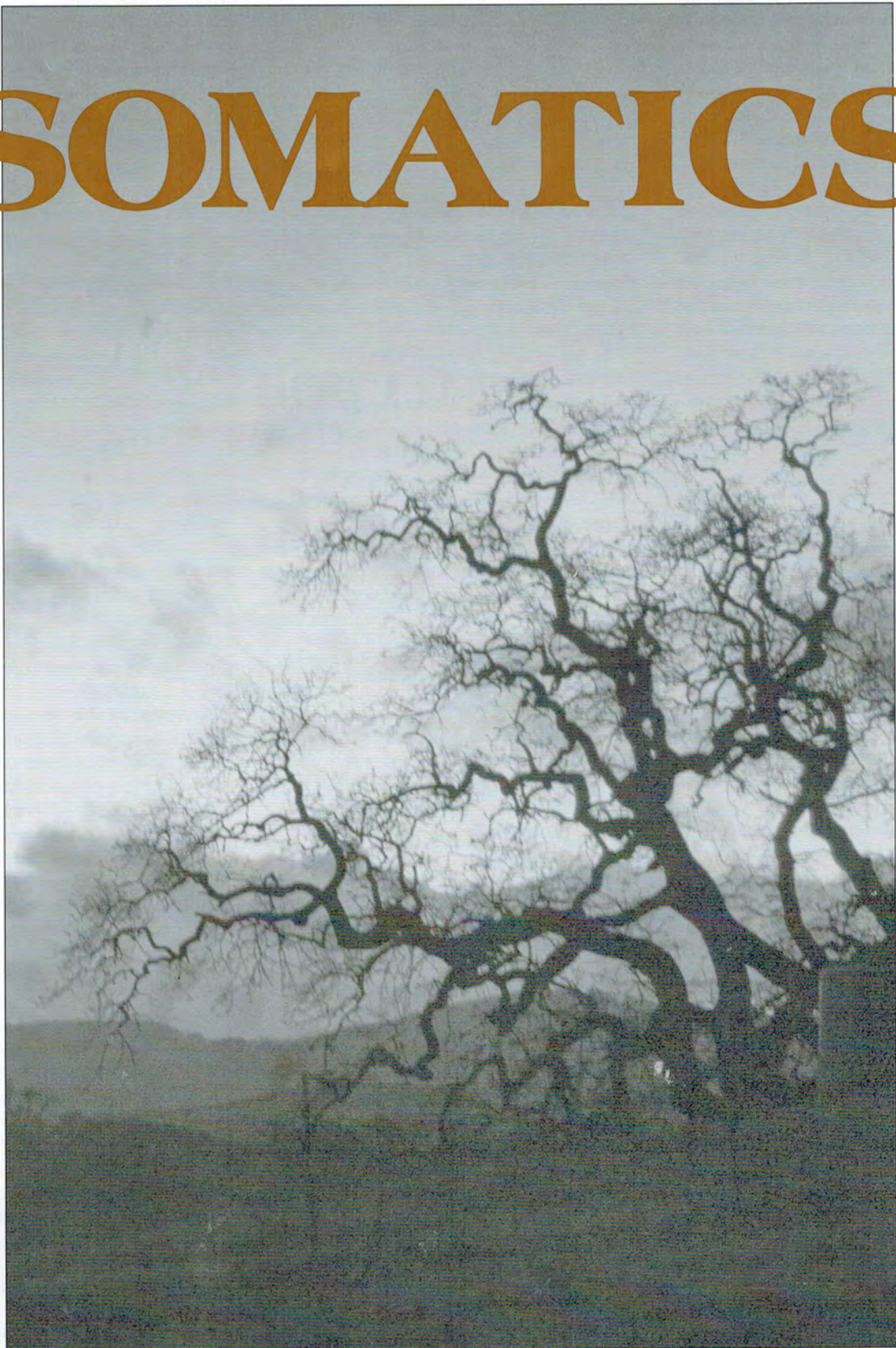


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Touch, Somatics, and Psychotherapy:

Part 1

Why Depth Needs the Body

by Laura Fuller, M.A.

It seems that depth psychotherapy can be too distant from the world. Whether pleasurable or painful, the inner realm of image can carry one away from the reality of the physical and relational. Of course, to evoke the idea of *reality* is problematic, as humanity also suffers risk from lack of value for the reality of depth and dream. Thus, it is essential that we find ways to grow equal roots to the earth and the sky, a connection between the inner and the outer. The too-often missing bridge is the body.

Though much work has been done to unite understandings of soma and psyche, psychology continues to exist largely within a paradigm that separates the body from the soul, analysis from context, and symbol from the world. Tremendous progress has been made to break the taboos of sensing and feeling in the session room, even including the use of therapeutic touch. However the integration must be expanded to include how the body also carries the specifics of physical life. Politics, belief systems, oppression, and power are written on the physical body. We are at a time in history when need for enlivening brought by the mytho-poetic is profound, yet also is the temptation of using these elements

as escape. On the other hand, scientific explorations into physical understanding of the psyche risk reducing the transcendent to the mechanical. Thus, depth psychology needs the body and the body needs depth.

The following will expand language and understanding to show how work in the body is work in the world. Foundations will be presented to frame somatic psychology as a form of depth psychology and propose that somatic psychology must also include the cultural, social, environmental, and political. For, these are as integrous to our cells as to our soul.

Touch

Touch is a poetry underneath language. Much can be known through touch, but exists in a space that might never make it perfectly into words. Touch is not only a theory or a means to an end; touch itself is reconnection with intrinsic meaning, the space before interpretation. The act of touch—whether to another person or to something in nature—allows one to recognize a greater whole. To experience touch is to experience the present moment directly. To analyze touch is to look at the way one comes into contact with the world around oneself. The

location of touch is a conversation on boundary: Where do I end and you begin? In all forms of therapy, touch is the state that is sought to be remembered: connection to immediate experience, the soul, and the generations. It is the ability to feel held in the arms of the universe, humanity, and life.

Although, within psychotherapy, physical touch has historically been taboo, it is clear that an exploration of body and touch carries many metaphors for tasks and questions of life that are very apt to depth psychology. What is being explored through the synthesis of flesh and soul is a new paradigm of integration and healing that comes in the meeting of these lineages. Perhaps boundaries between body and soul have left people feeling incomplete and searching for more: for some remembered sense of wholeness, or a spiritual realm that seems far away. Perhaps similar boundaries have divided psychotherapy from its ability to have positive impact in the world. In a way, touch—physical or philosophical—seems to imply a step away from safety; touch is happening, whether consciously or not. Conscious touch is an acknowledgement of the power that is always there and the chance to use it wisely towards the healing of an indi-

vidual as well as the world.

In *Trickster Makes This World*, cultural critic and essayist Lewis Hyde (1999) wrote, "Once upon a time the gods were closer to earth; once they walked among us and sat at our tables. But that was long ago, before the enduring divisions that shape this world were drawn" (p. 173). He described a realm where gods were much more human and humans, much more divine, where there was no gap between the sacred and mundane. The integration of body and symbol—somatic and depth—is the hope that we might live in such a way.

Defining a Philosophy of Touch

The following series of definitions means to hold the spectrum from poetic to concrete. They are an act of both defining and undefining, reaching towards the literal, symbolic, and everywhere in between. The purpose is to ground this exploration and also expand it, opening space for multi-valent meaning and beginning the extension of the concepts of somatic and depth into the cultural, social, and political.

Matter: *Matter* derives from the Latin *mater*, meaning "origin, source, mother" ("Matter," 1995, p. 463). These roots explain the symbolic connection among physical substance, the earth, and the feminine. The related Latin term *materia* refers to the "substance from which something is made, timber" (p. 463). In common and scientific usage, this substance must be physical, "something that occupies space" ("Matter," 2000 def. 1a, p. 838) and "something that has mass and exists as a solid, liquid or gas" (def. 1b, p. 838). The archetype of mother nature reminds of the lineage of the word *matter* (Cirlot, 1958/1971). Physical forms and movements of energy that are downward, inward, and horizontal are called *feminine*, *tamasic*, or *yin*. In a dualistic understanding, material is seen as opposed to immaterial—just as female is seen as the opposite of male—leading to parallel subjugations of the earth, female bodies, and feminine energies. Considering its root as "origin" ("Matter," 1995, p. 463) as well as the understandings of alchemy and quantum physics, however, it is clear that a division between material and immaterial cannot be made so easily.

"In the alchemical conception, the material is mingled with the spiritual. Matter and spirit are two poles, active and passive, between which migrates

all that exists. For the spirit to be made manifest requires a material support, and matter exists only thanks to some component of spiritual nature" (Aromatico, 2000 p. 31).

Carl G. Jung, founder of analytical psychology, described this nature in a similar way and saw it as coming into awareness through synchronicity and archetype. "Since psyche and matter are contained in one and the same world, and moreover are in continuous contact with one another and ultimately rest on irrepresentable, transcendental factors, it is not only possible, but fairly probable, even, that psyche and matter are two different aspects of the same thing. . . . Our present knowledge does not allow us to do much more than compare the relation of the psychic to the material world with two cones, whose apices, meeting in a point without extension—a real zero-point—touch and do not touch" (Jung, 1954/1969, p. 215 [CW 8, para. 418]).

There is also an additional sort of usage for the word *matter* referring to "the substance of thought or expression. . . . A subject of concern, feeling or action, . . . trouble or difficulty" ("Matter," 2000, p. 838). These usages, in one sense, flip the dichotomy defining *matter* as process, not content, but also seem to hint at an esoteric undertone of the unity of matter and spirit. Thus, the matter of this article is an exploration of matter in its broadest sense, seen through the symbol of the body and physical form. The intent is to remember the elements of life classically considered physical as equally spiritual and to reclaim the value of understanding that has been cast aside in a dualistic worldview.

Body: "1.a. The entire material or physical structure of an organism, esp. of a human being or animal. b. the physical part of a person. c. a corpse or carcass. 2.a the trunk or torso of a human being or animal. . . . 3.a. a human being; a person. b. a group of people regarded as an entity; a corporation. 4. A number of persons, concepts, or things regarded as a group" ("Body," 2000, p. 155).

The definitions above begin by depicting the body as only material, like a person's body of flesh that is left even after death, or the body of a car. In technical anatomical terms, it refers only to the torso, or core of a human from the neck down, that is, positing the body as distinct from the brain, mind, and spirit. Some non-Western

traditions hold the belief that individuals have emotional, mental, and energetic bodies as palpable as the physical body. The definitions above quickly move to the more ethereal as well, noting that a body can also be made up of ideas or bonds between multiple people.

To talk about bodies, in the most general sense, is to consider structures and relationship. Although much of the information in somatic psychology concerns the consideration of bodies of flesh, it is just as pertinent to political bodies of power and structural bodies of ideas. If a body is seen as a collection of units—be they cells, people, efforts, or dollars—the investigation regards the interplay between structure and function. These premises explain why this topic can be as much political as psychological.

Soul, spirit, and mind: *Soul*, *spirit*, and *mind* refer to the parts of existence or experience that transcend or extend beyond material components, to greater or lesser degrees. In the very least, they represent an experiential aspect of life that is beyond the obviously quantifiable. From an alchemical perspective, these would be more ethereal elements that have not descended or condensed into perceivable finite physical forms. The term *psychology* comes from the Greek word *psyche* meaning "soul, mind, spirit, breath, and life" ("Psychology," 1995, p. 614). Many cultures hold a belief in such an enlivening energy. Considerations of this life force can include conversations on consciousness, awareness, energy, archetype, possibility, spirituality, and god. It can also be found in the unsatisfactory nature of a merely scientific explanation of *mind*.

Though these terms can have very different definitions, for the purpose here, they are all used to describe aspects of being that extend beyond material. This is a delicate distinction and an important point, because in questioning the long-assumed separation between the body and spirit, there is no intent to argue that all is merely physical. It is possible to confront dualism by creating a materialistic or mechanistic view of the world where soul, morality, and love are seen as by-products of biological events; however, that is not what is argued here. Rather, transcendence is the space where we are neither singular nor dual, but multidimensional and interconnected. In seeking a multidimensional lens, this is

an equal rescue for the soul as for the body.

In *Descartes' Error: Emotion, Reason, and the Human Brain*, neuroscientist Antonio Damasio (2005) wrote of the interconnection of soma and psyche: "The truly embodied mind I envision . . . does not relinquish its most refined levels of operations, those constituting its soul and spirit" (p. 252). In *Buddha's Brain: The Practical Neuroscience of Happiness, Love, and Wisdom*, while introducing their concept of practical neuroscience, neuropsychologist Rick Hanson and neurologist Richard Mendius (2009) addressed transcendence and wrote, "[We] believe that something transcendental is involved with the mind, consciousness and path of awakening—call it God, Spirit, Buddha-nature, the Ground, or by no name at all. Whatever it is, by definition, it's beyond the physical universe. Since it cannot be proven one way or another, it is important—and consistent with the spirit of science—to respect it as a possibility" (pp. 9-10).

Mind is thus seen as a self-reflective combination of the functions of the physical brain combined with transcendent factors and also "nested in a larger network of biological and cultural conditions" (Hanson & Mendius, 2009, p. 10). Soul, spirit, and consciousness in general can be described with equal complexity; they are connected to, but not necessarily limited by, their parts that have condensed into matter.

Touch: On one level of investigation, *touch* seems to have an etymology composed of its most feared potentials. From the Old French *touchier*, "to touch, hit, knock" ("Touch," 1995, p. 822), touch can connote the interpersonal ability to harm. Rooting from Vulgar Latin *toccare*, however, the "knock or strike" (p. 823) actually refers to that which is done to a bell, invoking a resonance that is perhaps the best definition for this purpose. Emerging from this root, *touched* came to mean also "stirred emotionally, . . . affecting the emotions" ("Touched," 1995, p. 823) and *touchy* to mean "too sensitive" ("Touchy," 1995, p. 823).

The *American Heritage Dictionary* defined *touch* as "to cause or permit a part of the body, esp. the hands or fingers, to come into contact with so as to feel" ("Touch," 1995, p. 1430, def. v.1). That physical notion of contact is one way that *touch* is used here and is particularly relevant, as it places touch as a purposeful act with feeling as its

intention. *Touch* is also defined as "the state of being in contact or communication" (p. 1430, def. n.14). In general, these concepts point to an interactive nature where there can be touch between physical forms, energy, emotion, and ideas, and where this contact can be made accidentally or consciously. Just as conscious physical touch is advocated here, also are the communication of ideas and an exploration of the points of interface between.

The idea of touch having a quality like the resonance of a bell is particularly important as it places beings as able to affect each other internally. Paradoxically, touch also carries a sense of boundaries and understanding of surfaces and autonomies, physically and conceptually meaning, "to meet without going beyond; adjoin" (Touch," 2000, p. 1430, v.7a). In order for there to be touch, there must be two surfaces meeting. In this sense, *touch* is placed as distinct from *fusion*, *merger*, *omnipresence*, or *assumption*.

Depth psychology and somatic psychology: *Depth psychology* is defined as "the psychology of the unconscious mind" ("Depth psychology," 2000, p. 374). This broad definition captures its open-ended nature and expansive potential. A depth stance can range from a practical psychology believing that symptoms have deeper and partly unconscious sources, to a philosophy holding that both reality and the psyche have unconscious and transcendent extensions that are fed by an infinite reservoir. The main marker is an openness to listen for the unknown. This could mean looking for true sources of behaviors or feelings—be they internal or external—and a seeking of esoteric truth.

Somatic psychology, rooting from the Greek *somatikos*, meaning "of the body" ("Somatic," 1995, p. 737), refers to the study of the body and soul. Taking into account the discussions above on matter, somatic psychology looks at the connection, interface, and unity among elements of being that are perceived as physical and those that are perceived as nonphysical. It generally refers to any psychology that takes the physical human body into account. Within the classical boundaries of psychotherapy, however, many stances can seem limited and mundane; not fully expanding into the physical to include touch, nor into the intellectual to include social and political discourse. A depth somatic psychology would

include investigation into bodies of power and intellect as well as bodies of flesh and spirit.

Radical Integration

Conversations on physical touch seem unnecessary and even ridiculous from both sides of the theoretical divide. For a bodyworker, the idea of touch needs no discussion, as it is assumed. For a psychotherapist entrained in taboos and beliefs that all touch is unethical, illegal, or always unhelpful, touch gets little discussion either. The theoretical chasm of this polarized subject demonstrates the depth of the cultural split between the body and mind and also the transcendent and concrete. On each side of the chasm are rules, protocols, and beliefs, and in the space between are subjective experience and a demand for wisdom, discernment, responsibility, and the potential for a new paradigm.

In "Thoughts on Using Touch in Psychotherapy," Gestalt therapist Joen Fagen (1998) wrote about his range of discernment in the use of touch in individual therapy. "I have never touched about one-third of my patients. With another third, I use touch as an affirmation of the relationship (e.g., I may hug a patient) or as a therapeutic technique (e.g., I may put my hand on a patient's back to help with the expression of grief, provide physical limits to help with the anger expression, touch a patient to help evoke old memories, etc.). I have held another third of my clients extensively, as I would an infant or young child, as part of reparenting" (p. 147).

Fagen related the power of touch to fire. It "can be a provider of light, warmth, nurturing, and movement, or of damaging and destructive consequences" (p. 147). It is dangerous to let the fire run wild. It is equally dangerous to deny the benefits of fire and remain forever in the cold. The means of its usefulness are entirely dependent on the situation and on an understanding of its nature. What is to be learned in this space in between traditional threads of body and soul might provide tools as powerful as fire when awareness is added that matches their strength. Such work would also give clues to the process of integration needed as individuals, within a profession, and a culture.

Liberation psychologists Mary Watkins and Helene Shulman (2008) wrote of the interdisciplinary dialogue and

its impact on individual and social healing. Integration may be a process that must occur on multiple planes. By necessity, it requires the crossing of boundaries, drawing in information that before was uninvolved. "Liberation Psychologies throughout the world ask that one forsake the safety of the narrowly constructed 'psychological,' by placing oneself in dialogue situations with others that break open one's normalized assumptions, allowing one's self to see the interconnections between the psychological, the historical, the socioeconomic and the spiritual. Without this transgression of disciplinary boundaries, an individual suffering pathology would be unable to ferret out the ways in which his symptoms speak of the larger context that create suffering for others as well as himself" (p. 62).

An understanding of environmental influences can help heal the individual, and an understanding of the individual in context can heal the collective. Integration is sought within the individual, narrowing of divides between flesh and soul, between the world and the individual, and between analysis and action. Integration is also needed within the healing professions. As a philosophy, touch is a perspective of openness, contact, and listening. Depth psychology is served by more understanding of body and physical reality, just as bodywork is served by clinical understandings and consideration of the soul. A depth somatic perspective would seek to ground the symbolic, poetic, and metaphorical into the body and into action, while creating space within the considerations of the material for all levels of meaning it contains.

Disembodied Symbols

The founder of psychoanalysis, Sigmund Freud, stated that the retraction of the seduction theory "marked the beginning of psychoanalysis as a science, a therapy and a profession" (as cited in Masson, 2003, p. xvii). It also marked the beginning of psychotherapy's retreat into the symbolic and away from the world. Historical timings also played into disconnecting analysis from its socially engaged roots. "Emerging from the Holocaust and the world wars, many psychoanalysts in America sought refuge in interpretive systems that did not open out into the deep tragic disarray of the twentieth century" (Watkins & Shulman, 2008, p. 58). As much as symbolic sight and interpretation of

meaning and fantasy are necessary, also necessary is a contextualization of the psychological within the physical and sociopolitical. With the tenet that—within therapy—needs are to be analyzed, not fulfilled, and seen as fantasy and not reality, however, the main focus of depth psychology became the process of deliteralization, and with that came the potential to decontextualize.

The process of deliteralization can be seen in the assessment of individuals with hysteria in the late 1800s. During Freud's brief application of the seduction theory, this condition was seen as a result of what would later be known as trauma. His view was not directly literal in the sense that it required a peeling back of layers of repressions, associations, triggers, and reframing; however, it had a basis in connecting internal states and symptoms to actual experiences involving the physical world. Within the seduction theory, there was the possible error that memories uncovered in analysis did not actually happen, but this theory did contain Freud's interpersonal premise that one person's actions could affect another person's body and soul.

In a letter to his colleague, ear nose and throat specialist Wilhelm Fliess, Freud wrote, "Have you ever seen a foreign newspaper which went through Russian censorship at the border? Words, entire phrases and sentences obliterated in black, so that the rest becomes unintelligible. Such Russian censorship occurs in psychosis and produces the apparently meaningless deliria" (As cited in Masson, 2003, p. 117).

Deliteralization came with the rejection of the seduction theory and its replacement with the drive theory, where symptoms were believed to be generated from sexual and aggressive drives frustrated by the outside world. Jeffrey Moussaieff Masson's (2003) book, *The Assault on Truth: Freud's Suppression of the Seduction Theory*, traces the time of the rejection of the seduction theory to the case of Emma Eckstein, a patient treated by Freud and Fliess. During her treatment, the social pressures against a trauma-based theory of hysteria became untenable, and by the end of her treatment, Freud and Fliess had retreated to the safety of analysis.

According to Masson (2003), Wilhelm Fliess shared Freud's interest in the physical symptoms of hysteria, especially as he connected them to mas-

turbation. Fliess believed that the nasal cavity was related to the sex organs, recommending treatment by cocaine, cauterization or, as in Eckstein's case, surgery. When Fliess operated on Eckstein, he mistakenly left a large piece of gauze in the cavity, causing hemorrhaging, nearly to the point of death. Eckstein's bleeding was a normal reaction to surgical trauma: a demonstration of trauma as a cause of symptom. Masson noted, however, that both Freud and Fliess came to erase the causes and call the bleeding "hysterical, . . . as if to say: her pains are unreal, and the hemorrhages which may have appeared to come from your operation were in fact psychologically caused—they were hysterical in origin, deriving from repressed wishes, not unskilled surgeons" (p. 72). Freud determined that Eckstein was bleeding because she wished to have his attention and that she was bleeding out of longing (Masson, 2003).

Perhaps the responsibility for further wounding a client was too difficult to accept. Perhaps it was the implication that sexual violence was rampant in society that Freud found most difficult. He stated that in presenting "The Aetiology of Hysteria" he knew he would become "one of those who disturbed the sleep of the world" (as cited in Masson, 2003, p. 3); however, he could not anticipate the profound social and professional isolation he experienced. If Freud had continued to hold the seduction theory through the treatment of Emma Eckstein, he would have even lost the support of his closest friend and colleague, as well as any possible acceptance in the scientific world.

Another example of the problem of deliteralization was given in *Towards Psychologies of Liberation* (Watkins & Shulman, 2008) with the story of psychoanalyst Melanie Klein's treatment of her son. "Klein elicited her son's fantasies through play and interpreted them to him in an oedipal light, explaining to him that his anxiety was caused by his wishes to have intercourse with her" (p. 60). This interpretation obscured Klein's ability to see factors that weighed on her son and most likely were pains in her own shadow as well. "In response to his phobia about venturing outside, she asked him to describe a street that was particularly frightening to him. He answered that the street was one that was filled with young toughs who tormented him. Klein ignored this fact and real-

ized that the street was lined with large trees. She interpreted the trees as phal-luses and explained to Erich that this meant that he was desiring his mother, and his anxiety was no doubt caused by the castration anxiety that inevitably followed this desire" (Cushman, as cited in Watkins & Shulman, 2008, p. 60).

Such abstractions remind of the adage: When you hear hoof beats, think horses, not zebras. In the context of deliteralization, a popularized oedipal theory, and an obscuring of oppression, however, the obvious horse becomes the comfortable theory while the more exotic zebra is the sight of what is actually going on. "When we are not able to follow the symptom into the surrounding context, or when it is too dangerous to do so in authoritarian environments, we often misinterpret its protest and negate its voice" (Watkins & Shulman, 2008, p. 59). It was later revealed that the streets Erich most feared were the locations of anti-Semitic gangs. Klein had not told her son that he was of Jewish descent. She had colluded with oppression and could not see what she wished she did not have to see.

Between horses and zebras, a depth answer might be to stay listening to the hoof beats a little while longer. Between deliteralization and recontextualization, a chasm opens up where something must be explained either physically or psychologically; however, symptoms are powerful and complex language holding a message that is sometimes difficult to hear and may not be accurately described by a first guess at meaning. A process of meaning making and deconstruction of meaning must occur in order to find interpretations that are helpful. Though sometimes a culture is best seen by its marginalized members, with the tendencies to normalize and internalize, people may not always be aware of the multiple factors that contribute to their suffering. For this reason, depth therapists must see their job not only as deliteralizing to find symbolic meaning, but also as recontextualizing. In some ways, the healing potential will come through the mythopoetic. In some ways, it may be appropriate to return to Freud's original motto for hysteria, "What have they done to you, poor child?" (as cited in Masson, 2003, p. 118).

Magical Thinking

A symptom resulting from the body/

mind split coupled with the shadow of deliteralization is magical thinking. In *Death of the Liberal Class*, Hedges (2010) wrote, "The belief that we can make things happen through positive thoughts, by visualizing, by wanting them, by tapping into our inner strength, or by understanding that we are truly exceptional, is peddled to us by all aspects of culture, from Oprah to the Christian Right" (p. 200).

Recontextualized, magical thinking is an extreme internalization and an abstraction without context that indicates a collective blindness similar to the risk of deliteralized depth psychology. The individual is conditioned to take full responsibility for his or her reality while the actual aggregates and context of experience are obscured. This, at first, may seem empowering, but actually may be too much to bear, especially for those most heavily burdened by the society as it is. Though positive vision is essential, to place the focus on the thinking of an individual takes the focus off the structures that contain that individual. "It keeps us in a state of mass self-delusion. Once we are drawn into this form of magical thinking, the purpose, structure and goals of the corporate state are not questioned" (p. 200). A risk is that those with the ability to change structures may waste their power telling others to change their thinking, or may wait and pray for divine intervention, rather than taking the actions that they can take.

A product of magical thinking is spiritual bypass: a comfortable escape expressed in the process of deliteralization and based on the desire to transcend and escape, rather than be with, nature, the body, and the structures of life. In spiritual bypassing, what looks like meditating can actually be dissociating, because the body and the earth are seen as obstacles to a mythical, ethereal freedom. "This magical thinking, coupled with its bizarre ideology of limitless progress holds out the promise of an impossible, unachievable happiness" (Hedges, 2010, p. 200). This ideology sets up a dynamic of conquest and happiness as result of control.

Denial of the Obvious

Acknowledging that the current popularization of somatic psychology sits within the remaining shadow of the decontextualized is important. Even with growing physical understanding of consciousness and means to help state

of consciousness shift, the therapeutic frame is in a hands-off paradigm, sometimes continuing the tabooing of touch and, most often, remaining socially benign. Many therapists believe that one should practice somatic psychology without ever touching the body or that the realm of somatic psychotherapy would be to track and process sensations without reference to the external factors that affect sensation. Due to an oppressive environment that goes largely unseen, there are countless ways that the obvious still evades, obscured either by lines drawn on scope of license and practice, and systems of power, or by retreat into symbolic sight.

Just as it remains uncommon to make the direct engagement of therapeutic touch, it remains taboo to question physical and structural contexts in which psychotherapy sits. Could it be that the wise engagement with what has been tabooed is the integration needed to utilize symbol and metaphor to create healing? For some therapists, bridging this gap might mean discussing practical matters that they might otherwise consider case management. For some, it might mean finding way to help clients find an understanding of nutrition and toxicity. For institutions surrounding therapy, it would mean taking a stand on political issues of human rights and equality, realizing that remaining neutral is often to side with oppression. In all cases, work with touch is work at a boundary—perhaps the possibility of danger, but also the possibility of transformation.

In Conclusion

There is an essential need to call in the depth—of dreams, symbols, energy, and memory—and to reincorporate it into our identity. There is a comfort and connection to self that can come through exploring these inner spaces of meaning and their symbols that begin also to connect us to the outer world and to time. But what is it that creates the difference between integrating the depths, and losing touch? I do believe the body is the bridge. To consider the development of containment, process, and identity that comes through the body is key as well as the way that our bodies may hold maps to our inner and outer evolution. Understandings of sensory and embodied development are imperative for a depth psychotherapy that will bring healing to the individual and the world. ❧

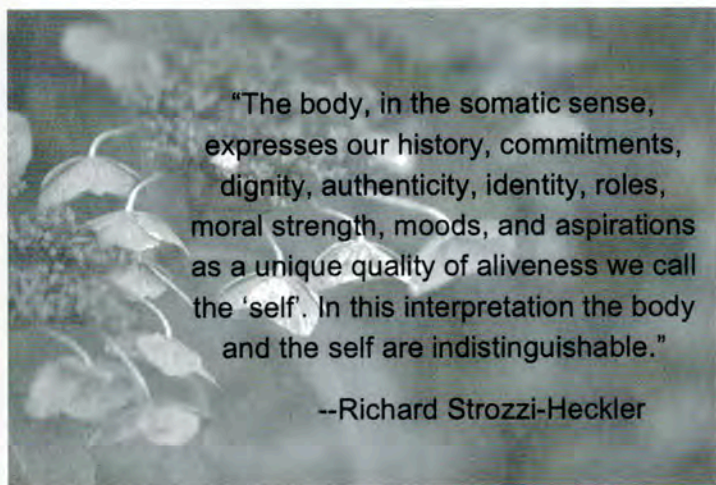
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"The body, in the somatic sense, expresses our history, commitments, dignity, authenticity, identity, roles, moral strength, moods, and aspirations as a unique quality of aliveness we call the 'self'. In this interpretation the body and the self are indistinguishable."

--Richard Strozzi-Heckler

Somatic Coaching is the change methodology that represents the unity of the whole human being. A somatic perspective includes our thinking, feeling, emotions, our ability to relate and our actions. Seeing the human being holistically means our narratives and stories, our moods, our body and capacity to be and act...are interdependent.

This comprehensive and integrated view is what sets the Strozzi Institute Somatic Methodology apart from other approaches. While some systems simply add the body or body awareness as an element in their coaching curriculum, we treat the body as the fundamental place of learning and transformation. We

hold that the self and the body are indistinguishable. By working through the body, we can directly work with the self, most deeply and most effectively. Working through the integrated body at this level is Somatic Coaching.

Strozzi Institute has refined our somatic methodology for over 40 years, and is a respected leader in training coaches in this powerful, principled course of study toward certification as a Somatic Coach. To learn more contact Karen@strozziiinstitute.com www.strozziiinstitute.com (707) 778-6505 or (510) 444-1232