The Journal of Process Oriented Psychology

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At the Edge of Process Work

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...For the Technically Minded

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Editorial Policy

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Further information about editorial policy and deadlines for submitting articles can
be found on the inside back cover.

The front cover shows a wood carving by the Brazilian sculptor Mario Teles

Editorial

I am very excited about the publication of the second issue of the Journal of Process-Oriented Psychology. In this issue you will find articles on relationship work, Jungian Psychology and Process Work, ideas about the learning process, magical elements of Process Work, a lecture on conflict resolution which will be presented in South Africa, parallels between some aspects of Process Work and kundalini experiences, ways in which dreaming up influences interactions between individuals and groups, and more.

The initial feedback from the first edition was very positive revealing quite a large audience interested in reading the Journal as well as many others interested in publishing their own creative ideas.

Since the first Journal was published we have had many discussions as to the direction the Journal should go and the nature of the articles which may be accepted for publication. Out of this conversation has come two important ideas about our editorial policy and future publications.

1) About editorial policy: The Journal is a forum for the publication of research-oriented articles lying at the cutting edge of Process-oriented Psychology. New formulations of theory or philosophy, new areas of application, comparative articles dealing with other schools of thought or disciplines, case or seminar examples are warmly encouraged. Please try to limit your articles to 10 pages or less.

2) About future publications: As a result of a 4-way discussion with Joe, Kate, Amy and myself, we decided to orient the next 3 issues of the Journal around particular themes which people seem to have a lot of interest in.

The next issue, in November 1989, will focus on new research areas including short synopses of books or dissertations which are being written in the area of Process Work. Deadline for recieving articles (on 3.5 inch disks, please) is September 1 1989. In May 1990 the Journal will focus on Process Work and comparative psychology. Articles by process workers will appear as well as articles by therapists from other therapeutic modalities comparing process work to their own therapeutic system as well as their general impressions of POP. Deadline for articles for this issue is April 1, 1990.

In November 1990 we would like to publish an issue focusing on the cross cultural application of Process Work. Articles will range from case studies, cross cultural theory, and process worker's experiences and impressions of other countries to articles written by individuals from other countries about their impressions of Process Work. Deadline for submition of articles is October 1, 1990.

Thanks to everyone for your support!

Amy

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Staying Close To Jung
A Few How To's

by George Mecouch, D.O.

I recently had a "waking dream" where I was sitting in an auditorium waiting for the lecture to begin, when I heard what sounded to be two analysts conversing behind me. I heard one of the analysts say something like: "But you must take into consideration the existence of super-ego structures which develop under the influence of sadistic forerunners intimately linked to pre-genital aggressive derivatives, and of other forerunners representing primitive fusion of ideal self and ideal object images which tend to reinforce omnipotent and meglomanic demands on the self".1
I turned expecting to see two Freudian analysts, but to my amazement saw two of my Jungian colleagues.

Though I have taken some literary license in starting my paper, sadly I don't feel I am far from an emerging trend in Jungian practice and theory. Recently, at courses at the Jung Institute of Chicago, some analysts have stated "Freud is a post-oedipal theorist, and Jung a post childhood theorist, therefore we must look to object relation theorists to learn how to work with pre-oedipal problems" or "Jung has a lot to say but he doesn't tell you a lot about how to proactice the nitty-gritty of therapy; so you must read outside of Jung to become a good therapist." This only adds fuel to my observations that more and more Jungians are looking outside of Jung for the "How To" of practicing therapy.

I, however, disagree strongly with this trend and feel as Russel Lockhart does when he says, "that too much of what I value in Jung's psychology got lost in this pursual of rapprochement with our psychoanalytic brothers and sisters."2   In fact I believe that this pursual blocks much of the psyché that Jung postulated from expressing itself in all its forms and variations. My point in this paper is that our job as modern Jungians is to stay with in the "body" of Jung's ideas and develop our own "nitty gritty" of therapy. A technique and style of therapy that would alow the psyché to express itself not only in transference and countertransference relationship issues and the childhood psyché but also through its body in physical symptoms

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and movement, and through its psychoid components in synchronicities and parapsychological phenomena.

My attempt in a very small way will be to begin this "modern work" by staying very close to some of Jung's anecdotal stories and ideas and show how he left hints to a type of practice that aready embodied all of psyché's moves. I will also draw from the work of recent Jungians who I believe are making significant contributions along this same line.

"The psychological 'transcendent function' arises from the union of conscious and unconscious contents"

"Constructive treatment of the unconscious, that is, the question of meaning and purpose, paves the way for the patient's insight into that process which I call the transcendent function."

Jung Vol 8 "The Transcendent Function"

These two quotes taken from Jung's 1916 seminal paper "The Transcendent Function" convey, I believe, the essence of what Jung's techniques in therapy pointed towards, that of putting the psyché into a position that its own healing functions could take over. In fact it appears that this whole paper can act in microcosm for the body of his theories on how to work therapeutically with the psyché. Jung stated that "the tendencies of the conscious and the unconscious are the two factors that together make up the transcendent function" and that "it is called transcendent because it makes the transition from one attitude to another organically possible."[3] The first key, then, of any therapy would be to find where and how the unconscious is showing itself, and then make it more available for interaction. He listed various ways this might occur as dreams, waking fantasies, slips of the tongue and symptomatic actions. He also suggested a typology of awareness to these unconscious showings, indicating people who may be predisposed to experiencing their unconscious through visual, audio-verbal, and body or kinesthetic experiences. One can see that most classical forms of therapy concentrate heavily on the visual and audio-verbal forms. Until recent work by Dr. Arnold Mindell I believe the practical secrets to Jung's "awareness types" had been left untapped. Mindell has made an intriguing contribution to "fleshing out" the unconscious throughout all of his recent writings. In his earliest book "Dreambody" he equates finding the unconscious to becoming aware of where the god "Mercury" first shows himself. Jung often equated Mercury with the unconscious or the prima materia in alchemy. Mindell states that "one must wait for 'Mercury' to appear" and that "only a sharp eye picks up the empirical reality of the god as he manifests himself as an unpredictable, uncontrollable power in everyday life." He further goes on to say that "Mercury's first call for interaction may be a strong dream or a powerful emotion such as jealousy, paranoia, depression, inexplicable motions of the hands, other natural phenomena, body spasms and uncontrollable sensations."[4] Mindell follows Jung's thread of "awareness types" as he later goes on to categorize these experiences into "channels" that the psyché is predisposed to appear

in. These channels are visual (Jung visual), audio-verbal (Jung audio-verbal), body (Jung body) which is split into proprioception and kinesthesia or movement, relation-ship (i.e. experience of object as carrier of psyché in transference and countertransference) and world channel (synchronicity).5

I believe what Mindell does by following Jung so closely gives us a more "sen-sory-grounded" and phenomenological therapy. Jung states that "the unconscious con-tents want first of all to be seen clearly, which can only be done by giving them shape, and to be judged only when everything they have to say is tangibly present."6 Instead then of a therapy that the most important thing becomes tracking the trans-ference at all costs because healing occurs through a recapitulation of the transference neurosis; or that the royal road to the unconscious is via dreams, and therefore they take presidence during the hour - This therapy would follow by increased training in awareness for where Mercury (unconscious) is already attempting to "be seen" more clearly and giving himself specific shape.

This style of treatment would then follow two of Jung's famous therapeutic dic-tums.

First by helping psyché to deepen into the form it is attempting to take rather than interpreting out of, one would stay close to Jung's "not out, but through" 7 as a major healing factor. Second by trusting that the specific shape psyché is appear-ing (i.e visual, audio, body) is the way it wishes to be healed, one follows Jung in his "similia similibus curantus"8, thus becoming a more experiential therapy and avoid-ing the tendency to pre-program psyché, already knowing how it should behave or the lines of development it should take.

As Jung said so clearly in 1916, "the desire to understand, if it dispenses with careful formulation, starts with the chance idea or association and therefore lacks an adequate basis. It has better prospects of success if it begins only with the formu-lated product. The less the initial material is shaped and developed, the greater is the danger that understanding will be governed not by empirical facts but by theoreti-cal and moral considerations. The kind of understanding with which we are con-cerned at this stage consists in a reconstruction of the meaning that seems to be immanent in the original "chance" idea."9

I would like to move now from these general comments about the theoretical un-derpinnings of this therapeutic style, to more specific case examples of how it looks in everyday practice as psyché manifests itself in various channels.

"The constructive or synthetic method of treatment presupposes insights at least potentially present in the patient"
                    Vol 8, pg 73 Jung "Transcendent Function"

"...But then you see I don't want to know the complexes of my patients. That is uninteresting to me. I want to know what the dreams have to say about complexes,

not what the complexes are. I want to know what a man's unconscious is doing with his complexes, I want to know what he preparing himself for. That is what I read out of dreams"

Vol 18, pg 82 Jung "The Tavistock Lectures"

The constructive or synthetic method is, I believe, the "root metaphor" by which Jung looked at all of psyché's manifestations. For if the essence of Jung's techniques were at the service of placing the "transcendent function" in the position so it could perform, then the workhorse method to do this was constructive treatment which Jung said "paves the way for the patient's insight into that process called the transcendent function."10   Even though Jung spoke in his work about the reductive method of interpretation, I believe a case can be made for a therapeutic style that would use primarily the synthetic method. This would follow Jung more closely in letting "psychology be a living thing and not to dissolve it into static entities,"11 as the reductive method is wont to do. The constructive method allows the psyché to live by "evaluating the symbol (i.e. dream-image, fantasy, body symptom*, trans-ference reaction*) not semiotically as a sign for elementary instinctual processes (i.e. static entities*) but symbolically in the true sense, the word 'symbol' being taken to mean the best possible expression for a complex fact not yet clearly apprehended by consciousness. Through reductive analysis of this expression nothing is gained but a clearer view of the elements originally composing it, and though I would not deny that increased insight into these elements may have its advantages, it nevertheless bypasses the question of purpose."12   (* My additons- where the idea that the "dream" or unconscious can express itself symbolically in a variety of forms.)

An interesting example of this can be seen by looking at a recent paper of Heinz Kohut's who has postulated the increasingly popular theory of "self psychology". I feel this would be useful as Kohut's ideas and techniques of "pre-oedipal" problems are having an increasing influence on Jungian practice. Kohut tells a case of a young man who had been in analysis for approximately eight months when this dream oc-curred. It was on the heels of an announcement by the analyst of an upcoming vacation and felt to signify a "transference dream" indicating a recapitulation of the same feelings of childhood. The dream was this:

"He was in an empty lake resort town. He was surprised to see his parents there. Their house was different and unusual; it had a special room for his (younger) brother, and he (the patient) felt surprised. Then he noticed that something had hap-pened to his fishing launch - it had become an ordinary looking rowboat. It was underpowered, smaller and he couldn't make it work right." 13

Kohut goes on to make many salient and insightful comments about the dream in this paper, but what I would most like to concentrate on is the core assumption in his interpretation that the motorboat/rowboat equals the patient's depressed/depleted (underpowered) self when his self-object (parent/analyst) vanishes. Kohut is calling this type of dream a "self statement" dream in comparison to the more classical "Oedipal dream". What I feel is important to note is that this is still a reductive/genetic (semi-

otic) form of interpretation as was Freud's, telling us only where the imagined trauma and deficits occurred, albeit in Kohut imagined at an earlier time. However one sees that this interpretation "bypasses the question of purpose" and therefore draws no direction from the psyhè itself as to "what it wants to do with its complexes." This throws therapy back on a generalized theory and has a tendency to lose the individual.

In comparison to this total reliance on the reductive/genetic method, Rafael Lopez-Pedraza gives case examples in his book "Hermes and His Children" where he brilliantly follows the synthetic method to its extreme. Pedraza, along with James Hillman, have been key spokesmen for "Archetypal Psychology" a psychology in which the credo "stick to the image" (and therefore the symbolic) has been its cry. He tells of a case of a 14 year old boy whose "main symptom was fear of being touched on the bottom by someone on the street or in school." He was also obsessed by sexuality and pornography. Pedraza in using his knowledge of mythology felt that the god Priapus had been constellated. He therefore went "through, not out" by speaking in the rhetoric and style of this god. For example:

"Why do you smoke Marlboro cigarettes?
Well, because they are not bad.
What's the cigarette your wife smokes?
Well, she smokes Astors.
Do you like Winstons?
Sometimes. Sometimes I smoke Winstons.
But you don't like menthol cigarettes?
No, no. I'm sorry. I don't like menthol cigarettes."14

This conversattion went on in this boring style (boring identified as the rhetoric of Priapus) as Pedraza said for most of the treatment finally "procuring the healing."

Going into all the ideas of archetypal psychology would take us too far from the main point of this paper. However, Pedraza gives an excellent illustration of bypassing "reductive analysis" by following the synthetic method and the dictum that "the god that brings the illness can cure it" (or like cures like).

Another instructive example of someone following the synthetic method to its logical extreme can be found in the work of Arnold Mindell. He tells of a case of a man who came to see him because of a large thyroid goiter. I will quote this case at length because it is very instructive for many of the theoretical points I have previously noted.

"This man had an absoltely terrible projection upon his father. Despite spending years in analysis with different therapists, he still had wild affects against the old man. He found him to be a cold, dogmatic and hard man. His father, he felt, wanted to control everything. But my patient told me that he did not come to see me because of his father problem, but because his large tumor was frightening him, and he was very scared about surgery. He showed me the immense goiter on his

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throat. 'Well', I asked, 'How does it feel?' 'Oh, I don't feel any pain there,' he said. 'I don't think much about my body. In fact, to be quite honest with you, I don't feel bodywork is the thing for me. It is foreign to me, and makes me nervous.' I agreed. 'Okay, we'll do what you want to do.''But I don't know what I want to do, all I know is that I am desperate. Please, can you help? I have been talking about my damned father for about ten years in analysis and I am not interested in contining to talk about him. I know all about him and I still hate him.' With this last sentence he slapped his hand hard on his knee. 'I hate him.' Again he banged his hand on his knee and shouted, 'Arny, I just absolutely hate him, hate him, hate him.' He kept banging his poor knee. 'Okay, here's my punching bag,' I told him. 'Go agead, hate your father, hate him some more, go on and do what you are doing but with more awareness.' He went to the punching bag and banged and banged while shouting, 'I hate you, I hate you.' There was no end to it. He punched a hole in the bag, put his hand right through it, and kept going. He yelled so loudy that after 10 minutes he went hoarse. Even stil he continued although now ony in a whisper, 'I hate you, I hate you.' His breathing was deep and rasping and his whole body shook with his hatred. Eventually I asked him if he would like to stop because his voice was nearly finished. 'No,'he whispered. He cried and croaked and shouted on until he arrived at an insight. He suddenly sat quietly on my floor and said 'Oh my God, it's been my father who has stopped me from shouting and punching.'

What happened in this case? This man's father was controlling, hard and patriarchal. The father, the inner father was in control. That is, my patient was too controling with himself. His father was a symbol of the way he dealt with his own problems. He spent too much time thinking, analysing and talking about his father problem, and by doing so was like the controlling father himself. He was controlling his basic process, which was anger, shouting and punching. In other words he was working on his father complex as his father would."15

This case shows quite graphically how the unconscious showed itself initially in the patient's affect and most specifically in the angry slapping of the knee. By following and amplifying this, Mindell allowed the psyché to take its own healing course. The synthetic perspective also allowed him to trust that psyché's "immanent meaning" would show itself on its own without premature interpretation.

However infantile this dependence may appear to be, it expresses an extremely important demand. It is therefore important to know what this demand concealed in the transferene is relly aiming at; there is a tendency to understand it in the reductive sense only, as an erotic infantile fantasy.

Jung Vol 8

It (the transference) has become a metaphorical expression of the not consciosuly realized need for help in a crisis... the understanding of the transference is to be sought not in its historical antecedents but in its purpose.

Jung Vol 8

In the above quotes one can easily see Jung's prejudice for a more constructive approach to the transference. I believe that some of Jung's anecdotal stories and cases of recent analysts can give us a hint to what a therapy using transference as an epiphany of Mercury seeking meaning would look like.

A common comment heard in some Jungian circles goes something like: "If Jung were alive today and knew as much about the transference/countertransference as we do, he wouldn't have acted that way in that case."

What if we took a different attitude that what Jung was doing was "just right." For instance Jung often refers to the referral he received of a young peasant woman who could not sleep. Jung felt she needed relaxing but could see in her eyes she did not understand.

"Then as I talked of sailing and of the wind, I heard the voice of my mother singing a lullaby to my little sister as she used to do when I was eight or nine, a story of a little girl in a little boat on the Rhine with little fishes. And I began, almost without doing it on purpose, to hum what I was telling her about the wind, the waves, the sailing and relaxation, to the time of the little lullaby. I hummed those sensations, and I could see that she was
'enchanted'.16

This shows beautifully Jung taking his countertransference response and using it as a healing tool.

A more extreme example is told by A.Jaffé about Jung and some of the sessions she and other patients had with him.

"Sometimes I would come to the analytical hour filled with some difficulty, a dream or something else of importance, and burning to talk to Jung about it. But that was not to be. Jung himself was filled with something and would begin talking, and once he was well into his story he forgot the time. There was no stopping him. A good deal of strength was needed to interrupt him in sessions like these, and trot out one's own affair, which, of course, he never took amiss. I never possessed the strength and few others did either. But those who did not interrupt him found - regularly, I should say, - that a surprise was in store for them. When once they were gripped by the torrent of thoughts, images and experiences, intuitions and dreams, amplifications and interpretations, once they swam along with it, without giving thought to the advancing hand of the clock, they would suddenly discover that Jung's words were relating more and more clearly and finally with the greatest precision to the very thing they had wanted to tell him about. They got the answer without having posed the question."

"He has a terrific intuition," an Englishman once said of him. Naturally these sessions were exceptional; normaly Jung was the most patient and attentive of listeners. But the days on which he did the talking had, if possible, a still deeper effect."17

If we folow our premise that what Jung was doing intuitively was just right in these two cases, how might we explain it. I believe we can explain it in terms of Jung's hypothesis of the psychoid nature of the soul, in that it is only partially located in one's individual body. Here Mercury (unconscious) shows himself in the first case as a countertransference song in relationship to the young girl, and in the second as "something he was 'filled'with." In both instances Jung would be following the process of psyché by going with the strongest signal in which it is showing itself at that moment.

This same idea of the psychoid nature of psyché is seen again in cases by Mindell and Nathan Schwartz-Salant where they have taken countertransference phenomena and treated them almost like classical active imagination.

Schwarz-Salant writes in his paper, "The Subtle Body Concept," of a case where he and his patient are talking about sensing an imaginary couple in the room between them, the patient and her father. Schwartz-Salant states he cannot quite get the fantasy clearly when the patient begins :

"P: I am over your legs on my bed. You are spanking me, I'm feeling the tightness/tautness of your arm hitting me, the tightness/tautness of your thighs and penis, it all blended, the excitement in your body - I can't tell whose excitement it is, mine or yours.

S-S: I am excited (But then I am surprised to find that I also want to - and do - say:)

S-S: What do you want to do ?

P: I want to see your excitement. I want to undress you and see it.

S-S: (At this point I begin to feel somewhat identified with the activity of the male in the couple. I am surprised to have the following fantasy image emerge)

S-S: I want to penetrate you from the rear.

P: Then do it. I want it too. Don't hide it.

S-S (Engaged in my own feelings and vision of the couple, waitng to see what might emerge, the following thought forcefully occurs to me)

S-S: What about mother?

P: Fuck her - she doesn't matter. All that matters is us.

S-S: I'm scared

P: I don't believe it. It's incredible. You'd leave me in it all alone because you're scared. Well, I'm not. She doesn't count. It doesn't matter what she thinks.

S-S: But I'm scared.

P: I feel hate, rage, awe, disbelief. You're a fucking bastard - you can't leave me in it alone. I feel a fury, chaos, a splitting in my mind. Oh God, I don't believe it. I feel like a tornado inside, fragmented, like my insides were just taken out of me, sucked out of me. You are denying your feelings and desires, and since we are merged, I have to deny mine, or split them off. I can't trust.

S-S: (stepping out of the fantasy)- I think that is just what happened to you and your father."18

Here one sees Schwartz-Salant pick up Mercury in relationship to his patient as a vision in himself. He then trusts this symbolically, not interpreting it, but enacts it, which brings healing.

Mindell tells of a similar case, with the difference that the dialogue took place totally within himself.

"Once a man who was completely 'flipped out'came to one of my seminars. He had just gotten out of jail and was heading back in because of his uncontrolled rage against others. He came to see me and immediately flew into what I considered to be a paranoid rage against me, accusing me of things I could not possibly have done because I do not live in his section of the world. In any case, after trying to deal directly with him and noticing that he was fully possessed (the analyst in me would say on the verge of a psychotic episode) which means I could not deal with his rages outwardly I decided to go internal. My heart was racing. I began to sweat profusely. I stayed a moment with these inner proprioceptions and when I felt that I had noted them enough, I switched channels and made a picture out of my body experiences. There, to my chagrin, I saw a red headed woman raging around banging on the walls of her room, crying out that she had been wronged. I talked to her right in front of him.

"My dear redhead, " I said. "you are flipped out yourself and claiming that the other is flipped. The thing I don't understand is why you are so quick tempered. Are you enraged because you are hopeless and afraid the man is not going to change. I do not know whether he will change or not but I can assure you that I do not know everything. Things like the gods are around and sometimes they have been known to accomplish changes which no one else could accomplish. Give him a chance."

At this point he broke down and cried and said that no one had ever given him a chance or believed in him. The communication block between us was broken through and we embraced one anther. Then we sat down and talked in a relatively ordinary way about the problems at hand."19

The last case example I would like to share in this section follows along the same line of the psychoid phenomena but now branches out into members of one's family becoming vessels for other members unrealized unconscious, even to the point of physical illnesses. Mindell has stated that "behind the belief that the individual (soul) is located only in his own body lies a guiding and uncontested paradigm of our culture. If, for example, I ask one member of a couple, family or group a question, it is a perceptual prejudice to expect an answer from the individual addressed."20

With this idea in mind I will tell of a case Mindell told me of personally. He had been consulted by a family because one of their children had developed a violent skin rash. As the therapy proceeded with the family it came into the open that the father was having an affair. The mother quite openly in the session stated she did not mind and acted unperturbed. At almost that moment the young boy's rash became quite severe. Mindell then began to work with the boy's rash amplifying its intensity by rubbing his back on the floor. Suddenly the boy cried out "It's like I'm on fire." - This broke the mother loose, and she began to tell how angry and hurt she was about her husband's affair. The boy's rash disappeared."21

Psyché and matter are two different aspects of one and the same thing"

Jung Vol 8 "On the Nature of the Psyche"

"The psychic fact and the physiological fact come together in a peculiar way. They happen together, and are, so I assume, two different aspects of our mind, but not in realilty."

Jung Vol 18 "The Tavistock Lectures"

The body for a variety of reasons remains the most underused area in analysis as a channel for psyché - But as can be seen in the cases previously mentioned, psyché may spontaneously appear in physical symptoms (the boy's rash), spontaneous movements (the man with the goiter suddenly slapping his knee) or internal sensations (Mindell's racing heart changing into a red-haired woman.). Jung himself clearly stated that "there are people who neither see nor hear anything inside themselves, but whose hands have the knack of giving expression to the psyché. Those who are able to express the unconscious by means of bodily movements are rather rare (but do exist)."22

However there has been a tendency to reinforce this prejudice against the body as Jungian analysts borrow from classical analytical and particularly neo-Freudian theorists such as Robert Langs. William Goodhart is one of the biggest spokesmen for this movement and I will share a case of his to illustrate my point.

Goodhart reports a case of a man "who suddenly in his fifth visit wished to stand up from the chair and walk around the room. I feel the pressure of his direct request. I suddenly think that because he is an introverted sensation feeling type, he

might need a non-verbal form of communication. I recall that Jung spoke of some patients even dancing to express otherwise inaccessible feelings. But, remembering Lang's admonition, I realize that this will be an alteration in our frame, which until now has included that verbal communication will be the fundamental mode of our work. I feel the pull for a change as a 'pressure', an uncomfortabe urgency from the patient. I begin to feel this pressure within myself, an anxiety that wants to say 'sure go ahead.' Recalling Lang, I realize that this had the feel of a complex discharging field. Instead of going with my notion that his wish to stand up is a natural expression of his psychological type, I begin to orient myself toward the problem of change in the frame, searching for the unconscious meaning of the re-quest for an alteration. Therefore I state 'what would it be like in your imagination to picture yourself standing up and walking around the room'"23

Many things could be said about how Goodhart chose to handle this interaction. I wold like to concentrate on the aspect of how he "remembers Lang's admonition" and "recalled Lang's complex-discharging field theory" as he was observing the man feeling the urge to move. I believe this is an example of a therapist moving away from a "sensory grounded" approach, to a preconceived theoretical position which automatically limits the psyché to showing itself within frames validated by that theory, in this case visual (imaginal) and verbal which are conceived as higher forms of development than complex-discharging (in this language another name for bdoy or instinct). This style of treatment can easily lead to such overused words as "acting out" and "resistance" when specific formulas are not followed.

In contrast I believe Jung's interaction with body was not so rigidly framed. Not because he didn't have the benefit of our modern knowledge, but because it would limit psyché's means of self expression too drastically.

A wonderful story is told about Jung in his later years when a homosexual man with a stomach trumor came to see Jung. He walked into Jung's office with his coat very tightly buttoned. Jung, without asking any questions or knowing of the tumor, unbuttoned the man's coat and rubbed his stomach with his hand, saying "yes, this is what you need to get well."24

This wonderful anecdote about Jung indicates I think once again his freedom to use not only his countertransference feelings but also the body in interaction with these, as sources of psyché's expression and possible means to healing.

Mindell I believe is making the most radical contributions in this area of the body as a channel, although others such as Anita Greene and Mariann Woodman must also be credited. This last case of his that I will cite illustrates I feel how "psyché and matter are one" and how in certain cases knowing how to work with the body is crucial to the soul's healing.

"A little girl came to see me with a rapidly growing tumor in her back. She was dying and those around her were ready to say goodbye to her. She had already been operated on several times and her doctor told me she was a very unhappy

child. The little girl came in and told me she had dreamt that she let go of the safety fences around a very dangerous lake. Then she lay down on the floor and told me she wanted to fly. She had a corset on her back because the tumor had weakened her spine and she couldn't fly with it on. I called her doctor, and the doctor said that she was such an unhappy girl that nothing worse could happen to her and I could remove the corset. We took it off and she lay on her stomach and started to make flying motions with her arms. 'Oh doctor, I'm flying - it's such fun,' she laughed. I amplified the flying movements in her arms and we 'flew'together. She squealed with delight and told me we were going over a cloud.

'Yes', I encouraged her. 'I'm underneath you and can see you way up there.'Then she told me it was my turn to go up and she would watch me. We 'flew'like that for awhile and then she said, 'well, I'm not coming down anymore.'

'But why?' I asked.
'Because I want to fly around to all the other planets,'she answered. I got really scared and thought to myself that if she 'flew'away, she might die. Nevertheless, I wanted to see what her process really was. I told her she must make the decision herself; Whether she wanted to fly away to other planets or to come down. But she told me she was going away to the other planets. 'I'm going away to another world.'

Then came the crisis moment. I told her to go ahead and do it if that is what she had to do. She started to 'fly'away. Suddenly she looked back at me and began to cry. She said she didn't want to go without me because we were the only ones who 'flew'together. We both cried then, and hugged each other.

'I'll come down for awhile just to be with you,'she said. She said she wanted to first come back to Earth for awhile so that we could play some games together and then she'd go to other planets when she was ready.

This little girl improved rapidly and soon she could take her corset off and even her tumor disappeared. It was obviously her process to come back to Earth for awhile."25

"The needful thing is not to know the truth but to experience it."
Jung Vol 18

Throughout this paper I have spoken of the need to develop our very own style and "nitty-gritty" of therapy that would stay close to one of Jung's stated goals of life. That of 'Essé in Anima'or "Being in Soul." This would mean as I understand it staying close to the imaginal, wet, moist, flowing aspects of psyché. Loving psyché and letting her speak. Moving away from pre-determined theories of psyché using the dry and deadening language of "sadistic forerunners linked to pre-genital drive derivatives."

These differing styles are contrasted beautifully by Russel Lockhart in his wonderful new book "Psyché Speaks." In it he compares the constant need to interpret and "know" to the eerie mural by Orozco entitled, "Gods of the Modern World." Here skeletons dressed in academic garb stand in front of a world afire while they watch "stillborn knowledge being delivered from a skeleton lying upon a bed of books." "Dead things giving birth to dead things."26

I do not mean to imply that all other theories besides Jung's are wrong or dead. I just believe that Jung's gift to psyché and to the therapy of her have not been fully elucidated. And that as we do this I feel with Lockhart we will have a therapy that allows us to "experience" and embody psyché and relate to her "not in terms of how she can be interpreted in images of the past (personal or cultural), but how one can relate to and participate in the manifestations of what she is pointing to in the future."27

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Magic: Notes on Some of the Magical Elements of Process Work

by Amy Mindell

Recently, I have led a class called "Process Magic" in Zurich where I have gotten together with others to study those special moments in Process Work where even those of us who have been around for a long time say "God, what was that about? It looks like magic to me. Have I learned the theory behind what has happened or is it something I haven't learned yet? Is it learnable or is it really magic?"

I started this class after feeling that I would go crazy because I was unable to fit many of the things I saw as I watched Amy work, studied video tapes and attended control case seminars into the body of process work knowledge that I had been learning for the past years.

After stewing over thousands of notes and video tapes and being boggled by my own brain and what I had already learned I felt inwardly compelled to try to create new ways of understanding these magical moments. I wondered, "Since processs work is a relatively new school of psychotherapy could there be implicit aspects of process work which have not been outlined yet? Aspects which are essential to our growing knowledge of the field? To our understanding of this wide spectrum approach to people?"

I doubted myself. I was sure that what I was calling "magic" was information I had already learned, that everyone else was already doing and understanding for many years. But I kept dreaming about magic and I decided to create a class to study magic and to see if others were confused by the same sorts of magical interventions.

Indeed, many others were in the same boat as I was. It was a delight to study and learn together, to test our knowledge and create new theory together. As our

learning progressed it became apparent that many of the theoretical constructs and practical tools which we had learned until this point could be expanded in a more detailed way and new tools outlined in order to make process work even more graspable and understandable in terms of what really happens during any given work.

Some of the magic that we focused on were moments when processes turned around suddenly in unexpected ways, where humor seemed to be the most helpful factor, where one small signal became the unfolding of many worlds, when parts switched so rapidly and processes became so confusing that no one knew what part was what anymore, where the whole idea of primary and secondary processes started to expand and was in need of new definition, where channels began to take on an even more manifold complexity, and where situations that seemed almost impossible came to such concise and beautiful conclusions.

After watching many tapes, certain magical patterns emerged over and over again. Magic tended to repeat itself. Some of these patterns led us to create new ways of understanding and charting process structure which helped clarify some of our questions about why processes evolved in the way that they did. Others were technique oriented and could be learned. There were other aspects of magic which seemed to have more to do with certain moods or attitudes such as patience, love, forcefulness, humor and above all courage which often made the impossible turn into infinite possibility. I remember a woman at a seminar saying that the thing that she liked most about the way Arny worked was his "tough compassion." In any case, we formed categories and new formulations for some of the things we were seeing.

I guess the most mysterious element at the core of all magic is the basic philosophy: that whatever is happening is meaningful if we are able to help it unfold. I will never cease to be amazed by this. I have learned this since the beginning and yet I feel this philosophy challenges everything inside of me that wants to believe the opposite, that holds on for dear life and doesn't believe that things will really develop in a meaningful way. Sometimes process work looks magical just because it rubs against some inner paradigm of mine that wants to hold onto old ways.

I often had the thought that the essence of process itself is so beautiful, so illusive, so changing that it seems to have its own special magical glow which extends beyond the boundaries of understanding and, therefore should be left respectfully to the realm of magic, to nature, beauty, artwork, or perhaps god.

In any case, I felt as if the whole class was looking into the cauldron and found the magical soup and now had to taste it, sniff it, and then work backwards to try to discover the ingredients and the recipe which made the soup in the first place. We had lots of firey and exciting discussions and in certain moments it seemed that the class sort of propelled itself - sometimes into unchartered waters - where it looked like we would never be able to get out again!

In this short article I would like to highlight a few of the magical discoveries that came out of this journey which can be written down and learned. There are so many things I could write about but I have chosen just a few which can be derived from one case example. I will talk about new ways of charting process structure and elaborate on some of the magic interventions that appear in this case.

I urge the reader not to get too caught up in the names which I give to the various interventions. I have done this only to give a momentary picture; to catch the essence of what I would like to describe. There are probably much better ways of describing what is happening and we will see that the categories do not exist in isolation but melt in and out of one another.

THE GUIDE

(The following is a very short case description. In this example, Amy is working with a woman who took care of her mother during her mother's dying process. This work is especially interesting not only because it was very beautiful, but also because there are certain ways of looking at the process structurally which can only be understood by looking at the sequence of events as they develop over time. There are also a number interventions which are very magical and some interventions which lead us directly to some of the fundamental attitudes lying behind process work as a whole. Because of the brevity of this paper, I am not able to do justice to all of the special details of this work.)

A woman, about 30 years old, began working by saying that her relationship with Amy was important. She continued that she had taken care of her mother while her mother was dying. She said that she felt very alone in that experience because there was no one there to help her, to guide her as to how to deal with the altered states that her mother was going through. Amy asked her at this point about the kinds of experiences her mother had had just before she died. The woman said that her mother became filled with light. Her mother had also felt that she was alone and called out suddenly for her father, saying "Daddy, I have to pee!"

Amy then asked the woman if she would like to enact this memory of her mother's experience. The woman said yes, laid on the floor and began to call for her father. One could hear in her voice the voice of a little child wanting her daddy to come and "take her for a pee." Amy encouraged the woman to really be a little girl and asked another seminar participant to play the father.

Amy asked the woman if she really felt the father's presence there. She paused and said yes. He asked "Can you see him? Can you smell him? Can you hear him?" The woman (as the child) replied that she could do all of these things. Returning to the mother for a moment, the woman said that she was most upset about leaving her children who would be alone. Shortly thereafter Amy asked the woman to switch roles and become the father. Amy then laid on the floor and played the mother.

Now, picking up the child-like tone in the mother's voice, Amy said with great excitement "Oh daddy, I want to do even more than just take a pee. You're my daddy and you can take me many places. Please guide me." Amy then got up off the ground and said "Let's go walking together and see the old schoolhouse and my old friends. Gee, it's funny, you are somehow much younger and so am I." The woman, as the father, took Amy by the hand and began to walk.

As they walked down memory lane, the woman (now playing the father), said that it would be appropriate at this point to go for a visit to grandfather's church. The two went inside the church and Amy asked if grandfather was a minister. The woman said yes. Amy (as the child) jumped up and down and looked around saying "Oh, gramps where are ya?" and then excitedly looking directly at the woman (still playing the father role) and said, "Grandpa, there you are, give me a sermon! You're so crinkled up and wise. Say something about the other world." Surprised, the woman began to act as the grandfather and to tell Amy about the moment of death when she would come and take the child by the hand and walk with her.

At this poignant moment, Amy said "You know what grandpa, I think I know what I'm going to be in my next life. I'm going to be YOU!" And then changing levels and talking directly to the woman, he said "You're a guide person." The woman looked knowlingly at Amy and was very touched.

Returning for a moment to the grandfather and child parts, the woman (now the grandfather) guided the child (Amy) on a walk and came to a place where the sun was everywhere. As she described the sun she simultaneoulsly made motions to the sides with her arms. Amy then encouraged the woman to show him the sun and she began to move in a slow, circular, tai chi-like way. A euphoric look covered her face as she gazed just above the heads of the others in the room.

When she finished her dance she looked at Amy. He said that he would let her guide them as to how to finish the work. The woman stepped out of the role of the "sun" and said that she would like to go back to her normal identity and ask Amy's help in how to integrate this process in her daily life. Amy encouraged her to become a psychologist; to be a guide for others. They then discussed the practical elements involved in this.

ANALYSIS

Let us look first at three different but similar structural methods of understanding the above process. First let's introduce the flow chart.

THE FLOW CHART

One structural method that has seemed particularly useful in teaching others about the fundamental idea of process and process work is the "flow chart." The flow chart maps the unique path that a process follows as it unfolds.

This was the chart that I and others have used until this point to describe and differentiate any given process:

```
primary    I    secondary
          I
_____I_____
          I
          I
          I
```
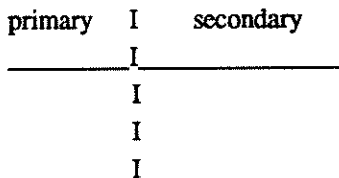
This chart was helpful in many ways but served to further my own tendency to look at events and categorize them in a black or white fashion. I would think "there is a primary process and a secondary process and an edge" As I watched amy work with people, I began to realize that the process evolved and changed so rapidly that I couldn't use this simple chart anymore. What was happening went outside the boundaries of this particular method of definition.

The flow chart allowed me to see and illustrate process work as it evolves in a different, more differentiated and flowing light as it progresses over time. I began to see from the chart that there is not just one primary and one secondary process as my black and white thinking would like it to be. Instead, delving into a secondary process meant that the river was just beginning to unfold. Technically this means that once you get into a secondary process then that process becomes primary and there is always something else that becomes secondary to this new primary process. This can go on and on as the process develops, creating the flow of the river.

The flow chart is a pictorial way of illustrating this change.

I make the chart like this,   **primary/secondary**
starting with the initial primary and secondary processes.

Once the person picks up   the secondary process then   this be-
comes primary and something new becomes secondary. Like this:
primary/secondary
                                   primary/seondary
This then continues in the same manner. The secondary process becomes primary and something else becomes secondary to that once again.

                                   primary/secondary

MAKING THE FLOW CHART

Let's look at the flow chart in terms of "The Guide." In the beginning of the work the woman identified herself as feeling alone as the caretaker for her mother who was dying. So in the beginning we could say in a simplisitic way that her primary process was a caretaker in need of guidance. The secondary process in this moment was her mother who was dying and the experience her mother was going through at that time. You could also say here that the "guide" or the "light" is also secondary (indeed we see these parts come up later - see "continuum" below for more explanation). But, the woman wanted to focus on her relationship to her mother in this state. Amy, therfore chose this route as the starting point.

So, if we were to make a flow chart here we would start as we normally do and say that the process began like this.

caretaker/mother

Her primary process was the caretaker of her mother and the secondary process was her mother.

Now, what happens in process work and what can be demonstrated so clearly in the flow chart is this transformation of a secondary process into the primary process and then something new becoming secondary. The process continues to flow. Picking up the mother revealed the child in the background. So, the process continued like this:

mother/child

Amy helped her pick the child up and then the new secondary process to the child was the father who she was calling out for. Hence,

child/father

Amy then fluidly had the woman change roles and become the father. The woman began to play the father who was going to show her many things, one of which was the grandfather's church. So the grandfather is secondary now.

father/grandfather

In order to get her into the grandfather process, Amy said "Oh grandfather, please give a sermon!" (See "Identifying person with their secondary process, below) The woman made a big switch and became the wise old grandfather who took her for a walk and encountered the sun. The process continues to unfold like this:

grandfather/sun

Amy asked her to show him the sun and she began to radiate, becoming a guide herself. As she became the sun she was reminded of her daily life and on the right side of the chart we see the psychologist.

sun/psychologist

This is where she is working at the moment, the place where the work ends

So, the entire process, outlined in the flow chart looks something like this:

caretaker/mother
    ↓
       mother/child
           ↓
           child/father
               ↓
               father/grandfather
                    ↓
                    grandfather/sun
                        ↓
                        sun/psychologist
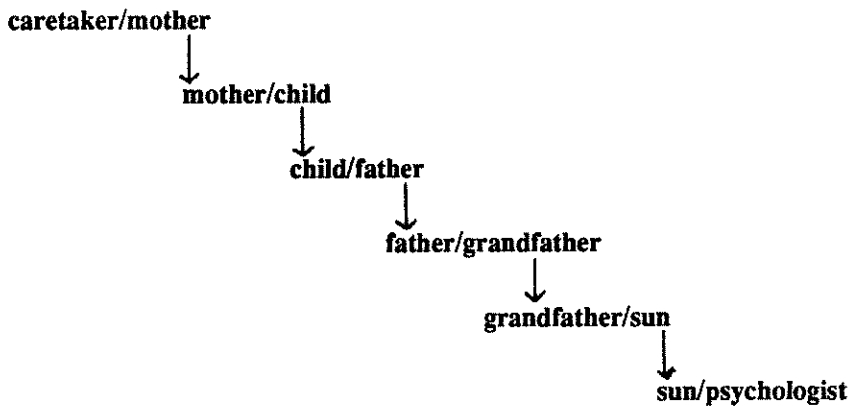
There are many gradations and even more subtle aspects which could go into the flow chart. You will notice that the edge figure is not represented. It occurs between any two processes at any point in the work. Perhaps a better drawing would be one that left a spot open between processes for the edge figure or perhaps, as one member of the class suggested, a three dimensional sketch which would extend out at certain points to represent other aspects of the process. Perhaps a circular or spherical drawing would be more useful, one that shows the interrelationship of distant parts, how processes wind back to their starting place, create completely new, numinous integrations in the end, and how illusory edges can be.

Hopefully we will develop more and more ways of illustrating the flow of process.

An important aspect to remember about the flow chart is that you can stop at any point. How far you go depends upon your ability, your relationship with the client, how far the client wants to go, courage, edges and feedback. This woman went amazingly far. Another client might need to stop, say, at the point where the mother becomes a child or where the grandfather is revealed.

CONTINUUM

Another or complimentary method of structuring processes so that we understand them and have a clearer idea of the finer gradations in structure is to think in terms of a continuum.

In the following diagram we place on the left side the elements of a given process which are closest to awareness. We, then, gradually move to the right side outlining those elements which are increasing further away from awareness.

Closer to Awareness   Further from Awareness

$\longleftarrow$-----------------$\longrightarrow$

As we have seen, processes and figures are not merely primary or secondary, black or white, but belong somewhere on this continuum of awareness. There may be many parts which seem primary and many parts which seem secondary. Some are **closer** to awarenes than others and some are **further** from awarenss than others. Perhaps this will help the confusion we sometimes have for instance when we wonder if a person is **identified** with a particular part or is a **victim** of that part.

Other words that might be helpful in identifying what is "Closer to Awareness" might be: "What does the person identify with more easily?" "Which parts could the client tell us more concrete information about?" Or "What is **more** primary?" "More" is a relative term in respect to other elements in the continuum

Elements which are farther away from awareness can be discovered by asking such questions as "What does the person not identify with?" What does the therapist or the client have the least information about?" Or "What is **more** secondary?"

In our case example, if we look at the sequence of the work, we remember that in the very beginning of the work the woman identified herself as her mother's caretaker and mentioned three elements 1) her relationship with Amy, 2)that her mother was filled with light, and 3) she wishes she had had a "guide" who would have helped her, We would say she is most closely identified with the caretaker. The next closest thing to her awareness would be the mother and the other three elements seem to be far away since she does not identify with them at all at this point. could put these elements on the far right side of the diagram.

Closer to Awareness $\longleftarrow$-------$\longrightarrow$ Farther from Awareness

caretaker, mother $\longleftarrow$......................$\longrightarrow$Amy, guide, light,

As we watch the progression of the work, we can fill in the chart in the following way. The mother is closer to awareness than the child. The child closer than the father, the father closer than the grandfather. The sun and psychologist seem even further away since they have even less information or story associated with them.

It is hard to know exactly where to put the final elements in respect to one another. They seem to merge in the end with the figures of Amy, the guide and the light. the **diagram** could look something like this.

Closer to Awareness   <------>   Farther from Awareness
caretaker, mother, child, father, grandfather, sun, psychologist
                                                    Amy, light, guide

ONE UNDERLYING PROCESS WITH MANY FORMS

As you can see from the chart, there are a number of elements which seem to collide at the right side. As the work progresses we notice that the "guide" seems to come up in the form of the father, the grandfather, the sun, the light, Amy as the guiding therapist, etc. We can guess that all of these parts are aspects of this "guiding" force which she is discovering in all of its various forms.

We can also identify a second recurrent theme which is the feeling of being alone. This is represented by the woman herself, her mother's feeling of being alone and the children her mother mentions who will be left alone.

One way to look at this is that there is really just one underlying process during this work, which appears in many forms.

alone / guide

All the different people and figures in this work seem to be carriers for this one process which continually spirals deeper as the process becomes more defined and begins to take on a mythical dimension. Julie Diamond has called this a "refining process" where a particular process becomes more and more differentiated as the work progresses. Perhaps all of the individuals mentioned in this case example are working on a unifying familial myth.

MORE MAGIC

Next, let's look at some of the magical concepts that can be drawn from the flow chart, the continuum and from the case example above.

FOLLOWING THE NUMINOUS

Why does Amy ask the woman in the beginning "What happened just before your mother died?" There is no one answer. Amy has said that he is constantly looking for the numinous, the most mysterious and awesome element of the process. His own expereince working with dying people also helps him to know that it is during these moments when you are working with dying people that amazing and transformative experiences occur.

The idea of following the numinous seems to me, to be at the core of process-oriented philosophy. We are constantly looking for the thing which stands out, which does not fit into our identity, which is spontaneous and mysterious, believing that it is just this mysterious information which will bring us the solutions that we seek.
"

THE NEXT STEP

One concept that has been useful to me and to others is the idea of the "next step," which is implied in "following the numinous" and which can be seen in the flow chart. Throughout the work, Amy was focusing on the "next step," the next secondary experience, the one just outside of awareness. That is, when something that had previously been secondary becomes primary, there is usually something else which is then secondary or numinous. By continually picking up the new numinous element, the entire process continues to evolve. Therefore, the work goes through many stages and progresses very far.

We see this numerous times in the above case example. For example, in the beginning, the mother was secondary. Once the woman became her mother, making it primary, we detect a double signal in the mother's voice, indicating the presence of a child. So the child is the next step. The child becomes primary and since she is talking to the father, the father would be the next step, the next person just outside of her awareness and so on.

You can also see the next step purely in movement processes. For example, a man was angry at someone who was keeping him down. He made slight punching motions with his hands. When amplified, he began to punch with intensity. But, if you watched closely, you could see that after each punching motion came a subtle upward flicking motion of the fingers. This was the next step. Picking up the flicking motion, the man began to leap in the air and rejoice. The movement did not stop with the agression but picked up the next step of happiness and expressiveness.

EVERY PART IS IN RELATIONSHIP TO OR IN COMMUNICATION WITH ANOTHER PART

One thing that the "next step" and the flow chart indicate, which Amy has been teaching recently, is that every part is not an isolated event but is in reaction to or in communication with another part.

This "other part" is often "invisible" at first. For example, a woman got up to work and walked in a very quiet way as if she was creeping around trying not to disturb anyone. Amy walked with her and using a blank access said "We better not be too loud so we don't wake up you know who!" This indicated that there was another part that she was in communication with, albeit unconsciously. The woman immediately identified someone who had been criticizing her for a long time and the work progressed from there.

In another example, a man was looking up to the sky, holding his arms outstretched above him. If we think that everything that happens is in relationship to something else, we can guess that he is looking up and reaching up to something else that is "up there." Amy asked the man what was up there. He said there was a golden ring above him. At this point, Amy got down on the ground and looked up to the man and said "Oh golden ring, I have been looking for you!" The man started to make round enclosing gestures with his arms above Amy whereby he began to become the golden ring and raised Amy up to him.

IDENTIFYING PERSON WITH THEIR SECONDARY PROCESS

In this example of the golden ring, Amy uses a technique where he identifies a person directly with his/her secondary process. Instead of asking the man to switch parts and be this ring, or explaining to him analytically what is happening, Amy takes over the man's momentary primary process (the one looking up) by getting on the floor and looking up to the man. Then, Amy literally identifies the man with the ring by looking up and speaking to the man as if he were the ring. I call this "super magic" because there is very little metacommunication or explanation about what is happening. It's a fast and intense way of getting someone to identify with their secondary process in that moment. Amy also calls this **"physically   integrating   a   part."**

In the "Guide" example Amy does the same thing when he wants to help the woman pick up the grandfather role. First he looks into the air and says "Oh Gramps where are you?" and then looking directly at the woman says "Gramps, give me a sermon!" Initially, the grandfather was mentioned but no one had picked him up yet. Finally, he looks at the woman directly and asks her to actually be the grandfather.

There are two levels to this intervention. First, looking in the air for the grandfather and second, directly identifying the woman with that role. Again, he does not intellectually explain about the role change or talk about the grandfather but instead

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directly identifies the woman with the grandfather role. Hence, the feeling of something magical happening.

USING A ROLE TO FILL OUT THE EXPERIENCE

Amy uses the role of the child, her voice, excitement and desires in order to talk about the entire situation. He talks like a child about how exciting it is to be in the church and how much he would love to hear a sermon and how the woman herself is a grandfather figure. Again this is magical because he is not stepping outside of the system to talk about the situation but is using the child role as a vehicle for expression of what he might otherwise say if he were in the therapist role.

When Amy is playing the child and the woman is playing her father, Amy again uses the child role to say that they have gone back in time, that they are younger now, that the whole environment is there, and that the father is so great because he is going to guide her somewhere. He builds out the experience, comments on the scenery, and help the woman identify with the father/guide role while remaining in the child's role.

LEVEL SWITCHING

We see another magical intervention when Amy searches for the grandfather, identifies the woman with the grandfather and leaves all parts behind and says that she is a guide herself. At this point, all parts fall away and we come back to the here and now, to this woman's present life. Al parts fall away as she discovers this "guiding" part of herself.

FILLING OUT A PART

Filling out with Channels
One of the most helpful interventions to me has been the idea of gradually filling out a part, making it many channelled, helping the person have a full experience of what they are involved in.

In the "Guide," Amy asks the child if she can feel her father being near her. He then asks if she can see him, hear him, smell him and finally asks her to be the father.

In another work, a woman felt she had a witch on her back. Amy asked her if she could feel the witch. Could she see her? Hear her? Could she make movements like her? And finally he asked, "What is your name?" This is a gradual way of having the woman build up a full experience of what she was calling a "witch." In the end we found out that it was not a witch at all but a divine experience.

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The term "witch" was a **primary description of a secondary** state which had not been unravelled yet.

In another seminar a woman started to become a flower. Amy told her to feel the feelings that a flower feels, smell what a flower smells, see what it sees, and then make motions that it makes.

Another person felt numb. Amy suggested that he feel the numbness gradually in all parts of his body, make a sound that goes along with numbness and make motions that go along with it. In this case, the man made a fist and said "I won't budge for anyone!" Not simple numbness at all!

Introducing New Elements
In addition to "filling out an experience," with many channels you can fill out an experience by introducing characters and scenery which help form an entire gestalt around what is sometimes a minimal amount of material. In the case example, Amy fills out the scene when the child and father go walking by noticing the scenery, the trees, the old schoolhouse, etc. It is also helpful with a client who discovers a part of him/hereslf but doesn't know what the part is there for to make up a story about that particular figure.

SLIDING THROUGH TIME AND FIGURES

Perhaps one of the most magical aspects of the "Guide" work is that figures and time frames change so rapidly that it is hard to follow the work unless you focus solely on the flow of the process and do not remain too attached to each individual time frame or figure.

Leaving States
At one point in the work when Amy is on the ground playing the mother with a child's voice Amy gets off the floor, (leaving the scene where the mother was dying) and begins to walk around with the father, I was amazed. I wondered how he had the guts to step out of this situation and do something completely outside of the pattern. After looking more in depth at this work I realized that a helpful way of understanding this process and Process Work in general is that each individual situation or figure is like one static photograph of an evolving process. Once you get inside of the picture it begins to flow again and can transform in any direction, developing continually into new scenes and expressing itself through many parts. It is similar to dreaming a dream on (thanks to George Mecouch for pointing this out to me).

Part/Wave

Another way to look at the difference between states and the river is through the eyes of physics. You could say that processes sometimes look like particles or figures or static scenes and sometimes like waves or the flow of process itself depending on

when and how you observe it. At moments we see the individual parts and figures and at other moments we concentrate on the stream of process which supports these individual parts, flowing continually in the background.

MINIMALISM

Finally I'd like to mention the idea of minimalism. In the "Guide" it is as if Amy puts all extra, superfluous material to the side works solely with the core of what is trying to happen. The minimalist does nothing until necessary. And then, at the special moment he/she adds just the right touch to help the process dynamically unfold. In this case Amy stays very close to the numinous material and allows that to continually unfold.

I don't think this is always easy to do and many times it is important to spend a lot of time talking and relating with the client. But, a minimalist attitude can be a great way to conserve your own energy while still going very deeply into processes and allowing them to unfold.

For me it is like barely touching a pot of soup, adding just the one ingredient which gives it its natural flavor. Or, putting just one dab of color on the canvas and letting it spread into its own natural pattern. Then, when the moment is right, add yet another touch of color to fill out the beauty of the pattern that has emerged and help it bloom once more.

In the "Guide" example, it seems that Amy is trying to go directly for the "next step," continually holding to the process which is just outside of awareness. He does not deviate much from this line. Again, Amy says that he tries to stay with the numinous core of what is happening.

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There are many more magical elements which could be included here. In a further study I would like to address some of the very important interventions that arise in control case seminar and supervision where people are typically stuck.

I am sure that everyone will see very different or additional magical elements to the ones that I have mentioned here. My particular inner process probably chooses just those elements that apply to what I need to learn. I recall a dream I had the other night where a back woods, small town was determined to hold onto their belief that the world is square. The idea that the world could be round was preposterous! I, too, am struggling here.

Hopefully this little study will spur others to delve deeply into those aspects of Process Work they would like to know more about and help all of us to uncover its magical flavor.

Process Work and Kundalini Shakti Symptoms :A phenomenological survey

by Harsha Adler

A s inquisitive process workers with a beginner's mind we are prepared for many surprises when we work with symptoms and often watch them change or even disappear temporarily when exposed to amplification. Their mercurial nature, however, makes them appear and disappear in three thousand different ways. Thus the process may lead through spiritual crises which in some cases may be accompanied by strange phenomena. The dreambody may respond with awesome, fierce signs to the process of transformation. Mercurius at once gets agitated and throws the field into utter chaos. Drawing from different sources, we would like to describe some of these phenomena along with examples of how they may be dealt with in other contexts supporting human development.

When a person decides to start therapy or engages on a spiritual path, the expectation in the beginning is often one of growing physical and psychological well-being. We like to think of development as a linear upward movement towards the goal of self- realization and a mass of advertisements supports this illusion. People may expect peak-experiences and breakthroughs, but instead get to explore strange, bizarre, at times even scary inner worlds. Secondary processes, in terms of Yoga, are viewed as seeds or samskaras, that exist in subtle form in our system. The body is compared to a field, and every time we perform an action, a seed is planted in the field. Through process work or meditation, these seeds can be burnt. The burning leads through strange experiences of purification, e.g. seeds of anger that are eliminated from the system may be experiences one last time as anger. By the nature of the

purification symptom, it is sometimes, though not always, possible to tell the nature of the samskara or secondary process that is being expelled.

In Siddha Yoga these purification phenomena are called kriyas. I am introducing Siddha Yoga here because it is in its realm that I have watched and experienced myself the most surprising and bewildering symptoms of purification. In the guru's field the burning of the seeds happens so fast and with such intensity that purification is achieved magically, i.e. without a need for analysis or metacommunication. A true guru gives the student direct experience. He never addresses or feeds the rational mind. Metacommunication is usually achieved my the students' community in retrospective and takes the form of gossip over the event producing the experience.

In the main ashram in India, Ganeshpuri, there was a special and very spacious temple where people would go who were experiencing wild and uncontrollable kriyas. Opening the door of that temple was in itself an act of bravery for the uninformed: the inside sounded and felt like the purgatory of all world religions summed together. Observing the scene, I could not refrain from thinking about the similarity of schizophrenia and mystical experience and how they appear sometimes akin and yet are drastically different. Could these experiences be understood as forms of regression reactivating dreamfigures while on the way to mature unity states?

The following description may sound like the account of a paranoid patient and was published in one of the Satsang Volumes listed at the end. It says: "Several times in the last few years I have been subjected to violent attacks in meditation or dreams. I have had to fight for survival using mantra and Guru as weapon and shield..." (pp. 24 - 26)1. The question of how to deal with this experience is addressed by Swami Muktananda, the Guru who carried the Siddha tradition until his passing away in 1982. He says that in meditation one has countless strange experiences, such as lights and visions of frightening forms. All of them should be understood as products of Chiti, which in process language would be the Chi, the cosmic energy itself in its subtle form. From the Eastern point of view these struggles are very positive and happen when you meditate and all of a sudden attention shifts from the Self or God to the world and roams about. The moment the meditator switches back to the inner Self, these phenomena dissolve.

There are inner and outer purification symptoms or kriyas. Translated into process language we would say that these symptoms happen in different channels, e.g. the inner symptom would appear in the proprioceptive and/or visual channel. The question in this context is: should outer kriyas be controlled and channeled inwards? In Siddha Yoga, there is another similar concept to Chiti or Chi, i.e. the Shakti, in its function of cosmic energy that creates, maintains and dissolves all. This Shakti itself knows best how to direct the flow, just like the process has its own pattern along which it runs naturally. When we start directing our awareness on the workings of the Shakti or the process, it is quite logical that we begin to wonder about control and possibilities of intervening. Should our awareness then also control or channel the purification symptoms, especially when they are not so pleasant or even embarrassing? Outer kriyas may appear as sudden physical movements, dancing, crying, fistfight-

ing, screaming, yelling, moaning, animal sounds, psychotic breaks, etc. There is the case of a woman who would be seized upon entering the temple, by a deep state of dissociation in which she was able to perform elaborate yogic postures she had never learnt and was not able to perform in her normal waking state. Muktananda's answer to any question whether or not to control the Shakti, was always emphasizing that the Shakti has to be left alone by all means, because her energy is self-forganizing. She is the cosmic creative intelligence itself in action. In relation to process work we might think about the field effect produced by such trust in the self-organizing, self governing principle of cosmic energy on the client-therapist relationship. If the process worker totally trusts the client's experience as being the creation of the very cosmic energy itself, that trust itself is a very strong field element affecting the client.

An interesting question deals with the differences between male and female reactions to the awakening of the Shakti. One student is asking whether the Shakti affects men and women differently. In her observation, so many more women seem to be beset with kriyas. Muktananda points to what he considers to be essential features of the female form: Women, he says, by their motherly nature are more contemplative and more drawn towards the spiritual pursuit. They accept the Shakti more readily and this makes the difference in Her manifesting with more symptoms in women.

The following reflections may help process workers to look with more ease and confidence at psychotic episodes as well as their parallel, i.e. kriyas that look strange and may cause feelings of revulsion such as grimacing faces, rolling eye balls, foaming saliva, excessive sweating, hysterical outbursts of tears, etc. Muktananda explains that these phenomena are to be seen as the Shakti accomplishing a very important task. Incomplete understanding causes feelings of aversion in the observer. Any kriyas, regardless of their form, are high yogic processes caused by the Shakti which governs the entire universe. in the same spirit this attitude free of any judgments is essential in process work in order to support the flow of the work. Both, the guru and the process worker support, though in different ways, what has never been supported before.

The question of the practical utility of kriyas has been asked by many students. They are an important part of the spiritual process of transformation affecting the body. Kriyas occur in order to clear all the impurities and obstructions that interfere with the flow of energy, blood and other fluids.

Among the inner kriyas which may appear also during process work and affect the therapeutic relationship, we have accounts of remarkable increases in aggression against self in the form of the inner critic, or against others in varied forms of criticism, ill humor, strong introversion and apparent carelessness.

Though the energy is one, it expresses itself in so many different ways. Whether we call the process individuation or God- realization, inner kriyas may appear as strange states of the mind: indifference, rebellion, overactivity, irritability, despair and

self-injurious thoughts. Worst of all may be the temporary loss of meaning and love. Dealing with these states, the yogic way advocates sticking with outer forms, e.g. daily meditation and work discipline, while letting the mind freely experience the ups and downs as movements of the Shakti. Thus I happened one day to be seized by uncontrollable sobs and tears while sitting in the temple. Every now and then when the tears would stop, the metacommunicator would comment: "You are still here and still crying", and then I would be seized again. Some three hours later, the process was finished, I got up and went about my daily work.

In process work the exploration of the nigredo, the dark night, is given great importance as opposed to the mere observation and disidentification recommended by the different Yogas. However, structures such as daily schedules and work commitments can be part of the client's process and support the transition with or without the therapist's explicit intervention.

The idea for this study came to me when I was observing some of the signs of the purification process happening during a process- oriented seminar. One of the most common and striking features that process-oriented groups share during the intense work phase with meditation groups, is the modified relation to food. Food seems to become a way of dealing with the awakening of the Kundalini Shakti, freed through the work. People tend to overeat or eat "the wrong items", i.e. a conflict appears between their primary and secondary processes about the quantity or quality of food to be eaten. The consumption of sweet foods and chocolate increases drastically and seems to help slow down the process of purification when it gets too intense. Most of the time people are surprised how easy their physical body seems to be able to handle extravagant food inputs.

Other signs of purification are fleeting deep depressions, increased need for communication and intimacy and manifestations of energy without much cultural disguise, like screaming and yelling. Crying and wild laughter may alternate and seize the person like autonomous mechanisms. Rapid breathing similar to techniques used in rebirthing processes or forms of ancient yogic Pranayamas (breathing techniques) may also appear spontaneously.

Subtle kriyas occur and are a sign of higher stages of development. The movement of breath may be suspended, but goes on inside on the subtle plane. The body becomes extremely light and fills with new consciousness. Peace, contentment and bliss flow from within, tears of love flow, one talks to oneself in rapture, swaying and dancing in joy, all these are examples of subtle kriyas.

In certain cases kriyas are spastic and uncomfortable: jerking of the limbs, itching of the skin, feeling like insects biting, pain in nerve endings, energy shooting to parts of the head, even toothaches and other strange symptoms may appear. From the process viewpoint, we may intuit dreamfigures being at work and be interested in finding out more about the dreambody, thus using kriyas to explore the shadow, ego and existential bands of consciousness.

The equivalent to the dreambody in Siddha Yoga reads as follows: The body consists of 72000 nadis or subtle nerves which are full of impurities. They are caused by imbalance of the three body fluids: wind, bile and phlegm, and these impurities are removed through kriyas. They can achieve purification of the whole system very quickly. The gross and visible kriyas pertain to the gross body. As the seeker passes from the gross into the subtle body, physical kriyas will stop. Descending into the depths of consciousness, the seeker passes from concrete, physical experiences to subtle and more subtle experiences, to the state of void, and from there to the great Void. After crossing the great Void, the person experiences pure light, or Shiva, or the true Self. There is nothing to be seen anymore, nothing is happening on the physical level. in the highest state there is only awareness of pure bliss within.

This is a map for the adventure of consciousness. Whether it is a yogic way or the process approach, kriyas may or may not occur while we are busying ourselves with the Opus of expanding consciousness, pushing our edges further and further back. While on the way, we are bound by our human nature to clean the field of impurities, which may be named differently, kriyas or dreamfigures, as real in subjective experience as they are elusive to being studied.

However, through a comparison with a detailed account of process- work we will attempt to deepen the understanding of these experiences. The following piece of work comes from a seminar on inner work conducted by Dr. Arnold Mindell.

In dreambody work we have two options as to the general approach. One would be the analytical particle view in which case we will work with parts and their interaction and interrelation. A second choice is the wave-oriented process view, in which we will focus on the wave-pattern with a particular frequency and thus gain understanding of the transformation of the whole.

In this seminar, one of the exercises was to stand on the head. A lot of blood is thus precipitated into the head and most often triggers strong experiences.

One participant, Dina, quickly got into a trance and was having trouble coming out of it. This particular kind of trance she experienced, is so common that we might learn a lot from looking at it closely.

Dina is saying that she would like some help. The therapist is asking: "Where are you?"
Dina: "I don't know. I have been going back and forth between   pictures and feelings (giggles)."
Therapist: "Are you any place?"
Dina: "I feel about seven..."

What state is this? The person is feeling while not verbally relating, and she is in touch with a metacommunicator who is saying she needs help. In fact, there is nobody at home who can say where she is and the person is not really reacting to the questions, but there is an instance who can still talk about this state. In a

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psychosis, this instance disappears: nobody is there at all. If we think of consciousness as an awareness continuum, we have the following two extremes: a fully functioning and present metacommunicator at one end, and at the other end absence of metacommunication. In the present case, Dina experiences a mixed state, and this experience is common to many people. It is a common and normal state in psychotherapy. The client is in an altered state part of the time, and some part of the person is outside of it and is asking for help. Usually we also notice a lack of feedback from a client in such a state.

How can we work with people in altered states? One set of options is to support the process that is happening and help it complete itself. Support the client and give her confirmation that she is on the right track. The reason for being in this state is that something is frozen and in Dina's case she does not believe in it and is stopping it.

There is still another option to work with a person in a heavy trance. You can jump into the system and polarize it strongly without metacommunicating. A third possibility consists in reaccessing an element that is being talked about. These are the main options for working with clients in deep trance states.

Dina is saying she is seven. She is in a half-trance and at the same time relating to the therapist a little bit. To the question about the pictures she is seeing, what they look like, there is no response.

Therapist: "How do you feel normally?"
Dina: "I don't know..."
Therapist: "How do you normally look?"
Dina: "My legs are not as wobbly as they are now."
Therapist: "Make the shaking stronger..."

The therapist's attempts to help her increase awareness do not fulfill her needs for help. When a person is in an extreme state, she really does need help and is no longer able to process her material alone. At a later date in their individuation, people enjoy the power to work on themselves alone. Therapists have to understand that clients in such states will keep searching until they find a competent therapist who is fully present with his heart, or they might go to a mental institution. In such cases it may even be necessary to step out beyond the realms of your own practice.

Dina's primary process is helplessness, expressed as feeling seven years old. Her secondary process is the shaking, i.e. movements that are incomplete and strange.

The most powerful way to work with a person in an altered state is not to work with the dreamfigures that they are talking about, but to work with the movement that is secondary. In deep trances people talk about their material in vague terms. They may talk in pictures and their feelings are very far away from them. Therapists in general have a predilection to working with pictures and dreamfigures and con-

tents. This is useful within limitations. It is better to work with the entire atmosphere the person is embedded in.

In Dina's process the secondary movement is leading into a somersault. Strangely she comes out of it unchanged, although this is a strong motion. The reason for this is that she is only in her primary process, carrying it a bit further. As a whole she feels she is a child who would like to make motions. Her secondary process would have required recommending to move in whatever way would happen to her spontaneously.

Dina's primary process is being a child. She then walks over to where her husband is sitting, hugs him saying she is afraid she might freak out. Here her secondary process appears again: the fear of freaking out, going crazy and feeling furious. A brief look at partnership reveals an interesting detail: the partner becomes the carrier of the secondary process. At this point, a very good intervention would consist in inviting the client to just go crazy. In our work the process continued for a while with movement: the therapist now suggests to shake not only with the legs, but with the arms also. This was followed by an intervention telling her to just feel free and go crazy. Dina is hiding her hands in the ends of her sleeves. This gesture is reminiscent of the fairy tale motif of the forbidden hands. This indicates that the hand movements are secondary. A good intervention might now point to the hands. Dina experiences excitement, grows white around her mouth, her head is going back and forth, and her hands are moving around. She is wildly stamping her feet in anger. The nature of this particular motion is very complex: doing ten different things at once. At this point we are watching a shamanic dismemberment process: the human person needs to go to pieces before she can get well. Dina experienced an edge about going crazy when it was just the right process to go through.

It is surprising how people rarely hurt themselves in such wild processes, because there is some secret wisdom operating. Thus we have followed a very unusual process that started with going inside and led far into remote realms of consciousness. This peak experience appeared prefigured in a dream Dina had some two months prior to this work. In her dream she went to the top of the Himalayas with her therapist. On top of the mountain, both of them had to do a difficult posture. The therapist went into a headstand, while she herself did a handstand. She was very surprised at performing an exercise on the highest mountain on earth.

Her process contained memories from her childhood, but she could not remember what it was. There is a specific reason, why people cannot remember things from their childhood, because the things that happened were covert and not overt. When the double-bind is ruling family life, memories are obstructed. Dina said that her process had something life-threatening in it. The lack of memory may be explained as getting to an edge and not completing the process when the client was a child, and as a consequence blotting out what she really remembers. Another possibility is that the interactions in the family were all double signals.

Whether we examine a piece of process work in detail as above, or study process work over a certain length of time, e.g. over a period of one or two years, we find amazing parallels with experiences reported from spiritual seekers. Experiences in process work look very much like versions of the accounts of Sadhana (practice of spiritual discipline) related by Swami Muktananda in his autobiography. One of his peak experiences during the preparatory phase was confusion of the mind in the form of an army of ghosts and demons surrounding him. His metacommunicator kept him aware that what he was seeing was unreal, but he was still circled by terror. he describes a mixed state just like the one experienced by Dina. The fear of insanity appears in this autobiography as well and seems to be integrally part of the purification process for many seekers. At times primary and secondary processes may separate in a huge conflict as it is exemplified in Muktananda's account of sexual excitement: "Then a ruinous kind of meditation came to me - a sensual meditation..." (p.91)2.

Thus, at times we may have to surrender to secondary processes and allow them to cut ruthlessly through our primary process. Beyond the shattered pieces of old identity, new spaces of consciousness open up and we experience transformation and ultimately increasing freedom.

It is essential with all phenomena of purification that we have a conceptual framework to refer to when they come, A deep understanding of their value with reference to the natural flow of process or the awakening of the Kundalini Shakti relieves or removes anguish, confusion and worry.

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Conflict Resolution in
South Africa

by Arnold Mindell

After much deliberation, I decided to take up invitations from the Chamber of Commerce in Johannisburg and psychological groups in the Repubic of South Africa, to give lectures and seminars called Conflict, Poliltics and Human Relationships in South Africa. I report here the essential content of the public lectures I gave in Johannisburg and Capetown, with several purposes in mind:

1. To explain my position relative to South Africa
2. to make process oriented conflict work more accessible to the public
3. and to practice relating not only to parties in conflict in South Africa, but simultaneously to the outer world which is in conflict with present policies of South Africans towards their Black population.

The resulting report indicates, I think how difficult such global conflict resolution is, and how impossible and complex total understanding and fairness is.

Conflict, Poliltics and Human Relationships

Dear South African Friends,

I have had inner conflicts about coming here today being an American and living in Switzerland. As you can imagine, there are certain public policies which I, as an outsider, find impossible to understand, and can even less support.   Anything less than a fully democratic world is difficult to accept.

You realize, I think, that no one living outside your country can really understand it properly, and must form opinions for and against your government without really having the necessary insight which can be gotten only from living here.
However, world history has taught us all, and practical experience has demonstrated in unusual measure that supporting any one side in a conflict, either the majority

ruling or even the underdogs in battle, regardless of whether they are right right or wrong, does not inhibit the senseless destruction of masses of people.

We need to find methods of conflict resolution which preserve the sense of home and life. And so, this evening, I am going to present you with ideas about conflict which have been tested in different parts of the world and which minimize the suffering of all sides in conflict, and give everyone the feeling of having won.

In particular these methods work for most of us as individuals, in couples, small groups and large masses and connect our inner development with global change. Our experience has been, that when large scale conflicts are processed in special ways, they even lead to the sense of greater community life.

Who Am I?

Let me first mention something about my self. I was trained originally as a physicist, then as a Jungian analyst. I have developed extensions of psychology in the realms of dream and body problems, meditation and psychiatry, relationship and social work, called, collectively, Process Oriented Psychology.

In recent years, I have worked for small and large organizations of all types on their internal conflicts, and have experienced group processes in the Middle East and other places where conflict has almost become a way of life. I have written a great deal about my research, experiences and global learning in The Year I, Process Work with Planetary Tensions (Penguin, 1989) (Those of you interested in reading my work may find one of my several books with Penguins.)

Siding in Conflict Work.

Taking sides with one of two conflicting parties at the wrong time, can frequently be destructive to all parties.

I learned this not only in my own work with individuals and families but from examining the way in which the United Nations for example supported the "weaker parties," the third world, in economic battles with the first world. Instead of going into the details of these battles here, (some you may anyhow know about them) let me simply state my learning. Supporting only the weaker party irritated the stronger one, the richer parts of the third world, so that they almost left the field! Everyone needs help in a conflict!

Supporting the underdog is humane and correct, but not helpful in conflict work, unless the groups in power are also supported in their ability to communicate.

Why? Because all parties in a battle are equally unable to express themselves completely, each become polarized because of powerful emotions. Each of us freezes into

a "yes" or "no", win or lose, thus depotentiating our ability to negotiate and gain what we all need and want, namely, security and acceptance.

If only the weaker side is supported, the typical ruling power becomes belligerant and threatens to abandon the conflict communication field altogether. Or, what is even worse, the typically irritated stronger party no longer supports a supposedly neutral facilitator who might otherwise be excellently suited to resolve tensions! And if in a battle like the economic one I was just referring to, a neutral facilatator like the United Nations is abandoned by the United States or Russia, no one would benefit, especially   not the third world!

Thus, conflict facilatators who support one side lose their ability to work effectively.   Such a facilatator would be like a psychologist who did not support you personally as a whole human being, but wanted you, for example, to accept one particular, unwanted side of yourself!   If the psychologist's focus is only on the underdog, only on an unwanted part of yourself, only on, let's say, your sensual or pleasure loving side and not on your intellect, than we can imagine what will happen.   You will leave that psychologist! and continue your struggles - for better or worse - alone.

Thus, supporting the whole by first helping one side and then the other in a conflict has a greater change of helping all, even if this goes against our momentary desire to help the minority or majority   position.

The world's supporting only one side of a conflict is what has happened or is happening with South Africa.   Much of the outside world has taken sides against the ruling groups here, and though it is still too early to evaluate the outcome, everyone, including the underdog is suffering as much as gaining from the world's behavior.

The Most Useful Facilitator

Those conflict facilitators who have the most success are always those who side with the whole person, with the whole family, or with the whole world as well as with the parts; with the globe and not just one nation.

That is why I have decided to come to South Africa. I came because of my feeling for all of you here, for all the different peoples for those of you who feel persecuted, for those who are afraid of loosing your homes, even for those who panic and react rigidly to change of any sort.

I feeling that I am myself am a South African in the moment, I too am a struggle among different parts, all of whom are suffering and interacting.   Self knowledge makes me feel at home everywhere, whenever people are real and in conflict or harmony.

I know outsiders can never understand things as they really are here at home, but I still, I almost think I know how you feel, how you must believe the outside world does not understand or support your side enough, or sympathize with the depths or history of your conflict.

Field theory

So, how do we focus on the whole, and simulataneously care for the weak and the powerful parts of a community? A useful approach is through a **process oriented   field   theory.**

The field concepts come essentially from modern mathematics and physics.   A field is a mathematical idea of something which extends all over, throughout space and time. The word "field" means something like atmosphere. You know, every individual and couple has a sort of "air" about it, families and groups create particularly rigid or loving atmospheres or fields.

Thus, a field can be felt, it is an atmosphere, you know it when you enter into a family or group situation. A field can be seen in the way people distribute themselves in a city, in their room, how they live.

Think of a family. You can feel the family atmosphere when you enter the house, you can smell it, sense it, hear it. Yes, it can be heard, in the way people use their voices.

It can be sensed through your dreaming, many of us have incredible visions of monsters or gods symbolizing the fields we live in.

People have, throughout all times, always imagined the global field to be divine. They always imagined a huge human being or anthropos figure. I think of Christianity in the Middle Ages, and how we thought the world was Christ himself. Early Christians and alchemists imagined the world situation to be designed by a female figure, connected with God.

Many have thought of the world as a divine field. The ancient Chinese thought that the great god Pan Ku, was the world, and when he died and went to pieces, his breath became the wind, his hair turned into our trees etc.

Thus, fields are boundaryless, they are dreamlike, they can be felt and have divine qualities, and they are completely   human.

Moreover, fields have the tendency to **create** situations. They can make us feel ill and well, and perhaps most importantly of all, WE NOW KNOW THAT THE DEVELOPMENT OF A FIELD DEPENDS UPON OUR PERCEPTION OF IT, AND THE WAY WE INTERACT WITH IT.

Global Field Hopelessness.

There are several reasons why so many people get hopeless about the world situation. One seems to be because they do not realize that the way in which they deal with themselves, the way in which they deal with their own relationship and group conflicts actually influences the overal atmosphere in which we all live. IN OTHER WORDS, THE WAY IN WHICH YOU DEAL WITH YOUR OWN LITTLE RELATIONSHIPS, AND YOUR GROUPS MAY HAVE A LOT A LOT OF INFLUENCE ON THE GLOBAL FEELING ATMOSPHERE.

And there may be a second reason for hopelessness. We think that the world is too big to be interested in us, it is too massive, there are too many people, and hence we feel we can not express ourselves as we truly are. We think no one will listen or be interested. This of course is not true. Especially those things which we feel no one wants to hear, are just the things that almost everyone is thinking but does not say! We need to realize that most of us think about the same things, even though we think no one would be interested!

Parts

Perhaps the most characteric experience we have of fields is that they manifest themselves in parts which interact. Hence,in a middle eastern a city I worked in recently, everyone felt that the field was uncomfortable, but this got resolved when people began to split up into parts which disagreed with one another about the Arab-Israeli situation.

Conflict and Love

The existence of field phenomena like tension makes feelings like conflict and love, characteristic of all human gatherings. Where there are parts, there are human relationships, and this means misunderstanding, joy, hate and different viewpoints.

Resolutions.

All tense conflicts, regardless of whether or not there are racial issues involved, become resolved when the different sides begin to express their feelings completely to one another.

One of the keys to conflict resolution seems to be the following: Once a setting is arranged for the parts to meet, each part must be able to express itself fully, it must say the negative and the postive, the angry things and the scared ones, and when this happens, the field or group comes together again. Of course, there are always difficulties involved with this expression.

Examples from U.S. or Africa.

I remember a black group complaining, in a large U.S. gathering, that they felt discriminated against. Finally, after much hesitation, one white man came forward and after saying how afraid he was, said how he did not trust the blacks, he said he would never turn his back on one.

I challenged him to try it, and he did, though he said he would never turn his back on the black man. Right there, in front of many many people, he turned around with his back to a black man, who, after a moment's hesitation, suprised everyone by embracing the white man from behind. Everyone was touched and broke out into tears, and a real feeling of community of many types of people spontaneously arose.

I remember another conflict in east Africa. A woman of mixed white and black origins said she felt there was a lot of racism around. The group was embarassed, no one wanted to talk about it. You can understand that. But after a while, with encouragement, one black woman was finally able to express her feelings. She was great! She said she had a lot of hatred for the whites, and did not trust them. "Why should I trust you after what I have been through?" she said. A white man shyly arose and expressed his feelings too. He said that he was terribly ashamed of being white, and after much hesitation, said he felt like getting down on his knees in front of the black woman to beg forgiveness for historical incidents. Everyone was moved, the whole field changed.

We are not just full of hatred and prejudice, we are also afraid, sad, embarrassed and loving.

Community and Global Tension

Here then are a few very brief examples of tense fields in which the tension expressed itself in apparently antagonistic, racist parts, and where when all the feelings were expressed, greater community was created.

Communication Edges:

It is difficult to describe the emotional feeling in these gatherings which I am speaking about, you must use your own powers of imaginations. But imagination is still not sufficient to understand one important point in conflict resolution. Communication blocks and edges.

You will need to remember your own communications too, now. Think about yourself. Many people are shy or afraid to express certain things, because they believe that extremely beautiful or terrible things must not be said. They block their communication, they have an 'edge,' against certain statements, like, "I need or want to

love you," or "Can I trust you?" in part because they feel that such things should not be said in public and also because of another reason.

They are afraid of hurting others. A big communication block is that we feel that if we speak about what is really inside of us that others will be shocked, hurt, furious or angry. Hence, communication easily gets blocked even when there is a setting for expressing such things. One of the great aids in getting around this fear is to learn more about how to say things in public.

We need to learn how to express ourselves completely   AND ALSO to help our opponents do the same as well!!

In today's world, it is no longer sufficient to think only of our own side, our part in a battle. To really win and help the other to win as well, we free ourselves to express what is on our hearts, and also free our opponents to do the same as well!

This openness to ourselves and the others, means we are open to the whole.

If you want to express only your own part, if you are interested only in your own side of things, then, like it or not, you look, at least in one way, EXACTLY like your opponent! And no one wants that!

Or course, there are also times we need to just blast across our point and not worry about hurting others, but it is important to learn how to consider the other party or perhaps even help them express things against you after you have spoken about your feelings.

Example:

I recently got into an argument with someone from Poland who said that I could not possibly be interested in world peace, I was certainly like everyone else, interested only in my own life. I got angry and was hurt! I took my side, and complained that he felt like a tyrant to me and could never understand me.

. But then I helped him express himself AGAINST ME! "Hey," I said to myself, sitting on his side of the table, and yelling at myself! "Listen here Amy, you have no knowledge of what it is like to live in Poland, how rough life can be! So stop acting like such a humanitarian and being so good!" He agreed with my self attack and really gave it to me. We ended up respecting, - I almost said, 'loving,' - one another.

Advice to the Majority and the Minority

So what advice can I give to someone in a ruling or majority position, or someone else in the misunderstood minority position?

ALL OF US can use the difficult situation to at least develop our personal selves to the maximum.

TO THE MINORITY POSITION

We must develop awareness of how to fight for our interests by being courageous and doing so and by also understanding that the majority is as weak as we are in expressing themselves. We must be careful not to loose strength in violence in order to succeed but must become models for the majority of how to be human! We must show the world how to process personal and public transformation, and become models for the future of humankind.

TO THE MAJORITY

We must remember that our real power does not lie in our financial or military muscle but in our strength of heart. Can we be real, express our fear and anger and also help the underdog do the same? We all know that none of us can lead in the modern world, we are all in need of help, we are all a minority group fearing the influence of the outer world. We can therefore not only be powerful, but also act and express our fear and weakness, this will bring us closer to our opponents; in fact, it will remove the dividing line between the differences.

This experience of ourselves as if we too were the other side, is the essence of truly global politics, conflict resolution and human relationships.

Theory and Optimism.

So, there you have it, fields, tend to manifest in parts, and they behave wisely, once all the parts can express themselves and we learn to get around the communication blocks.

I am in the global minority today because while all are pessimistic, some of you as well as myself are optimistic about world problems and conflict resolutions. I am optimistic because I have had so many experiences with large, tough impossible group situations. All of these situations lead me to believe in people. Everyone wants a better world, everyone needs to be respected and to believe in their own ideas, everyone is waiting for greater security and understanding and will also give it if it is given to them. All of us share the same basic knowledge that we live and are going to die.

Everyone is frightened of conflict, everyone dreams of becoming a courageous warrior and entering relationship troubles expressing the whole heart. And everyone wants meaningful community experiences and is tired of getting them through war, watching war films or through killing in the name of some national goal!

[The above is the essence of the   public lectures I shall give in South Africa. The   material below is for those interested in more detailed information on Conflict Resolution.]

Group Interventions:

The following group and conflict interventions seem to lead to greater community feeling and seem to satisfy the needs of all the groups I have worked with. Research and experience leads me to believe that the following interventions are cross cultural.

1. Sensing   the group atmosphere, is it light or heavy, sad or happy, angry or hopful?

Part 2

2. **Allowing the field or atmosphere to express itself** in terms of the whole (such as sitting silently together) or in terms of parts by encouraging group members to speak from the heart in the roles of the various parts   The facilitator must sometimes guess what   these field parts are, inferred from group statements.

3. **Sorting out** all the various voices into the main field parts so that these parts may be represented in the center of the room.
4. **Unfolding the interactions** between the parts, watching for communication blocks and edges, helping people over these through encouragement and communication tools. It is especially helpful to encourage everyone to help all parts express themselves by moving in and out of the various parts of the field.

5. **Encouraging differences**, not pressing everyone to have the same conclusion. A group without a final small percent of discontent would be a dead group without a future process!

6.**Encouraging individual awareness**, each to her own self in a group, encouraging experiments in which people realize that what is happening in themselves is also part of the group field.

The Global Future

These interventions toghether with others typically lead powerful experiences which in recent years press me to a theory about the global future. The first part of this theory repudiates the depressing second law of thermodynamics, which you may know, talks about entropy and says the world, the ecological and human situation is running down hill.

This 'law' goes along with many global myths which predict the end of our world and with many modern predictions that the ecological situation and the greenhouse effect itself will destroy our world.

Maxwell's Demon

Anyway, when James Clerk Maxwell developed the second law of thermodynamics in physics which says that a closed system destroys available energies which can be used for constructive purposes, he also fantasied about a little tiny demon which could reverse this law. Today, this little demon is called, the Maxwellian Demon. And he is imagined to be a little being, full of awareness who sits in the middle of closed systems, and who knows and makes decisions for the benefit of the system.

Of course physics did not realize that it was projecting the potential for consciousness into closed systems, because physics still does not believe in the consciousness of matter.

Nevertheless one element of the picture physics has of the world is true. We all do really live in closed systems, we all get into relationship situation which seem so difficult, that they seem like closed systems, closed to outer interventions. Our relationships, our families, groups, our nations, and even our globe frequently feel like we are locked in, and that no one can help us. The world is a closed system, and either we find some consciousness in here or else!

We get especially hopeless about the future when we remember how dark things get when we get really angry or into other affects. Then, there is only rage and hatred present, there is no consciousenss, no Maxwellian Demon, no one there to help things go well.

Group Consciousness, A New Myth

However, if you have had relationship training, have had many good experiences with groups, or are simply blessed to be able to remain detached, fair and aware in the midst of a battle, then you know that we can help groups and fields unfold and unravel their tensions so that the whole community evolves and benefits.

Of course, consciousness is a relatively new idea for large groups. Most of us have thought of awareness only in connection to individuals. Moreover, most of our myths show only divine awareness ruling our universe. And in these myths, human consciousenss usually has no influence on the gods!

So bringing consciousness to individual and large masses in group work is nothing less than creating a new myth, and we all know, that new myths are needed today.

Global Evolution

Increased personal and group awareness has vast implications. It means that in the future, we shall all look forward more to group processes than passively getting our thrills by reading about conflict and war. Group work can be more exciting than watching or taking part in wars. It will also mean that we will feel just as much at home in the world with a mixtures of skin colors and different opinions as we do in our own rooms.

And it could mean that as we learn to process conflict, we shall realize the similiarity between the persecuted and the persecutor: we both want our way! Then a new group process can begin characterized by communication process in which these old or perhaps all parts temporarily appear and dissapear.

From a global persepctive, conflict resolution and community work are parts of a new kind of myth, in which human beings intervene in areas where the gods used to live alone.

As our tribal villages disappear, integrating themselves with cosmopolitan life, their shamanistic group religious rituals will not simlply disappear but arise once again in a new form of togetherness, one adapted to modern times in which groups, awareness, and altered states and people mix once again to create an exciting global family.

Dreaming Up at Collective Edges: How Profssional Identity Keeps Psychotherapy from Developing

by Joe Goodbread

While working on my recently-completed book on a process approach to countertransference, I came upon several really interesting ideas which I would like to share with you. They pertain to the relationship between personal edges and cultural edges, and seem to be the beginning of a theory of the coupling between collective and individual process. I am writing this article in the interest of stimulating thought on the topic; it represents work and ideas in progress and is not intended as an introduction to the dreaming up process. Interested readers are referred to my forthcoming book.

A General Theory of Dreaming Up

Dreaming up is nature's way of ensuring that processes continue in spite of the presence of edges against those processes. If one person has an edge against her personal strength, then that strength is likely to express itself through her secondary signals; she will profess weakness and incapacity, but may have a strong, loud voice and stand or sit in ways which look strong and centered. Dreaming up occurs when a second person reacts to the first as though she were identical with her secondary signals. I see her sitting straight and tall and talking loud, and I start getting ready for a fight. Her strength has "jumped the

gap" and taken up residence in me. Dreaming up occurs around "incomplete" or partially represented processes which manifest themselves in double signals. They "recruit" other people to represent them. The process must go on!

Another important feature of the theory is that the signals which produce dreamed up reactions do not simply spill out of the person who has the edge; they seem motivated by an inner intelligence that knows just what sort of reaction it wants from the second person. Thus, the first person in the above example will tend to produce a whole series of "strength signals" until the second person begins to react in kind. Through doing process work with her signals, it is possible to discover a dream figure standing behind her signal system. Her strength is personified, it is not just random and unfocussed strength. The dream figure standing behind her strength seems to have a will and purpose of its own; dreaming up may be viewed as a way for it to continue its existence in spite of her edge against it.

Dreaming Up the Therapist at a Professional Edge

Just as the personal edge tends to preserve a person's primary process identity, so does a collective or cultural edge tend to preserve the identity of the collective to which it belongs. Collective edges are the boundaries of a cultural identity. Whatever cultural, national or religious group we belong to carries with it a certain identity which we can fall back on if asked to do something which is beyond that boundary.

Therapists tend to have collective edges which define their professional identities. Thus, an analytically oriented psychologist will tend to view hands-on bodywork as beyond the boundaries of his task and will look askance at any of his colleagues who begin to integrate this into their work. Similarly, therapists who emphasize the experiential aspect of their work may resist any attempt of the client to understand intellectually what the therapist is doing. This tends to make and maintain walls of incomprehension and mutual distrust between various therapeutic schools.

There are also certain edges which define the profession as a whole. One of these was brought home to me in a very impressive way at a training workshop I gave for a group of therapists last year.

In this workshop, I concentrated my efforts on working with individual people before the group as an introduction to the methods and theory of process work. Everything went fine on the first morning, but I had a slight feeling of discomfort; I felt it somehow necessary to keep up a strong professional personna. I attributed this to the fact that I was working in front of a group who were mostly strangers to me, and I wanted them, understandably, to think well of me and my work.

In the afternoon, Richard, one of the participants, worked on a dream with me in which a little boy was playing a game with dice. The crux of the game was that no matter how the dice landed, the boy could turn the dice so they came up showing the number that he wanted. He always won. This made the dreamer distinctly uncomfortable. Then, later in the dream, another young child appeared, and chanted at the dreamer, "Three years old, nine years wiser."

We tried working on the dream using role-play techniques, and everything went well until the dreamer was to play the child. He hit an edge, no matter what we tried, he could not do it. I began to feel bad, thinking that I was pushing him too hard, but nothing worked. The session ended leaving more problems than it had solved, and a sort of black cloud of listlessness and depression descended over me and many of the other participants.

Richard's unfinished process had somehow changed around everyone in the room. This is a very common phenomenon. Someone in a group goes up to an edge, stops, and then the rest of the group picks up something of the process. Typically, the group gets polarized around that edge. About half of the group will try to push the person over the edge, and the other half will defend his right to stay stuck. Now the really interesting thing is that the other group members will each feel that it is a personal issue that they have with the person who is at the focus of the process. They will typically justify their actions because of internal feelings that they are having. On the one hand they think it would be good for the person if he would cross the edge; on the other, that they would personally feel better. In this case, however, there was just a black cloud. When I asked the group, no individual could come forth with a demand or an idea about what we might do.

I therefore tried an experiment. I suggested that everyone in the group spend ten minutes and meditate on the edge at which Richard had gotten stuck. I did it also, and found myself lying on my back, moving my arms and legs rhythmically in the air. I suddenly realized that I felt like an infant, frustrated at having been placed on its back and not able to move around. I realized that I had the same edge as Richard. Something was prohibiting me from bringing out my childlike side in this seminar.

It then occurred to me that this was the missing figure, the child who simply flails around and cries and needs some attention. I resolved on the spot to let my childishness come out more.

I didn't share these insights with anyone, but asked that we assemble after dinner to work with another participant, instead of holding the intellectual discussion we had planned. A woman named Frances volunteered to work on a dream, a nightmare which she had had a few nights before.

In this nightmare, she had to baby sit for an infant whose parents were going out for the night. The only trouble was, the baby kept shrinking. The baby,

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she told me, also wriggled around. As she said this, she herself gave an engaging little wriggle, which made me look at her again, with, I confess, a bit more than just therapeutic interest. In the dream, as the baby shrank it got so small that she kept misplacing it. And this made her feel panicky, it gave the dream its nightmare quality. The baby got smaller, she kept losing it, and she knew the parents would be home any moment. Finally she heard the key in the lock, she couldn't find the baby, but just as the parents came in, she saw the baby. It was very tiny, it had gotten "all grey and crusty" and it was grinning at her and looking at her out of gleaming red devils' eyes!

While working on with her, I could not stay serious. Every time she showed me how the little baby wriggled, I kept humorously pointing out her wiggle. Everyone, her included, started laughing uproariously as the work proceeded. What finally emerged is that she was troubled by a rather critical and unfeeling father who was an analyst by profession, but who had no tolerance for any display of feelings or femininity on her part. She therefore tended to try to relate to him by being his intellectual equal, and this didn't really work. What she really needed was to be like the baby in the dream, to just be her childlike, sexy self and not accept his rules about what to do with feelings. The trouble was, ·the baby was getting smaller and smaller, and she kept losing it in the relationship to her father.

She resolved to try out the baby, and left in a positive ecstasy. The nightmare was a nightmare no more, but simply a pattern she might put to good use.

After this session, the mood of the seminar was completely transformed. The participants were astounded that it was possible to do therapy that way, essentially by playing.

Was I responsible for this? I think not. There was a dream field which affected a large number of the people at the workshop. It affected Richard through his dream, it affected me through my kinesthetic channel in my meditation, and it affected Frances through her dream.

But this was not the end of it. The next day, of the six people who worked on their personal material, a good half of the processes had a child or baby as a prominent secondary process. The missing figure of the child had chosen a whole variety of ways to manifest in the individuals in the seminar. But whose missing figure was it?

In a way it belongs to the individuals, but in another way it belonged to the whole group. In yet another way, it belongs to the whole profession with which the group identified itself. Psychotherapy, although performed with humor and playfulness by many individual therapists is, on the whole, very serious business. Playful therapists are usually looked upon as "characters"; I have never seen a training manual which recommends that you do therapy by just being a kid! In

a sense, the profession's edge to childishness dreamed up the whole seminar   to take   over that part!

Conservatism and Change In Therapy

In the beginning of the workshop everyone was bounded by the same edge. Just as the participants were being serious and focused, I was careful to keep up my personna as a teacher and serious member of the profession. I therefore treated Richard's inability to play the child as a serious problem; I myself was actually at the same edge he was! But the nature of my edge was that it was supported by my identity as a therapist. I had no need to change, since I was the therapist.

At the same time, I was having a personal conflict. Part of me doesn't identify with being a therapist at all. I would just prefer to hang out with people and have a good time. If therapy should happen, that's fine with me, but being human is more important to me. So I was in conflict with myself.

Here is one of the amazing things about collective edges. It is easy to repress a personal conflict by resting on your group identity. I could and did fall back on my therapeutic personna to hide my inner conflict with my own childlike nature.

From the theory of dreaming up in personal processes, I know that Richard, being at an edge about living his own inner child, was dreaming me up to have that conflict, too. As it was, I was able to work on that conflict in myself, to find my inner child and help the group go over its edge. The child emerged, and the whole serious atmosphere fell away. Everyone felt better. But what if I hadn't been able to do that?

If I had been prejudiced against childlike behavior, then I might have interpreted Richard's dream to mean that he had a split-off child shadow that was making him into a puer aeternus. This sounds terribly nasty and judgmental, and is a way of hiding my own edge against the childlike side of life. By making this judgement, I am taking sides with that part of Richard that is in favor of him also keeping a stiff therapeutic personna and am making it that   much less likely that he can expand his professional identity to include his playful and fun-loving side. By doing this, I am making my own little contribution toward keeping the profession as a whole from changing in this direction. The identity of the profession would then maintain itself through my identification with its edge against childlike behavior.

Now, the fact is, Richard, being at an edge, is also dreaming me up. The conflict I am experiencing is partly my own, partly my profession's, and partly his. Insofar as I identify completely with my profession, I will never see the other two components; I will simply think that Richard is pathologically childish, and has to grow up to be a "proper", individuated person. If, however, I am simply

aware that I have this professional bias, then I can also look for the possibility that I am being dreamed up by Richard's personal edge, and I can start to look at his inner conflict with a more neutral attitude. I can start to support both sides of his process, and he can start to process the part of himself which is against his childlike nature. By doing this, he can make his more playful side more accessible, and he himself can then start to change his therapeutic personna. He will simply have more options in a given situation, since he won't be under continual attack from within. In doing so, he then begins to change the profession as a whole!

This looks like a mechanism for information exchange between different levels of the collective. It is a model for how individual awareness can produce change on a collective level. An individual can hardly stand up to the collective in a useful way if she is heavily under attack from within. She will dream up the collective to fight with her, since she will start off in a defensive position from the beginning. If just one individual in a collective can become aware of her own identification with that collective's edges, then she is in a position to support herself and others in working on their own inner image of that collective. Individuals who have processed that inner image are then in a much better position to interact with the collective in a way which can support all of its parts instead of simply polarizing it.

I have presented you with just one example of how the theory of dreaming up is beginning to show some of the mechanisms through which the dream field constitutes itself. I would like to challenge you to try out these ideas in your own culture and profession and to help expand our understanding of how the individual interacts with the world.

AN ATTEMPT TO

# STRUCTURE

PROCESS-ORIENTED

RELATIONSHIP WORK

by Sonja Straub

This past summer I had the chance to watch and teach relationship work at seminars in several places. It was not easy to find my way around in process-oriented relationship work, there are so many things we do and teach.When do we use which intervention? When do we speak of the field and when just of the relationship channel and when is it useful to work on signals? As a not-so-experienced relationship therapist I had difficulties having the right intuition and finding the right interventions and model for the specific couple and situation I was working on. In order to make more sense of it I tried to find a coherent framework and structure for it.

As I watched Amy Mindell, Max Schüpbach and other of my teachers work with a lot of couples and I searched for the answers to these questions. Here I would like to present some of the ideas and observations I came up with that will hopefully give some answers to these questions as well as help the beginning relationship worker not get lost in all the different possible approaches and perception models and thereby help structure his or her interventions. My conclusions are made from my limited experience and therefore are still on the level of hypotheses.

I would like to mention here that all the ideas of possible interventions and techniques are not mine. I learned and observed them in seminars with Amy Mindell and my other teachers. My contribution is this way of putting them into an overall structure and an the attempt to find some hints of when to use which ones.

When we speak of a relationships we mean at least two people that are having some kind of exchange, in a drawing it would look like:
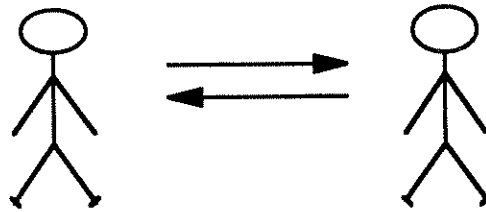
In process-oriented relationship work I found that there are actually three different focuses or levels that we address. I will them call the intra-personal, inter-personal and transpersonal level.

Intra-personal level

The first, or intra-personal level, we normally call the relationship channel. In this case we work under the assumption that the events happening in a relationship are an expression of the process of one person. In this view the relationship is mirroring a drama that is happening inside of the person's psyche. The partner is dreamed up and taking the role of an inner dreamfigure. Here the relationship is understandable and explainable out of the psychodynamics of the one person. This is a level that other psychological schools, for example psychoanalysis and Jungians use too but, their conclusions and intervention strategy are very different form ours. The actual subject we put the focus on and the one who gets worked on is only one person of the couple at a time. That person is carrier of the primary process andthe partner becomes his or her secondary figure.
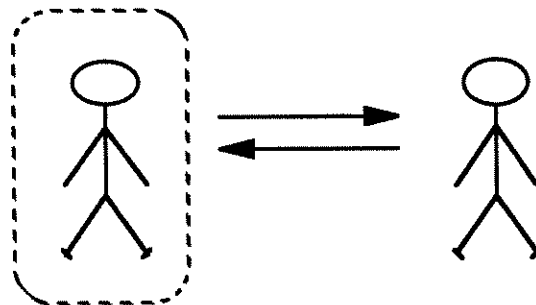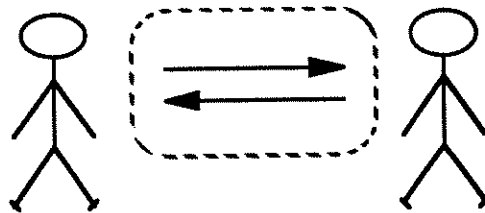

Inter-personal level

The inter-personal level gets applied when we work with the communication flow between two partners. We help make the communication more congruent by bringing in secondary material. We work with signals and double signals in all the different channels on the sender's side and with misperception and perception holes on

the receiver's side, while sender and receiver are switching roles fast and frequently. Here we also observe the phenomena of the double edge, where one side of the couple crosses an edge and the other finds him or herself pushed to an edge too.

We focus on the exchange between the two or more people. Our goal is it to bring to awareness the secondary material in the background. Often we find that the primary process of the one partner is talking to and perceiving the secondary process of the other and vice versa.

This level, although not the interventions, is also used by practitioners of communication theory for example, Watzlawik.

Transpersonal level

In the transpersonal level we apply the field idea. Both partners are sitting in the same field or atmosphere that is created by them as a couple. Neither of them alone is responsible for it. It is the "we" that is the subject and gets focused and worked on here. The "we" has a primary identity and therefore also a secondary process. To give an example, the primary "we" could be fighting and the secondary "we" might be a romantic honeymoon couple or vice versa. The transpersonal level is applied by systems therapy too, but, their way of working with it is very different from ours.
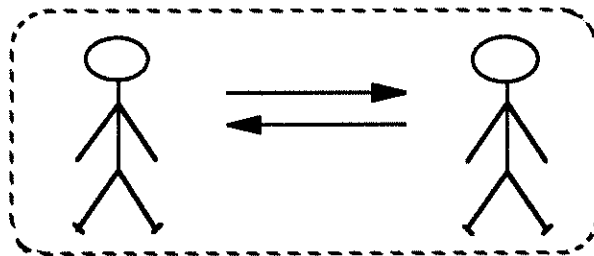
Which one is the right one?

The different psychological schools that work on relationship problems, have been fighting or at least disagreeing with each other over which model is the right one. I agree with all of them, all of them are the right ones.

From physics we know that the observation procedures we work with determine our perceptions. Light sometimes appears to be a particle and sometimes a wave, depending on the observation technique that we apply. The question, "Which of these perceptions is the right one?", is useless. They are both right and happening at the same time. Neither of them is the truth. They are each the result of different perception models and, depending on the purpose one is more useful for a certain project than another.

It is the same when applying models for relationships. The three models are different ways of looking at the same thing or at different levels of the same problem. They are not the reality but theories resulting from different perception models. Therefore it is useless and even wrong to look for the right one, they are all happening at the same time. They are theories that are helpful in structuring our perception. But, which of them is most helpful? Each of them is useful depending on the specific situation or moment. They focus on a different subject and serve a different purpose from each other and therefore lead to different results and intervention strategies. It is not a question of truth but of perception.

This may look like a paradox but only if we mistake the theory with the reality. The theory is only useful as long as it helps us to get along with and understand the "real" happening. If there is another theory that is more helpful in a specific situation we should adapt the theory to the reality and not try to make the real event fit our old theory.

Why is it useful to know on which level you work?

Process oriented psychology as a whole, and specifically relationship work, is based on perception. As a perceiver your point of view will determine what you perceive. By being conscious about your perception model or level you will have the freedom to switch between levels and therefore perceive signals and things that you haven't and couldn't see before. It will show you connections, open new paths to take and other steps to make.

The interconnection between level and intervention

The level we use or the way we look at couples influences and improves our perception. It not only determines the subject that gets addressed ,but, also influences the strategies and interventions we make and the way we make them. We work on different levels with interventions that are aimed at different goals, either the individual person, the communication or the field. Consequently interventions are different on each level.

All the different interventions we use in relationship work can be differentiated into working with one of the three different levels. For example: holding a sheet of paper between two people working together and asking them who else they could say the same things to or, finding one person's behavior in the other, are clearly interventions of the intra-personal level. The interventions where two people are asked to go inside and feel what they are feeling and make an animal picture out of the feeling then to come out and interact with each other as these animals or working on double signals are of the second or inter-personal level. The idea of asking for the "we" and then helping them to access the "non-we" or to drink "beer" are interventions of the third, the transpersonal level.

Different interventions could each be assigned to a specific level. If an intervention is useful in aiming at more than one level then the way of introducing it is different. Depending on what level you are addressing you may talk to one partner or the middle between the couple, that is, to the individual or the field. In this way you work on a different subject.

The Interconnection between level and the worked on material

The level we pick also picks the actual subject that gets worked on,
the inner psychological structure, the communication flow, or the field. In my experience I have found another relationship between level and goal. As a client working on the intra-personal level you will get insights not only into your inner psyche but also into the role that the relationship plays in your own psyche. In other words, the meaning of the relationship has for you in your life at the moment. For example, let us say that you were in the process of learning to fight and to stand up for yourself. You might find yourself in a relationship that challenges you in exactly this area by providing you with a partner who is not accepting.

If we choose the inter-personal level as a work mode we focus on making the communication flow better between the people and therefore work on what is blocking the relationship, or in other words, we would address what keeps the two people apart and separates them. In this level we will come across things like perceptual holes, hopelessness, being hypnotized by certain things etc.

If we are working on the level of the transpersonal relationship, then we find ourselves working and discovering what actually keeps the people together and what makes them have a relationship in the first place. We find them working on their love, convention, contract and other individual relationship myths directly.

I am not trying to say that by working on one level we have influence only on that one level. On the contrary, the effects and changes that happen on one level can and usually do change the behavior and events on all other levels as well. But the actual material that we are getting awareness about is different from one level to another. What the consequences of the awareness are is up to the couple and the situation.

When to use which level?

Knowing as we do, that all the different levels are just possibilities and all happening at the same time, the question comes up when to apply which level. I thought that clearly these interventions do not just happened accidentally so I started to research which hints or signals are the cues for which strategies.

I studied some relationship works on video tape and actually found some hints that might be helpful in making a conscious decision about when which strategies are useful.

I observed that when the couple comes in and one partner is interested in the discussing a topic and the other one is hanging back not strongly involved in the work or they are not really talking and reacting to each other, or in other words, the two partners are in different states of energy, the therapist often works with the intra-personal level. It could be for example that one partner says: For me the problem actually isn't so big, I could just drop the whole thing. Or one partner is looking out the window while the other is talking about his or her problem. It is even more obvious when one partner actually says that he or she is interested in working on his or her side of the problem because she or he is having the same problem in other relationships or just feels that he or she is mainly unhappy with his or her behavior in the relationship.

If the couple is presenting a problem and both sides are involved with similar strength they are in a similar energetic state but, they might disagree about content. There is a big chance that the therapist will use the inter-personal level. For example, there is a couple, a woman and a man. She says, sitting slightly turned away: "I'm here because I want to be together with him." He is leaning back in his chair saying: "I'm here because I want to make this relationship work." They are both giving double signals and are either referring to the other or the relationship while still using the pronoun "I".

But if the couple agrees on the problem, something like: "we always fight so much and need to work on that" or "we both are hurt by each other" the therapist works preferably with the transpersonal level. The partners are in the same state, energy and content-wise, and are talking about the problem mainly by using the pronoun "we". The client is then literally neither of the two individuals but, the "we" which needs to be worked on as a whole.

The process itself suggests that a specific level be addressed in a certain time and situation. It could be compared to the use of the channel concept in process-oriented psychology. It is the process that suggests strongly and sometimes even demands a specific channel even if the signal does not only appear there. The level and its specific interventions might also change during a single session resulting in more than one level being worked on. It could be that the situation, as a result of some earlier intervention, changes in a split second and that the couple comes to a point

where a new level is in the foreground. It is comparable to a channel change. My observation is that we can see and partially predict from the signals and behavior of the people in the beginning of the work which level will be preferred at which moment.

Different levels and Integration?

As a hypothesis I would like to postulate that for a relationship problem to be resolved the problem has to be "solved" on all the different levels. Or better, the new pattern that is growing out of the process will eventually be brought and produced on all the different levels; solving the relationship tension inside of the person, clarifying communication with his or her partner and attending to the field or atmosphere where they both live. It is the same as the channel concept. It is not enough to learn to show a pattern in movement, it will, in time, also have to be integrated into verbal expression, relationships etc. of the person. This does not mean that each problem has to get worked on separately in all the different levels. The work on one level might be enough to make changes in all three of them, but, it has to be integrated eventually on each level. If a change has been made on all of the different levels and channels and then we say it is integrated.

The miracle 'relationship'

The different levels can be seen as a way to get in contact with or to explain a very complex happening of nature, the miracle relationship. One can not wonder enough about it. How is it possible that my inner psychic process fits perfectly with yours? Who has never experienced that his or her partner suddenly starts to behave like one of your parents? What do we do that we become each others secondary processes? How can it be that my partner's process is just right to help me get further along in mine, and that at the same time that we each have our individual processes, we share a common edges? And how is it that it is not a single case but, these things happen all around us and all the time.

We have good ideas and excellent tools for working with relationships and we have theories to explain a lot of it. Yet relationships are so complicated and many leveled!!!! How is it possible to explain the same relationship event through the structure of the individuals psyche, through communication theory as well as from a field perspective? I have not found any answers to these questions, but I am in awe once more of the incredible complexity and intelligence of nature that goes beyond any imagination. It makes me feel grateful for being able to experience and participate in this wonder with its excitingly beautiful and numinous ways.

COOPERATIVE LEARNING IN PROCESS ORIENTED PSYCHOLOGY

by Jim Beggs

A my Mindell has demonstrated in The Dreambody In Relationships that the family needs to be understood both as a field and individually.(1987) Based on the research of Johnson and Johnson, I present an argument here that adult learning is most powerful when learners are put in a family like group which is interdependent. (1986,1987,a,b,c,d) The Johnsons' research has clearly demonstrated that cooperative or interdependant group learning is superior to the competitive learning which normally occurs in lecture classrooms and to individualized learning either computer based or programmed. They hold, however, that all three forms of learning should be present in any training program.

This article will be divided into three main sections. In the first, I will describe cooperative education and compare it to competitive and individual learning. Then I will describe the actual application of a cooperative process to the teaching of Process Oriented Psychology. Finally, I will discuss the costs and benefits of such an application.

DEFINITION

Cooperative education or cooperative learning,(the process goes by both names) involves six characteristics. The first is positive interdependence; that is the group identity is strong enough to provide the motivation to help each other learn. The social skills which underlie group cohesion are a prerequisite for positive interdependence. In traditional group literature, these are called maintenance skills. They include the capacity to summarize thought and feeling and activites such as gatekeeping, where the gatekeeper makes sure that every memeber is included

characteristic is that the group must learn to work through differences in beliefs and values in face to face interaction. Working with conflict within a structure which requires the student to take both sides increases both the depth of learning and its retention. If we are arguing about whether a figure is an inner critic or a dream figure, and we have to take both sides of the argument, thenthe knowledge of inner critics and dream figures will deepen.

The third characteristic is individual accountability. The group must have evidence that it is helping or not helping the individual. In process oriented psychology there might be a video assessment of the edges which block clear person perception. Once it was clear that one member could not pick up certain kinds of edges, the group would have to find ways to provide that learning. The fourth characteristic is the development of interpersonal and small group skills. Some of these skills include the kind of validation POP people provide under "what is, is right if we understand the context deeply enough." The rest of the skills relate to Arny's work in conflict trancendence in that we are asking others to teach us how they may best be taught. The fifth characteristic is shared leadership. Roles rotate through the whole group so that all may learn them. Often those who are struggling to learn can do the best job pacing new learning. Finally there is shared responsibility for the learning of each individual within the group. Shared responsibility reduces competition and provides the security to both succeed and fail. One mistake does not deny you your place in the group.

Central to the notion of cooperative learning is the understanding that the interaction between students has more influence on learning than any other variable. This interaction has more influence than the amount of love the teacher has to offer in the student teacher interaction. Perhaps this is also a comment on the degree of neurotic claim present in those who claim to give love. The interaction between students is also more important than the way the student interacts with the structure of the materials. It follows that a program that maximizes student interaction maximizes learning.

COMPETITIVE AND INDIVIDUAL LEARNING

We live in a society in which competition is a sacred word. If for no other reason, some competitive proceedures may need to be retained. Lets discuss competition in terms of the teachers, first, and then in terms of the student. Competitive proceedures are ego rewarding for the lecturer or teacher. Students struggle to respond to them, and attention is focused on those in competitiion. Since the lecturer is the center of the classroom reward system, it is easy to become attached to the center of the stage. It is also easy to miss those who have withdrawn from the competition. Both lecture and supervision processes easily become competitive. Lecturers must transcend their attachment to the center stage if cooperative processes are to work.

What does the research show about student responses to competition? One significant result is discouragement. For example, students who are power thinkers rather than speed thinkers will not have their answers as fast as the speed thinkers and they will withdraw. The winners, the ones whose answers get recognized, reject the other

students as persons of less worth. The larger the number of students who feel worthless, the easier the competition will be. The winners avoid exchanging ideas with anyone else except the other winners. In a competitive class, there is generally low achievement motivation for the majority of the class. There is also a general psychological withdrawal and avoidance of commitment since it is much safer not to put oneself on the line.

Individualized learning reflects the student's relationship with the teacher and the organizational quality of the individualized instruction packet. Where the packet does not fit the learning process of the students, the result is usually one of low achievement. What is missing in the individualized process is the potent interaction with the group.

HISTORY AND RESEARCH

Cooperative learning is not new. It can be said to go back to the Talmud where it is clearly stated that in order to learn, one must have a learning partner. Classical educators who had a major cooperative emphasis in their writing included Quintilian, Comenius and Joseph Lancaster. John Dewey used cooperative learning groups as part of his project method of instruction.

The research on cooperative learning is quite clear about the strengths of the process. The following points are summarized from Johnson, Johnson and Holubec (1986). There is no type of learning task on which cooperative work is less effective than competitive or individual efforts. The discussion process in cooperative education produces higher quality cognitive strategies for learning than competition does. Conflict resolution proceedures develop higher retention rates and greater depth of understanding. Oral rehersal promotes the long term retention and hence higher achievement levels. Cooperative proceedures generate peer support for learning. Heterogeneity is actually an asset to a cooperative learning group. Group structure which asks that each person be fully heard and fully valued builds friendships. Increased learning motivation comes from the friendships. The conflict resolution proceedures build increased critical thinking. These processes reward collaborative behavior and they build self esteem.

PLANNING FOR COOPERATIVE TEACHING

Teaching in a cooperative manner requires a major shift in teacher role. The teacher becomes a classroom manager and consultant rather than being the font of information. The delights of demonstrating one's power and knowledge are given up in return for a higher level of student involvement. There is a paradox here however. The deeper involvement brings out more questions and more powerful interactions between the teacher as a consultant and the students. Cooperative classroom proceedures are group and student centered rather than teacher centered. Those teachers who need the limelight to maintain their self esteem usually have a hard job making the shift to a less obtrusive teaching role.

The eventual rewards come from the increasing warmth of the classroom atmosphere and the depth to which the student enquiry goes. Learning appears to come with serendipity. Class time is warm and goes more quickly than one would expect rather than more slowly. There is more instrinsic motivation. The structures which validate each person and respect each person's ideas generates a trust that makes venturing much easier. The ease of venturing soon becomes an inner locus of control and a willingness to take responsibility for ones own development. The emotional quality which comes from this venturing is very like an athletic team with high morale. When there is a supportive field, high level performance is much easier. I have written at length about the creation of atmosphere and the use of the self as an instrument processes elsewhere.

THE TEACHING ROLE

What is a good description of the teacher as a classroom manager and consultant? The Johnnsons list five characteristics of such a teaching role.(1986) The first is to specify both some objectives of what is to be learned and the process by which it is to be learned. If the goal of the session is to clarify the relationship of the primary and the secondary processes, then we would need to plan a variety of ways in which individuals might discover the differences between primary and secondary processes in terms of the experiences that are meaningful to them. We need to help the students follow their own processes in learning, rather than force them into ours.

Learning that lasts is usually experienced in terms of the events and processes that constitute one's personal structure of meaning. This structure is highly defended at our edges. Any learning which arouses an edge within our meaning system produces resistance. This is the difference between learning to parrot and learning to know. Learning to parrot is separate from one's existence. Learning to know is required by what you already know. Learning to parrot is hard labor and usually based on fear of the edges involved. Learning to know is exciting and fun and is usually based on the delight in using oneself well. It represents the rewards of exploring one's edges.

The process goals of the lesson are fully as important as the content goals. What is the state of collaboation within the group? The Johnsons suggest that the resonsibility for monitoring the following check list needs to be transferred to the group. Within the group the responsibility for monitoring the checklist is rotated so that every memeber has the opportunity to internalize this process. Obviously, only a few items on the chcklist can be emphasized at one time. Here is the checklist. Contributing ideas; asking questions; expressing feelings; active listening; expressing support and acceptance of ideas; expressing warmth and liking towards others; encouraging participation; summarizing; checking for understanding; relieving tension; and giving direction to the work of the group.

It is important to emphasize the way that the cognitive and process goals interpenetrate. In order to fully understand the difference between the primary and the secondary process, we need to take the theory into our lives or the lives of those we know. Amoung the lives of those we know are those in the group. As we use the group structure to let down the barriers in the group, both our content and

process goals point towards knowing ourselves and others better. In this interaction lies the c superior motivation that has been found in cooperative learning.

The second task of the classroom manager and consultant is to place students in learning groups. The group size should be between two and six. The lower the level of collaborative skills the smaller the group should be. The less time available, the smaller the group should be. But, you say to me, we are process workers and we don"t need to pay attention to those collaborative skills. My response is, sadly, yes we do! Often when we get into groups the toggle switch, pay attention to processing, is not on. I suspect that this is in part due to the Newtonian assumptions of our culture that parrot learning can effectively be toggled in and out. I have not seen any evidence that indicates that this is a valid assumption.

In addition, there are the effects of competition. In competitive groups there is a desire for other students to fail. Where students are competing for teacher recognition, ego needs rise, particularly if there is a scarcity of recognition. Such ego needs get in the way of processing. My point is that group skills need to be overlearned and when they are, then ego needs don't overpower the needs of the group as much. Real learning is required by what you already know, and if group skills are not sufficiently learned, then the problem lies in the inability of the teacher to relate the new learning to what is significant in the life of the learner.

There is one other aspect of putting students in learning groups that needs to be considered. That is the diversity in learning styles, cognitive styles and leadership styles. In my own teaching, my experiments have firmly convinced me that diverse groups produce superior results. These results come as long as each individual in the group helps the others become aware what is positive and what is negative feedback for each of them. This delineation of how and when to praise and how and when to successfully present negative feedback breaks the assumption most people have that others function pretty much the same way that they do. I have found the Myers Briggs Type Indicator, which measures Jungian types and the Kiersey and Bates leadership instruments derived from it to be particularly useful. (1986)(1983)

The third function of the teacher as a classroom manager and consultant is to carefully explain the task and goal structure. Here it is important to strike a balance between the learning tasks and the maintenance or processsing skills we are using to do the learning. Linear students want to get to the "real stuff", the knowledge which is supposed to allay their anxiety but never does. Non-linear students find it easy to get lost in the group warmth without accepting the responsibility for fully using the group in the learning process. The instructor needs to make clear that there are a lot of long term dividends when learning tasks and group skills are appropriately hooked together and balanced.

There is another aspect of the task and goal structure which is equally important. The teacher must be sure that all of the roles which were listed in heading one are passed around to each student. As all the roles are shifted around, each person is able to add parts of the definition of each role in terms of their talents and observation skills. Does the small group process give evidence of the prior learnings? Can randomly selected individuals understand the ongoing process and describe it in their own words? Is there encouragement of participation? Are others thoughts and feelings appropriately summarized before the discussion goes on? Is the criticism of an

idea separated from the value of the person who put forward the idea? As you can see many of these processes are relevant to conflict resolution. Basic perceptual signals are attended to and cohesion reduces stereotyping. A base is laid for the crucial feeling bridge of conflict resolution. In addition, the validation of individual differences makes it easier for the kind of rebel who brings change to enter and influence the group.

Another important part of the task and goal structure is the focus on positive interdependence. Written work that is presented must be checked over and approved by all group members. The group as a whole is held responsible for a video analysis done by one of its memebers. Group learning is assessed by randomly picking one member to demonstrate the knowledge of the group. Reading lists and assignments are jig sawed so that each memeber must find their piece of knowledge and contribute it to the whole.

The fourth task is monitoring the effectiveness of the group maintenance skills. This is essentially a task of teaching the students to do this for themselves and then checking on the quality of their monitoring.

The fifth task is evaluating achievement in such a way that the group gets appropriate feedback on its progress. In order to mobilize the talents of the group, they need to know just how well each memeber is doing. Yet if the feedback is not appropriately timed and sequenced, it may destroy group momentum. For most people, evaluation takes a group out of the flow; it activates the critical parent and makes venturers draw back. So the crucial part of evaluation is to make it an extention of what you already know. If it is required by what you already know, then it will be less inclined to shut down the parts of the group process which provide the highest motivation.

COSTS AND BENEFITS

Is it going to be worth the time and effort to add another group of skills to the long list we already have to master? My answer is yes. The skills are a natural extention of process work and are relevant to both family and conflict transcendence work. The skills also relate to locus of control and professional development. Process work is complex. In River's Way, Amy suggests that there are over 400 variables that a process worker should master. (1986) Faced with such a complex learning task, the learner easily gives away the locus of control to those who have mastered the skills. Self worth then rests fundamentally with the responses of the outside critics. The student becomes a victim of the need for detail perfection.

One of the great benefits of cooperative work is that it moves the locus of control back inward. The group process can validate the individual much in the way that Amy does with "What is, is right, if we understand the context deeply enough". Exloration can then be done with delight rather than fear. This is particularly important in the development of professionals. The half life of the training of a therapist is currently estimated to be five years. With no renewal, a professional therapist is completely obsolate in ten years. My point is that cooperative training provides a suport group within which the further development of skills is much easier.

What about the new teacher role? It takes away most of the delights of being able to demonstrate my hard won skills. There are two answers to this question. One is

that, paradoxically, both the questions and the answers to them get much deeper within a cooperative group. The group helps find ways around its individual and collective edges. The second answer is that if we think of our lives as wave forms, increases in the amplitude of the wave forms, can come only if the previous controls on amplitude can be relaxed. We get attached to the factors that help us the most in one life process. The next process asks us to surrender our previous keystone. This surrender usually brings us into the world channel where we experience systems of systems or fields of fields. The archetechtonics of the world suddenly become clear.

Here, it is appropriate to make an issue explicit which has been implicit up to this point. You might ask me if we really want to have more empahsis on identities which come from groups? Don't we really need to focus more on breaking out of groups as we go over our edges? Isn't the issue to become free of irrelevant social controls? I would agree that there is a polarity between going over one's edges and finding groups with which to be socialized. Yet if we follow such a process further, there is a need to build a new support group after one has crossed a lot of soocial edges. In this sense, group work can provide an integration of the polarity. The group can help one create new structures through which social change may enter the culture.

SUMMARY

Johnson and Johnson's research indicates that cooperative education is a particularly effective process for a learning as complex and challenging as Process Oriented Psychology. While neither competitive nor individualized instruction can be demonstrated to be more effective, respect for the unique processes of individuals suggests that they still be used. For those who are willing to make the investment in more group skills and a less obtrusive teacher role, there appear to be long term benefits in a stronger sense of self for students as well as the capacity to become self developing professionals. In addition, the role change required of the trainers can bring them more into the world channel. Experiment anyone?

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