withdrawn. Her skin was grey and cold; her eyes round and staring. She said she wanted to be close to people. However, that is not what her body was saying, not by a mile. I went on talking to find hints of a way to draw the body into this wanting. There was no change. Finally, I said, "I hear what you're saying and I need to let you know my difficulty. Your body is saying that you are frightened and that it just isn't safe to be close, however nice you think it would be. I'm wondering how you would feel if we do a little exploration of what is going on with you as a whole, including your body, to create that fear." That was a contract all parts of her were willing to accept — a limited contract, just to find out what was going on, so that perhaps we could then come back to being close.

I put her into a basic grounded position, standing. She looked like she was about to fall down, so I asked her if there was someone in the group that she trusted. She picked out someone and I asked him to stand slightly in back of her and to one side, and with his hand to give her mid-back some support. The moment she had that contact and support, she began to shudder and shake throughout her body. This was, in part, the relief of getting a little support. The relief and the support together allowed deep feelings to begin to come through to expression.

**"This legacy of TA is particularly important in the somatic psychotherapies where there is a subtle seduction away from verbal contracting."**

I gave her a little help to relax her jaw and to make some sounds so that this upsurge of movement and energy would have some release. She began making howling sounds that were evidently related to something really dreadful that she had seen as a child. With continued support, her eyes began to relax from their fixed look of horror and the vibrations in her body became finer and more rhythmic. When she had reached a point of release that permitted a genuine reaching out, she leaned into me and I held her. This allowed her to experience, as part of the release, more support and some containment for what she was experiencing.

During and after this holding, we were able to talk softly, bringing the event back to include verbal and cognitive closure congruent to her nonverbal experience. She was then able to feel the desire to be close and to act on it, reaching out to other members of the group. So, we came back around to what she said she wanted — to be close to people — and she got it. However, in between the wanting and the getting was a wall of horror that said she must not be close. That wall had to be acknowledged in the contract and released safely before she could get what she wanted.

I am glad now to thank TA for teaching me that the contract is essential to the work, and to thank bioenergetics for teaching me that the body is essential to the contract.

*Julie Henderson is a psychotherapist. She has combined TA/Gestalt, somatics and Ericksonian hypnotherapy into something she suspects may be new. She gives training and therapy workshops in the US and regularly in Australia, Europe, etc. Currently she is applying principles of bioenergetics to stress management and alcohol recovery.*