

Hakomi
Body-Centered Depth Psychotherapy:
A Path With Heart

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Knowing What is Happening

When you cannot see what is happening in an interaction, do not stare harder.

Relax and look gently with your inner eye.

When you do not understand what a person is saying, do not grasp for every word.

Give up your efforts. Become silent inside and listen with your deepest self.

When you are puzzled by what you see or hear, do not strive to figure things out.

Stand back for a moment and become calm.

When a person is calm, complex events appear simple.

To know what is happening, push less, open out, and be aware.

See without staring. Listen quietly rather than listening hard.

Use intuition and reflection rather than trying to figure things out.

The more you can let go of trying, and the more open and receptive you become,

the more easily you will know what is happening.

Principles Generate Methodology

They are more important than methodology or technique

Organicity

Organicity refers to the process dynamics of self-organization - the internally directed creation, maintenance and evolution of living systems. Living systems self-organize, self-create, and self-maintain. Living systems are by their very natures participatory and interactive. Healing is an act of self-recreation. One being cannot heal another. The other can only help or hinder. The organicity principle places the locus of healing and control within the client and the client-therapist relationship. We all have deep levels of understanding, perception, and wisdom. Therefore, we, as therapists, don't have to 'fix' anything. The answer is already there. We don't have to solve their problem, only help them slow down, listen, go deep inside, and find their own answer and access their own wisdom.

Mindfulness

Mindfulness is both a principle and a state of consciousness. As a state of consciousness, it is focused on present experience, traditionally, the contents of consciousness. The route to mindfulness is present-centered attention. Mindfulness is 'willfully passive.' We deliberately decide to observe present experience without interfering with it. Attention, during mindfulness is, for the most part, turned inward. We can, however, allow external influences to be part of the present experience we are noticing. When we do this deliberately in therapy, we do it to evoke experiences that we will later process. Mindfulness is a state of consciousness in which the therapist and client study the organization of experience.

Nonviolence

Non-violence is an active principle. It is a practical recognition of organicity. It means going with the grain, being where the client is, where their system wants to go, and then helping it to go there. Nonviolence is born of an attitude of acceptance and an active attention to the way events naturally unfold. It works hand in hand with mindfulness, which helps us to understand without interfering.

Respect your own boundaries and know your own limits. Know when the person is accessing your issues, acknowledge that process, don't give yourself a hard time about it. Be non-violent with yourself. Respect your defense system. Don't fight yourself, split yourself, or your client into warring camps. The protective part helps you and your client to feel safe. Usually it's a part formed very early in life and was very helpful. It came from the best part of your client. Support the defense system and see what is underneath, what is being protected. Adopt and foster the attitude to be curious about what's underneath.

Mind-Body Holism

Holism is a recognition of complexity and the inherent unpredictability of the whole by its parts. It is the recognition of the influence of each aspect of living on all the others. Mind and body influence one another. This leads to the attitude of listening to the body (all of the present moment expression) as the primary source of information about what is going on inside. In therapy, we attempt to work constantly at the 'mind-body' interface. We work with the interaction of belief and experience, image and emotion. Sometimes we work by focusing attention on bodily experience and ask for meaning or belief. Sometimes we focus on belief or meaning and study the experiences evoked.

Unity

The unity principle states that the universe is fundamentally a web of relationships in which all aspects and components are inseparable from the whole and do not exist in isolation. We embrace unity when we bring attention to aspects of ourselves and others that are in isolation and conflict. Unity is about belonging, being part of, about hearing and being heard. Whether we are talking about people joining to be a family or muscles joining to create movement, these systems speak about unity and integration. We study such systems by exploring the ways in which they enable and support communication among their parts and, conversely, how they collapse, suffer and die as communication breaks down and stops.

We all have our unique experience of being human. Yet, we're all in this together. What's going on inside of you is familiar to me; it is related to my humanness. I can monitor the differences and similarities inside of us and between us. We can participate in each others' experience, we can feel with each other. We can help each other to know our various boundaries. When dialogue takes place within a context of safety and concern, as in a healing relationship, the chances for integration are enhanced. This drive to unite is the healing force. Communication organizes parts into wholes. That's the healing.

The Working Principles for the Therapist

Remember connectedness and honor boundaries.
(unity and mind-body holism)

Support the unique potential in the other
and utilize your own personal unique potential.
(organicity)

Choose unconditional friendliness toward whatever arises.
(non-violence)

Choose to be mindful and centered
and help the other to stay mindful and centered.
(mindfulness)

Levels

A Level of Being and a Level of Doing

The *level of doing* is organized by the theory, process, and technique of the modality. It has to do with which strategy is appropriate, which techniques to use at a given time, etc. It is an important level of specificity.

The *level of being* has to do with the quality of relationship that gets created and is maintained between the therapist and client. It is the general *way you are* with your client - the *quality of attention* that you bring to the session and the way you participate with the evolving experience of your client.

This level of work, the level of *being*, in this modality, is by far the most basic and most important level of the work - more important than the level of doing:

Great technique in the context of an unattended relationship = poor work

Sloppy technique in the context of a well attended relationship = good work

The level of technique is straightforward, not that difficult to learn.

The level of being, the ongoing attitude is less easy, because it has to do with you as a person, your way of being, your ability to be connected and present and with someone, and your own strategies, etc.

The *level of being* in body-centered psychotherapy is described by the *principles*. They are a good set of ideals and represent aspects of many deep and nourishing spiritual traditions.

They also have a very pragmatic purpose - they describe the attitude of the body-centered psychotherapist.

On Contact

The best kind of contact statements are barely noticed.

Don't be afraid to back off and try again.

Present the contact as an offering rather than as an absolute; otherwise defenses are aroused.

Contact brings two people into involvement.

Contact enables the client to be in the present, in their experience.

Making Contact

Contact is a verbal or nonverbal expression by the therapist that demonstrates any or all of these: understanding, acceptance, emotional awareness/presence, and participation.

General Points

- Contact supports the flow of talking or the experience, it does not interrupt.
- Precise contact demonstrates accurate following.
- Contact moves the process toward accessing the inner experience, from theory to experience.
- Giving answers has the implication or potential for the client that s/he can't get the answer.
Usually this is experienced as disempowering.
- Contacting is respectful of the fact that the client generally can find or has the answer. Usually this is experienced as empowering.

How to Make Contact

- Offer simple acknowledging statements.
- Contact presently ongoing experience.
- Use short, simple statements to bring ongoing experience into awareness.
- Demonstrate understanding
- Comment on the obvious
- Keep statements (not interpretations) open to correction by client
- Track response to contact

Examples Of Contact Statements

For confusion: "Not clear ...", "Hard to understand...", "Puzzling...", "Hard to believe..."

For a good feeling: "Feels good...", "That's nice to hear...", "Letting go a little bit..."

Around feelings: (just mentioning the feeling is enough) "Sad, huh", "Angry..." and so on.

When the child is emerging: "Feeling younger... "Like a child now...", "Something is different about you now..."

As the client relaxes and becomes mindful: "Quieting down ...", "Going inside..."

As emotional stress starts to show: "Holding your breath....", "A lot of feelings...", "Tightening yourself..."

Around content and needs: "It's important to you that I understand...", "I guess you really wanted that job..."

Contact Statements

Contacting present experience or what is on the edge of awareness.

Being in contact is the larger context.

confused, huh?

sad

uncomfortable

lost

a lot going on

looking inside now

painful

lots of thoughts

something's happening

settling in

checking things out

curious about that

not quite it

familiar?

tough, huh?

hard, huh?

difficult, huh?

quieting down now

comes in waves

way in there

hard to figure it out

want to hide

really hard to talk now

feeling young

can't wait to get started

lots of energy

feels good to talk about this

that works for you

important to figure this out

working hard

hard to take that in, huh?

something new

same old stuff

something just happened

Altman, A., 1992-1994, Unpublished notes.

On Tracking

Tracking is the willingness to receive information.

Tracking is the gathering of information.

Tracking is the opposite of efforting.

Tracking is the gathering of the berries, not the making of the pie.

Tracking

- Voice: How much or little emotion, strong or loud, weak or quiet...
- Voice Rhythm: Rapid or variable or stable...
- Body: Displacements, body structure...
- Movement: Still or active, jerky or smooth, controlled or spontaneous...
- Eyes: Look at you or look away, unsteady eyes or steady eyes...
- Speech Content: Brief or belabored, redundant or sparse...
- Attitude: Confident or insecure, hopeless or certainty...
- Unspoken: Hints at it or hides it, silence or refuses to tell....
- Fears: Well hidden or denied, incapacitating or overridden...
- Needs: Expressed or denied, many needs or few needs...
- Story: What is told. Remember to reach the Storyteller through the Story!
- Presentation: What is told, and: What is unspoken?
 - What do they want to present, what are the signs?
 - What is motivating the presentation, what are the signs?
- Core Theme: What is the script of the moment? What are the signs?
 - What is the basic, core, character theme? What are the signs?

The Research Tracking Overview

Track voice, face, body, and body movement.

Face and voice are connected to the areas of the brain involved with emotion (the spoken words are not connected with that area).

Most body movements are not directly connected to the emotional center in the brain.

• **Tracking Autonomic Nervous System Clues:**

The following changes are involuntary with emotion, very hard to inhibit, very reliable involuntary clues: 1-pattern of breathing, 2-frequency of swallowing, 3-amount of perspiring

• **Tracking the Voice:**

1-pauses, 2-pitch, 3-louder speech, 4-faster speech, 5-speech errors

• **Tracking the speech pattern and information content:**

1-direct-indirect, 2-confusing-clear, 3-concise-long/rambling, 4-word choice

• **Tracking the Face:**

The face often shows two messages, one that the person wants to show and one that the person tries to conceal. Some of the facial expressions of the emotions, like:

1-happiness, 2-fear, 3-anger, 4-disgust, 5-sadness and 6-distress, at least, are (according to research) universally expressed the same regardless of age, sex, race or culture.

The **Face** can show:

Which emotion is felt-anger, fear, sadness, disgust, distress, happiness, contentment, excitement, surprise, and contempt can all be conveyed by distinctive expressions.

Whether two emotions are blended together-often two emotions are felt, and the face registers elements of each.

The strength of the felt emotion-each emotion can vary in intensity from annoyance to rage, apprehension to terror, etc.

Whole Face Expressions:

1. Micro Expressions: Micro expressions flash on and off on the face in less than 1/4 of a second. They are full-faced emotional expressions that are compressed in time, and are so quick that they are usually not seen.
2. Squelched expressions: Squelched expressions are more common. An expression covered up or stopped as soon as it is noticed. Lasts longer but is not as complete as the Micro expression.

Tracking **Eyes:** Blinking increases when aroused. Pupils dilate when aroused. Tears.

Tracking **Smiles:** Smiles range from positive emotions, smiles when miserable, and false smiles.

Each emotion has a family of expressions, each visibly different, one from the other, for example anger varies in:

- intensity, from annoyance to rage
- how controlled it is, from explosive to fuming,
- how long it takes to begin, from short fused to smoldering
- how long it takes to end, from rapid to lingering
- genuineness, from real to phony anger

*Most of the research concerning bodily and emotional expression appears in *Telling Lies*, by Paul Ekman, Berkley Books, 1986.

Tracking States of Consciousness

Some outward signs of the four states of consciousness are:

ordinary consciousness:

- client looks at the therapist
- eyes are open
- tone and pace are conversational
- emotions low or controlled

mindfulness:

- eyes tend to close
- speech becomes softer and slows down by half or so
- when speaking or replying to questions, the person in mindfulness remains quiet and slow and keeps their eyes closed
- all the features of a light trance are there
- lack of movement
- deliberate, studious style
- breath is gentle

the child state:

- the voice is childlike
- sentence structure simple
- facial expressions, gestures, and body look younger
- person shy in a childlike way
- a sense of wonder

strong emotions (riding the rapids):

- excitement
- high levels of emotion expressed
- wave like movements of the body
- labored breathing

Tracking the Unconscious

Tracking the unconscious prepares the way for contacting and interacting with it to create the healing relationship.

A simple example: The person comes in and sits down and you notice they look tense and nervous. You say, "I guess this is a little scary for you, huh?" The person might actually have been thinking of what to say, not actually conscious of the nervousness at that moment. When you offer your statement about it, the person becomes aware of it at that moment and knows, again possibly without thinking it, that you are aware of what they are experiencing. That's usually a relief to them. Usually. Especially if your voice indicates that you are sympathetic. That helps create safety and begins meaningful communication with the whole person.

On the other hand, if you continuously focus on the content of the conversation, not seeing what's going on around it, unable to contact experience and feeling, the process easily becomes boring. Boredom, being a sign of intelligence, is a signal to the therapist that he has lost track of what's really interesting for himself and the other. It is a signal to start looking for a way to jump out of the system. Therapy is kept alive by tracking what's really going on. Once mastered, it is an endless source of curiosity and incredible fun. The ability to track, stretches one's awareness to the edges of consciousness.

There are gestures, movements, inflections, and changes in facial expression that we track which happen very quickly. Sometimes in less than half a second. They are there all the time. And almost all the time, we are unaware of them. Given this natural tendency to become entranced by the words, the therapist must develop the skill of tracking. It is a little cycle. Track, contact, track the effects of the contact. How did the client move along after we did this or that. Contact that. Go somewhere by following. Therapists who use skills like tracking and contact are like explorers or experimenters, keeping track of local details while searching out larger truths.

Mindfulness

Mindfulness is a special state. It is self-observing. It is noticing one's own present experience. It is also a special kind of availability, an openness of the mind, a willingness to allow oneself to be affected.

Mindfulness is characterized by relaxed volition. It is a relaxed, open, undefended, quiet state. In mindfulness one can be extremely sensitive. Small, precise, accurate inputs can get large reactions. This enables one to gather information about core material with an ease and speed impossible any other way. To establish mindfulness, a feeling of safety and an attitude of cooperation are needed. Safety is needed to relax 'defenses' and to allow the open, vulnerable, sensitive state that mindfulness is. Cooperation is needed in order to be able to participate in the ongoing process. Cooperation is both conscious and unconscious. The therapist especially wants and works for the cooperation of the unconscious. It is gained by staying within the principles and by understanding the client. Once established, safety and cooperation set the stage for establishing and using mindfulness. Mindfulness is established by: asking for it, describing it if necessary, but mostly by: speaking and acting in ways which invite it, that is, slowly, simply, and directly, with focused concentration, and without tension or judgment. "As we use mindfulness in Hakomi, it might be called assisted meditation" (Kurtz, p. 27).

First Steps in Accessing

Accessing is:

- 1) focusing inward,
- 2) touching on and internally contacting present experience,
- 3) staying with the experience, following it, and letting it inform you.

Accessing is: moving from the ordinary consciousness to mindfulness.

Accessing Mindfulness is: a shift from the external to the internal.

Contact, Stabilizing and Accessing

Contact is: going from ordinary consciousness to experience.

Stabilizing is: stabilizing a particular level of experience.

Accessing is: moving to another level of experience.

Access by:

- 1) Making the situation safe and secure

Level 1 - Track for Safety: Monitoring physical and emotional distance and closeness between client and therapist. Track the information and understand the content.

Level 2 - Active Acceptance: Demonstrate that you rely on acceptance and inclusion and that you have a great amount of flexibility in your approach.

- 2) Go Slowly, take time

Find the right rhythm between leading and following, go patiently.

- 3) Keep focused on Present Experience

Remember to stay in contact and in touch with what is presently being experienced. Bring present experience into consciousness and deepen it.

- 4) Follow the thread of the experience

Consciously choose an Access Route, then deepen it and stay with it.

Accessing With Questions

A few sample questions:

Differentiating and comparing (high or low, left or right, familiar or unfamiliar, comfortable or uncomfortable?)

Location (how deep under the skin is it?)

Definition (what kind of consistency or color is it?)

Words (if it could speak what would it say?)

Boundaries (where does it stop, what is on the other side?)

Movement (if it could move or change size what would happen?)

Stability (what keeps it there, prevents it from moving?)

Emotional Quality (what emotional quality does it have?)

Accessing Questions

Questions that require you to go inside your experience to answer and therefore stabilize, deepen, and broaden present felt experience.

What's going on in your body right now?

Where do you feel that in your body?

Does this feel/sound familiar?

Does this remind you of anything?

Any kind of images with that?

If you tune into your body, can you sense into the core of that tension/sensation?

What shape is it? color? size?

What kind of sad, etc.?

What texture does it have?

What are the boundaries?

What does it want to do next?

What wants to happen next?

(Meaning if it could speak, what would it say? What kinds of words go along with this? What would the part that ... say to the part that ... ?)

Does that bring up any memories?

What kinds of thoughts, beliefs, conclusions, decisions, etc. come with this?

Does any other part of your body participate in this?

Listen to the feeling and let it inform you, tell you about itself.

Feeling younger now?

Is there anyone else there with you?

What are you wearing?

How old are you?

Where are you?

How do you experience that inside?

Is there a symbol/metaphor with that?

Use accessing questions to fill out spectrum of experience: thought, sensation, image, emotion, memory, belief.

Stabilizing Present Experience

In stabilizing we mindfully stay with and deepen present experience. Thus more information, i.e. sensations, feelings, memories, etc., can emerge spontaneously directly *from the felt experience*. One way of stabilizing is through questions.

A selection of sample questions:

- * Differentiating and comparing (example: High/low, left/right, familiar/unfamiliar, comfortable/uncomfortable?)
- * Location (example: "How deep under the skin is it?")
- * Definition (example: "What kind of consistency/color is it?")
- * Boundaries (example: "Where does it stop? What is on the other side?")
- * Emotion (example: "What feeling tone does it have?")
- * Movement (example: "If it could move/change size, what would happen?")
- * Stability (example: "What keeps it there? What prevents it from moving?")
- * Energy (example: "What energetic quality does it have?")
- * Sensation (example: "How tense or relaxed does it seem?")

Please note:

The important point is to keep the awareness focused on the specific area of the body in the present moment and the questions are only a tool for doing just that. The actual answers to the questions are secondary in the beginning phase of the exploratory process.

Rescue Remedies:

The following three strategies are in the spirit of the Principles though are not strictly Hakomi Therapy. They can be used as a kind of "rescue remedy," if you need them, until you have more appropriate strategies available.

- 1) **Leave it!** Let it be as it is. Find out if it is all right to leave things where they are without going any further with them.
- 2) **Ask!** Get supervision from your partner/client. Ask, "what can I do for you that is possible right here and right now?"
- 3) **Give!** Offer support and nourishment. Find out, "What can I do for you that would be good for you here and now?"

Categories of Experience

Through focused interaction you can stabilize any particular level of the *structure of experience*, letting it become a strong, clear presence. You can then access and move on to any other element that is available at the moment.

Cognition:

To Stabilize (Deepen), Focus on:

Voice: quality, whose, where, kind, gender

Words: which/flavor

To Access the Sensation Element, Focus on:

"Where in the body," "how does your body participate..."

Sensation (Physical) or Movement (Physical):

To Stabilize, Focus on:

Where, what kind, boundaries, qualities (thickness, consistency, etc.).

Movement, details, impulses & intentions (what does it want to do).

To Access the Affect Element, Focus on:

"How is it for you," "what mood or feeling go along with ..."

Affect:

To Stabilize, Focus on:

Where, kind, size, what it wants to do or say.

To Access the Memory Element, Focus on:

"Familiar," "felt before..."

Memory:

To Stabilize, Focus on:

Images, voices: "zoom in" for the details; "zoom out" for the overview.

To Access the Meaning Element, Focus on:

"What's important about this..."

Meaning - Situation Specific: (the specific detail you learn from the experience)

To Stabilize, Focus on:

How is it for you/ what are you learning from this.

To Access the Core Belief Element, Focus on:

"What do you start believing from this..."

Core Belief - Generalized: (the broad belief formed from the experience)

To Stabilize and Process, Focus on:

How do you deal with this (strategy)

How do you want it to be (options)

What is in the way (internal and external obstructions)

What can help you make the changes (internal and external resources)

Options (may be learned at any level as appropriate):

Past Learning: What did you learn about self and life from this past experience?

Present Learning: What are you learning about self and life now, here together?

Evoked Experiences in Mindfulness

The essential process is the frame for using the method of evoked experiences. The process itself is framed by the healing relationship and that in turn by the principles. Within the frame of process, the therapist does three important things: she establishes mindfulness, she evokes experiences of different kinds, and she processes the experiences evoked in one of three different, state-specific ways.

Evoked experiences in mindfulness are different from ordinary experiences in several ways. They are unforced, automatic, and spontaneous, and therefore, reflective of habits and core organizers. Evoked experiences are also unpredictable and so, informative, naturally interesting, and likely to have meaning. Connections can be noticed between the evoking stimulus and the experienced reactions. A second advantage for therapy is that with evoked responses in mindfulness, the responsibility for the experience is clear. The therapist is not responsible/blamed for evoking a particular experience. The client does not feel 'done to.' Mindfulness allows the client to realize that he or she, on some deep level, creates the particular reactions. This is, of course, dependent of the therapist evoking experiences in an unquestionably nonviolent manner.

Some of the ways to evoke experiences in mindfulness are: probes of all kinds (verbal, tactile, and visual), acknowledgments, taking over, and little experiments. The techniques are of little use without the training and skills to use them. Evocation depends more upon the state of mind of the client and the relationship between client and therapist than it does upon technique. The eight different kinds of experiences evoked that are worked with are: images, thoughts, sensations, memories, impulses, tensions, the child, and feelings (from mild to overwhelming).

Experience Evoked	Examples of Possible Approaches
images	deepen with questions about details
thoughts	take over, find bodily experience
sensations	ask deepening questions
memories	get details to intensify and stabilize
impulses	active taking over
tensions	repeat, make voluntary, go for meaning
the child	use 'working with the child' methods
mild feelings	use to access memories or strong emotions
strong emotions	use 'riding the rapids' methods

The Transition to Processing

Evoked experiences are the raw material of processing. A transition to processing is the next step, once significant experiences have been evoked. The basic method for making this transition is: to find a way to stay with the experience long enough for it to develop into one of the processing states. Staying longer than usual with an experience can mean anything from a few seconds longer to a minute or more. Some ways to stay longer are: simply wait, without interfering, and see if the client stays spontaneously; or, if there is some confusion or uncertainty, do some clarifying (perhaps by repeating the evoking process); or ask some deepening questions, that is questions directly about the experience itself.

In accessing core material, we go from present experience, sensations, feelings, thoughts, and so on, to beliefs, memories and images that, though they operate strongly and constantly on the present, are more a part of the hidden, painful past. We go from experience to the symbolic material that shapes all experience. Symbolic material has meaning beyond its simply having happened. Not only were events powerful; they significantly influenced the way the person defined him or herself, important others and the world.

There is more to do, of course, though just getting to core material can be a powerful event in a person's life. This is deep, formative material, at the center of who the client is and how he or she came to be that. To be in contact with these old events is to seem to arrive home, to know oneself in the most real and significant way. It is to feel and know the almost holy power to choose who one will be. Not that it will be easy to change. There are strong reasons why we are the way we are. The forces that have shaped us will not trip lightly from the scene. When core material comes up, it often brings with it a further shift in consciousness to those states we are calling, strong emotions or the child. These states are specific states and the processing we do in them is specific also.

(Kurtz, pp. 123-124)

State-specific processing is similar to state-specific memory. We work with three different states of consciousness: strong emotions, the child state, and going for meaning. The methods are: for strong emotions (or riding the rapids) to support spontaneous behavior. This means the spontaneous tensions and postures the client uses to manage his or her emotions. We usually support by 'taking over.' The spontaneous expression of strong emotions is a specific state of consciousness. It is incompatible with mindfulness. The rapids are no place for studying. For example, if the person you're working with contracts inward, hugging themselves, closing down, folding up, you move to help them do that. You put your arms around them and help them contract. For the child, use a method called 'the therapist as magical stranger.' Just be there with the child, talking to it and holding it and explaining things, being careful and concerned and patient and honest. It is a 'magical stranger' because you (the therapist) appear with the child in the original situation, where you never really were. For going for meaning work at the mind/body interface, going back and forth between the nonverbal experiences and a spontaneous, verbal expression of those experiences.

The goals of this processing are: emotional release, understanding, and a change in the core organizers of experience. One way to reach these goals is to create an experience that wants to happen, an experience that couldn't happen because core organizers would not allow it. Such an experience often starts with riding the rapids or the child, progresses through meanings to the new experience, and ends up with deep feelings of satisfaction, relief, and pleasure. It is accompanied by, or on occasion followed by, insights and new understandings.

Altman, A., 1992-1994, Unpublished notes.

How to Offer a Probe

A probe is an experiment in mindfulness, an example of evoked experience, assisted meditation, if you like. We take time to prepare. We set up mindfulness, introduce a stimulus and study the reactions. We're looking for clues to the organization of experience. We ask the client to notice what happens, to note his or her reactions. When the client notices reactions and is able to report on them, the client is not reacting, but is in fact, responding, for noticing reactions is of a different order entirely from reactions themselves. With mindfulness, consciousness is self-reflective, able to study itself.

A probe is not a conversation and it is not nourishment for nourishment's sake. We don't use probes when the client is in ordinary consciousness. It is an experiment designed to evoke an experience worth studying and working with. With it, we hope to bring something automatic and unconscious into consciousness. We need mindfulness only for brief moment. Probes are meant to work with and to explore the memories and beliefs that organize experience. (Kurtz, pp. 91-92)

Tone of voice: Soft, gentle, neutral, and unhurried

Wording for setting up the probe: The wording should be general. "What happens when you hear, and my voice could be any voice, saying ...?" or "what is your experience when you hear...?"

When to say the probe - timing: Wait until the person is inside, is mindful.

Pause: Have a silent pause of a few seconds between getting the person ready for the probe ("What happens when you hear ... pause ...?") and deliver the probe.

Track: Observe the body for any spontaneous change (movement, skin color, breath, etc.)

Get a verbal report: If the person does not spontaneously tell you their response be sure to ask for a report of the experience, i.e., "What happened?" "What was your response?" "What did you notice?" Remember that you need a report in order to know what is going on.

The quality of the response: Make sure that you are getting a report of *a response* to the probe and not a theory, discussion, or interpretation. A report of the response will be a direct description of what happened. ("I felt a sensation of warmth through the center of my chest"); as compared to an interpretation ("I got sad" or "I can't believe what you just said").

How to follow up: When following up on a response to a probe you can ask for more clarification (inquiry about the where, the what, and the how of the response) and give your partner the opportunity to go deeper into the experience. Your ability to follow up will be determined mostly by your experience and the degree of mindfulness in your partner. Often you can also use the response to a probe and make another probe from it.

Acknowledging

“In this technique, with the client in mindfulness or sometimes, just with the unconscious present and listening, the therapist acknowledges a core experience which has previously been denied and is being re-experienced at the moment. The point is to say something to the unconscious that shows you are understanding what it is trying to tell you. Such interventions are powerful. They establish the truth and admissibility of experiences that are: (1) real parts of the client; (2) close to the core; (3) have pressed for awareness and expression, without much success; and (4) have had no ally in the client’s history. Something that was not, or could not be, discussed or understood is now open again for consideration and someone has witnessed it, making it real and resent.

Acknowledging builds the healing relationship by demonstrating real understanding from the therapist. It is done much like a probe, only it expresses a recognition by the therapist of some deep, long-term experience of the client. It is, “contact in mindfulness.” I use it when I realize that the client has lived a long time with this exact experience. When acknowledged, this powerful, generic experience, part of the client’s basic experience for a lifetime, emerges, deepens, and fully enters the present process.”

Taking Over

Taking over refers to a whole genre of techniques. In all these techniques, the therapist takes over doing something that the client usually does for herself. It's an offer to make things easier, to take some of the effort out of what the client is doing. If you're scratching your head, I can offer to do it for you. All you have to do is let me. You drop your efforts, like raising and moving your arm. Or, you could be saying things to yourself. I could say them for you. On all levels, taking over is an offer of support. It is an offer to participate.

The technique of taking over is a simple one. It involves, say, letting the client's head rest gently in your hand, taking the weight off it, when it falls forward with sadness. Or, if the client's reaction to a probe is an internal voice, we can take that voice over and say it for the client. There's a great variety of things we can take over, limited only by our own creativity.

Let's look at the effects. Taking over:

1. tends to support the need for safety
2. lowers the noise, thereby increasing sensitivity
3. helps create distance and control over reactions
4. supports the healing relationship
5. shifts awareness from defensive concerns to consciousness of the feelings, impulses, images, and memories being defended against.

By taking something over – the weight of the head, for instance – we provide an opportunity for the muscles which are holding the head in the forward position to relax. We don't make things happen; we provide opportunities. Letting the head fall forward is usually an unconscious action when it is part of the feeling of sadness. Its function is to help manage the experience of sadness and its expression. The weight of the head, acting on the muscles of the chest and back, makes it difficult to breath deeply. The effect of this limit on breathing is a limit to feeling.

When the offer to take over is accepted by relaxing the muscles holding the head up, it has the effect of taking the effort out of an important reaction. Taking the effort out, lowers the noise. The noise of efforting masks experience. Tensions narrow experience. That's one the ways people use tension and effort. When we offer to take over the client's efforts to manage his or her experience, we give the client an opportunity to stop managing, to relax the tensions involved, to become more sensitive and to deepen the feelings and experience being managed. Often, taking over actually brings blocked feelings into consciousness. It is a direct route to suppressed, repressed and otherwise managed experiences.

The Forms of Taking Over

There are three basic dimensions to taking over:

1. with mindfulness and without
2. active and passive
3. physical and verbal

With Mindfulness and Without. With mindfulness, you use taking over just like a probe, to go fishing, to evoke material to work with. Without mindfulness, it is used during the spontaneous or overwhelming expression of strong emotions (riding the rapids). It is the basic way we support spontaneous behavior in that state of consciousness. During the rapids, we do not ask for mindfulness; we simply support anything the client does spontaneously to manage the flow of feeling. If, for example, the client curls up in a little ball, we help her to curl. If she want to roll over, we help her. If she covers her heart, we put a hand there too. Whatever she does to manage the flow of experience, we offer to help.

Active or Passive. Taking over is either active or passive. In the active version, we are asking the client to do something, to be active. We might for example ask a client to punch while the therapist holds the client's arm back. In passive taking over, we ask the client simply to be passive. For example, we might ask the client to relax and notice what happens as we slowly lift the client's arm or arms into a reaching-out posture. Or, if the client is doing something like covering his eyes, we might do that for him. Passive taking over with mindfulness requires a high degree of sensitivity on the client's part. If the client isn't able to focus quietly and sensitively on what's happening, if there's just too much tension in the person, if there's too much need to move or work, then it's a good idea to use active taking over. Then, instead of searching for subtle meanings, you might ask the client simply to find a way to struggle actively that feels good or right.

Physical or Verbal. Lastly, taking over can be either verbal or physical. A verbal taking over is one in which the therapist takes over a voice inside or a thought the client has in reaction to a probe or to the meaning of some physical tension.

Any given instance of taking over has aspects of all three dimensions – verbal or physical, active or passive, with or without mindfulness.

Things We Take Over

Thoughts and Beliefs

Muscle Tension. There are many ways to take over muscle tension. We use active taking over with chronically tight muscles that have a lot to do with posture. For example, when a person holds his or her shoulders high and tight, we take them in a circle grip, using our arms to hold them up and in, and we ask the client to force the shoulders down against our resistance. The struggle usually feels very good to the client. That's one of the signs that we're on the right track, that it feels good. After all, we are doing something for the client that the client has been doing for herself maybe all her life.

Often during an emotionally intense session, the client will suddenly feel a muscle tightening as his experiences comes close to something significant. We can ask the client to relax the muscles involved while we tighten them. For example, the abdominal muscles often become tight quite spontaneously during intense feeling. The therapist can use a hand or a fist to create pressure there while the client allows the muscles to relax. That's a passive taking over of muscle tension.

Blocks to Expression. The safety of being contained allows an impulse that wants expression to emerge, perhaps for the first time in years, and with it comes realizations about how we've limited and controlled ourselves. This is especially true in relation to blocks of anger, rage, and hate, and impulses to harm others. By holding back arms or by holding the jaw closed, the impulse to strike, bite, choke, etc., can

emerge. Muscle tensions are often associated with such blocks to expression. The taking over is always voluntary, always guided by what the client wants and feels comfortable with. It always stops when the client wants to stop. It is never used as part of any provocation. It is done in the spirit of service. We do only what the client wants done. Control is always with the client. Without these safety aspects, the process never becomes spontaneous or goes very deep. It may be acted out, full of sound and fury – you know the rest.

Gestures. Many gestures involve self-touching. Without noticing it, people will often touch their chests, or cover their eyes, or cover their ears, or clasp their hands together, or rub an arm or a leg or a neck. Any of these actions can be taken over. At first, the client may notice only that it feels good or that it makes her sad in a good way that you are touching her. But with a little time and mindfulness, the meaning of the touch can become clear. It represents, of course, something the client believes she has to do for herself but would be much nicer coming from someone else, like comfort and caring.

Impulses. In cases where the client is very strongly identified with resisting doing something (like striking out, for example), we can take over the impulse itself: “You make a fist and I’ll try to get you to swing it and you resist. Let’s see what happens when we do that.” Often, the strong injunctions against showing anger come up along with memories of related situations. After a while, the taking over can be reversed, with the client trying to strike out and the therapist holding that back. Or you can go back and forth.

Self-support. In any area where the client is holding herself up in some way, like propping the head on an arm or leaning back on a wall, etc., we can take over supporting the person. This way of taking over works very well with people avoiding letting down and needing to rest, because they feel no one is really there for them. It is a good way to explore the blocks to taking in nourishment.

Experiments

An experiment is an open-ended thing to try, in present felt experience and mindfulness, with the purpose of bringing to consciousness how the person is organized around a particular issue so this can be studied/explored. Almost any technique can be framed in this format with an experimental and curious attitude.

Set up experiments taking care that the client is curious, willing, and clear about the experiment. "Study what happens when ... see what changes when ... notice what goes on when ... would you like to try an experiment ... let's try this ... I'm thinking about exploring ... would you like to ... are you curious about this ..."

Experiments

exaggerating

minimizing

slowing down

speeding up

probe

taking over

physicalizing

giving voices to parts

studying impact of external stimulus

imaging past even in present and studying response

becoming disowned part

acknowledging

seeing what develops when you stay with, hang out, let experience develop

close/far

eyes open/closed

reaching out/reaching toward

touch, or imagined touch

studying receiving what's needed

experiments at insight, nourishment, completion, response barriers

study body sensations

hearing/not hearing

voice: tonality, volume, speed

male/female voices

watching taking over on someone else

Altman, A., 1992-1994, Unpublished notes.

Taking Over: the Principles and the Method

Taking over is a prime example of the Taoist principle of going with the grain and in a beautiful way, reflects the principle of nonviolence. It is nonviolence itself. By helping the client to do what he or she is already doing, we simply step into the flow of the client's experience safely in a way that supports. It speaks of respect and it honors self-determination. For me, it is the queen of techniques.

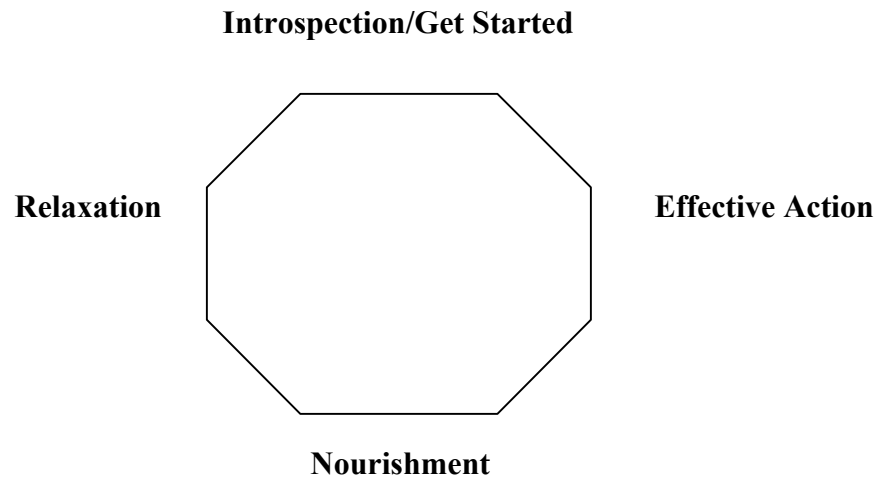
In keeping with the overall method, taking over is primarily a technique for lowering the noise, thereby increasing sensitivity and gathering information not previously available. As mentioned above, we use taking over to explore experience and evoke core material. We use it in all stages of the process. In relation to the sensitivity cycle and the barriers, we use it very deliberately. The different forms of taking over are useful in different degrees at the different barriers. Whereas active taking over is very supportive at the response barrier, in helping to release impulses that want to happen but are held back, passive taking over works a lot better at the completion barrier, where the client needs to melt and learn to let go. Taking over self-support is a good way to work at the nourishment barrier; helping to control information input, by taking over blocks to feeling, insight, and sensation, is what's done at the insight barrier.

Appendix A

The Sensitivity Cycle

The Sensitivity Cycle

The Sensitivity Cycle is a tool for gaining perspective on where we are in the natural flow of life. It provides insight to what stage we are at in the greater scheme of life, a project, relationship, and the places where we may experience difficulties and why.



Introspection/Get Started:

Being able to gather the information from both inside and outside world to achieve insight and clarity which leads to vision about potential effective action. Exploring options, Goal setting, Anticipation of Obstacles and consequences.

Effective Action:

Being able to take action and respond in an honest, informed and deliberate manner. Relaxing while doing. Problem Solving. Conflict Resolution. Mindful Action. Impulse Control. Delay Gratification.

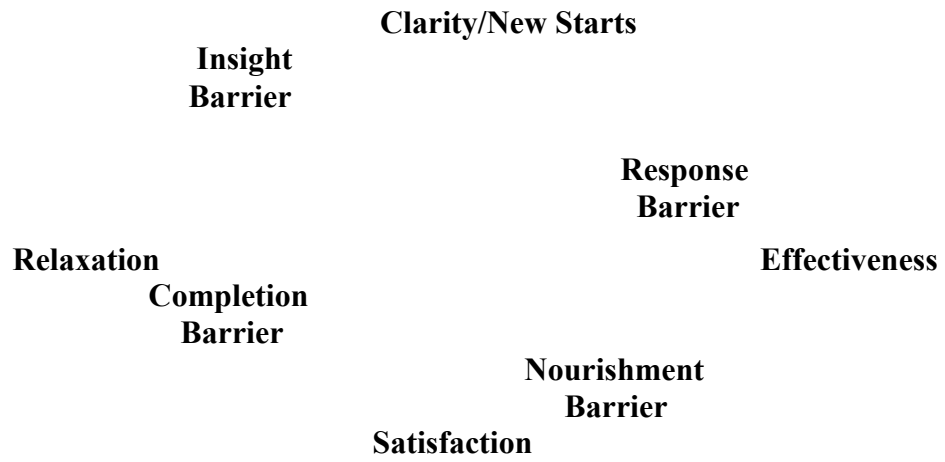
Nourishment

Being able to enjoy, celebrate and feel satisfied with your actions. Allow people to acknowledge and support you and you them.

Relaxation

Self-esteem/Journeying/Relaxation Techniques.

The Sensitivity Cycle and Barriers



Overview of the Sensitivity Cycle

Stage	Aim	Objectives
Beginning	Gain clarity, vision setting, and gathering information	Goal setting, anticipation of obstacles and consequences
Doing	Effective response and action	Problem solving, conflict resolution, impulse control, and delay gratification
Enjoying Nourishment	Satisfaction of action and resolution	Evaluate the results of one's actions and avoid the toxic
Relaxation	Completion and being	Self esteem and relaxation techniques

Insight Barrier

Contact-Withdrawal

Character Types:

Sensitive/Withdrawn
Expressive/Clinging

Inner Posture:

Fear of separation

Addicted To:

Flaw finding

Barriers To Insight:

Lack of safety
Sense of emptiness and confusion and a primary mind/body split which blocks contact

Barrier To Insight Beliefs:

Withdraw, it's too dangerous; don't look, don't listen; there are some things it's better not to know (feel); there's something terrible inside you; freeze, don't even breathe

Personality Quality To Develop:

Being present, safety, allowing, and not knowing

Personal Development Task:

Individuating. The capacity for developing an appropriate sense of self. Allowing separateness between self and others. Recognition of boundaries

Essence Quality To Evoke:

Clarity, curiosity, and insight

Essence Task:

Show up

Erikson's Stage of Development:

Age: Birth-1
Stage: Oral/Sensory
Developmental Task: Safety
Result: Trust/Hope or Suspicion/Distrust

Underlying the barrier to insight is often a deep wounding that propels us to feel like a rebel, or withdrawn, or eccentric.

How the Insight Barrier Feels

Fear to see or to be seen, withdrawal, numbness, going blank, fear to know or be known, feeling out of contact, fear of contact, loneliness, lost in details, lost in emotion, unclear personal boundaries, inner confusion, inner noise, and overwhelmed.

Insight Barrier – Potential Symptoms

Headaches, disorientation, easily hurt, allergies, accident prone, easily overwhelmed, blurry vision, shallow breathing, alienation, contact problems, withdrawal, very high muscle tone, and low affect. Relationships are often experienced as painful or conflicted under the influence of this barrier.

Response Barrier

Action-Delay

Character Types:

Tough/Generous
Burdened/Enduring

Inner Posture:

No heart in Action

Addicted To:

Impulsiveness and intensity (passion without compassion)

Barriers To Responding-Effectiveness:

Blocking, delaying, stuckness
Disconnected from own aliveness so can't radiate out which blocks feeling fullness of life

Barrier To Responding-Effectiveness Beliefs:

You must not do anything, just wait; don't get angry; it's hopeless; stop hurting everyone; be nice, just take it

Personality Quality To Develop:

Allowing fullness, active acceptance and trust

Personal Development Task:

Expansion. Allow fullness and live from the whole person

Essence Quality To Evoke:

Will (allowing), strength and expansion

Essence Task:

Attend to what has heart and meaning

Erikson's Stage of Development:

Age: 2-3
Stage: Anal/Muscular
Developmental Task: Control
Result: Autonomy/Will Power or Shame/SelfDoubt

The addiction to intensity and impulsiveness is an attempt at feeling the fullness of life.

How the Response Barrier Feels

Burdened, stuck, ashamed, resistant, over-grounded (as in - stuck in the ground), guilt-ridden, action-delaying and procrastinating.

Response Barrier – Potential Symptoms

Everything goes wrong, feeling like a victim, "yes-but" responses, constantly reconsidering, unclear about your own purpose, cannot understand other's frustrations toward you.

Relationship under the influence of this barrier feels like "something to be bearing up under."

Nourishment Barrier

Emotionally Open – Emotionally Closed

Character Types:

- Dependent/Endearing
- Charming/Seductive
- Self Reliant

Inner Posture:

- Fear of old, unexamined wounds
- Fear of emotional intensity and toxicity

Addicted To:

- Need to know/explain and control

Barriers To Nourishment:

- Emotional unavailability - restrained and disconnected
- Inability to contain emotions and sensations (so they can go through a ripening process) which blocks being nourished and guilt free truth telling

Barrier To Nourishment Beliefs:

- It is not worth the pain; lay low, don't use up your strength; nobody cares; it is only emotions, they will pass again; feelings are irrational, let's figure this out

Personality Quality To Develop:

- Emotional receptivity and relationship ability

Personal Development Task:

- Containment. The capacity to neither discharge nor deny feelings and body senses but to hold and contain them. This is the way of letting experience fill and touch us.

Essence Quality To Evoke:

- Enjoyment and self worth

Essence Task:

- Tell the truth without blame or guilt

Erikson's Stage of Development:

- Age: 4-5
- Stage: Locomotor
- Developmental task: Freedom
- Result: Initiative/Purpose or Guilt/Feeling inept in world

How the Nourishment Barrier Feels

Nourishment is considered to be toxic, don't believe any nourishment is possible, fear of rejection of our needs, denial of having any need for nourishment at all, feeling not worthy or good enough to accept nourishment.

Completion Barrier

Persistent & Clinging – Letting Go & Releasing

Character Types:

Industrious/Overfocused
Dependent/Endearing
Expressive/Clinging

Inner Posture:

Fear of emptiness
Fear of personal inadequacy

Addicted To:

Perfection. Getting lost in details.

Barriers To Completion:

Persists, over-achieves, focus on proving self-worth, feels too weak
Tension and efforting which blocks "letting go" and spaciousness

Barrier To Completion Beliefs:

You must keep going, don't stop; your feelings are wrong; you'll have to work hard if you want anything; you'll have to excel if you want love or attention; don't be distracted

Personality Quality To Develop:

Self-acceptance. self-reflection and relaxation

Personal Development Task:

Merging. The capacity to be part of a larger reality and of relationships without losing the sense of self

Essence Quality To Evoke

Acceptance and trust

Essence Task:

Be open to outcome

Erikson's Stage of Development:

Age: 6-11
Stage: Latency
Developmental Task: How things work
Result: Industry/Competence or Inferiority/Inadequacy

How the Completion Barrier Feels

There is trouble completing something and enjoying the completed product or event. It is hard to let go, to relax and instead you stay busy and focused so things don't complete. Action is a refuge from feeling more of your need, want, and pain. Wanting to "earn" the acceptance and love through doing a lot as a way of proving yourself. Difficulty accepting that you could be loved for who you are and not the product that you produce.

A Brief Review of the Barriers

Barrier To Insight: Difficulty is seeing, understanding, and knowing what needs to be known, seen, and understood

Barrier To Response: Difficulty with potent, heartfelt action – even if you know what needs to be done

Barrier To Fullness: Difficulty with emotional availability, with feeling satisfaction and with taking it in; difficulty in recognizing and experiencing nourishment

Barrier To Completion: Difficulty with letting go, letting be, and letting the next thing happen.

Appendix B

Probes

Probes

Insight Barrier

It is good to see you.
 You can show up.
 You are in the right spot here.
 You are seen.
 It is OK not to know.
 You can choose to show yourself.
 You are seen for who you are,
 There is no need to know.
 It is OK to be confused.
 You have all the clarity you need.

Response Barrier

Your life belongs to you.
 It's all right to express your feeling.
 You can trust your heart.
 It's all right to act on your impulses.
 You are important.
 It is OK to be honest.
 You can do what you want.
 You have a heart that can guide you.

Nourishment Barrier

There is support for you.
 It is acceptable to need.
 You can enjoy.
 It is human to hurt.
 It is all right to take care of yourself.
 You are deeply appreciated.

Completion Barrier

It is OK to just be still.

Soul Barrier

Everything is alive.
 We are all related.
 Make all decisions based on what's good for the children seven generations from now.

Altman, A., 1992-1994, Unpublished notes.

Appendix C

Character

Character

Central to a holistic approach to the study of people is the notion that human activity is 'multi-determined.' Many different influences combine in the development and maintenance of the patterns we study in psychotherapy. The search for one great traumatic event, so popular in movies about psychotherapy, doesn't happen that often in therapy. What truly helps a person is to realize and understand whole patterns and the beliefs, feelings, images, and memories the patterns are influenced by. We call these patterns **character or character strategies**. The patterns, limited in number and similar from person to person, reflect similar issues and common needs and experiences. Understanding patterns helps us by making complex individual lives expressions of common root. A study of **character strategies** gives us a general feel for people, how they handle their daily tasks and encounters with others, how they learned to do it that way, what kinds of events and memories, feelings and beliefs organize their life strategies.

Character patterns are the result of an ongoing interaction of the growing child with its physical/emotional environment. These patterns and strategies can be seen as strengths developed by the child. In this light, **character** is more correctly seen as function rather than malfunction. But, a strength developed to the point of imbalance is also a weakness and every function overly developed in one direction leaves another direction undeveloped.

Character processes are strategies. A defense is a general way of dealing with the world, of managing one's experience. People are creative and we find various strategies within one person. That allows us to hold several theories about a person without having to try to decide what "type" he or she is. In seeing **character as strategy**, we link core material to its expression as reactions to perceived situations.

Character strategies are organized, habitual patterns of reaction. They are long used responses to real or perceived stress or to goals, needs and wishes. They consist of beliefs, expectations, unresolved emotions, uncertainties about oneself and one's relation to others. They are the expression of the organization of experience by core material.

Character The Experience That Wants to Happen

In the course of growth, certain natural functions emerge, such as standing, walking, talking, and so on. We can look at character patterns as interruptions of, or impairments in, the growth of these natural psychological and social functions.

Impairment leaves the function truncated, distorted or incompletely learned. Without the successful learning of these functions, certain experiences never get to happen. The goal of therapy is to create and integrate those experiences, which in the normal course of growth, should have happened, but didn't. What follows is a list of the missing core experiences for each character pattern.

- | | | |
|----|--------------------------|--|
| 1. | sensitive-withdrawn | safety, being welcome, being here in the world, pleasurable contact...
<u>freedom from terror</u> |
| 2. | dependent-endearing | gratitude, being cared for, abundance, bonded, nourished...
<u>freedom from want</u> |
| 3. | self reliant-independent | willing support from others...
<u>freedom from challenge</u> |
| 4. | tough-generous | being real, showing weakness, needs...
<u>freedom from being used and manipulated</u> |
| 5. | charming-manipulative | being real, acceptance of self as it really is...
<u>freedom from persecution</u> |
| 6. | burdened-enduring | absence of pressure, responsibility, guilt...
<u>freedom to do for self and to express</u> |
| 7. | expressive-clinging | freely given love and attention, not to have to struggle for attention...
<u>freedom to rely on relationships</u> |
| 8. | industrious-overfocused | to be loved, appreciated, just for who you are...
<u>freedom to relax and play</u> |

Character Strategy Sensitive/Withdrawn

A person in a sensitive-withdrawn pattern uses the strategy of minimizing self-expression and emotional contact with self and others. The pattern reflects threats to survival.

The core material will organize perceptions, feelings and actions around a theme of inescapable danger. On the surface, the basic uncertainty will be about whether or not one is welcome or belongs here. Feeling like strangers in a strange and dangerous land, these people strongly limit self-expression and contact with others.

When the pattern is deeply ingrained, some of the following traits show up consistently: The person is withdrawn, shy, prefers isolation, especially under stress; likes to analyze, think, theorize, fantasize, imagine; they may seem cold, without emotions, unfriendly.

The person's movements *may be* stiff and/or awkward and the body *tends* to be thin, very tense, and tight.

Character Strategy Dependent/Endearing

A person in a dependent-endearing pattern uses the strategy of seeking support by acting child-like and in need. The pattern reflects a lack of reliable nourishment.

The core material will organize perceptions, feelings and actions around themes of poverty, loneliness, abandonment and loss. On the surface, the basic uncertainty will be about whether or not one will ever find reliable support. The person may feel there is some tragic flaw in them that makes them unacceptable to others and there is likely to be an inner rage about being abandoned.

When the pattern is deeply ingrained, some of the following traits show up consistently: the person tends to give up easily; seeks help often but uses it poorly; has very low expectations, minimizes needs and wants and becomes depressed.

In overall posture, they *tend* to collapse and have thin, soft, low tension bodies.

Character Strategy Self-Reliant/Independent

A person in a self-reliant pattern uses the strategy of mobilizing self-support and proving self-reliance. The pattern reflects a decision to take care of oneself and not ever rely on others.

The core material will organize perceptions, feelings and actions around themes of challenge and going it alone. Surface behavior will reflect these themes in activities of personal challenge and in the simple fact of doing things for themselves without expecting help from anyone. Even in the therapy process, the person will seem to do all the work themselves.

When the pattern is deeply ingrained, some of the following traits show up consistently; the person seeks isolation under stress, likes to work alone, is active, takes on challenges, expects no help from others.

Bodies *tend* to be slightly thin, and strong, with wide shoulders.

Character Strategy
Deceptive (1)
Tough/Generous

A person in this pattern uses the strategy of giving the impression, one way or the other, that they are more intelligent, stronger, tougher, more important and/or more in charge than they really are. Often, they are also generous and take care of others. The pattern reflects a need to deceive and manipulate.

The core material will organize perceptions, feelings and actions around themes of using others and being used by them. The person in this pattern is deeply invested in his or her personal image, in the impression he or she makes. On the surface, the basic uncertainty will be about whether or not one is respected and in control. The surface behavior will feel "slick" and elusive. The person usually has a desire to be in a position of power or authority - on top, the best, the leader. The person is willing to be supportive of others as long as he or she is taken seriously and is treated with respect and admiration.

When the pattern is deeply ingrained, some of the following traits show up consistently: a tendency to secrecy, great difficulty in simply being real and honest with others, and with being vulnerable, showing hurt or weakness.

The body *tends* to be large and blown up on top.

Character Strategy
Deceptive (2)
Charming/Manipulative

A person in this pattern uses the strategy of charming, tricking, seducing or manipulating others to get what he or she wants and needs. People using this strategy are similar to those in a tough-generous pattern. They are both deceptive. In this case about motives and their true feelings, in the other, about strength and power. Both types try to control others; one uses seduction and charm, the other uses power and generosity. The pattern reflects a need to hide who one really is.

Core material will organize perceptions, feelings and actions around themes of being attractive, wanted, being exposed in some way, caught, found out, humiliated. On the surface, the basic uncertainty will be about whether or not one can have one's needs met in a straightforward way. The expectation is that others will use one's needs and vulnerabilities against one. Like the tough/generous type, this type feels insecure and phony.

When the pattern is deeply ingrained, some of the following traits show up consistently: the person tries to make himself or herself attractive; movements are lithe and seductive, plus a lot of real charm and sweetness; often there are strong sexual overtones to their behavior and movements and a wider range of sexual activities than average.

The body *tends* to be supple and attractive.

Character Strategy Burdened/Enduring

A person in this pattern uses the strategy of bearing up (under the stress, strain, responsibility, obligations, pressure to change, move, grow up, etc.) to delay and resist the other and wait it out. They use endurance to outlast troublesome situations and delay to avoid being controlled by others. People using this strategy take on the weight of events without making a serious effort to change things. Their strength is to endure. The pattern reflects issues of control and guilt. Attempts (and perceived attempts) to control the person are countered by delay and indirect defiance.

The core material organizes perceptions, feelings and actions around themes of guilt, inadequacy, inferiority, of avoiding mistakes and hurting others, of being pushed and needing to resist, of being stuck and unable to express feelings. On the surface, the basic uncertainty will be about whether or not one can be effective, how well they can do things without making a mess of it and self-worth. This inhibits and delays action.

When the pattern is deeply ingrained, some of the following traits show up consistently: the person feels stuck, impotent, incompetent and not as attractive or effective as other people. Under stress a person in this pattern will get stubborn, slow down, prepare for the worst and delay the inevitable. The person avoids responsibility and does not volunteer. He or she is quiet, a pillar of strength for others and may choose the role of martyr. At the same time, the person will tend to admire those outgoing, light, adventurous people so different from themselves. The person acts and expects to be treated as "inferior" to others.

The body *tends* to be short and thick, the kind that will hold up well under pressure.

Character Strategy Expressive/Clinging

A person in this pattern uses the strategy of dramatizing events and feelings to get and keep attention and to avoid separation. People who use this strategy are excitable and demonstrative; they get and keep others involved. The pattern reflects unfulfilled needs for attention and affection and difficulty accepting that one can be looked at and listened to without the drama.

The core material will organize perceptions, feelings and actions around themes of separation and being pushed away, being loved, cared for, appreciated, and attended to. On the surface, the basic uncertainty will be about whether or not one is interesting, attractive, or wanted.

When the pattern is deeply ingrained, some of the following traits show up consistently: the person is easily upset and often makes a show of it. He or she can be loud and/or very emotional. The person can be very caring, motherly, especially as part of an ongoing relationship. Or the person can be seductive, in a flamboyant, attention-getting way, or girlish and innocent, if that will keep things going. People in this pattern delay separations of all kinds and have trouble completing a conversation or a relationship. They can feel anxious or very sensitive. Their ability to dramatize is aided by an ability to amplify small feelings or sensations, making them extremely sensitive when they want to be. Many people with psychic abilities are in this pattern.

The body *tends*, especially in women, to be full and sexually attractive.

Character Strategy Industrious/Over Focused

A person in this pattern uses the strategy of working hard, persisting and resisting distractions. The person takes refuge in action. The pattern reflects a need for achievement and recognition.

The core material will organize perceptions, feelings and actions around themes of perfection, competition, failure, effort, and striving and not being loved for oneself. On the surface, the basic uncertainty will be about whether or not one is worthy in the eyes of significant others, whether one is competent, adult, and professional.

When the pattern is deeply ingrained, some of the following traits show up consistently: people with this strategy are workaholic and serious, interested primarily in getting the job done right and then doing the next job even better. The person feels unappreciated and under pressure to perform. Like the expressive/clinging type, they have difficulties completing jobs and relationships. They are quick to feel frustration and anger. They make wonderful breadwinners, are perfectionists, and seem cold to others and businesslike. Under stress they generate more effort and work even harder.

They *tend* to have strong, athletic bodies.

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