Exploring How Four Master Body Psychotherapists Came to Adopt Body Psychotherapy and How They Approach Their Practice

by

Else Maléne Shoop
B.A., University of Victoria, 1996

A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree of

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in the Department of Educational Psychology and Leadership Studies

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ABSTRACT

Elements of heuristic inquiry and interpretive interactionism were used to investigate how four master body psychotherapists came to adopt body psychotherapy and how they approach their practice, with the underlying purpose of re-examining the notion of credibility. Co-participants were purposefully selected from four body psychotherapy models: Bodynamics, Hakomi, Somatic Experiencing® (SE) and Integrative Body Psychotherapy (IBP). Each co-participant described the experience of a transformative epiphany, either major or cumulative, that compelled her to adopt body psychotherapy as a way of practice. The analysis of the metatheme "approach to practice" was informed by Lang and Taylor's (2000) concept of artistry in practice and Jarvis's (1999) concept of the practitioner researcher. Co-participants blended the art and science of psychotherapy in their approach to practice, and acknowledged the critical role that scientific research plays as body psychotherapy continues to establish its credibility and legitimacy within the broader domain of psychotherapy.

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DEDICATION

I would like to dedicate this work to my father, who did not live to see its completion, to my mother, who continues to remind me that she is proud of me, to my husband, Michael, and our daughter, Carolina, whose ongoing love and support strengthens the wind beneath my wings and encourages me to explore new horizons, and to my community of friends, teachers and guides, especially my dear and stalwart friends Kathleen and Sue.

CHAPTER 1: INTRODUCTION

You might see me coming down the street, a frown on my face. . . . You can see my surfaces, but in order to understand my interior, my depths, you will have to enter into the interpretive circle (the hermeneutic circle). . . . We are not subjects staring at objects; we are subjects trying to understand subjects—we are in the intersubjective circle, the dialogical dance. — Ken Wilber, *Collected Works,* Vol. 4

During the closing years of the 19th century, the mind-body connection was attracting attention from some of the pioneers of psychotherapy, but this interest was not sustained. In fact, over the course of much of the 20th century, the body became increasingly excluded as a component of psychology. This exclusion directly parallels the emergence of psychology and psychoanalysis as a science based on the dualist conception, attributed to René Descartes (1596–1650), which maintained that the mind is distinct from the body, a view that directed the discipline's focus as it struggled to become a separate and legitimate academic field of study.

In the last third of the 20th century, the connection between the mind and the body began to re-emerge in therapeutic models. Over the last 30 years, while body psychotherapy treatment modalities have been questioned on the basis of scientific efficacy, they are increasingly recognized, at least in Europe, for the scientific validity they demonstrate.

This brief overview of the history gives rise to several essential questions: What happened to that early exploration of the mind-body connection; what happened to the nascent discoveries in the areas of breathing, trauma, dissociation, and emotionality; what were the drivers behind the focus on scientific efficacy? More important, how are a few individuals managing to reposition body psychotherapy as a growing modality within the mainstream of psychotherapeutic practice?

In order to explore this last question, I must first provide the reader with a context which will include an overview of my approach to writing the thesis, a short introduction to body psychotherapy, and a description of the circumstances that first piqued my interest in this modality. Equally important is an explication of how the research question emerged and evolved.

I chose the quote which opens this chapter because, to me, it captures the sense of invitation to inquiry that I wish to offer the reader. In this introduction to my thesis, I invite the reader to embark on a journey exploring the experiences, themes, and discoveries that emerged from conversations with four gifted, dedicated, and exceptional women. In interpreting the conversations, particular themes and nuances have resonated with me, the writer, and these have informed my narrative. You, as reader, may be drawn to similar aspects of their stories, and there may be shades and textures that resonate with your own background, experience, knowledge, and lived world. I invite you into this dialogue with an awareness that no interpretation can ever encompass all of the meaning that could be derived from these conversations, and that "interpretation must engulf what is learned . . . and incorporate prior understandings while always remaining incomplete and unfinished" (Denzin, 2001, p. 51).

It is my hope that the text I have created will provide you with a map for this journey, but one that leaves room for you to consider the unexpected forks and meanderings that may lead to personal reflections and meaning making as you read and interpret the ideas presented. Emerson (1903) writes, "The possibility of interpretation lies in the identity of the observer with the observed" (p. 192). We each interpret our experience in the context of our own place in history, observing through the lens of

accumulated knowledge, wisdom, values, culture, people, and things with which we identify.

Wilber (1999) characterizes interpretation as intersubjective and dialogical. I have entered into the intersubjective field of the person-to-person dialogue "as a person, a bearer of intentionality and meaning" (p. 593), and this thesis is a sharing of my journey as it unfolded through the stages of my project, shaped by my interpretations of its significant features. While you and I will not be able to hold a dialogue at an intersubjective level, I hope that you will enter into a dialogue with the text, drawing from it whatever is meaningful for you.

Among other things, this thesis is about personal discovery, transformation, artist practitioners, the nature of doing research, the traditional scientific approach, and emerging paradigms. The journey begins with an introduction to body psychotherapy.

Introduction to Body Psychotherapy

> Our body and mind are not two, and not one. . . . Our body and mind are both two *and* one. — Shunryu Suzuki, *Zen Mind, Beginner's Mind*

The European Association for Body Psychotherapy (EABP) Web site (n.d.) states, "Body psychotherapy is a distinct branch of psychotherapy. . . . [that] takes into account the complexity of the interactions and intersections between the body and the mind" ("About Body Psychotherapy," para 1). The United States Association for Body Psychotherapy Web site (2005) stresses that underlying the body psychotherapy approach are the assumptions that we are embodied beings and that there is a unity between our psychological and physical, or bodily, aspects of being ("A Brief Description of Body Psychotherapy," para 2), and Roy (2003) highlights that the body's early experiences (pre- and perinatal) can have a profound effect on psychological and social development.

In other words, we embody our personal history. Body psychotherapists might concur with Dekkers (1998) that "the lived body has its own knowledge of the world" (p. 280), and the body has its own story to tell.

Caldwell (1997) states that *soma* means body and *psyche* typically refers to the mind, and defines somatic, or body, psychology as follows:

> The study of the body/mind interface, the relationship between our physical matter and our energy, the interaction of our body structures with our thoughts and actions . . . [that] values the physical body as a structural blueprint for our consciousness and our essential aliveness. (p. 1)

While the terms *body psychotherapy* and *somatic psychotherapy* are sometimes used interchangeably, to date, the more commonly used term for this psychotherapeutic modality has been body psychotherapy. I have therefore chosen to use the term body psychotherapy as a general umbrella for this psychotherapeutic modality.

As the Suzuki (1970) quote at the beginning of this section points out, our body and mind are both two and one. Body psychotherapy pays special attention to the meeting of the body and mind (Roy, 2003).

What is body psychotherapy?

In general, body psychotherapy refers to psychotherapeutic work that uses the body as a therapeutic vehicle to work with and resolve relevant issues, and clients seek body psychotherapy for similar reasons that they seek other therapies, including, for example, anxiety, relationship problems, depression, or trauma (Fallon-Cyr & Fallon-Cyr, 2002).

Rossi and Cheek (1988) state that most conventional psychotherapy has dealt only with information available to memory at the verbal level. Maclean (2003) points out that while humanistic, psychoanalytic, cognitive, behavioural, and constructivist approaches

have made tremendous contributions to expanding traditional psychotherapy, it is important to acknowledge that life experiences that impact behaviour, cognitions, meanings, and perceptions also impact bodily states.

Caldwell (1997) proposes that body-centred therapies seek to rectify a historical overemphasis on cognitive processes as central to human experience. While cognitive behavioural therapy incorporates the body in techniques such as deep-muscle relaxation and systematic desensitization, bodily processes are secondary to their primary cognitive counterparts.

Maclean (2003) proposes that, given our knowledge of the neurophysiological impact of stress, "bodily activation might be a central aspect of how historical events continue to influence us" (p. 6); in other words, unfinished processes are held in the body. The body and its sensations are the primary focus in body psychotherapy, with emotions and cognitions completing the integration of the body's emergent processing of sensations and events.

Primary Philosophy Among Body Psychotherapies

As with traditional psychotherapies, many different approaches exist within the body psychotherapy modality, along with a wide variety of techniques. The United States Association for Body Psychotherapy Web page (2005) "Definition of Body Psychotherapy" explains that all body psychotherapy approaches take into account when problems began and how they impacted a person's development; however, the primary philosophical outlook among body psychotherapies stems from the premise that the client is a unified organism, and, therefore, much of what is helpful to psychotherapy can be accessed in areas beyond the conscious mind. That is to say, the body holds emotional

information, and this information can be accessed and processed through the body (Fallon-Cyr & Fallon-Cyr, 2002). According to Gendlin (1992), it would be "a gigantic omission to miss this role of the body's self-sentience" (p. 350).

The United States Association for Body Psychotherapy Web page (2005), "A Brief Description of Body Psychotherapy," proposes that body psychotherapy helps clients "to regain the normal self-regulating function that has been disturbed" (para 4). Damasio (2003, as cited in Stanley, 2004) speaks of self-regulation as a relentless striving of every organism to preserve itself through its ongoing attempts at regulating the life process, promoting survival, and achieving a state of positively regulated life. For purposes of this study, the term *self-regulation* has been further defined in chapter 2, Definition of Terms.

"Lost" in the Translation

As I attempt to describe body psychotherapy, I recognize the difficulty in capturing or explaining the concept in words. Body psychotherapy is an experience that seems to "lose" something in the translation. I liken this to trying to tell someone what it is like to give birth, or to stand in front of a great work of art for the first time, or to hear a moving piece of music. The only way to truly understand the experience is to have it, and even then, my experience and the understanding I have of it will not be exactly the same experience or understanding as yours because we each bring our own history, meaning, and pattern of interpretation to whatever we encounter.

Bohart (2001) believes that words and concepts never fully capture experience and that more meaning and complexity implicitly underlie the words and concepts we use

than we can articulate. According to Staunton (2002), working with a body-oriented approach is a whole different experience than simply engaging the mind:

> Some of our richest and most precious moments are held in our body memory: a smell, a touch, a look that stirs a longing, evokes a reawakening, bringing us back to something essential . . . the sense of a relationship or of a whole time period in our lives can be encapsulated in an image or a sensation. Yet, too, the experience of painful and traumatic memories is deeply held in the body; connection with embodied experience gives a direct access to the unconscious, opening us to the immediacy of our subjective world. (p. 2)

Personal Experience in Body Psychotherapy Demonstration

Although the limited nature of words cannot adequately convey my experience, I will share some vital moments of a body psychotherapy session that solidified my intent to learn to work as a body psychotherapist. This session also inspired me to learn more about how master body psychotherapists came to adopt body psychotherapy and how they approach their practice. The personal experience that I share also illustrates the subtlety and transformative power of body psychotherapy.

I was introduced to a branch of body psychotherapy known as Somatic Experiencing® (SE) in a graduate class during the summer of 2002. Initiated by Peter Levine in the 1970s, Somatic Experiencing® is a branch of body psychotherapy that focuses on healing trauma. I accepted an invitation from a Somatic Experiencing® psychotherapist to take part in a short demonstration, and I will share a small part of my experience to illustrate how, by paying attention to the language of the body, body psychotherapy is able to access a subtle and transformative psychotherapeutic potential.

> *The therapist becomes curious about some movement in my feet and gently invites me to notice them. I become curious, and begin to pay attention. I sense that my feet are moving slightly, but I cannot fathom what they are doing. The therapist guides me to slow the movements down and just follow them as they emerge, to take my time and pay attention to each subtle nuance.*

Slowly the heel of my left foot rises, and the pressure of my weight begins to shift from the heel to the ball of my left foot. Next the heel of my right foot slowly begins to rise while, simultaneously, the weight of my left foot begins to shift from the ball back to the heel, and down to the ground. The weight of my feet continues to shift from heel-to-ball and ball-to-heel, left foot, right foot, in an opposing pattern, one heel rising as the other falls. I continue following these movements, curious and remaining open to possibilities.

I have a sudden epiphany and whisper, "I'm running!"

In a flash, pieces of my history fall into place and an understanding arises. Without my conscious awareness, my body had been in a pattern of "running" every time I thought of a particular person, a person no longer in my life. For decades, I had verbally been "telling my story" to therapists and had felt "stuck" in that story. As soon as I was guided to pay attention and slow down the movement in my feet, I gained insight. Through this slow and careful observation, I realized in a flash: "I don't have to run any more!" followed by, "I don't have to tell this story any more!"

My eyes well with tears as I feel a sense of relief, and my breath catches in my chest as I say, breathlessly, "I didn't know I was running!" I feel a huge weight lifting. My body relaxes, and a deep and satisfying breath fills my lungs. I realize that my exhausting running can finally stop. I am safe. I can rest now. A big smile engulfs my face as I savour this transformation.

For me, this brief session had resulted in a huge and powerful epiphany that opened a possibility for transformation, two topics I explore in the next section.

Epiphany and Transformation

Denzin (2001) describes epiphanies as follows:

> Those interactional moments that leave marks on people's lives . . . [and] have the potential to create transformational experiences. . . . Such moments are often interpreted, both by the persons who have them and by others, as turning-point experiences (Strauss, 1959). Having had such a moment, a person is never quite the same again. (p. 34)

Denzin's words capture my personal experience. In this interaction with my body, under the therapist's guidance, I experienced a moment of epiphany that was a turning-point in my understanding, a moment that carried my experience forward in a transformative way, leaving me subtly, but powerfully, changed.

Curious about the link between the seeming shift in meaning for me and the welling of tears, I undertook further research and discovered that Humanistic psychology is linked to the nascent development of body psychotherapy through the work of Carl Rogers and his colleague Eugene Gendlin in 1961/62. Carl Rogers stressed an acceptance of inner experience and believed that moments of change or movement typically involve physiological loosening, such as moistening of the eyes, sighs, or muscular relaxation, which results in a subsequent shift in feelings and meanings (Bohart, 2001; Fernald, 2000; Shannon, 2002). Gendlin advocated the importance of paying attention to the "felt sense" in the body (Edwards, 2002; Gendlin, 1981; Shannon, 2002). He believed that people who made progress in psychotherapy were able to move beyond logical thinking to "thinking that includes both words and concepts and whole-bodied experience, letting them cross, uncross, and re-cross so that new meanings emerge, either in the form of new words and concepts, or in the form of old words and concepts now understood in new ways" (Bohart, 2001, p. 258).

Levels of Processing in Body Psychotherapy

The experiences we encounter in life are normally processed on three levels: cognitive, emotional, and physical or sensorimotor (Ogden, 2002; Ogden & Minton, 1999, as cited in Fallon-Cyr & Fallon-Cyr, 2002). Consequently, therapeutic approaches to processing an experience also need to take into account all three levels involved. In her work with trauma, Ogden (2002) suggests that it is necessary to first process at the sensorimotor level so that work on the cognitive and emotional levels can occur without being compromised by unmetabolized responses to the traumatic event, responses referred to as "hijacking." While my brief example does not illustrate sensorimotor

processing per se, it does demonstrate how tracking subtle body movements and sensations can result in an emotional shift and a fresh cognitive insight. Each of the four body psychotherapies included in this study encompasses all three levels of processing.

Embarking on the Research Journey

I was intrigued and extremely curious to know more about this focus on the body as a resource to access unconscious aspects of self. At the time I began this journey in 2002, a body of literature existed on the role of the mind and body in trauma and post-traumatic stress disorder (PTSD), supported by developments in the science of neurophysiology (van der Kolk, 2002), but I found little published research outside of the trauma area. Looking beyond peer-reviewed publications, I began to discover a body of knowledge in the form of authored and edited books, including studies by Keleman (1979, 1985, 1989), Kurtz (1990), Marrone (1990), Johnson (1995), LeDoux (1996, 1999), Levine (1997), Caldwell (1997), Macnaughton (1997), Ellis and Newton (2000), and Spiers (2001), each with its own purpose and focus.

Around the same time that my interest was piqued and my research question was emerging, I discovered that additional books in the area of body psychotherapy and alternative healing models were being published (Rothschild, 2003; Shannon, 2002; Staunton, 2002).

As I increasingly came into contact with individuals working in various body psychotherapy models, for example, Hakomi, Somatic Experiencing®, and Sensorimotor Psychotherapy, I found that I wanted to know how practitioners had come to adopt body psychotherapy as their way of working. Maclean's (2003) study, which was in progress while the nascent ideas of my research proposal were being developed, looked at the

impact of senior-level training in Somatic Experiencing® on the way students in the Master's program in Counselling Psychology practised psychotherapy. My own interest at this point was in how master practitioners had been drawn to adopt body psychotherapy as their therapeutic approach with clients. In a later section of this chapter, I will outline how this early question evolved into the core focus of my research.

Synchronicity

A seemingly synchronistic connection between me and the individual who became my initial thesis supervisor facilitated my growing interest in expanding my knowledge in the area of body psychotherapy. We had both loved and admired a very gifted body psychotherapy practitioner who was now deceased. With my new supervisor's encouragement, support, and openness to exploration in this area, I embarked on my journey. At the same time, I decided to start training to work as a body psychotherapist and attended a series of six Sensorimotor Psychotherapy training weekends over the course of the 2002/03 school year (108 training hours).

Meeting Resistance

Riding on a cloud of excitement as my new journey took shape, I shared my joy and anticipation with several established psychotherapists. While those who had experienced body psychotherapy understood my excitement and encouraged me in this endeavour, others whose background and training were grounded in "traditional" psychotherapeutic modalities, such as psychodynamic and behavioural approaches, seemed sceptical. Although I may have been naïve about the world of psychotherapy, their reservation and, in some cases, obvious scepticism took me by surprise, particularly given my personal experience with the powerfully transformative possibilities of body

psychotherapy. I became curious. Was their response simply a dismissal of something new because it did not fit with their frame of reference, or was there something more to it? I possess a very pragmatic side to my nature, and, consequently, as a mature student who was investing valuable time and money in a graduate education and who was beginning a year of training in Sensorimotor Psychotherapy, I realized that I needed to carefully consider these individuals' responses.

While no one wanted to discourage my research direction, these professionals appeared to have reservations about body psychotherapy because they knew of no published scientific studies consistently demonstrating its efficacy as a psychotherapeutic modality. In short, some considered body psychotherapy unproven, an attitude that left it open to easy dismissal and lack of serious attention.

Staunton (2002) proposed that body psychotherapies are in ascendancy in the field of psychotherapy, but cautioned that, although there were reported case studies in the various body psychotherapy modalities, a gap remained in the relevant literature in support of body psychotherapy. In 2002, while explaining the theory underlying the Sensorimotor Psychotherapy approach to trauma therapy, Ogden stated that "currently no research exists to validate the efficacy of this approach" (p. 6). My original literature review of the general body psychotherapy field, completed in 2002, confirmed both Staunton's and Ogden's observations. Later, in 2003, I was able to locate one outcome study of preliminary results on the effectiveness of body psychotherapies in outpatient settings in Germany and Switzerland (Koemeda-Lutz, Kaschke, Revenstorf, Scherrmann, Weiss, & Soeder, 2003). In 2004 I learned of an upcoming doctoral dissertation, scheduled for completion in 2006, exploring body-centred psychotherapy through clinical

research. In summation, there appeared to be a general lack of scientific outcome studies evaluating the effectiveness of body psychotherapy.

Evolution of the Research Question

Although my awakened curiosity drew me to an investigation of the question of scientific credibility, initially I chose instead to pursue my original research question, which examined how master body psychotherapists came to adopt body psychotherapy, augmented by a second area of inquiry: What do you see as the challenges and opportunities for body psychotherapy? The interview guide was developed to explore these research topics (Appendix D).

Although I commenced my research with these two areas of interest in mind, the more powerful and, for me, meaningful purpose lay in exploring the underlying issue of credibility, a quality that many believe only science can confer. It was this interest that truly guided, if only subconsciously, the interview conversations. My profound personal experience with body psychotherapy, followed by the cognitive dissonance I had experienced when some professionals seemed to question its credibility, continually drew me back to this fundamental aspect of my research.

Ultimately, I came to realize that my interest in the notion of credibility required me to recast my research question. At the same time, my second area of inquiry, the challenges and opportunities for body psychotherapy, also evolved. The interaction between these two strands of thought led me to formulate a more fundamental question that extended my original research question, subsumed and enhanced my inquiry about challenges and opportunities, and flowed from the underlying purpose of this study, to explore the concept of credibility. As a result, my research question now became: How

did master body psychotherapists come to adopt body psychotherapy, and how do they approach their practice?

The second part of the research question, asking how they approach their practice, can be interpreted in two ways. First, the phrase "approach to practice" might suggest an explication of how these masters practise technically in terms of their respective body psychotherapy modalities. This concern, however, was not the focus of my research. Rather, I intended the question to be interpreted as a means to explore master body psychotherapy practitioners' approaches to practice in a broader sense that encompasses the question of credibility. That is, the question investigates how they approach their practice of body psychotherapy as credible psychotherapists. In this way, I linked the question of their overall approach to practising body psychotherapy to the underlying purpose of the study, as outlined above.

Body Psychotherapies Included in This Study

The present study explores how master body psychotherapy practitioners came to adopt body psychotherapy and how they approach their practice, based on interview conversations with four master practitioner-teachers from four established body psychotherapy branches. The four body psychotherapies included in the study are the Bodynamics system, Hakomi, Integrative Body Psychotherapy (IBP), and Somatic Experiencing® (SE). I intended to include a fifth body psychotherapy model, Sensorimotor Psychotherapy, in the study. Regrettably, I was unable to interview a master practitioner-teacher from that modality.

Hakomi, Somatic Experiencing®, and Integrative Body Psychotherapy have been developing in North America since the 1970s. Bodynamics was originally developed in

Europe beginning in the 1970s and became established in North America in the 1990s. The four models were selected because each is recognized as a vibrant branch of body psychotherapy, and because I was able to locate and interview master therapist practitioner-teachers who have demonstrated exceptional skills in the practise and teaching of their models, sharing their knowledge with other learners. The term *master* for purposes of this thesis is defined in this chapter, and the method of selecting the master practitioners who participated in this study is outlined in chapter 3.

The teaching component was not in itself a focus of the study; however, it formed an important part of the selection criteria because those who are recognized as experts and teachers in a field are most often articulate individuals who bring a depth of knowledge and experience to their teaching and would be able to explicate their approach to practice. Furthermore, their role as master practitioner-teachers positions them as individuals who possess an informed awareness of the broader body psychotherapy field.

Statement of the Problem

The study's original intent was to explore the field of body psychotherapy, guided by two major areas of inquiry: How did body psychotherapy practitioners come to adopt body psychotherapy as their psychotherapeutic modality, and what do master body psychotherapy practitioners see as some of body psychotherapy's challenges and opportunities? As discussed in the last section, the fundamental question that guides this study emerged as an exploration of how master body psychotherapy practitioners came to adopt body psychotherapy and how they approach their practice. The second part of the question evolved from the study's underlying and fundamental purpose, to follow my curiosity about the notion of scientific credibility.

Purpose of the Study

The general purpose of this study was to explore the field of body psychotherapy based on conversations with four master psychotherapist practitioner-teachers. These practitioners had all adopted body psychotherapy as their theoretical approach, belonged respectively to four major body-psychotherapy branches, and demonstrated knowledge of body psychotherapy as a growing modality in the larger psychotherapeutic world. The specific purpose of this study has been to follow my curiosity about the nature and limits of credibility within the context of body psychotherapy, considering whether credibility is, as many professionals contend, something that only traditional research methods can confer.

By conducting this qualitative study, I hoped to gain knowledge about how four master practitioners came to adopt the body psychotherapy model and how they approach their practice. The second part of the question evolved from the study's essential purpose, to follow my curiosity in exploring the question of credibility within the context of my research area. As the question and purpose became clear, the study's proposed benefits evolved. I now believed that the study might lead to four benefits: (a) insight into how the master body psychotherapy practitioners in this study came to adopt body psychotherapy; (b) insight into how master body psychotherapy practitioners in this study approach their practice; (c) an exploration of the notion of "credibility" in the body psychotherapy field, particularly as related to the scientific paradigm; and (d) a raised awareness about body psychotherapy in general. On a personal note, I also hoped to develop a tentative resolution to the dissonance I encountered between my experience with body psychotherapy and the seeming scepticism that some had expressed about the modality.

Definitions of Terms

The following words, concepts, or phrases are used throughout this study, as they relate to my research and to body psychotherapy itself. The definitions, presented in alphabetical order, are offered to facilitate the reader's interpretation of the terminology. The reader will find a short definition for each of the four body psychotherapies in the study, grouped together under the heading: Body Psychotherapy Models in This Study.

Artist practitioner. Lang and Taylor (2000) define artistry as a special quality that separates the great from the ordinary, the master from the performer, and the ingenious response to a problem from the commonplace answer. They propose six hallmarks that they have identified to teach artistry in practice, a thoughtful framework comprised of definable and observable components. According to Lang and Taylor,

> Artistry begins with a strong foundation of skills, techniques, and strategies, as well as the theories of one's profession or endeavour. The artist must also have the ability to synthesize knowledge and skills in the moment of interaction, and to integrate theory and technique into a series of strategies and interventions. (p. 9)

Lang and Taylor's six hallmarks are summarized in chapter 2.

Body. The body "is not viewed as an object to be modified, worked on, or repaired, but rather as an ever-changing, living source of information, intelligence, and energy. . . . Working therapeutically *through* the body, rather than *on* the body, is the implementation of an attitude of valuing and honouring the inherent wisdom of the body" (Ogden, 2002, p. 10).

Body psychotherapy. The term is used to broadly encompass psychotherapeutic work that incorporates the body as a resource in the therapeutic process, where the body is the means of accessing repressed and fragmented parts of the self (Fallon-Cyr & Fallon-Cyr, 2002). The European Association for Body Psychotherapy Web site (n.d.)

stresses that training includes a strong psychotherapy component, typically a developmental model, hypotheses as to the origins of disturbances and problems, and a rich variety of diagnostic and therapeutic techniques within the framework of the therapeutic relationship ("About Body Psychotherapy," para 3), and that over the last 70 years body psychotherapy has drawn from research in biology, neurophysiology, developmental psychology, perinatal studies and numerous other disciplines (para 4).

Body Psychotherapy Models in This Study

The following paragraphs present a brief overview of the four branches of body psychotherapy included in this study: Bodynamics (also known as the Bodynamic System, or Bodynamic Analysis), Hakomi, Integrative Body Psychotherapy (IBP), and Somatic Experiencing® (SE). A more in-depth summary overview of each can be found in Appendix F.

Bodynamics. The Bodynamics Canada (2003) brochure states:

> Bodynamic Analysis is an innovative form of analytical somatic psychotherapy developed by Lisbeth Marcher and her colleagues at the Bodynamic Institute International, Copenhagen, Denmark. Over the past 35 years, Ms. Marcher has blended contemporary theories of child development and character structure with her unique research on psychomotor development. Her theory gives an "age" and "psychological content" to each muscle, which can be objectively assessed and mapped . . . adding great precision to our understanding of the interconnection between the body and the psyche.

Bodynamic International ApS is a member of the European Association for Body Psychotherapy (EABP).

Hakomi. The Hakomi branch of body psychotherapy was developed by Ron Kurtz in the 1970s. Kurtz grounded Hakomi in five core principles that represent guidelines for practice. The five principles are organicity, mindfulness, non-violence, mind-body holism, and unity. Kurtz later added the principle of loving presence. When thinking of

the body in psychotherapy, Kurtz and Minton (1997) draw on Wilhelm Reich's notion that "the body is an expression of the psychological history of the person" (p. 54). Additional influences include bioenergetics, Gestalt, Gendlin's focusing, neurolinguistic programming, systems theory, Buddhism, and Taoism. The Hakomi Institute was founded in 1980, and its European affiliate is a member of the European Association for Body Psychotherapy (EABP).

Integrative Body Psychotherapy (IBP). Integrative Body Psychotherapy, developed by Marjorie Rand and Jack Rosenberg, "is a complete system of psychotherapy that combines cognitive verbal work with breath work and bodywork for the integration of body, mind, emotions, and spirit. It is a gentle approach that honours the interpersonal dynamics between client and therapist. The theoretical base draws from a wide range of approaches—analytic, Reichian, Jungian, object relations, Gestalt, and transpersonal" (Pacific Northwest IBP Institute, 2005). The goal of Integrative Body Psychotherapy is to increase connections with self and others while maintaining clear personal boundaries (Roy, 2003). "Real change comes with insight, but only when awareness permeates the entire being—body as well as mind" (Pacific Northwest Integrative Body Psychotherapy Institute, 2004).

Somatic Experiencing®. Somatic Experiencing® (SE), a branch of somatic, or body, psychotherapy developed by Peter Levine, focuses on the healing of trauma. Somatic Experiencing® derives from Levine's observations of animal behaviour following traumatic incidents, and utilizes an internal awareness of the body and direct sensory experience of its physiological sensations to guide the individual through a transformation of the "frozen residue of energy [from the trauma, to a state of] resolution

and discharge" (Levine, 1997, p. 19). Stanley explains, "The work of [Somatic Experiencing®] and healing the traumatic memories of the past is about . . . bringing a new relationship to our internal dialogue with our consciousness and our nervous system . . . [and] involves a strengthening of the body, mind, spirit connection" (2004, p. 4).

Brain-mind/body interface. Van der Kolk (1996), a highly regarded leader in the field of neurophysiology and posttraumatic stress disorder, states "the brain, mind, and body are inextricably linked, and it is only for heuristic reasons that we can still speak of them as if they constitute separate entities. Alterations to any one of these three will intimately affect the other two" (p. 216). Gendlin (1981) and Ogden (2002) do not view the mind and body as separate in relation to affect or emotion, and Gendlin speaks of the complex body-mind, our deepest bodily knowledge, which encompasses "the total brain-mind environment as we sense it" (p. ix).

Master therapist. Drawing from Jennings and Skovholt (1999), the criteria developed for master therapists in this study are as follows: (a) experienced practitioners in the body psychotherapy field, (b) teachers or trainers in the body psychotherapy field, and (c) individuals considered the "best of the best" by key informants. Key informants for this study were identified as body psychotherapy practitioner-teachers practicing in the field who were familiar with the study and who would have full confidence in seeing these master therapists for their own personal therapy.

Psychotherapist/therapist/counsellor. For purposes of this thesis the words *counsellor* and *counselling* have been used interchangeably with the words *therapist*, *therapy,* or *psychotherapy*. In a thesis about body psychotherapy, the words *therapist*,

therapy, and *psychotherapy* are more frequently used. According to Moursund and Kenny (2002),

> While a very good case can be made for differences between counseling [*sic*] and psychotherapy, the exact nature of the differences depends on who happens to be arguing about it. Moreover, it is increasingly true that many psychotherapists do a lot of counseling, [*sic*] and that many counsellors [*sic*] do a lot of therapy, and that the dividing line between the two is pretty blurred. (p. xii)

Moursund (1993) defined counsellors/therapists/psychotherapists as

> Persons who create and work within a relationship in a way that focuses on the other person called the client or patient and his [*sic*] needs. [They] develop a form of being-with this person that is unique in that it involves genuine two-way contact as a deep level of knowing and caring, and yet has as its purpose the personal growth and enrichment of only one of the parts. (p. 2)

Practitioner-Researcher. Jarvis (1999) has posited the practitioner-researcher concept, highlighting the role of practitioners in the creation and extension of knowledge and theory through their practice and noting that humans seek knowledge through experience, reasoning, and research. Jarvis draws on Freire's discussion of praxis, which claimed that "the act of knowing involves a dialectical movement which goes from action to reflection and from reflection upon action to new action" (as cited in Jarvis, 1999, p. 31). Jarvis argues that a genuine understanding of any field can only be developed through practise in the field and proposes that research can no longer be distanced from everyday practice. He challenges professionals in the traditional halls of science—universities and institutes of higher learning—to welcome, include, and legitimize the theories developed through practice by reflective and reflexive practitioner-researchers.

Reflexivity. I have provided definitions for both reflexivity and reflective practitioners. In this thesis, I define reflexivity as an essential aspect of qualitative research and apply the term to practitioner-researchers who engage in ongoing research

while conducting their practice. Mason (2002) defines reflexivity as "thinking critically about what you are doing and why, confronting and often challenging your own assumptions, and recognizing the extent to which your thoughts, actions, and decisions shape how you research what you see" (p. 5). Finlay (2002) defines reflexivity as "thoughtful, conscious self-awareness" (p. 532).

Reflective practitioners. An overarching concept in Lang and Taylor's (2000) model of artistry in practice is Schön's (1983, 1987) notion of reflection, both during the performance of professional practice (reflection in action) and after the experience (reflection on action). According to Lang and Taylor, the work of reflection "nurtures exploration and discoveries" (p. 19). Thoughtful and disciplined self-reflection heightens awareness and is an essential aspect of the reflective practitioner.

Science. According to the Wikipedia Web site (1999), the word science derives from the Latin *scientia* (from *scire*), "to know" ("Science: Article," para 1). The Web site distinguishes between "the social sciences [which study] both inter-subjective and objective or structural aspects of society . . . sometimes referred to as *soft sciences* [and] *hard sciences*, which may focus exclusively on objective aspects of nature" ("Social Sciences: Article," para 2).

That being said, physicist Dr. Eric L. Kunze provided what was, to me, the quintessential definition of science as "skeptical curiosity" (personal communication, April 19, 2006). The word "skeptic" comes from the Greek *skeptikos*, meaning "thoughtful" (Shermer, 2005, p. 58). The Oxford Dictionary (1971/1981) generally defines "curiosity" as a strong desire to know or learn something. In his children's book, Barker (1990) introduces young readers to "skeptical curiosity," encouraging openness to

checking things out and deciding what to believe. Science as "skeptical curiosity" encourages us to determine what we believe is true through a dynamic balance of our quest for learning with the rigor of thoughtfulness, broadening the possibilities of what we may come to "know."

Self-regulation. This term refers to the manner in which people come to modulate their own processes or, in other words, to maintain the range of their emotions within a healthy and manageable window of tolerance. The modulation-of-emotions aspect of self-regulation creates possibilities for a broader range of emotional experience while maintaining flexible, adaptive, and organized behaviour (Seigel, 1999, as cited in Maclean, 2003). Neuro-psychoanalyst Allan Schore (2003) describes self-regulation as both *interconnected regulation* and *auto-regulation*. Interconnected regulation occurs in relational contexts such as the client-therapist relationship, where the therapist may initially serve as an *auxiliary cortex* (Ogden, 2002, p. 5) to help the client manage her sympathetic or parasympathetic responses (fight, flight, or collapse/submit). Auto-regulation happens when the individual learns to independently auto-regulate her own responses.

Somatics. Hanna's (1995) definition of somatics is similar to Ogden's (2002) definition of the body, provided earlier in this section. According to Hanna, somatics is the field that studies the *soma*, "the body as perceived from within by first-person perception" (p. 341). Somatic perception of the body "is immediate proprioception—a sensory mode that provides unique data" (Hanna, 1995, p. 341), rather than a third-person view of the body as an objective entity.

Delimitations of the Study

The researcher has determined the following delimitations as parameters of the study:

1. The study is an exploratory qualitative study, not intended to generate theory, or to generalize to other practitioners or models of body psychotherapy, or to explain phenomena.

2. The study is limited to four master body psychotherapists, each selected from one of four well-known branches of body psychotherapy,—the Bodynamic System, Hakomi, Somatic Experiencing®, and Integrative Body Psychotherapy —who agreed to participate in a semi-structured interview.

3. Overviews of body psychotherapy models (Appendix F) are intended to be introductions for purposes of this study, not full explanations of the models.

4. The study will be limited to a data collection, analysis, result dissemination, and oral defence for the period between June 2003 and April 2006.

5. All body psychotherapies and master body psychotherapists not specified in this study will be considered beyond the scope of this investigation.

6. It is beyond the scope of this study to assess the relative effectiveness of the four body psychotherapy branches included in this study.

7. It is beyond the scope of this study to include feminist literature on the political importance of body-identity and body politics and/or the body as a socially and culturally constructed entity.

8. It is beyond the scope of this study to enter into a discussion around the use of touch or the ethics of touch in body psychotherapy.

Presuppositions

Presuppositions, often referred to as *assumptions* (Kvale, 1996), can predispose the researcher to interpret the nature of an experience before going into the field to do the research. Therefore, some authorities instruct the qualitative researcher to make explicit her beliefs, biases, and presuppositions, thereby coming to terms with them so that she can "hold them deliberately at bay and even to turn this knowledge against itself, as it were" (van Manen, 1990, p. 47), a concept termed *bracketing* (van Manen, 1990).

Human beings are always engaged in interpreting their experience (LeVasseur, 2003). Horsburgh (2003) writes that qualitative research "operates from the premise that total detachment on the part of the researcher is unattainable . . . and that the [researcher] comprises an integral component of the entire process and product" (p. 308).

LeVasseur (2003) links bracketing to the hermeneutic circle:

> In the hermeneutic circle, we make progress toward sense and meaning by questioning prior knowledge, thus expanding into new horizons of meaning. Yet we never fully arrive, because to arrive would merely represent another stage of pre-understanding. Instead, each turn in the circle opens new horizons and possibilities yet resists dogmatic conclusions, because the ongoing project of reflective questions keeps the possibility of new experiences and understanding alive. (p. 418)

A notion that resonates for me is Merleau-Ponty's (as cited in LeVasseur, 2003) description of bracketing as "a kind of astonishment before the world that disrupts habitual patterns of thinking" (p. 417). In presenting the following presuppositions, I hope to elucidate those positions and values present within my own awareness and to foster in myself the underlying, persistent curiosity that animates my approach to the research process.

I offer the following basic presuppositions, which are based on my values and beliefs, my immersion in the experience of training as a body psychotherapist, and the pre-understandings I have gathered from existing bodies of knowledge:

1. The individuals interviewed are considered the experts of their own experience; the researcher, co-participants, and readers may view their experiences in different ways.

2. In therapy, it is vital to attend to the body's implicit information as part of the whole person. Gendlin (1981, 1992) suggests that we are conscious of only a fraction of what our brains and bodies know and that, when we befriend and listen to the body, we can "summon buried wisdom . . . [and gain a] 'felt sense' of the problem" (1981, p. ix), resulting in a "whole-bodied *felt shift* or change" (Bohart, 2001, p. 258).

3. The researcher was introduced to aspects of the Hakomi method in 2000, completed level-1 training in Sensorimotor Psychotherapy in 2002/03, completed beginner-level Somatic Experiencing® training in 2004, and is currently studying intermediate Integrative Body Psychotherapy. The researcher has not yet had the opportunity to train in Bodynamics. It is my view and belief that each of the four body psychotherapies included in this study makes essential and significant contributions to the field of body psychotherapy.

4. I agree with Hansen (2002) that a wide array of healing systems is available to counsellors and that all well-established approaches can promote healing. I am, nevertheless, inspired by the body-psychotherapy approach and believe that it can make a unique and valuable contribution to the broader psychotherapeutic field.

5. My personal experience, as well as the experience documented by Maclean (2003), indicates that learning body psychotherapy and practising as a body

psychotherapist facilitate the practitioner's ability to turn to his or her own body and allow space to listen for the implicit and subtle messages that reveal new aspects of a situation, enhancing and expanding the quality and wellbeing of his or her life.

6. I believe that prior to arriving at any conclusions about the validity of a theory, idea, or approach, it is incumbent on me to gain knowledge about and become familiar with the respective theory, idea, or approach. In this pursuit I draw courage from Descartes' *Discourse Concerning Method* (1637/1977) with its statement, "I would not have believed I ought to content myself with the opinions of another even for a moment unless I intended to employ my own judgment to examine those opinions when there should be time" (p. 131).

Summary of Chapter 1

The intent of this chapter has been to imbue the reader with a sense of curiosity about body psychotherapy and, more importantly, with a desire to discover how master body psychotherapy practitioners have come to adopt body psychotherapy and how they approach their practice.

I have shared my own curiosity about the field in general, especially in terms of the tendency shown by some traditional psychotherapy practitioners to dismiss body psychotherapy as not scientifically credible. I have linked the evolution of my research question to my own pragmatic nature and how it has encouraged me to pursue training in the body-psychotherapy field. I have also provided some background, touching on my personal experience with body psychotherapy and my resultant interest in the field. I have traced the evolution of my research question and purpose, defined relevant terms, and presented the limitations and presuppositions inherent in the study.

Chapter 2 undertakes a review of the literature relevant to this study and includes a brief history of body psychotherapy, with the intent of exploring the origins of the interest in the mind-body connection, its subsequent exclusion, and its recent re-emergence in the development of new psychotherapeutic modalities. I have included two concepts of practitioner development that provide a springboard for my deepening exploration of co-participant qualities and dimensions that emerged as relevant features of this study. A summary overview of each of the four body psychotherapy models included in this study can be found in Appendix F. Chapter 3 will present the research methodologies selected to complement and support this exploration.

CHAPTER 2: REVIEW OF THE LITERATURE

In Nietzsche's idea of eternal recurrence, "history is a chronicle of the rediscovery of truths already known rather than a record of civilization's linear advances."
—Spiers and Harrington, *A Brief History of Trauma*

Chapter Introduction

The development of my literature review reflects an intellectual process similar to the one that gave rise to the evolution of my research question, as described in chapter 1. My first foray into the literature, which began before I had conversations with the co-participants, set out the history of body psychotherapy, allowing me to get a sense of the body psychotherapy field in general and helping me to prepare summaries of the four models in this study (Appendix F). As the study progressed, my ongoing curiosity about the validity of any question of credibility regarding the body psychotherapy field increasingly informed the literature review, and ultimately generated the guiding question of my study: How did master body psychotherapists come to adopt body psychotherapy and how do they approach their practice? The direction that this question provided would help me to pursue the underlying purpose of my research, my desire to explore the meaning of credibility and the claim that only science can confer it.

While I immersed myself in the interview transcripts and discerned the emerging themes, I continued to explore the literature. In going back and forth between the interview conversations and the literature (Peekeekoot, 2000), I expanded the literature review to include a broader exploration of the scientific paradigm and its relationship to emerging paradigms with respect to body psychotherapy. My reading also introduced me to two important concepts, the practitioner-researcher and artistry in practice, each of which intertwines with the traditional scientific and the new emerging paradigms.

The literature review is structured in three major sections: a history of body psychotherapy; an exploration of the challenge for body psychotherapy to demonstrate its scientific validity; and an introduction to the concepts of artistry in practice (Lang & Taylor, 2000) and the practitioner-researcher (Jarvis, 1999) as they relate to individual practitioners and to the scientific and emerging paradigms.

The first section, a brief overview of the early history of the body in psychotherapy, was prepared for purposes of this study. The overview includes a general description of the early foundations and observations of the connection between mind and body by individuals from diverse backgrounds, such as Pierre Janet, Charles Darwin, William James, and Sigmund Freud. This historical overview will briefly touch upon mind-body dualism as an influence on the early development of psychology as a discipline. Finally, the overview will include a brief summary of the influence of Wilhelm Reich in the development of body psychotherapy.

The literature review moves into the second major section of chapter 2, with a consideration of the current challenge to body psychotherapy to demonstrate its scientific validity, presenting some of the literature that questions and resists that pressure, such as the argument that body psychotherapy is an art or craft, not a science. The topic expands into a brief discussion of the science of neurophysiology as related to the body psychotherapy world.

My curiosity about the challenge that the concept of scientific validity poses for body psychotherapy tied into my interest in exploring the notion of credibility as it relates to that field of psychotherapy, and an exploration of these master body psychotherapy practitioners' approaches to practice as credible psychotherapists became a major focus

for the study. The challenge to demonstrate scientific validity and therefore credibility, took me on a journey of exploration that expanded this discussion to include an overview of the holographic brain, which linked the holographic-brain metaphor to body psychotherapy in terms of complexity theory and a seemingly evolving scientific paradigm. The exploration continued with an inquiry into the growing call for a new conceptual framework that would both challenge and expand the scientific paradigm, while at the same time acknowledging that two of the body psychotherapy modalities in this study have met required scientific criteria in Europe, achieving "scientifically valid" status (Roy, 2003).

Although some body psychotherapists view the achievement of "scientific validity" as an important step in advancing the field, I view challenges to the scientific paradigm itself as productive tensions that prepare the way for a broader conceptual framework that may open up possibilities for more holistic psychotherapeutic research. Such an expanded paradigm may provide the means to study promising areas of body psychotherapy in ways that can inform clients, psychotherapists, and the scientific community. A new model may validate, for example, the transformative aspect of body psychotherapy, the "reorganization of experience" observed by Hakomi therapists, or an increased ability for individuals to self-regulate, a focus of Somatic Experiencing®, to mention only a few aspects of body psychotherapy.

The third and final section of this chapter introduces the concepts of artistry in practice (Lang & Taylor, 2000) and the practitioner-researcher (Jarvis, 1999) and links these notions to both the scientific paradigm and the emerging paradigm. These two concepts will be key aspects of the co-participant themes discussed in chapter 4.

To summarize, the three major topics in this chapter are: a history of body psychotherapy; an exploration of the current challenge for body psychotherapy to demonstrate its scientific validity; and an introduction to artistry in practice and the practitioner-researcher in relation to individual practitioners and to the scientific and emerging paradigms. The literature review tracks the original intent of this study, to explore how master body psychotherapists came to adopt body psychotherapy and to explore challenges and opportunities for body psychotherapy within the broader body psychotherapy field. The literature review grew to encompass the guiding question and purpose of this study, to discover how master body psychotherapists came to adopt body psychotherapy and how they approach their practice as credible psychotherapists.

The Body in Psychotherapy

Early History

A definitive history of body psychotherapy has not yet been written, and I make no claim that the brief history I offer fulfils that role. Nevertheless, I hope that the history offered here will prove informative. In particular, I concur with Gergen and Graumann (1996) who state in their introduction to psychological discourse, "Without a reflexive understanding of historical context, the field moves aimlessly into the future" (p. 1). The next few pages will try to provide some historical context for the field of body psychotherapy.

While, as noted earlier, at the time of this writing there was no complete and definitive history of body psychotherapy, there appears to be a growing appreciation for, and body of writing about, the roots and history of the body psychotherapy movement. Goodrich-Dunn and Green (2002) have written a lengthy history of body psychotherapy

but state candidly that their history focuses primarily on interviews that took place between 1987 and 1988 with major figures in its development in the United States. Parts of the early history included in their article confirmed some of my own findings and added to my knowledge of body psychotherapy's history, and the interviews are thorough, but, nevertheless, the authors "make no claim that [their] article is a definitive history of body psychotherapy" (p. 112) and clearly state that it does not cover more recent developments in the field.

The history offered in this chapter starts with a brief overview of body psychotherapy's early beginnings as linked to the emerging fields of psychology and psychoanalysis and the areas of posttraumatic psychopathology and emotionality. Additional material will provide some background by way of a history of the body in psychotherapy, Wilhelm Reich's historical influence on the field, and an exploration of the call for European body psychotherapies to demonstrate their scientific validity in order to gain acceptance, legitimacy, and formal accreditation status within the broader European psychotherapeutic domain.

The foundation for the importance of a body-mind connection, particularly in the areas of breathing, trauma, dissociation, and emotionality, was laid down over a century ago (Bentzen, Jarlnaes, & Levine, 1997; Boadella, 1997a, 1997b; Damasio, 2001; Goodrich-Dunn & Elliot, 2002; Ogden, 2002; Staunton, 2002; van der Kolk & van der Hart, 1989). Publications by Charles Darwin began to appear as early as 1872, followed by publications by Pierre Janet, William James, Sigmund Freud, and Jean-Paul Charcot (Boadella, 1997a, 1997b). A key concept that threads through these early writings is emotionality, which will receive the most attention in this section. The concepts of

trauma and dissociation are touched upon briefly in relation to Janet. The area of breath-work is not a focus of this paper; however, according to Beck (1984) breathing is closely related to emotional response in body-oriented psychotherapy, and breathing is directly related to emotion in Integrative Body Psychotherapy (Rosenberg, Rand, & Asay, 1985).

Emotionality

According to Schore (2003), in 1872 Darwin proposed the idea that facial expressions of emotion have an adaptive value in social communication because they reveal one's inner state. Linking social behaviour to neurophysiology, Porges (2003) considers emotions important in terms of the association between "neural regulation of visceral state. . . [and] social behaviour" (p. 503).

Theories of emotion have been debated for over a century. In 1890, William James published his theory of emotion in *Principles of Psychology* (1890/1904), in which he laid out the premise that an emotionally arousing event, such as seeing a bear, triggers a specific pattern of visceral activity—for example, my heart begins to race—that is then interpreted as a specific emotion: I feel afraid. More simply put, body sensation is critically linked to an emotional state. This explanation of James's complex ideas about emotion, however, parallels an oversimplification that resulted in years of debate (Ellsworth, 1994).

Emotionality: Point and counter-point. The debate around emotionality ensued, with John Dewey (1894) vigorously challenging "the relation of emotion to organic peripheral action" (p. 553) and interpreting James's theory to mean "we react similarly to stimuli which feel alike" (p. 554). James (1894) responded to criticism by Wundt, W. L.

Worcester, and D. Irons, but in 1895 seemed to quietly abandon the position he had taken in *Principles of Psychology* (1890/1904) with his statement:

> I am going to make things more harmonious by simply *giving it up* [italics in original]. I have become convinced since publishing that book that . . . my proposal . . .leads to . . . quite an unnatural way of talking of some emotional states. (James, 1895, p. 124)

James's gesture seems to have been missed and his theory of emotion, often taught as the James-Lange theory of emotion (linking James's theory to a similar theory proposed by Danish physiologist Carl Lange in 1897), continued to engender debate. In 1927, Walter B. Cannon criticised James's theory, proposing his own theory of emotion (Crider, Goethals, Kavanaugh, & Solomon, 1993). Seventy years later, Porges (1997) argued that Cannon had blundered by denying the importance of visceral feelings and neglecting the contribution of the parasympathetic nervous system in his theory of emotion. Ellsworth (1994) defended James, followed by a commentary on her analysis by Reisenzein, Meyer and Schützwohl (1995). The debate remains unresolved.

Emotionality: Nietzsche's idea of eternal recurrence. Nietzsche's idea of eternal recurrence, quoted at the beginning of this chapter, proposes that history is the rediscovery of truths already known, rather than a series of linear advances (Spiers & Harrington, 2001). An interesting aspect of Dewey's (1895) discussion of the theory of emotionality was his contention that "all the so-called expressions of emotion are to be accounted for not by reference to emotion, but by reference to movements having some use, either as direct survivals or as disturbances of teleological co-ordinations" (p. 13), a discussion that includes a discharge theory. While challenging for me to follow, in some ways Dewey's proposal might have been prescient for the body psychotherapy trauma field, particularly the notion of "discharge," and yet I have never seen Dewey's theory of

emotion as cited. As sometimes happens in history, it would appear that more than one individual may have arrived independently at a similar conclusion (Dewey, 1895; Levine, 1997). What is different 100 years later is the growing science of neurophysiology that continues to advance our understanding of emotionality, trauma, and interpersonal neurobiology, gradually giving credence to our recognition of the mind-body connection.

Pierre Janet. While emotionality was a key concept of the early mind-body literature, the body of work produced from the investigations and clinical observations of Pierre Janet (1859-1947) is today considered relevant and extremely important for researchers and practitioners in the areas of traumatic memories, dissociation theory, and posttraumatic psychopathology, and continues to be explored and revisited (van der Hart & Friedman, 1989; van der Kolk & van der Hart, 1989).

According to Ogden (2002), a variety of body-oriented approaches were applied in the treatment of trauma in the mid-1800s, and advocates of these approaches, including Pierre Janet, regarded the re-establishment of lost body sensation as the most vital part of treatment. Janet "advocated the education about and practice of integrated physical action and body awareness as interventions that might help alleviate the movement disorders and other somatic symptoms of traumatized individuals, thereby mitigating mental problems" (Ogden, 2002, p. 2).

Freud. Reviewing others' analyses of Freud's work, it appears that his position on the mind-body interface shifted over time. According to Rangell (2000), prior to Freud's 1923 publication of *The Ego and the Id*, he had been influenced by Charcot's and Bernheim's 1880s work in physiological psychology, conceiving in 1895 of "a psychological science developing steadily from its biological roots, attempting to

construct an integration of the two" (p. 177). Freud subsequently abandoned his attempt to integrate psychological science and biology, regarding it as an unattainable goal (Rangell, 2000). Ogden (2002) notes that Freud became more interested in the mind's interpretation of somatic information than in the body itself.

Freud looked again to the body-mind interface when his clinical findings led him back to it in the 1920s. In his 1923 publication *The Ego and the Id*, he recognized "bodily processes [as] an indispensable foundation for the nascent self and developing ego" (Bentzen et al., 1997, p. 36) and acknowledged the importance of the body to early ego development and the unfolding of instinctual drives (Dosamantes-Beaudry, 1997; Rangell, 2000). While Freud did not feel that he could demonstrate how the mind and body were connected, he ultimately concluded that they were connected, and he had no doubt that the links would be established and understood one day (Rangell, 2000).

Mind-body dualism

Despite these early recognitions of the body-mind connection, psychology and psychoanalysis emerged at the end of the 19th century amid a proliferation of scientific development and an expansion and differentiation of the human sciences, with an increasing divergence among somatic, psychological, and spiritual approaches to therapy (Baldwin, 1997; Diamond, 2001).

The writings of French philosopher René Descartes (1596–1650), credited with formulating the dualist conception that the mind is distinct from the body, or matter (Schimmel, 2001), are also linked to the "early-modern shift from Renaissance humanism to Cartesian rationalism" (Kemmis & McTaggart, 2000) which influenced the development of the scientific method based on Aristotelian logic, reductionism, and the

"rule of fixed technique" (Caputo, 1987, p. 210). Because psychology, as an academic discipline in both Europe and the United States, strove for recognition as "a uniquely psychological science, independent of its philosophic forbears, and independent of adjoining and already established sciences" (Gergen, 1996, p. 64), many, including Freud early in his career, wanted to "represent psychical processes as quantitatively determinate states of specifiable material particles, thus making those processes perspicuous and free from contradiction" (Freud, as cited in Goodrich-Dunn & Green, 2002, p. 58).

While psychology continued to focus on becoming an empirical discipline, it also appears to have forgotten that one of the leading proponents of the quantitative measurement of the mind also argued that the study of psychology must include the body, mind, soul, and spirit. According to Wilber (1999), Gustav Fechner (1801-1887), known as the discoverer of psychometrics, was the man who developed a means to achieve an empirical, measurable psychology that finally rendered the discipline scientific. Wilber (1999) states, "Dr. Fechner . . . had saved psychology from contamination by soul or spirit, and had happily reduced the mind to measurable empirical doodads, thus ushering in the era of truly scientific psychology" (p. 426).

Having presented this historical "truth," Wilber (1999) goes on to recount his serendipitous finding of an 1835 book by Fechner titled *Life after Death*, in which he discovered that Fechner regarded "the whole material universe as inwardly alive and conscious" (p. 429), maintained that the whole universe is spiritual in character, and fervently declared that he wished to use empirical and scientific measurement "not to deny soul and spirit, but to help elucidate them" (p. 429). In other words, the father of empirical, measurable psychology believed in a view that attempted "to include body,

mind, soul, and spirit" (p. 429). Yet what has prevailed have been exact methods, exact principles of measurement and experimental observation, and strict science.

I found Wilber's (1999) discovery of Fechner's holistic intent for empirical and scientific measurement, a seemingly neglected aspect of psychometrics, as fascinating as my own discovery of Dewey's (1895) seemingly forgotten writing about discharge theory related to emotion. Wondering what still lies hidden in the buried annals of history, my mind turned to body psychotherapy. I recalled that, on more than one occasion, my own body had elegantly and eloquently expressed, and thus revealed, deeply hidden and forgotten parts of my own history, memories that have surprised me with their significance, some aspects of which were not part of my semantic memory. As Wilber discovered, the finding of lost or split-off history can expose integral surprises and priceless gems, as we rediscover truths already known.

Wilhelm Reich—Body Psychotherapy's Protagonist and Detractor

No historical overview of body psychotherapy would be complete without some reference to Wilhelm Reich (1897-1957). An Austrian psychoanalyst, biophysicist, and colleague of Freud's, Reich has been credited as the originator of body psychotherapy (Beck, 1984; Shannon, 2002). Boadella (1997b), however, argues that breathing patterns in clients, a key principle in Reich's vegetotherapy developed in the 1930s, were first identified and published by Pierre Janet in 1895. Rhythms of breathing were also an important focus for Freud at the outset of psychoanalysis (Boadella, 1997a). Rather than naming Reich as the originator of body psychotherapy, Fallon-Cyr and Fallon-Cyr (2002) state perhaps more accurately that "the field of *modern-day* [italics added] body-centred psychotherapy evolved out of Wilhelm Reich's queries into the relationship between the

body and its energy" (p. 331), while others have expanded Reich's ideas to further the field. Lisbeth Marcher, the founder of Bodynamics, credits Reich as being the first to develop a truly integrated therapy that included the body (Bernhardt, Bentzen, & Isaaca, 1997).

Reich believed that blocked emotion and sensations could be held as energy in the muscles of the body and that the energy needed to be released for optimal functioning. He also developed a theory of character armour, defensive postures manifesting in body rigidity and emotional deadness that block energy breakthroughs.

Wilhelm Reich's work was not without controversy. Young (1997) states that Reich has been the protagonist of body psychotherapy in that his work added immeasurably to its development, but Reich has also been its detractor. His work in Characteranalytic Vegetotherapy, involving direct contact and touch with the client's body and a focus on releasing blocked sexual energy, was controversial: "Reich's emphasis on bodily expression diverged so much from the prevailing practice of other analysts that it was regarded as eccentric heresy, and many thought that Reich had gone astray" (Boadella, 1987, p. 3).

Boadella (1997b) suggests that the body became symbolically banned from psychotherapy with Reich's political expulsion from the psychoanalytic movement at the 13th Psychoanalytic Congress in Lucerne, Switzerland. A combination of Freud's "touch taboo" (Staunton, 2002, p. 1) which concluded that the use of touch was not therapeutic (Ogden, 2002), Reich's 1936 expulsion from analytic circles for breaking that taboo, and Reich's subsequent fall from grace, his imprisonment, and the burning of his books in

America in the 1950s, doubtless contributed to psychotherapies with a body focus being placed outside of mainstream psychotherapy (Boadella, 1973; Young, 1997).

Despite this legacy, Reich's influence was not completely lost; he has been credited with influencing emergent body psychotherapies in the 1970s, as the next section explains.

Body Psychotherapy Today

In his 1997 address to the European Association for Body Psychotherapy congress in Rome, Young identified the growing influence of body psychotherapy in Europe:

> In Europe today, if you put together the neo-Reichian Body Psychotherapies, David Boadella's Biosynthesis, the Norwegian Body Psychotherapists, Bioenergetic Analysis and all the people Lowen has trained over the years, the new Danish-based Bodynamics, Gerda Boyesen's Biodynamic Psychology, Ron Kurtz's Hakomi . . . and so on, we consider that we hold a not-to-be-neglected position as one of the 10 major streams of psychotherapy today, with at least 20 sub-divisions. (Young, 1997, para 9)

Reich has also been credited with influencing the 1970s explosion of Encounter groups, Fritz Perls's Gestalt therapy, Lowen and Pierrakos's Bioenergetic Analysis, Rolfing, Hellerwork, and the Somatic Process work of Stanley Keleman (Boadella, 1987) in North America.

Reich's breaking of the touch taboo has also influenced the ethics of practice in body psychotherapy, with publications including sections or chapters educating practitioners about the ethics of touch (Caldwell, 1997; Fallon-Cyr & Fallon-Cyr, 2002; Kertay & Reviere, 1997; Ogden, 2002; Rothschild, 2002).

Body psychotherapy continues to evolve worldwide, with a broad range of diversity in both its format and depth of expertise (Fallon-Cyr & Fallon-Cyr, 2002), and

growing body psychotherapies in North America today include Integrative Body Psychotherapy, Hakomi, Somatic Experiencing®, Bodynamics, Sensorimotor Psychotherapy, and Arnie Mindell's Process-Oriented Psychotherapy. Body psychotherapy is still finding its place among traditional psychotherapies, and Ogden noted in 2002 that somatic approaches are only now beginning to enjoy more popularity and are gradually and cautiously being integrated into conventional methodology.

Challenge of the Scientific Paradigm

Body psychotherapy's recent history was significantly affected by the controversy surrounding Wilhelm Reich; however, a more recent challenge facing body psychotherapy, both in Europe and North America, is the need to demonstrate scientific efficacy. What follows is an attempt to articulate the tension between resistance by some practitioners to the imposition of the scientific paradigm on body psychotherapy and recognition by others that science has a role to play.

Totton (2002) has proposed that a tendency in some circles to reject or marginalize body psychotherapy as unprofessional has left members of the field feeling vulnerable to attack or dismissal. Staunton (2002) notes that in the past body psychotherapy was taken less seriously in professional circles than more mainstream or traditional psychotherapeutic approaches, with some psychotherapists considering it a "fringe" therapy because of its "associat[ion] with 'alternative' body *therapies* [italics in original] [such as] primal therapy, rebirthing, Rolfing, shiatsu, Alexander, and Feldenkrais" (p. 1). Fallon-Cyr and Fallon-Cyr (2002) suggest that body psychotherapies are still struggling for recognition and acceptance by the larger psychotherapeutic field and the medical institutions that dominate health care treatment.

On the other hand, according to Staunton (2002), body psychotherapists have begun to contribute more to the professional dialogue. A body of case studies and reports exists indicating client changes or shifts toward healthy integration based on various body psychotherapy strategies (Kurtz, 1990; Levine, 1997; Macnaughton, 1997; Ogden & Minton, 2000; Rand, 1996; Rosenberg et al., 1985; Rothschild, 2003; Spiers & Harrington, 2001). Roy (2003) is more cautious, stating that although body psychotherapies are grounded in years of clinical experience, they have a limited research base. Fallon-Cyr and Fallon-Cyr (2002) propose that much work needs to be done in the area of research to demonstrate the efficacy of body psychotherapies, and they recommend research that is scientific or quantitative as well as qualitative.

European Call for Scientific Validity

In 1998, a process was established within the European Association for Psychotherapy (EAP) whereby each European psychotherapeutic organization, such as the European Association for Body Psychotherapy (EABP), had to establish itself as "scientific" before it could become a European-Wide Accrediting Organization (EWAO) (European Association for Body Psychotherapy Web site, n.d., "The Questions about Scientific Validation"). Once accepted as a European-Wide Accrediting Organization, a body psychotherapy organization, such as the European Association for Body Psychotherapy, can award their graduate psychotherapists the European Certificate for Psychotherapy, giving their practitioners access to practising in a number of European countries.

To establish itself as scientific, each psychotherapeutic organization participating in the process was required to answer 15 questions regarding its scientific validity. The

European Association for Body Psychotherapy's submission was successful, and in July 1999 that association was accepted as an accrediting organization (European Association for Body Psychotherapy Web site, n.d., "The Questions about Scientific Validation"). However, each training school within the European Association for Body Psychotherapy—for example, Bodynamics, Bioenergetic Analysis, and Hakomi—was still required to demonstrate its scientific validity before it could award its graduates the European Certificate of Psychotherapy. Two of the modalities in this study, Hakomi and Bodynamics, were successful in establishing themselves as scientifically valid in Europe and granted a European-Wide Accrediting Organization designation.

Craft or Science?

Young and Heller (2000), both heavily involved in the successful submission of the European Association for Body Psychotherapy on the scientific validity of body psychotherapy, subsequently prepared an article arguing that "the whole direction of assessing psychotherapy by scientific criteria is a fundamentally mistaken one and that . . . the actual practise of psychotherapy is much more a skill-based craft" (p. 114). They acknowledge that the practice of psychotherapy can inform science and is certainly informed by science, but they maintain that psychotherapy itself is not a science. Their argument is detailed, but essentially Young and Heller contend:

> Theories in psychotherapy are constructed a bit like theories in experimental psychology. . . . They motivate the psychotherapist to keep on trying to evolve in an often difficult . . . job. They make him/her believe that he somehow knows something. The only problem with these theories is that they seldom describe the non-conscious knowledge that helps the psychotherapist to become efficient. (p. 119)

Non-conscious Knowledge and Wisdom

Young and Heller (2000) expand on the idea of "non-conscious knowledge," characterizing it as knowledge that comes from extensive experiential training, practice, supervision, making mistakes, and reflectively learning from them, and remaining open to ongoing learning. This type of knowledge, they contend, is "more like the training of an apprentice to a craft or guild than a science" (p. 118).

I would suggest that Young and Heller's term *non-conscious knowledge* closely aligns with Shannon's (2002) definition of wisdom, which is distinct from knowledge. Shannon describes knowledge as linear, applying left-hemisphere-style cognition, often called logic, and states that, while the application of logic has provided us with much in the way of science and technology, wisdom, on the other hand,

> involves a nonlinear process in which we apply context to our knowledge. It involves the big picture, while de-emphasizing small details. Knowledge tells us which chemotherapeutic agent is most effective against a specific cancer. Wisdom tells us when to stop treatment. Knowledge tells us which DSM-IV diagnosis an individual has. Wisdom tells us when to wait in silence during a conversation with a client. (p. 8)

Similar to Shannon's concept of wisdom, non-conscious knowledge gained through apprenticing in the skill-based craft of psychotherapy prepares the practitioner to reflectively respond to changing situations and to integrate broader, more complex, and more subjective aspects into their decision-making. It has been my observation that master body psychotherapists, like all master psychotherapists, apply both knowledge and wisdom to their craft, a form of artistry in practice. The concept of artistry in practice will be expanded and revisited later in this chapter.

Young and Heller (2000) remind us that "psychology . . . strove to emulate the material sciences, and lamentably rejected the more ephemeral, more subjective, more enthralling aspects of human experience in favour of the rational, tangible, measurable

and quantifiable" (p. 119). According to Benson (1996), in his writing about the mind and healing, it is impossible to separate the subjective from the objective. However, our prevailing scientific view of human nature, with its basis on the Cartesian principle of body-mind separation, has continued to challenge the concept of body-mind holism.

Is Science Asking the Right Questions?

Like Young and Heller (2000), Shannon (2002) also proposes that the knowledge that science is able to generate may exclude aspects of the psychotherapeutic process that elude quantification. Young and Heller wonder whether the aspects of our thoughts, behaviours, and experiences that have resisted scientific analysis continue to do so because "they have not been conceptualized correctly, and therefore we have had difficulty in knowing how to study them" (p. 118).

Means-Centred Versus Problem-Centred Research

Writing almost half-a-century before Young and Heller (2000) and Shannon (2002), Abraham Maslow (1954/1987) explored two approaches to research, outlining the shortcomings or weaknesses of orthodox science as applied to psychology. Maslow's fundamental point is that an overweening focus on the scientific technique or "methods" unduly narrows the type of question that the researcher may ask. Maslow distinguishes between means-centred (centred on methodology) and problem-centred (focused on inquiry) research, arguing:

> Means centring tends to push into a commanding position in science the technicians and the "apparatus men," rather than the "question askers" and the problem solvers. . . . Means centring tends inevitably to bring into being a scientific orthodoxy, which in turn creates a heterodoxy. . . . In the hands of the less creative, the timid, the conventional, these "laws" become virtually a demand that we solve our present problems *only* [italics in original] as our forebears solved theirs. . . . Means-centring orthodoxy encourages scientists to be "safe and sound" rather than bold and daring. (pp. 189–192)

Means-centring refers to a focus on the instruments, apparatus, and techniques of scientific research, often leading to "methodologically sound research that is trivial" (Frager, in Maslow, 1954/1987, p. xv). Means-centring can stifle originality and limit the questions that science studies.

Maslow (1954/1987) stresses that he does not wish to underplay methods and techniques; rather, he points out that the means should not be confused with the ends. The means, or methods and techniques, are important only insofar as they help scientists to achieve their "proper" ends, "namely, the answering of important questions" (p. 189). Of particular interest to this study is Maslow's conclusion, which states:

> The proper place for scientists—once in a while at least—is in the midst of the unknown, the chaotic, the dimly seen, the unmanageable, the mysterious, the not-yet-well-phrased. This is where a problem-oriented science would have them be as often as necessary. And this is where they are discouraged from going by a means-stressing approach to science. (pp. 192–193)

Polanyi (1966/1983) writes that scientific tradition is renewed through the capacity of individuals to see and to explore problems not visible to others, stating, "Any tradition fostering the progress of thought must have this intention: to teach its current ideas as stages leading on to unknown truths which, when discovered, might dissent from the very teachings which engendered them" (p. 82).

According to Denzin and Lincoln (2000), the experimental, or positivist, sciences such as physics, chemistry, economics, and psychology, are often seen as "the crowning achievements of Western civilization" (p. 8). Denzin and Lincoln propose that opposition to positivist science is often seen as an attack on reason and truth. Maslow (1954/1987) suggests that new methods and new ways of doing things must inevitably be suspect and are usually greeted with hostility, providing examples of new methods from his own era

such as psychoanalysis, Gestalt therapy, and Rorschach testing. I would update Maslow's list, adding body psychotherapy as one of psychotherapy's "new ways of doing things," which therefore runs the risk of being met with suspicion and hostility. No doubt, Maslow would applaud the pioneers of body psychotherapy as members of Polanyi's (1966/1983) "society of explorers" (p. 83) who courageously place themselves in the midst of potential new discoveries.

In broad terms, means-centred research, as defined by Maslow, appears to have negated the legitimacy of research into the domains of non-conscious knowledge and "wisdom" as identified by Young and Heller (2000) and Shannon (2002). Maslow's typology may help us to recognize the fundamental dichotomy evidenced in this broader debate of scientific validity.

Research in psychotherapy has given us some answers and has demonstrated that certain types of psychotherapies are effective for certain types of clinical patterns. However, many questions remain (Shannon, 2002; Young and Heller, 2000). Shannon writes that new psychotherapeutic approaches and theories are always unfolding, each trying to gain a deeper understanding of the human psyche, but the complexity and multidimensional nature of psychotherapy and human interactions make solid scientific research extremely difficult to achieve.

The increasingly recognized link between neurophysiology and brain functioning, as demonstrated or theorized in areas of trauma, post-traumatic stress disorder, emotionality, and development, offers a hopeful means for body psychotherapy to begin to bridge the science gap.

The Science of Neurophysiology

While a full explication is beyond the scope of this thesis, recent developments in neurophysiology have begun to offer new insights that should be noted. Over the past 20 years, and particularly over the past 10 years, neurophysiological research has continued to demonstrate the link between emotions and the body, the evolutionary systems of the brain (reptilian brain, old mammalian or limbic brain, and new mammalian or neocortex), the impact of early interpersonal experiences on shaping our neuronal development, and the link between trauma and the brain's physical and emotional organization. In the next several paragraphs I will attempt to outline a number of the more salient insights; no overview would be complete without referencing the 1950s work of Friedrich von Hayek, typically referred to as Hayek's Sensory Order.

Hayek's Sensory Order

Evaluating Hayek's theory of mind, as outlined in his 1952 theory of sensory order, Fuster (1995) describes Hayek as "the first proponent of cortical memory networks on a major scale" (para 6). Steele (2002) states that Hayek's model "appears to have anticipated modern conceptualizations in neurology, psychology, and artificial intelligence research" (p. 387). While I cannot claim to have intimate knowledge of Hayek's theory, it is important to note that his intellectual contributions are considered the first to postulate the idea that memory and perception are "represented in widely distributed networks of interconnected cortical cells" (Fuster, 1995, para 9), paralleling the concept of the holographic brain discussed in the next section of this chapter.

Hayek also independently developed a similar theory to Donald Hebb's 1949 axiom that "neurons that fire together wire together" (Siegel, 1999, p. 26). In other

words, corresponding events between brain cells and other cells carrying information from the outside world strengthen the synaptic connection between those cells.

Hayek (1952) also stated that "in some ultimate sense mental phenomena are 'nothing but' physical processes" (p. 190), a notion that seems to provide firm support for the body-mind connection.

Neurophysiology and Trauma

Much work has been done in the area of trauma related to its effects on the brain and brain development and functioning (Siegel, 1999; van der Kolk, 2000, 2002). Although a detailed description of all these findings is beyond the scope of this study, van der Kolk (2000) provides a useful overview as related to post-traumatic stress disorder:

> Animal research has shown that once the memory tracts have been activated under conditions of severe stress, subsequent high intensity stimuli will preferentially travel along the same pathways, activating the memories that were laid down under similar conditions (long-term potentiation) (Panksepp, 1998). The neurotransmitters that are activated by arousal affect the functioning of the hippocampus, the amygdala, and the frontal lobes, where stress-induced neurochemical alterations may affect the interpretation of incoming stimuli further in the direction of "emergency" and fight/flight responses. (p. 247)

In addition, traumatized individuals remember the trauma as somatosensory experiences rather than as narratives (van der Kolk, 1996).

Neurobiology and Emotions

In reviewing the historical background of body psychotherapy, the previous section of this chapter introduced early theories of emotion in relation to nascent mind-body exploration in the 19th and early 20th centuries. Today, the topic of emotions is studied with the aid of the tools of neurophysiology by such well-known figures as Damasio (2001, 2003), LeDoux (1996, 2002), Siegel (1999), Porges (2001, 2003), and Pert (1997, 2002). The following short descriptions are in no way intended as a definitive

summary of their theories or research but are included here to capture the essence of the ongoing research and to demonstrate that while scientists have made progress, there is still no one definitive mind-body theory of emotion.

Neurobiology and emotions: Damasio. In neurologist Antonio Damasio's (2003) somatic-marker hypothesis, he argues that the processing of emotions involves a strong link between reason and emotion, referring to this as a *dual track* (p. 65). Damasio's work has focused on establishing the connection between emotional and cognitive processes, and his somatic marker hypothesis suggests that emotions are biologically indispensable to decision-making. We can use our minds to override and obscure the body's signals as a result of overwhelming events, thus decreasing our capacity to use these signals as guides for action. Ogden (2002) proposes that the mind can be re-trained to become aware of these signals, an aspect of trauma body psychotherapies, thereby decreasing "the harmful effects of overwhelming experience on 'somatic markers'" (p. 4).

Neurobiology and emotions: LeDoux. Joseph LeDoux (1996), a neural scientist, researches the "brain mechanisms of emotions" (p. 15). His work examines, for example, how the brain detects and responds to emotionally arousing stimuli, how emotional memories are formed, and how conscious emotional feelings emerge from unconscious processes—in other words, how experiences, especially traumatic experiences in early childhood, can influence adult behaviour. LeDoux's (2002) latest book views self, the essence of who we are, as "patterns of interconnectivity between neurons in [the] brain" (p. 2) and states that his synaptic theory can portray the way that the psychological, social, moral, aesthetic, or spiritual self is realized.

Neurobiology and emotions: Siegel. Psychiatrist Daniel Siegel (1999) researches and writes about what he terms *interpersonal neurobiology* (p. 21), the interface of the brain and the social environment. His research synthesizes neuroscience, developmental psychology, and psychiatry, and is grounded in the basic premise that interpersonal relationships, especially in the early years of life, shape the neural connections and thus organize the mind. His work integrates such diverse topics as parent-infant attachment, memory, emotion, neuroscience, genetics, and psychopathology.

Neurobiology and emotions: Porges. Porges's (2001, 2003) polyvagal theory of emotion, increasingly familiar to the trauma field of body psychotherapy, studies social behaviour from a neurobiological perspective. The theory focuses on a specific component of the autonomic nervous system, the vagus, a cranial nerve "involved in the regulation of visceral state and affect" (Porges, 2003, p. 504), as well as in spontaneous social engagement behaviours (2003). The theory proposes "three adaptive stress and coping subsystems" (Porges, 2001, p. 130), the ventral vagal complex, the sympathetic nervous system, and the dorsal vagal complex. Each of the three is linked to a specific adaptive response strategy to threats to survival in humans. The responses include emotion and social engagement behaviours, fight or flight behaviours, and immobilization or *freeze* behaviours.

Neurobiology and emotions: Pert. In her studies of neuropeptides and emotions, Pert (1997, 2002) has suggested that the chemical substances called neuropeptides and their receptors are a key to understanding how mind and body function as an interconnected system. Pert, a neuroscientist, speculates that neuropeptides provide the physiologic basis for the emotions and has found that neuropeptide receptors are not just

in the brain, they are also in the body. If emotions are manifested throughout the body, then body and mind are functioning as an interconnected system.

Pert (2002) states, "We are all aware of the bias built into the Western idea that consciousness is totally in the head. I believe . . . that we need to start thinking about how consciousness can be projected into various parts of the body" (p. 34). At the same time, Pert admits that this notion flies in the face of established wisdom and the traditional realm of experimental psychology that primarily studies behaviour because it can be seen and measured. B.F. Skinner maintained that the mind was a "black box" that could not be observed but only speculated about and that its study was, therefore, not hard science (Pert, 2002). However, Pert's neuroscientific studies of the mind and emotions come from the realm of hard science, and her experiments have lead her to conclude that "the body . . . is the outward manifestation of the mind" (p. 33).

Time for Reflection

Soth (2002) notes that neuroscience is now confirming many implicitly holistic assumptions that body psychotherapy has been working with for decades. Soth's comment rings true to me and yet, while neurophysiological research provides critical concrete and theoretical knowledge for the body psychotherapy field, I have at times found the explosion of this broad-based and diverse body of writing, with its sometimes minute level of detail, a bit daunting to digest, interpret, and integrate. Damasio (2003) puts my impressions into context when he states: "Neurobiological and cognitive studies have elucidated some aspects of the mind-body puzzle, but the resulting interpretations remain so contested that there is little incentive for reflection on the existing evidence or the gathering of new evidence" (p. 184). I take some comfort in knowing that I am not

alone in feeling overwhelmed by the fast-paced, ground-breaking findings of neural science, a culture where, as Damasio states, there is little space for reflection.

I am reminded of the glorious and enriching quality of spaciousness that slowing down the process in body psychotherapy encourages and the incredible insights that can arise through such slowing down. Perhaps some neurobiologists crave this experience as well. Be that as it may, the brain and its complex functioning represent a fascinating and compelling frontier, a discussion enlarged on in the next section on the holographic brain.

The Holographic Brain and Complexity Theory

According to Benson (1996), brain research is demonstrating that the brain is so complex, so constantly in motion, so multifaceted and super-connected that our attempts to describe its actions, while becoming more sophisticated, continue to evolve, and "every remarkable discovery we make only further elucidates how astonishingly powerful and elaborate is the brain and its circuitry—that which affords us life and health, movement and memory, intuition and wisdom" (p. 69).

Morgan (1997) marvels at the brain's resiliency, flexibility, and capacity for distributed functioning and intelligence that continue to elude our attempts to systematize or capture their complexity. Neuroscientist Karl Pribram of Stanford University has suggested that the brain functions according to holographic principles, proposing that memory is distributed throughout the brain and can therefore be reconstituted from any of the parts (Morgan, 1997).

Holography, invented by Dennis Gabor in 1948, continues to be one of the marvels of laser science. It uses lensless cameras to record information in a way that stores the whole in all the parts so that every part represents the whole:

> Interacting beams of light create an "interference pattern" that scatters the information being recorded on a photographic plate, known as a hologram, which can then be illuminated to recreate the original information. One of the interesting features of the hologram is that, if broken, any single piece can be used to reconstruct the entire image. Everything is enfolded in everything else. (Morgan, 1997, p. 75)

Shannon (2002) refers to this distributed interrelatedness as "non-local mind" (p. 14), and Candace Pert (1997, 2002) suggests that memory is distributed in cells throughout the physical body.

Importance of Holographic Metaphor as Related to Body Psychotherapy

The science of holography is a rich and varied subject in its own right. My purpose here is to provide a very brief overview of the subject as it directly links to my interests in body psychotherapy. There are many books on the subject, and I make no pretext of offering a comprehensive listing of these works. I have drawn my material from a few sources that dealt with the subject in an accessible manner. The reader should also note that I have taken a similar approach to the discussion of complexity theory that constitutes a small part of this literature review.

I propose that the importance of the holographic metaphor for the brain, as related to body psychotherapy, is threefold. First, the holographic brain metaphor demonstrates that we still have much to learn about the brain and memory. Sensations, memories, images, or emotions that are evoked through, for example, the movement of an arm, the turn of a head, or a posture, when coupled with the holographic brain metaphor, seem to suggest a mind-body interface, or non-local mind, that warrants serious consideration in the field of science and in the broader field of psychotherapy.

A second area of importance to body psychotherapy is the holographic brain's link to complexity theory. Body psychotherapists recognize that the mind and body

influence one another and, consequently, they are "intrigued and expectant" (Roy, 2003, p. 400) about the complexity, unpredictability, and mystery of self-organizing and self-regulating systems that have a natural capacity for, and drive toward, self-healing (Roy, 2003). Complexity theory will be introduced in the next section.

A proposed third area of importance of the holographic metaphor in relation to body psychotherapy and complexity theory springs from the way this metaphor illustrates how new patterns of thinking and interpreting phenomena arise, a process that suggests to me that body psychotherapy might be part of an ongoing evolution in the psychotherapeutic field. The next two subsections will provide a brief overview of the literature related to the second and third proposals.

Before leaving this section, it should be noted that while the brain's functioning appears to mirror holographic principles, split-brain research has also demonstrated that the left and right hemispheres are more specialized in some of their roles, such as language, indicating that the brain's complexity incorporates both holographic and specialized functioning (Morgan, 1997).

Second Proposal: Body psychotherapy, the holographic brain, and complexity theory. This section will look at how the principles of body psychotherapy have parallels with the holographic brain and complexity theory, in order to further support my second proposal that the holographic metaphor and complexity theory are important concepts that contribute to the evolution of psychotherapy as related to body psychotherapy.

While the brain's decentralized and distributed intelligence may sound chaotic, pattern and order emerge from the process. Daniel Dennett, a cognitive philosopher from Tufts University, suggests that what we see and experience in the brain as a highly

ordered stream of consciousness really stems from a more chaotic process where multiple possibilities, or "multiple drafts," are generated as the result of distributed activity throughout the brain, with a coherent pattern eventually emerging (Morgan, 1997).

Body psychotherapists speak of the innate intelligence of the body-mind to heal and transform through the capacity of self-regulation (Stanley, 2004). Siegel (1999) explains that complex systems appear to have an innate property called "self-organization" that creates a sense of order, cohesion, and stability across time, and Siegel suggests that complexity theory may "deepen our ability to understand many aspects of the mind, from emotions to human relationships" (p. 217). Boldrini (1998, in Siegel 1999) proposes that complexity theory can help to explain "the notoriously spontaneous, unpredictable, and creative nature of human beings" (p. 217).

I would characterize body psychotherapy as a balance of predictability in its underlying theory and framework and as a modality that creates space for unpredictability, or the element of surprise. Maslow's (1954/1987) concept of problem-centred research, presented earlier in this chapter, seems to support the importance of balancing predictability with an openness to the emergence of "the unknown, the chaotic, the dimly seen, the unmanageable, the mysterious, the not-yet-well-phrased" (pp. 192–193). According to Morgan (1997), unpredictable events and behaviours can reverberate throughout the system, but they ultimately acquire coherent form and create novel patterns of change. Body psychotherapy works toward expanding client flexibility, fostering the creation of more variations and possibilities in behaviour, and moving toward greater stability by maximizing the client's ability to adapt and change. In other

words, "stability of the system is achieved by the movement toward maximizing complexity" (Siegel, 1999, p. 219).

Third proposal: Evolution of new form. A proposed third area of importance for the holographic metaphor in relation to body psychotherapy and complexity theory briefly looks at body psychotherapy as part of an ongoing evolution in the field of psychotherapy. All complex systems have latent potentials for self-organization and the evolution of new form, and Caputo (1987) has suggested that "normal science is, and needs to be, shaken by periods of revolution if science is to have any 'movement'" (p. 217). The same might hold true for the field of psychotherapy.

Change is an inevitable factor of life, of institutions, and of any field of endeavour. The field of psychotherapy has seen periods of change and innovation since its inception. Body psychotherapy may represent the most recent version in an ongoing and continuous evolution of the theory and practice of psychotherapy.

Some aspects of body psychotherapy, such as trauma, emotionality, and development, seem in part to be a historical revisiting of recurring themes, observations, and ideas germinated by great minds from our past. A present-day "society of explorers," in the form of master body psychotherapists, is revisiting and expanding these historical findings and making their own discoveries in an intentional and thoughtful quest. In doing so, they seem to be adding to and expanding the field of psychotherapy. According to Kuhn (1996), revolutionaries in science outthink their predecessors by calling attention to the anomalous observations that the old paradigm cannot account for. This society of explorers is pushing the edges of the established field of psychotherapy, persistently

focusing on a mind-body connection in psychotherapy, and slowly and quietly demonstrating efficacy in treatment.

Kuhn (1962, in Caputo, 1987) writes that moments of crisis are created when puzzles that obstinately resist solution, or unexpected results that cannot be accounted for by the scientific paradigm, emerge. Aspects of body psychotherapy that currently elude scientific study may represent a "chaos" component that is pushing the complex system of psychotherapy into a new period of reorganization and integration.

This section has discussed three proposals linking body psychotherapy to the holographic brain metaphor: first, the holographic brain metaphor seems to suggest a mind-body interface, or non-local mind, that warrants serious consideration in the field of science and in the broader field of psychotherapy; second, body psychotherapy can be understood in terms of the holographic brain and complexity theory wherein unpredictable events and behaviours can reverberate throughout the system, but they ultimately acquire coherent form and create novel patterns of change; third, body psychotherapy comprises a step in the evolution of the psychotherapeutic field. The discussion now expands to include body psychotherapy's progress in gaining credibility in the broader psychotherapeutic world through demonstrated scientific validity in Europe, a development that leads me to wonder what has been left out in conferring validity. Finally, my review of the concept of validity closes with a discussion about the evolving scientific paradigm.

Conferring Legitimacy

When I began this research in 2003, I noticed some of the tensions and hesitations surrounding the topic of body psychotherapy, particularly the way it seemed to be

marginalized by some individuals in the more traditional psychotherapeutic community because it lacked "credible" scientific data to support its achievements. Kuhn (1996) noted that one way to deal with something new is to brand it non-professional, exclude it, and thus deprive it of a voice. However, many new developments are taking place, and, as mentioned earlier in this chapter, body psychotherapy in Europe is now considered a scientifically validated psychotherapeutic modality, based on specified scientific criteria. This represents a major rite of passage for the body psychotherapy field. In North America, curriculum for Somatic Experiencing® received approval from the American Psychological Association (APA) based on its grounding in biology and neurophysiology. The body-centred approach has "made it" into a textbook on counselling theory (Capuzzi & Gross, 2003) with a major focus on the Hakomi method.

My early curiosity about questions of credibility regarding the body-psychotherapy modality gave rise to the fundamental purpose of this study. Kuhn (1996) suggested that those who hold legitimate power conferred by the scientific paradigm have the power to render others voiceless. Those voices of "legitimate power" have called on the body-psychotherapy field to demonstrate the careful and scientific approach that it already adheres to, encouraging this burgeoning field to come out from the realm of the esoteric to a more systematic and precise articulation of theory and a more structured synthesis of its observations and outcomes (Kuhn, 1996). Progress is being made; for example, I was able to find one ongoing, scientific, outcome-based longitudinal study being conducted in Germany and Switzerland (Koemeda-Lutz et al., 2003). This ongoing study may also contribute to the acceptance of body psychotherapy as scientifically valid in North America.

Some may say that body psychotherapy in Europe has conformed to "the authority of the institution" (Caputo, 1987, p. 229) in meeting the scientific standards set by the profession. The scientific criteria for validation in Europe include evidence of theoretical coherence, clarity, and organization, research and client assessment capacity, explicit relationship between methods and results, broad treatment applicability, and peer review (Capuzzi & Gross, 2003). I am intrigued by the progress of body psychotherapy in gaining certification, and, at the same time, I am left to wonder about the aspects of body psychotherapy that have been ignored, omitted, or excluded in conferring this legitimacy. Features that I perceive to be neglected include the powerful transformations that can be elicited through body psychotherapy, the information that our bodies can articulate if we pay attention, the memories and traumas our bodies retain that can be accessed and ameliorated through body psychotherapy, and the concept of self-regulation, to name a few. These variables might be considered some of the more tacit dimensions of therapist and client "knowing." Polanyi (1966/1983) described the tacit dimension of knowing when he stated, "We can know more than we can tell" (p. 4). Body psychotherapy demonstrates that the body knows more than we are often able or willing to acknowledge or articulate.

Working with tensions. In 1962, Kuhn (1996) cautioned that any change to the scientific paradigm would be slow and that the process of a true scientific revolution would take a number of generations to fully unfold. In their writings about qualitative research, Denzin and Lincoln (2000) also noted that changes to paradigms proceed slowly, observing that an evolving field is "defined primarily by a series of essential tensions, contradictions, and hesitations" (p. xi). As mentioned earlier in this section, I

began my research by sensing some tension and hesitation in more traditional psychotherapists due to body psychotherapy's lack of "credible" scientific studies and supporting data. From my association with body psychotherapists and my familiarity with the field, I have found evidence that interest from practitioners is growing, and, as noted, body psychotherapy is now considered scientifically valid in Europe. Nevertheless, body psychotherapy is still working toward full-fledged acceptance within the traditional North American psychotherapeutic community and continues to be vulnerable to dismissal as "non-scientific" because it lacks a body of empirical clinical studies.

Dalai Lama demonstrates working within the tensions. The Dalai Lama provides a promising example of working within tensions to expand views and understandings while honouring the strengths and gifts of scientific reason. Among other things, the Dalai Lama's interests include the scientific method and the philosophy of science, quantum physics and cosmology, neurobiology and cognitive science, psychoneuroimmunology and behavioural medicine, and the social psychology of altruism and compassion (Goleman, 2003).

Since 1979, the Dalai Lama has been holding discussions with eminent scientists worldwide. These discussions were at first met with resistance from members of the scientific community who believed they were being called to "defend science against religion" (Goleman, 2003, p. 39). Despite these initial tensions and hesitations, the movement has grown, with the Dalai Lama holding his 11th exchange with the scientific community in a two-day Investigating the Mind Conference, sponsored by the Mind-Life Institute and MIT, "part of an ongoing effort to explore the common ground between behavioural science and Buddhism" (Boyce, 2004a, p. 17).

Meetings between the Dalai Lama and the scientific community are described by Goleman (2003) as spirited debates where new insights emerge through the back-and-forth of point and counterpoint. The Dalai Lama imparts that he has gained new views and understandings from the discussions and has found that the dialogues have led the scientists involved to a fresh perspective on their own assumptions, especially regarding the nuances of human consciousness. As well, Goleman relates that the encounters have expanded scientists' ideas about what to look for in their research. Goleman's summary of the Dalai Lama's broad range of interests segues beautifully into Maslow's (1954/1987) visionary suggestion that, if we are to define science as a search for truth, insight, and understanding, and as a concern with important questions, then "we must be hard put to differentiate between scientists on the one hand, and the poets, artists, and philosophers on the other hand" (p. 190). Goleman calls these meetings "scientific exploration at the cutting edge" (p. 42) and Maslow would probably have referred to these individuals as "venturesome truth seekers" (p. 190).

I wonder what we might learn if we could have a conversation with Gustav Fechner and ask him how he had envisioned an empirical and scientific measurement that could elucidate the subjective and ephemeral aspects of body, soul, and spirit. Perhaps Fechner would respond with an admonition similar to the poet Rilke's reminder that we "must love the questions themselves" (as cited in Maslow, 1954/1987, p. 190).

Butterfly effect. The Dalai Lama appears to be promoting small but incremental changes in how both he and the scientific community view science and scientific research. Morgan (1997) reminds us of the famous "butterfly effect," which proposes that a change as insignificant as a butterfly moving its wings in China can initiate a chain of

events that eventually influences weather patterns in the Gulf of Mexico. The butterfly's movements do not cause the weather pattern; rather, they trigger a small change that precipitates another small change, and so on, until by chance the next change "proves to be a significant, random element catalyzing changes that ultimately shift a system from the influence of one attractor pattern to another" (Morgan, 1997, p. 265). Morgan describes this intricate process as a quantum and qualitative change leading to the emergence of a new system.

It is my belief that small and incremental challenges to the scientific paradigm, such as the Dalai Lama's dialogues with the scientific world or the challenge from Young and Heller (2000) that body psychotherapy is an art or craft, not a science, represent aspects of a movement that will continue to catalyze shifts and changes in the scientific perspective and in the art and science of psychotherapy. Perhaps we are reaching the point where "the old paradigm is made to tremble, and a new configuration [will arise] out of its shaking" (Caputo, 1987, p. 219).

Art, Science, and the Emerging Paradigm

This section continues the themes of art, science, and emerging paradigms by looking specifically at two theories of practice. The "artistry in practice" section will present Lang and Taylor's (2000) definition of the artist practitioner and summarize the hallmarks of such practice. The "practitioner-researcher" section will discuss Jarvis's (1999) call to legitimise the theories developed by practitioner-researchers in their practice, thus challenging the traditional academic position that a hard distinction exists between research and practice.

The concepts of the artist practitioner and the practitioner-researcher presented in this literature review will be revisited in chapter 4 as they relate to the second part of the guiding question of this study: How do the master body psychotherapy practitioners in this study approach their practice?

Artistry in Practice

As discussed earlier in this chapter, Young and Heller (2000) consider body psychotherapy to be more of an art or craft than a science. Totton (2002) proposes that the decision of the European Association for Body Psychotherapy to fulfil the requirements of the European Association for Psychotherapy to identify body psychotherapy as a science rather than a craft or art derives not from an intellectual conclusion but from a political constraint imposed by the larger European psychotherapeutic world. Totton states that "much of the theory and practice of body psychotherapy militates against such a positioning, and an attempt to achieve it involves amputating, ignoring or camouflaging aspects of our work" (p. 204).

Art as experience. In his 1932 series of lectures on art as experience, Dewey (1934) proposed that art is an organic process embedded in the ordinary process of living, contrasting the artist who is embodied in the qualitative media in which he thinks and works to a scientific inquirer who, as Dewey states, "operates with symbols, words and mathematical signs" (p. 16). Dewey (1934) explained that the imposition of consciousness, or rationality, on nature and experience removed art from the realm of ordinary human experience to "the *idea* [italics in original] of art as . . . the greatest intellectual achievement in the history of humanity" (p. 25). This intellectualisation of art resulted in a distinction between fine art and useful or practical art forms. Dewey

proposed that this distinction, which began as early as the Greeks, paralleled the historical attempt to create institutional order, and resulted in a classification of aspects of life into "high and low" domains (p. 20), which could take the form, for example, of a separation of practice from insight, of imagination from executive doing, or of emotion from thought and doing (Dewey, 1934).

Extrapolating from Dewey's argument, his words are salient for the question about body psychotherapy's credibility or its place in the institutional order: "Prestige goes to those who use their minds without participation of the body and who act vicariously through control of the bodies and labour of others. . . . Under such conditions, sense and flesh get a bad name" (p. 20). It is time to return the concepts of art and artistry to the realm of ordinary human experience and less static models of legitimacy.

Defining Artistry. According to Schön (1987), "outstanding practitioners are not said to have more professional knowledge than others but more 'wisdom,' 'talent,' 'intuition,' or 'artistry'" (p. 13). Schön (1987) warns that these are "used as junk categories, attaching names to phenomena that elude conventional strategies of explanation" (p. 13). As such, they can be easily dismissed. Fox (2004), however, observes that just because artists do right-brain work and exercise their intuition does not mean that left-brain work is not important. Without the work of study and learning, the artist may lack both the tools of her craft and an awareness of what to do.

Lang and Taylor (2000) have proposed a framework that explicates artistry in practise, providing a thoughtful and practical way to operationally define and therefore reclaim artistry, a concept often considered ephemeral, implicit, and indefinable. Their six hallmarks of artistry provide a simple yet powerful framework that removes the

concept of artistry from an indefinable "junk category" and proposes that artistry is comprised of observable components. Lang and Taylor's six hallmarks of artistry were developed as principles that can be applied to observe and analyse artistry in practice.

The concept of the artist practitioner is related to the second part of the research question, inquiring how master body psychotherapy practitioners approach their practice, with its corresponding metatheme "approach to practice." The artist-practitioner concept is also linked to my intention to explore the notion of credibility. Lang and Taylor's approach seems to strike a balance between satisfying requirements for scientific rigor and allowing room for creative interpretation and application of the principles. Lang and Taylor's principles were originally developed to help mediators enhance their professional practice and therefore, rather than applying their model, I have drawn from their approach. Based on themes that emerged from interview conversations, I have identified hallmarks, or subthemes, applicable to this study, related to the theme "artist practitioner." These subthemes are explicated in chapter 4.

Lang and Taylor's (2000) hallmarks of artistry in practice. Following is a summary of Lang and Taylor's (2000) six hallmarks of artistry.

1. Attention to detail: Responsive in the moment. Artist practitioners notice the details and observe the nuances in clients' behavior and reactions, paying attention, for example, to subtle shifts in body and language, skin tone, or tone of voice. They maintain an awareness of the larger picture while simultaneously focusing on the details and interactions that provide cues or require attention and response in the moment. Their approach to their work is twofold: first, they focus simultaneously on moment-to-moment nuances and attend to critical moments as appropriate; and, second, they maintain an

awareness of the larger picture, looking forward to the next steps and framing and designing appropriate responses and interventions while responding in the moment.

2. Curiosity: Open to new perspectives. Lang and Taylor (2000) warn about tunnel vision, or a preoccupation with satisfying a personal agenda, which can lead to blocking out information that contradicts preformed positions or goals. Artist practitioners are not preoccupied with obtaining and satisfying their predetermined goals. Instead, they pay attention to new information that may help them see the situation through a different lens and remain curious and open to new perspectives and information. They recognize opportunities to help clients enlarge their perspectives, and they make strategic interventions at those times.

3. Exploration and discovery: Not bound by limiting assumptions. Artist practitioners avoid "mindless and rigid adherence to a single perspective on a problem, situation, or individual" (Lang & Taylor, 2000, p. 30). Artist practitioners continually question their own and others' assumptions. They demonstrate the capacity to synthesize theory and technique, sometimes fusing their knowledge, skills, and experience into a new approach that flows out of the events of the moment; they are inventive, continuously experimenting and testing the reaches of their knowledge and skill.

4. Developing and testing formulations: Holding on tightly, letting go lightly. Artist practitioners use a process of experimentation to constantly question and develop their formulations (hypotheses). Experimentation consists of reflectively implementing an intervention and observing the response and, where possible, asking questions of the client or an observer to elicit their view of the experiment or intervention. The objective is to tease every particle of meaning and understanding out of these events and situations.

Artist practitioners balance their intent and discipline in developing formulations (holding on tightly) by a willingness to abandon a frame that is not accurate or responsive (letting go lightly). Lang and Taylor (2000) advise that the artist practitioner "be intentional and disciplined in developing formulations, and unrestrained in releasing them when necessary" (p. 33).

5. Interpretation: Resilient and flexible. The artist practitioner is flexible, resilient, and responsive. Resilience requires the capacity to use skills and knowledge to respond flexibly to the unique events and circumstances in the moment without losing sight of the objectives and purposes of the process. Artist practitioners ground their work in theory and work with great intention and purpose, yet they bring their own interpretation to the application of their knowledge and skills and apply it in novel and unexpected ways: "The unique circumstances of the moment infuse the [interaction] with subtle nuances and a distinctive resonance [and] the result appears flowing, effortless, and intuitive" (Lang & Taylor, 2000, p. 34).

6. Patience and vision: Balanced between process and outcome. Artist practitioners are not unconcerned with outcome, recognizing that it is part of the goal of their efforts; however, they are not easily distracted by the lure of outcome and patiently tend to the process by which the outcome is attained. Artist practitioners work with patience and a clear vision of the ultimate objective, while simultaneously recognizing that the journey is just as important as the destination, valuing a process that encourages openness to possibilities. The artist practitioner concept is revisited in chapter 4.

The Practitioner-Researcher

Similar to the concept of the artist practitioner, the concept of practitioner-researchers (Jarvis, 1999) is derived from the second part of the study's question, asking how master body psychotherapy practitioners approach their practice, and is linked to the underlying purpose of exploring the notion of credibility. Jarvis challenges the traditional halls of science, universities and institutes of higher learning, to welcome, include, and legitimize the personal theories developed by reflective, reflexive, and research-trained professional practitioners working in their respective fields. His perspective is a challenge to the scientific paradigm itself, and he offers a concept that seems linked to the promise of emerging paradigms.

Jarvis (1999) is an educator who has worked with a wide range of professionals including nurses, midwives, doctors, adult educators, and business professionals. He notes that humans seek knowledge through experience, reasoning, and research, and he draws from Freire's 1972 discussion about praxis in stating that "the act of knowing involves a dialectical movement which goes from action to reflection and from reflection upon action to new action" (as cited in Jarvis, p. 31). In other words, a professional's way of knowing is a dialectical movement from action to reflection, in a continuing loop. According to Derrida's theory of repetition,

> a paradigm forms when a particular experimental practice begins to catch on, to get passed along, and re-enacted over and over again, with an ever-accumulating sophistication, alteration, and extension, until a community of practitioners, of those who know to repeat the practice, is built up. (as cited in Caputo, 1987, p. 216)

Jarvis (1999) argues that the world of work or practice is the new location for a great deal of contemporary research and reminds us that the "apparently objective

knowledge of traditional theory [generated by the academic world] is no more than information to be learned and experimented with in practice" (p. xii). Jarvis proposes that a genuine understanding of any field can only be developed through practice in that field, describing this era as "a practical age when knowledge is legitimated by its performability" (p. 186), and arguing that research can no longer be distanced from everyday practice as it has been in the past.

Jarvis (1999) contends that practitioner-researchers are a sign of the times with the increased pace of global and technological change that requires professionals to engage in continuous learning, reflexivity, and higher education. In his studies of the emergence of research-practitioners, Jarvis has found that they typically have a graduate education and bring their research training into their practice, performing a dual role as both practitioners and researchers. Applied professional work gives these practitioners many opportunities to question, test, and revise theories taught in graduate programs, a form of practice-based research. However, Jarvis states that "their research is often small-scale and frequently not defined as research by the research community" (p. xi).

Jarvis (1999) proposes a new relationship between theory and practice, inviting institutes of higher learning to form partnerships with reflexive practitioner-researchers and their professional organizations, conferring legitimacy on theories revised and developed by practitioner-researchers in their practice. I would concur with Jarvis (1999) that the role of practitioner-researchers in sharing "the seat of learning" (p. 186) needs to grow and develop in the coming years. Jarvis's proposal represents an important and compelling argument for fostering collaboration and integration between research and practice in a form that I consider to be an "expanded" scientific paradigm.

Tensions Between Research and Practice

Baldwin (1997) concurs that "there is much to be gained when researchers and practitioners combine their knowledge and insights" (para 31). Nevertheless, he offers an important treatise on the deep-seated epistemological differences that underlie the tension between scientific research and practitioner research.

Drawing from debates in the traumatology field during the 1990s, Baldwin (1997) explored underlying value differences and interests that seemed to foster miscommunication and misunderstanding between practitioners in the field and scientific researchers. Baldwin contended that the rift between research and practice "may echo fundamental contradictions within [psychology's] historical roots, including unresolved debates surrounding the mind-body problem or mechanistic/reductionistic vs. holistic approaches" (para 7).

Summarizing the findings of an APA final report (Alpert, Brown, Ceci, Courtois, Loftus, & Ornstein, 1996, as cited in Baldwin, 1997), Baldwin writes:

> Practitioners value naturalistic, observational and correlational data and see serious limits to the inferences that can be made from currently available experimental data. . . . Researchers value experimental data. . . . [B]oth groups may perceive the other's folly as violating their own accepted values. Practitioners may see researchers as not considering certain data (e.g. observation and anecdote) and thereby missing the broader picture. Researchers may see practitioners' over-reliance on correlational information as an invitation to subjectivity and error. In short, these groups differ in what they mean by acceptable empirical data. (1997, para 19, 20, 22)

Practitioner-researchers can play a crucial role in the development of theory because practitioners are present at the emergence of initial evidence, weigh their own feelings and observations carefully, and are willing and able to test for themselves reports concerning a new clinical method (Alpert et al., 1996, as cited in Baldwin, 1997).

Baldwin argues that science and practice are inextricably linked in a developmental progression, as clinical procedures are explored and evaluated first through word-of-mouth communication among colleagues, followed by case study presentations, then publications, and finally growingly sophisticated controlled trials.

In the final analysis, Baldwin (1997) proposes that acknowledging and exploring these differences between "scientific" researchers and practitioners will promote cooperation, and he sees these challenges as opportunities to explain positions and eventually increase understanding of each side's perceptions, suggesting that "controversy and conflict, at some times more convincingly than others, can reflect strength and growth in any scientific endeavour" (para 31).

Chapter 2 Conclusion

Chapter 2 has introduced literature relevant to this study, locating body psychotherapy in a historical context and opening the discussion to an exploration of the tension between, on the one hand, the call for body psychotherapy to receive scientific legitimacy and, on the other, the argument that body psychotherapy is an art, not a science.

The areas of discussion this chapter has touched upon, such as the holographic mind, complexity theory, the evolving psychotherapeutic field, and the scientific paradigm/emerging paradigm are each massive topics in their own right, and it has only been possible to provide a brief overview of each subject. My intent has been to guide the reader through my thought processes, to pique the reader's curiosity, and to leave ample room for the reader's own interpretation, meaning-making, and further exploration.

The history of body psychotherapy is enmeshed in the scientific paradigm and the 300-year-old Cartesian mind-body split, and so it is no surprise that the tension between the reductionism of science and mind-body holism has yet to be resolved. The September 2004 issue of *Shambhala Sun* magazine explores the mind-body relationship in terms of Buddhist practice, and, in my view, the editor (Boyce, 2004b) provides a useful and down-to-earth commentary:

> So many of the debates that surround our view of the world—mind versus matter, nature versus nurture, rationalism versus empiricism—seem to come about from this tense interplay between the intangible (mind) and the tangible (body, brain). Even the Buddhist warfare between eternalism and nihilism might boil down to whether we attach more to our bodily feelings (I'm here) or our mentality (I'm not really here). . . . The body is both problem and solution. . . . The body is the mind's address and the locus of the self. Any worthwhile spiritual—or even intellectual—pursuit must break down the mind-body barrier in one way or another. To pursue the two in isolation from each other is like sailing a boat on dry land. You won't get very far. (p. 5)

Finally, this chapter has proposed two possible bridges between the "legitimate" scientific world and the "non-scientific" concept of artistry. The first bridge was Lang and Taylor's (2000) definition of artist practitioners and the six hallmarks of artistry they offer as a means to bring the concept of artistry out of the realm of an indefinable, or "junk," category to one that is observable and measurable, thus satisfying the demands of science while leaving room for interpretation and creativity. The second bridge came from Jarvis's (1999) challenge to the scientific paradigm, with the introduction of his concept of the practitioner-researcher. Jarvis proposes that the traditional halls of science need to incorporate knowledge that is generated through the experience of practitioner-researchers in the field in an ongoing development of theory. In other words, practice in the field and theory development are inextricably linked.

Chapter 2 Conclusion: Transformation

An overriding theme of this chapter, particularly in terms of Kuhn's (1996) suggestion that the scientific paradigm trembles from the pressures of a revolution that could result in a new configuration, is the theme of transformation, first introduced in chapter 1. Csikszentmihalyi (1997) proposes that any act, idea, or product that changes an existing domain or transforms it into a new one encompasses the definition of creativity, but he also reminds us that "a domain cannot be changed without the explicit or implicit consent of a field responsible for it" (p. 28). Applying Csikszentmihalyi's (1997) terminology, this study would encompass the broader domains of psychotherapy and science, with the field representing those individuals who act as gatekeepers to those domains.

Chapter 2 Conclusion: Eternal Recurrence

I conclude this chapter with a revisiting of its introductory quote. The excerpt from Nietzsche suggests that history is more about eternal recurrence, or the rediscovery of truths already known, than about linear advances for humanity. The history section of this chapter contains instances of revisiting and rediscovering old ideas and writings linked to the body in psychotherapy and the beginnings of a "scientific" psychology. Who knows what still lies buried in the annals of the history of psychology, waiting to be brought into the light? If only we could hold conversations with the great company of explorers from psychology's past, including Fechner and Dewey, James, Freud, and Janet. I wonder what they would think about science, psychology, and psychotherapy today.

Chapter 3 will outline the qualitative approach selected for this study. The chapter will take the reader through my consideration of a research approach, a form of inquiry, and a method for carrying out the research. The research findings will be presented in chapter 4 and discussed in chapter 5.

CHAPTER 3: RESEARCH METHOD

Chapter Introduction

> *Man's world is manifold, and his attitudes are manifold. What is manifold is often frightening because it is not neat and simple. Men prefer to forget how many possibilities are open to them.* —Martin Buber, *I and Thou*

Buber's (1923/1996) notion of manifold possibilities closely aligns with one of the key elements of body psychotherapy, the emergence of expanded and more numerous possibilities in clients' lives. Buber's words also describe the myriad possibilities available in research methodology. As I considered these numerous methodological possibilities, there were times when I wished the choice could be a neat and simple one. I knew it would be a qualitative study since I wanted a form of inquiry that would allow me to deepen my understanding of the "what" and "how" of my research material, rather than concentrating on measuring phenomena or determining cause and effect. I felt somewhat daunted, and yet intrigued, by the many qualitative research methodologies I examined. I was ultimately inspired by Denzin and Lincoln's (2000) proposal that "there is no one way to do interpretive, qualitative inquiry. We are all interpretive *bricoleurs*, stuck in the present, working against the past, as we move into the future" (p. xv).

Levi-Strauss (1966, as cited in Denzin & Lincoln, 2000) defines *bricoleur* as a "Jack of all trades or a kind of professional do-it-yourself person" (p. 4). Armed with this new understanding, I proceeded to explore qualitative approaches and to determine and develop the design that has guided this study. This chapter will outline the research method used in this study and will include the general approach to the study, which is a qualitative approach; discussion of the broader research design, which draws from aspects of both heuristic inquiry and interpretive interactionism; and a description of the

method of locating the research co-participants, the interview approach and the gathering of data, and the methods for organizing and synthesizing the data.

Qualitative Approach

The general approach for this study is a qualitative approach. Anderson and Arsenault (2001) describe qualitative research as a form of inquiry "that explores phenomena in their natural settings and uses multi-methods to interpret, understand, explain and bring meaning to them" (p. 119). A qualitative approach assumes that a profound understanding of the world can be gained from conversations that gather multiple perspectives within a naturalistic or real-world context "rather than through experimental manipulation under artificial conditions" (Anderson & Arsenault, 2001, p. 119). A qualitative approach allows the researcher to study selected issues in depth and detail (Patton, 1990), and Strauss and Corbin (1990, as cited in Hoepfl, 1997) suggest that qualitative approaches can be used to better understand any phenomenon about which little is yet known.

The qualitative approach supported the intent of this study which, grounded in my curiosity about the nature of credibility with respect to body psychotherapy, seeks to probe in depth how the master body psychotherapists who participated in the study came to adopt body psychotherapy and how they approach their practice of body psychotherapy as credible psychotherapists. My results were derived from interview conversations with four master body psychotherapists. Denzin (2001) reminds us that, while "history operates at the level of individual history and personal biography" (p. 49), events occur within a larger historical social structure. Janesick's (1994) depiction of the holistic nature of the qualitative approach fits the broader intent of this study, to look "at

the larger picture, the whole picture, and begin with a search for understanding of the whole" (p. 212). The interview conversations enabled me to gather individual histories at the level of personal biography while pursuing a broader picture through a consideration of the history of body psychotherapy within the context of the scientific and emerging paradigms.

Method

Kezar (2004) distinguishes between methodology and method, stating that methodology refers to "the broad research design that incorporates theoretical and philosophical assumptions, whereas method refers to particular techniques for gathering information within the research design" (p. 54). Ely, Vinz, Downing, and Anzul (1997) exhort that "one's research stance, one's framework for thinking and doing in light of the spirit of a theoretical position, must be a conscious choice" (p. 33). After consideration of many possibilities, I chose to draw from both heuristic inquiry and interpretive interactionism to inform my inquiry: exploring how master body psychotherapists came to adopt body psychotherapy and how they approach their practice, with the underlying purpose of exploring the notion of credibility.

Heuristic Inquiry

The original intent of the study, to explore how master practitioners had adopted body psychotherapy as their therapeutic approach, was connected to my own identity as a therapist who had chosen to study body psychotherapy as her way of practice, and was therefore strongly connected to my own selfhood. A commitment to pursuing a question that is strongly connected to the researcher's own identity and selfhood is a key aspect of

heuristic inquiry (Moustakas, 1990), and consequently the heuristic model supported an important aspect of my study.

The root meaning of the term *heuristic* comes from the Greek word *heuriskein*, which means to discover or to find. In the heuristic process, the researcher develops the intentional readiness and determination to discover the meaning and essence of her own experience and that of others (Moustakas, 1990). Heuristic researchers hold dialogues and conversations with others who have directly experienced the phenomena or themes being studied (Douglass & Moustakas, 1985; Moustakas, 1990, 2001), and I wanted to explore the experience of masters who had adopted a body psychotherapy approach. Both the concept of studying a phenomenon closely aligned with my own identity and studying the experience of others fit with heuristic inquiry. I endeavoured to strike a balance between my own self-search and self-discovery and the learning derived from the "richness and knowing" (Douglass & Moustakas, 1985) of four wise and gifted master body psychotherapists.

As I moved ahead with my research design, interview conversations, and preliminary data analysis, I had a strong sense that I needed to consider additional research methods to support my inquiry. Ely, Vinz, Downing, and Anzul (1997) created the space for just such exploration in stating that "there is room . . . as one goes along to alter one's stance, to amalgamate it with others, to create one's own, to select another, and begin all over again" (p. 33). One example of this continued consideration of methods was interpretive interactionism. As I immersed myself in the research process, a theme of transformation or epiphany had begun to emerge. In reading a thesis about ritual and transformation (Peekeekoot, 2000), I noticed that the thesis drew upon Denzin's

(1989, 2001) qualitative research method interpretive interactionism. This discovery led me to explore Denzin's method further.

Interpretive Interactionism

Interpretive interactionism is a qualitative interpretive approach. When I familiarized myself with Denzin's (1989, 2001) interpretive interactionism, I recognized that it offered an additional philosophical grounding, aspects of which seemed to fit with my research, particularly since interpretive interactionists "interpret and render understandable turning-point . . . experience[s], or the epiphanies in the lives of ordinary individuals" (Denzin, 2001, p. 119). While Denzin suggests that the interpretive interactionist seek out co-participants who have experienced epiphanies, in the present study, the theme of transformation and epiphany emerged to varying degrees, both as an aspect of my own experience of body psychotherapy and during my analysis of the interview conversations. Denzin's description of what he termed "sudden" and "cumulative" epiphanies drew my interest to his approach to inquiry, and his call to understand historical moments further drew me to this research method.

As I went through a process of uncovering and making conscious the fundamental purpose of the study as described in chapter 1, to explore the apparent scepticism about body psychotherapy's credibility, I felt drawn to a second aspect of interpretive interactionism contained in Denzin's (1989) statement that "interpretive interactionism in the postmodern period is committed to understanding how this historical moment universalizes itself in the lives of interacting individuals" (p. 139). According to Denzin (2001), the interpretive scholar "seeks . . . to understand the larger historical scene in terms of its meaning for the inner life and the external career of a variety of individuals"

(p. 37), and the scholar must connect the personal "to larger social, public issues" (Denzin, 2001, p. 37). Even before reading Denzin's words I had sought to understand the larger historical scene and the notion of science as the conferrer of credibility and had initiated conversations with master practitioners who I believed would have knowledge about body psychotherapy from both a personal and a broader perspective. These master body psychotherapists were practicing within the larger psychotherapeutic domain and the scientific arena. At this point, I returned to heuristics inquiry, recalling Moustakas's (1990) words that "with virtually every question that matters personally there is also a social—and perhaps universal—significance" (p. 15). The two methods seemed to have unanticipated and intriguing parallels in relation to both the academic and personal interests I brought to this study.

A third aspect of interpretive interactionism that struck me was Denzin's notion of power in terms of knowledge. Denzin (2001) suggests that "those who have power determine how knowledge will be defined [and] also define what is not knowledge" (p. 51). While not a central focus of this study, I wondered whether there might conceivably be an underlying or implied element of power relations evident in the power of the established psychotherapeutic and scientific communities to confer legitimacy on or to marginalize a burgeoning modality. Again, although this concern was not a direct area of inquiry for the study, I will consider its implications in chapter 5.

A fourth aspect of the model that attracted me was the way in which interpretive interactionism allows researchers to include their own experiences in their research. As Denzin states, they find that their own worlds of experience "are proper subject matter for inquiry . . . and assert that meaningful interpretations of human experience can come only

from those persons who have thoroughly immersed themselves in the phenomena they wish to interpret and understand" (Denzin, 2001, p. 46). Again, this concept seemed to parallel the heuristic requirement that the researcher set out to discover the meaning and essence of her own experience along with that of others.

Based on these understandings of the two methods as they related to the purpose of the research and its areas of inquiry, my research method was drawn from aspects of both heuristic inquiry and interpretive interactionism.

Principles That Guided the Research

Before describing the phases of the interpretive process for this study, I would like to share the three major principles that guided the research. First, according to Denzin and Lincoln (2000):

> The qualitative researcher as *bricoleur* or maker of quilts uses the aesthetic and material tools of his or her craft, deploying whatever strategies, methods or empirical materials are at hand. If new tools or techniques have to be invented, or pieced together, then the researcher will do this. (p. 4)

In reading these words, I felt relieved that the method would not constrict the range of my study or force me to follow a set of specific steps or a strict formula drawn from a single methodology.

Caputo (1987) stated a second principle that resonated with me: "Method is the suppleness by which thinking is able to pursue the matter at hand; it is an acuity which knows its way about, even and especially when the way cannot be laid out beforehand, when it cannot be formulated in explicit rules" (p. 213). In the viewpoint Caputo offered, I again found the freedom to locate and develop my own research process to support my investigation.

Moustakas (1990) provided a third principle that guided the method in this study:

> Methods of heuristic research are open-ended. They point to a process of accomplishing something in a thoughtful and orderly way that guides the researcher. There is no exclusive list that would be appropriate for every heuristic investigation, but rather each research process unfolds in its own way. (p. 43)

The following section outlines the phases of the interpretive process that guided this study.

Phases of the Interpretive Process

Six Stages of Heuristic Research

As the study progressed, it became clear that the broader process I was engaged in was akin to the six stages of heuristic research proposed by Moustakas (1990, 2001):

1. Initial engagement with the topic
2. Immersion into the topic and question
3. Incubation, a time of quiet contemplation
4. Illumination, a time of increased awareness
5. Explication, a period when new connections are made and one prepares to communicate findings
6. Culmination of the research in a synthesis of the research findings

I engaged in stages 1 to 4 prior to entering the field to collect data, and in all six stages during the data gathering, analysis, and explication phases.

Six Phases of the Interpretive Process

Moustakas (1990) stressed open-ended methods but also provided guidelines that seemed to parallel Denzin's (2001) phases of the interpretive process. Drawing from both authors, I will outline six phases that loosely guided my interpretive process, keeping in mind the three principles that undergirded the study as outlined in the previous section.

Simply put, no matter the phases or steps laid out beforehand, the principles created space for a supple and unfolding process. I will now describe the six steps that guided the interpretive process.

Deconstruction/immersion in the topic. Moustakas (1990) described immersion in the topic or question as "going wide open to discover meanings in everyday observations, conversations, and published works" (p. 44). During the stages of initial engagement, immersion, and incubation of the topic and research question (Moustakas, 1990), I began to hold informal conversations with others about my topic, made informal observations, and began a review of the literature.

My literature review paralleled Denzin's (2001) first phase of deconstruction which "deals with what has been done with the phenomenon in the past" (p. 74). Two aspects of deconstruction in particular informed this study: (a) laying bare prior conceptions of the phenomenon, which was accomplished by way of a literature review of the history of body psychotherapy; and (b) presenting, in the literature review, the preconceptions and biases that surround existing understandings of the phenomenon. This second aspect was addressed particularly in relation to the question of body psychotherapy's credibility which many believe can only be conferred by positivist science.

Capture/entering the field. The second phase in the interpretive process was drawn from Denzin's (1989, 2001) notion of *capture*. "Capturing the phenomenon involves locating and situating what is to be studied in the natural world" (2001, p. 74). Steps for capturing are similar to Moustakas's (1990) entering the field and gathering data through conversations with co-participants, but the term *capture* specifically

includes locating the epiphanies in the lives of the co-participants (Denzin, 2001). While I did not set out to intentionally locate epiphanies or transformations in the lives of co-participants, this aspect did emerge in the interview conversations and in my own experience of body psychotherapy.

Reduction/timeless immersion. Denzin's (2001) third phase, reduction, parallels Moustakas's (1990) concept of timeless immersion and analysis, a process of identifying the qualities and themes manifested through the data.

Construction/individual depiction. Denzin's (2001) fourth phase, construction, parallels, for me, Moustakas's (1990) construction of an individual depiction or descriptive summary for each co-participant. The descriptive summaries (Appendix G) depict and illuminate co-participants' responses to the research question, "How did you come to adopt body psychotherapy?"

Contextualization/explication. Denzin's (2001) fifth phase, contextualization, occurs "when the researcher locates the phenomenon back in the worlds of lived experience" (p. 51). As *bricoleur* and "maker of quilts" (Denzin & Lincoln, 2000), I likened this phase to Moustakas's (1990) explication stage, interpreting this process for my research as drawing quotes from the conversations to illuminate the themes that emerged as they related to the study's areas of inquiry and purpose.

Culmination/synthesis and discussion. The sixth phase, a culmination of the research findings, presents a synthesis and discussion of the research findings, suggestions for future research, and personal reflections.

To summarize, the interpretive process for this study, drawn from heuristic inquiry and interpretive interactionism, loosely comprised:

1. Deconstruction and immersion in the topic
2. Entering the field and "capture" through conversations with co-participants
3. Reduction and timeless immersion through analysis and emergence of themes
4. Construction, or creating a descriptive summary for each co-participant depicting how she came to adopt body psychotherapy (Appendix G)
5. Contextualization, or the explication or illumination of themes that emerged from interview conversations, with quotations and discussion
6. Culmination or synthesis and discussion of the research findings.

Locating Co-participants

According to Patton (1990), there are no rules for the number of co-participants in qualitative inquiry, and the researcher determines the appropriate number depending on the purpose of the inquiry and what can be done with the available time and resources. The study included four female co-participants, each considered a master practitioner-teacher from one of the four vibrant and growing branches of body psychotherapy included in the study. Each co-participant was available for an interview at an accessible northwest-coast location during the period between June 2003 and May 2004.

Co-participants were purposefully selected (Anderson & Arsenault, 2001; Patton, 1990) from amongst individuals considered by knowledgeable body psychotherapy practitioners to have in-depth knowledge of the research area. Drawing from Jennings and Skovholt's (1999) characteristics of master therapists, and in light of my research question, the criteria I developed for master practitioners in this study included: (a)

experienced practitioners in the body psychotherapy field, (b) teachers or trainers in the body psychotherapy field, and (c) professionals considered to be the "best of the best" by key informants, where key informants were body psychotherapy practitioners practicing in the field who were familiar with the study and who would have full confidence in seeing these master therapists for their own personal therapy. Where a potential co-participant indicated that he or she was unable to participate in the study, that individual was asked to name another potential co-participant who they considered fit the requirements of the study.

As mentioned in chapter 1, the teaching criteria that I included was not itself a focus of the study; however, it formed a component of the selection criteria because those who are recognized teachers in a field are usually articulate individuals who bring a depth of knowledge and experience to their teaching and are able to explicate their approach to practice. I believed that their role as master practitioner-teachers could also position them to have knowledge of the broader body-psychotherapy field.

The initial intent of the study was to include five practitioners, each from one of five body-psychotherapy modalities, but I was unable to obtain an interview with a master practitioner-teacher from the Sensorimotor Psychotherapy branch of body psychotherapy. Co-participants were drawn from the Bodynamics, Hakomi, Somatic Experiencing®, and Integrative Body Psychotherapy branches of body psychotherapy.

Co-participants were initially contacted by telephone or e-mail (Appendix B), followed by a letter of invitation for those who expressed interest in participating in the research (Appendix C). I made appointments to conduct the interviews and, in conjunction with each co-participant, determined interview locations that were

convenient for the co-participant, comfortable, and private, in order to ensure confidentiality.

Pilot Testing

According to Kvale (1996), practice is a critical component in mastering the craft of holding an interview conversation, and he suggests that conducting pilot interviews can increase the interviewer's "ability to create safe and stimulating interactions" (p. 147). In addition, doing a small-scale pilot study prior to the actual conversations can hone the content, flow, and recording process (Anderson & Arsenault, 2001).

Prior to the beginning of the study, two local body psychotherapy practitioners generously participated in a pilot process that provided a sense of the length of interviews, tailored the content and sequencing of some questions, focused attention on areas of particular importance, and aided in developing smooth transitions from one theme to the next (Kvale, 1996).

Interview Conversations

In qualitative research, the researcher is "the principle data collection instrument" (Anderson & Arsenault, p. 123), and interview conversations provide a typical way of gathering heuristic and interpretive material. According to Kvale (1996), "an interview is a conversation that has a structure and a purpose" and uses a careful questioning and listening approach (p. 6). Qualitative interviewing uses open-ended questions that allow for individual variations (Hoepfl, 1997), and the interviewer seeks to register and interpret both the meaning of what is said and how it is said (Kvale, 1996). The researcher must be responsive and adaptable to changing circumstances, and demonstrate

immediacy, sensitivity, and an ability to clarify and summarize (Morse, Barrett, Mayan, Olson, & Spiers, 2002).

Interview Guide

Kvale (1996) describes the qualitative research interview as a semi-structured "professional conversation" (p. 5). I chose a semi-structured interview format that allowed me to freely explore the topics within predetermined themes and areas of inquiry, yet provided a framework that focused on information sought in common from all co-participants. The interview guide ensured good use of limited interview time, made interviewing more comprehensive, and helped to keep interactions focused while maintaining the flexible nature of qualitative research design (Hoepfl, 1997).

The interview guide consisted of a series of themes and related open-ended questions which are reproduced in Appendix D. The interview outline was derived from the original areas of inquiry for this research, asking how co-participants had come to adopt body psychotherapy, and exploring body psychotherapy's challenges and opportunities. The questions were loosely based on a series of heuristic questions suggested by Moustakas (1990), as well as on my own initial self-discoveries, increased awareness, and enhanced understandings gained through the first four heuristic stages of initial engagement with the topic, immersion with the question, incubation process, and illumination. The outline was further honed through the two pilot interviews.

Ultimately, Kvale (1996) reminded me that my ability to listen actively to what co-participants were saying and to engage in an interview conversation was more important than the "mastery of questioning techniques" (p. 132).

Entering the Field

Personal interview conversations with the four co-participants took place over an 11-month period between June 2003 and May 2004. As I held interview conversations with each co-participant, I drew from Kvale's (1996) structures for qualitative interviewing, attempting to obtain uninterpreted, nuanced descriptions that depicted the diversity and variety of each individual's experience. The diversity of each co-participant's experience can be seen in her descriptive summary (Appendix G).

Kvale also instructs qualitative researchers to maintain "a deliberate and critical consciousness of [their] own presuppositions" (p. 36) to avoid leading co-participants. In chapter 1, I have articulated my presuppositions, including both those that manifested during the initial phase of the study and those revealed through an ongoing reflexive process.

Finally, Kvale (1996) instructs the qualitative researcher to observe and pay attention to facial expression, body gestures, and the "lived interview situation" (p. 129). This information, captured in the form of field notes, subsequently informed my writing of the descriptive summaries (Appendix G) and, in particular, the subtheme of curiosity in chapter 4.

While the interview conversations served as the primary source of data collection for this study, field notes supplemented the conversational data. Field notes were written immediately after all conversations with co-participants to ensure that relevant details of the conversation and context were recorded. I accomplished this by setting aside at least 10 minutes of quiet time after each interview to recall and reflect on it, including interpersonal interactions and immediate impressions that provided a valuable context for

later analysis and preparation of the descriptive summaries. Listening to the audiotapes also helped to take me back to each interview conversation, with its nuances and interactional energy, a process that I found enjoyable and enriching.

The field notes that were made after the conversations, the journaling that I did during the thesis-writing period, the notes from my own training in body psychotherapy, and any subsequent conversations with co-participants served as additional forms of data collection. Triangulation is an important way to strengthen the research design and data analysis, helping to eliminate bias and detect anomalies in findings (Anderson & Arsenault, 2001; Patton, 1990). I employed data collection using audio-taped and verbatim-transcribed interview conversations, field notes, and journaling as a way to fulfill the requirement for a type of triangulation termed *data triangulation*, which uses a variety of data sources. Journal excerpts and insights have been included in chapters 1, 4, and 5.

Throughout the research process, I endeavoured to keep in mind that my own biography could shape my interpretations. For example, as a trainee in several body psychotherapy modalities, I was "historically and locally situated within the very process being studied" (Denzin, 2001, p. 3). Maxwell (1996) describes reflexivity as the recognition that the researcher is inextricably part of the phenomena studied. While gaining knowledge about the co-participants' worlds, I was also gaining knowledge about my own world. I utilized journaling to record subjective thoughts, feelings, and insights that occurred during the research process, and at times my journal recorded biases that revealed themselves, as discussed in chapter 5. My awareness of these preconceived ideas opened me to further exploration, broadening my understanding and ultimately allowing

me to take a more balanced approach. A reflexive process, encouraged by wise guides along my journey, also helped me to expose and articulate the fundamental purpose of this study, to follow my curiosity about the notion of credibility as related to body psychotherapy and the scientific paradigm and, through the second part of my research question, to uncover how the master body psychotherapists who participated in this study approach their practice.

Ethics and Informed Consent

Prior to the interviews, I applied to the Human Research Ethics Committee of the university where I conducted the study to obtain approval for the research. Before the interview, each co-participant was provided with an informed consent agreement for her signature (Appendix A), and I responded to any questions or concerns. I reiterated that participation was voluntary and that co-participants could choose to terminate their participation at any time without obligation or reprisal. Because the process of arranging interviews was lengthier than anticipated, I requested and was granted an extension for the time period for interaction with co-participants. Those who would be impacted by this change were informed, and I did not receive any negative responses to that request.

Each individual interview conversation was approximately 90 minutes in length, held at a private location at a time mutually agreed on by the co-participant and me. Kvale (1996) points out that the first few minutes of an interview are decisive and that it is important for the researcher to be respectful of the participant while being at ease and stating clearly what he or she wants to know. While the interview conversations were held to gather information for the study, my hope was that each co-participant would find the engagement worthwhile and enjoyable.

I informed each co-participant about the overall purpose of the investigation, the length of the interview, and the use of the tape recorder, discussed confidentiality, invited each co-participant to choose a pseudonym, and asked if there were any questions before starting the interview (Kvale, 1996). All participants were provided an opportunity to comment, add information, and ask questions at the end of the interview (Kvale, 1996).

Hoepfl (1997) indicates that the decision to stop sampling needs to take into account the goals of the research and the need to achieve depth through triangulation and data sources. Janesick (2000) explains that the question should not be, "How many interviews should I do?" but rather, "What type of interview and with which actors would be most sensible, given the purpose of my study and the exploratory questions that guide my study?" (p. 391). The latter question is more likely to yield more meaningful qualitative research. While the initial intent of the research was to interview five master body psychotherapy practitioner-teachers from five major body-psychotherapy modalities, the four master body psychotherapy practitioner-teachers that I interviewed offered great depth and a wealth of information for the purpose and questions of the study through the stories, wisdom, and insights they shared with me.

Analysis of the Interview Conversations

Patton (1990) describes the findings, understandings, and insights that emerge from field work and subsequent analysis as the fruit of qualitative inquiry. Maxwell (1996) writes that the qualitative researcher "continues to analyse the data as long as he or she is working on the research" (p. 77). True to Maxwell's words, my immersion in, and analysis of, the data were timeless and ongoing throughout the research process.

Following each interview conversation, I transcribed the audiotapes, except in the case of my last co-participant who, with the agreement of my supervisor and an amendment approved by the University of Victoria Ethics Department (May 12, 2004), consented to have her interview transcribed by a qualified transcriptionist, with the assurance of confidentiality and anonymity (Appendix E).

As outlined in the Informed Consent Agreement, I arranged for follow-up telephone or e-mail discussions following transcription to clarify or expand on any information obtained during the interview process. I extended an invitation to expand on some aspects of the interview conversation to two co-participants, with correspondence topics limited to the interview conversation. On completion of this process, I turned my attention to immersing myself fully in the data.

For each co-participant's interview, I returned to Moustakas's (1990) second and third stages of immersion and incubation, listening to each tape while reading the verbatim transcript, taking notes for preliminary themes and patterns, commonalities and differences, language and unspoken nuances, marking potential quotations and descriptions, and beginning to construct a descriptive summary that would capture each co-participant's story of being drawn to the field of body psychotherapy (Appendix G). I reviewed the field notes from each interview concurrently with the interview transcripts and included my observations and impressions of each interviewee in the introduction to her individual depiction. I also began considering potential themes and quotations to illuminate the themes and discussions, based on the research question—how did master body psychotherapists in this study come to adopt body psychotherapy and how do they

approach their practice?—with particular focus on the underlying purpose of exploring credibility.

Throughout this process, I continued to read and draw insight from the literature appearing in both academic and popular publications (Peekeekoot, 2000), while, at the same time, I read and re-read the transcripts and immersed myself in the data, further delving into the history of body psychotherapy, and exploring topics such as transformation, science, practitioner-researchers, and artist practitioners.

Audit Trail

During the interview analysis period, I maintained an audit trail that included the verbatim transcripts and field notes, a careful record keeping of all communications and reflections, and a journal to record my own thoughts, wonderings, and insights. Anderson and Arsenault (2001) and Hoepfl (1997) also call upon qualitative researchers to maintain a chain of evidence, or a scheme that links data analysis to conclusions by identifying data chunks according to the speaker and the context. The analysis process included colour coding the transcripts, printing each co-participant's transcript on different-coloured paper. After initial immersion, incubation, and preliminary identification of themes, quotations were cut from each colour-coded transcript and sorted according to emerging themes, with the transcript page number identified on each text excerpt. Colour coding and page numbers beside notations were my way of re-linking co-participant excerpts to the broader context of their interview conversation. Grouping excerpts from the four co-participants by theme aided me in exploring and developing the emerging themes.

While working with the de-contextualized excerpts proved helpful in identifying some themes, the major work of theme identification was ultimately arrived at through returning to the complete interview transcripts, reading and re-reading them "for particular issues as well as the story as a whole" (Peekeekoot, 2000, p. 33). This process was necessary both to write each co-participant's descriptive summary, which described her journey of being drawn to the field of body psychotherapy, and to identify and illuminate, through co-participant quotes, the themes and subthemes that form the major part of the discussion in chapter 4. I believe that Moustakas (1990) would have concurred with this process, having advised the researcher to return to the context of the original interviews to assess whether anything was missed in the initial stage of extracting themes.

According to Moustakas (1990), "in heuristic investigations, verification is enhanced by returning to the research co-participants, sharing with them . . . the meanings and essences . . . as derived from reflection on and analysis of the verbatim transcribed interviews and other material" (p. 34). Once the interview data for each co-participant was analysed, a written descriptive summary prepared, and potential quotes for each theme identified for each co-participant, I made available to each co-participant the individual descriptive summaries and potential quotes related to identified themes and subthemes, with a request that the co-participants examine these summaries to determine if they included the essential qualities of the interview conversation (Moustakas, 1990). Where I agreed to make any specific revisions that were requested, I re-sent the descriptive summary to the co-participant for acknowledgement that the revised statement contained the essence of her story (Moustakas, 1990). In one case, numerous attempts were made to have this communication, but only limited progress was made,

and in the end I had to make the decision to include the data without a final communication.

According to Moustakas (1990), the judgement of validity in heuristic research is made by the primary researcher, who "returns again and again to the data to . . . determine whether the qualities or constituents that have been derived from the data embrace the necessary and sufficient meanings" (p. 33), a process of ongoing appraisal to verify that the explication actually portrays the purpose of the study and the research questions being investigated (Moustakas, 1990).

Generalizability

Anderson and Arsenault (2001) state that generalization is not considered a fundamental component of qualitative research, and Denzin (2001) is unequivocal that "interpretivists reject generalization as a goal and never aim to draw randomly selected samples of human experience" (p. 47).

Maclean (2003) suggests that transferability, or the degree to which qualitative results can be generalized to other settings or contexts, can be aided by a researcher's attempts at providing a thorough description of the his or her presuppositions and the context of the research, the criteria for locating co-participants, and the purpose of the research itself, all of which can "help readers envision possibilities of how individuals with similar backgrounds and interests" (p. 41) might respond.

Dependability

Dependability is the qualitative equivalent of validity and reliability (Guba & Lincoln, 1989). Patton (1990) informs us that qualitative research is challenging and time consuming, and states:

> The validity and reliability of qualitative data depend to a great extent on the methodological skills, sensitivity, and integrity of the researcher. Systematic and rigorous observation involves far more than just being present and looking around. Skilful interviewing involves much more than just asking questions. Content analysis requires considerably more than just reading to see what's there. Generating useful and credible qualitative findings through observation, interviewing, and content analysis requires discipline, knowledge, training, practice, creativity, and hard work. (p. 11)

Because the researcher's perspective influences what might be found, and different researchers can end up with differing interpretations (Patton, 1990), the credibility of a qualitative research report "relies heavily on the confidence readers have in the researcher's ability to be sensitive to the data and to make appropriate decisions in the field" (Hoepfl, 1997, p. 4). As the researcher, I attempted to enhance dependability by maintaining careful records of all sources of information used, including transcripts and field notes, making notes of all communications, and journaling my reflections during the research process, as well as tracking the source of text excerpts from transcripts, a process previously described as the audit trail. I drew from my field notes in preparing the introduction for each co-participant's descriptive summary, and examples of my reflective journaling are included in chapters 1, 4, and 5.

Process of Interpretation

The process of interpretation is not an easy one, and it was with great difficulty that I omitted some parts of our conversations, but it was impossible to include everything. Consent forms, audiotapes, transcripts, field notes, journal reflections, and communications arising from the research process were kept in a locked filing cabinet during the research period, and were destroyed upon publication of this thesis, as required by the ethics committee. Although I could not include all aspects of the conversations in this thesis, I have personally been enriched and transformed through my interactions with

these four amazing, wise, and dedicated women. Their words, voices, and ideas remain etched in my mind, and I retain a "felt sense" of each of these strong and visionary pioneers.

Chapter 3 Conclusion

Chapter 3 has grounded this study in a qualitative approach, drawing from heuristic inquiry and interpretive interactionism as guides to investigating how master body psychotherapists in this study came to adopt body psychotherapy and how they approach their practice. The research question strongly connected to my own identity and selfhood and to the fundamental purpose of the study, to explore the notion of credibility, which many believe science alone can confer. The research design, drawn from heuristic inquiry and interpretive interactionism, also supported the study's pursuit of the research question and purpose by exploring any underlying issues or questions of credibility within the context of the history of body psychotherapy and the established scientific paradigm.

Chapter 3 has also described the method for locating research co-participants, the interview approach and means of data gathering, and the methods for organizing and synthesizing the data. Interpretation of the interview conversations, organized by themes with quotes from co-participants, will be presented in chapter 4, with further discussion of the findings and their implications in chapter 5.

Returning to the quote from Martin Buber (1923/1996) that opens this chapter and applying it to research models, I conclude that the manifold world of qualitative research is not neat and simple, and it supports many possibilities in terms of research design and

the interpretation of interview conversations. Denzin's (2001) admonition again comes to mind, reminding me that interpretation always remains incomplete and unfinished.

CHAPTER 4: RESEARCH FINDINGS

don't establish the
boundaries
first,
the squares, triangles,
boxes
of preconceived
possibility,
and then
pour
life into them, trimming
off left-over edges,
ending potential:

—A. R. Ammons, as cited in Wheatley, *Turning to One Another*

Chapter 4 Introduction

In this chapter, I look forward to sharing the themes that emerged from my interview conversations with four body psychotherapists. These themes are explicated through the interweaving of co-participants' words with a discussion of the recurrent features they disclose. I have taken some quotes from co-participants' descriptive summaries (Appendix G) and other quotes from the transcripts of the interview conversations. In chapter 1, I shared the evolution of my research question and the stages I went through in uncovering of the fundamental purpose of this study. However, before I re-introduce the purpose and research question, I would like to address the words of A. R. Ammons which begin this chapter.

Ammons's simple words (as cited in Wheatley, 2002, p. 116) serve as a powerful reminder about the open-ended nature of inquiry and speak to the process I adopted in deriving themes from the data I gathered. I described the technical process I used for data analysis in chapter 3, but Ammons's words stress that the process is a slow and timeless immersion (Moustakas, 1990) in which the qualitative researcher is called upon to be

vigilant in recognizing preconceived ideas or assumptions and to remain open to possibilities. At one point in the process of data analysis, I did fall into the trap of trying to fit the data into Lang and Taylor's (2000) artistry in practice hallmarks. In doing so, I was "establishing the boundaries" (Ammons) before I began and limiting the data's potential to support a range of possibilities. Fortunately, I was encouraged and guided to take my knowledge of Lang and Taylor's model and, as van Manen (1990) would urge, use that knowledge against itself. My total re-immersion in, and analysis of, the data helped me to uncover the data's own richness. The metatheme, themes, and subthemes ultimately derived from the data (Appendix H) removed the material from those preconceived squares, triangles, and boxes, and the analysis became more reflective of its complexities and subtleties, unmasking both delineations between and connections within the themes and subthemes.

The data hold infinite potential, and I have attempted to allow them to guide the interpretation. I am also reminded by Denzin (2001) that no interpretation can ever encompass all of the meaning that could be derived and that interpretation always remains incomplete and unfinished. Nevertheless it is my hope that, in the end, I stepped out of the trap of "trimming off left-over edges and ending potential" (Ammon, as cited in Wheatley 2000, p. 116).

Revisiting the Research Purpose and Question

As noted in chapter 1, while I felt drawn by my curiosity about the question of credibility, I initially chose to follow my original research question, exploring how master body psychotherapists came to adopt body psychotherapy. I then expanded this original question to a second major area of inquiry, asking, "What do you see as the

challenges and opportunities for body psychotherapy?" The interview guide was developed to explore these two major lines of research (Appendix D).

While I commenced my research with these two areas of inquiry in mind, it became clear that the more powerful and, for me, meaningful purpose lay in exploring the underlying issue of credibility, a legitimization that many believe can only be conferred by science. Ultimately, I came to realize that my interest in the notion of credibility required me to recast my research question so that it became: How did master body psychotherapists come to adopt body psychotherapy and how do they approach their practice?

The second part of the research question—How do they approach their practice?—focused on an exploration of master body psychotherapy practitioners' approaches to practice in a broader sense that encompasses the question of credibility. That is, how did they approach body psychotherapy as credible psychotherapists? In this way, I linked the question of their overall approach to body psychotherapy to the underlying purpose of the study: exploring the question of credibility and assessing whether or not it can only be determined by traditional scientific approaches.

Role as Inquirer

At this point I should state that I view my role as inquirer as that of co-creator and recorder of the text, locator of themes, and interpreter/explicator of those themes. While I recognize that there is value in other findings that could be derived from the richness of the interview conversations, I knew that there would be areas that I would ultimately have to leave untouched. The findings presented in this chapter emerged from the fundamental research question I have outlined above.

It is my hope that the text may provide both readers and co-participants access to the collective knowledge and experiences of four dedicated body psychotherapists. Through reading one another's words, co-participants may enter each other's world, and see their commonalities as well as their varied views, experiences, and visions of the field. Each has a unique voice, and each has contributed in her own way.

Chapter Organization

The remainder of this chapter is organized into five sections:

1. A description of the four co-participants
2. An introduction to the findings and the themes
3. A presentation and discussion of theme 1, transformation, and its two subthemes relevant to the first part of the research question, how did master body psychotherapists come to adopt body psychotherapy, with quotations drawn from co-participant descriptive summaries (Appendix G) and the interview transcripts
4. An introduction to the metatheme "approach to practice," relevant to the second part of the research question, how do master body psychotherapists approach their practice, and an explication of its two themes "artist practitioner" and "practitioner-researcher" with their eight associated subthemes. Section 4 will also provide an overview of the two conceptual models I have drawn on to explore co-participants' approach to practice.
5. Concluding remarks.

Appendix H provides a listing of the metatheme, three themes, and ten subthemes derived from the interview conversations.

Section 1. Description of Co-participants

The four co-participants were all female body psychotherapists whose ages ranged from early 40s to late 60s. One co-participant was initially trained in relaxation therapy in Europe in the 1970s; two co-participants began their psychotherapy training and practice in the 1980s in North America, starting out by utilizing both more traditional and leading-edge psychotherapies of the time in their practice, and the fourth co-participant, trained in the 1990s, spent a brief period utilizing cognitive-behavioural and solution-focused therapies before training in, and adopting, body psychotherapy as her way of working. These women represent a combined total of approximately 70 years of experience in developing, practicing, and teaching in the body psychotherapeutic modality.

Each of the four women is dedicated to her craft, and each has incorporated the teaching of body psychotherapy into her life and work, sharing her knowledge, experience, and passion for the body psychotherapeutic modality with others. Participants include two individuals who have developed, or are further developing, their body psychotherapy models, demonstrating a high level of theoretical mastery and artistry as demonstrated by the five subthemes that will follow, and two individuals whose practice demonstrates high levels of integration of theory and practice and artistry.

An individual descriptive summary of each co-participant's story recounting how she came to adopt body psychotherapy can be found in Appendix G. These descriptive summaries were intended to capture the essence of each co-participant's response to the originally identified research question, "How did you come to adopt body psychotherapy?"

A journal entry from July 2004 expresses the awe I felt in working with these four women:

> *I feel so privileged to have had the opportunity to interview these phenomenal women. Through their vision, passion, hard work, perseverance, and dedication they, and others like them, are changing the face of psychotherapy. Their belief in body psychotherapy's value, efficacy, and importance, and their vision of how therapy can be made different and more powerful by paying close attention to the body's memories, language, and wisdom, even while others cry "We can dismiss it because it isn't 'really' scientific!" inspires me and leaves me in awe. I seem to be situated amidst the next evolution in the field of psychotherapy, with the privilege of interacting with masters who bring their vision and practice of a new way of doing psychotherapy to the world through their teaching and wisdom.*
>
> *Mostly though, I am awed by the countless years and hours that these women have dedicated to the learning and honing of their art, their careful and painstaking integration of their learning and practice, and the ongoing curiosity that enriches their contribution to the knowledge and development of the field, and that underlies their passion for teaching others and for expanding the field. Each brings her own enthusiasm, energy, and vision to her teaching, underscored by a deep knowing about the power and healing potential of body psychotherapy that is based on practice, observation, and a grounding in the science of neurophysiology and developmental psychology.*
>
> *I feel ashamed to admit that, when I heard that body psychotherapy was an easier way to do therapy, I thought it meant "this is going to be easy." But the making of a master in any field, body psychotherapy included, is a lengthy journey of devotion and hard work, an ongoing openness to learning and honing ones art, reflective responsiveness to change and new information, and a desire to do the work with integrity and generosity.*
>
> *Each woman lives her belief in the importance of bringing this modality forward and sharing it with others, as demonstrated by her commitment to, and love of, teaching. Co-participants have taught, and continue to teach, their art to both seasoned psychotherapists looking to expand the ways in which they can help their clients and new therapists/counsellors entering the field of psychotherapy. Other professional trainees have included doctors, psychiatrists, chiropractors, nurses, and social workers. Body psychotherapy has resonated with First Nations groups who, I have been told, describe it as the "new old way." Like ripples on a pond, body psychotherapy is growing and gradually starting to transform not only*

individual lives, but to inform and transform the way that more and more practitioners understand, and practise, therapy.

I feel humbled and blessed to have spent time with each of these generous, amazing, and inspirational women.

Section 2. Introduction to Findings and Themes

The interview guide that I followed was crafted to explore my two original areas of inquiry: "How did you come to adopt body psychotherapy, and what do you see as challenges and opportunities for body psychotherapy?" As I conducted the interviews, I began to recognize that throughout them each of the co-participants was continually referencing, directly and indirectly, a level of curiosity, precision, dedication, and creativity that both astounded and humbled me. Regardless of the questions I chose to ask or the conversations that ensued, co-participants seemed drawn to express how they approached their practice as they responded to the first part of the interview question. I was intrigued but not yet aware of the importance of this aspect of the conversations.

I indicated in chapter 1 that the "challenge and opportunity" area of inquiry evolved and was subsumed under the question of how these master body psychotherapists approach their practice. As the interview conversations unfolded, I came to realize that the concepts of challenge and opportunity represented a narrower focus of a much larger question that encompassed the notion of credibility. As laid out in chapter 1, the fundamental purpose of my research coincided with my own passion to follow my curiosity concerning the issue of credibility with regard to the innovative field of body psychotherapy. This line of inquiry, in conjunction with my immersion in the interview conversations themselves, led me to focus on co-participants' approaches to practice. In particular, how do these master body psychotherapists approach their work as credible

psychotherapists? This question and the underlying research purpose it expresses have guided the study's major findings and led to the emergence of its principal themes and subthemes.

The overview that follows introduces the three major themes, the one metatheme, and the ten subthemes that were derived from this study. A listing of the metatheme, themes, and subthemes can be found in Appendix H.

Overview of Theme 1: Transformation

From the first part of the research question concerning how master body psychotherapists came to adopt body psychotherapy, the common theme that emerged was transformation. I have explicated this theme through two epiphany subthemes: the major epiphany and the cumulative epiphany. Denzin (2001) has proposed four forms of epiphany, the major, the cumulative, the minor and illuminative, and the relived. The theme of transformation will be expanded under section 3 of this chapter, with relevant textual excerpts from the interview conversations and a discussion.

Overview of Metatheme: Approach to Practice

The second part of the research question, asking how master body psychotherapists approach their practice, represents an exploration of co-participants' approach to practice in a broader sense that encompasses the question of credibility. The question linked co-participants' overall approach to body psychotherapy to the underlying purpose of the study, to explore the notion of credibility and examine scepticism in the scientific community regarding emerging psychotherapies.

The two themes and eight subthemes related to the second part of the research question fall under what I have identified as the metatheme "approach to practice," with

its two related themes, "artist practitioner" and "practitioner-researcher." Pertinent characteristics of these two themes have been drawn from two conceptual models of practice first introduced in chapter 2. The models will be re-introduced as themes in section 4 of this chapter, with their related subthemes, quotations from the interview conversations, and discussion.

Section 5 of this chapter will discuss my findings in broader terms. It should be noted that other themes, such as spirituality and ease, can also be identified from some of the transcripts; these themes, however, are less relevant to the fundamental research purpose and question, and thus have not been included.

Section 3. Theme 1: Transformation

Introduction to Theme 1: Transformation

Transformation emerged as a major theme when I reviewed the responses to the first part of my research question: How did master body psychotherapists come to adopt body psychotherapy? Denzin (2001) introduces the concept of transformation in terms of transformative experiences that "alter and shape the meanings persons give to themselves and their life projects" (p. 34). Denzin proposes that transformation is linked to epiphanies, or turning-point experiences after which a person is never quite the same.

Denzin (2001) proposes four forms of epiphany, two of which seemed to characterize trends emerging in the transcripts. Each co-participant's descriptive summary (Appendix G) contains what could be termed either a major or a cumulative epiphany. Denzin's four forms of epiphany are: the major, the cumulative, the minor and illuminative, and the relived. A major epiphany is described as an experience that changes a person's life so it is never the same again. Denzin describes the cumulative

epiphany as the result, or culmination, of a series of events that have built up in a person's life. These two forms of epiphany, the major and the cumulative, constitute the two subthemes under the major theme of transformation in this study. A third form of epiphany is the minor or illuminative epiphany wherein "underlying tensions and problems in a situation or relationship are revealed" (Denzin, 2001, p. 37). The fourth form of epiphany Denzin proposes is the relived epiphany in which an individual relives or re-experiences, even if the reliving is through memory, a major turning-point moment in her life. Denzin's third and fourth forms of epiphany are not included in this study.

In chapter 1, I shared a personal experience of transformational epiphany during a brief body psychotherapy demonstration I had taken part in during the summer of 2002. In revisiting that experience for inclusion in this thesis, I realized that Denzin's description of a major epiphany seemed to capture my encounter with a moment of epiphany that became a turning-point in my understanding of my personal history. That moment carried my experience forward in a transformative way, leaving me subtly, but powerfully, changed. It was also in that moment that I made the decision that I wanted to learn more about body psychotherapy. In other words, that moment altered and shaped the meanings I gave to myself and to my life projects. When I later entered into the immersion, incubation, and illumination stages of the data analysis, simultaneously developing a descriptive summary for each co-participant, I noticed that variations on the theme of transformation emerged in each of the co-participant stories.

The importance of the theme of transformation is twofold. First, it is important in terms of how co-participants chose to adopt body psychotherapy. Second, and more broadly, Denzin (2001) views transformational moments as part of a larger historical

moment. This emphasis on the historical context was another feature that drew me to interpretive interactionism as a research model for this study. The connection between transformation and the larger historical framework has links to the relationship between traditional scientific attitudes and the possibility of an emerging paradigm introduced in chapter 2. This topic will be revisited in chapter 5.

I have illuminated the two epiphany subthemes, the major epiphany and the cumulative epiphany, through quotes drawn from both the individual descriptive summaries (Appendix G) and the interview transcriptions. You may choose to read the descriptive summaries before, during, or after engaging with the following presentation and discussion of the theme and subthemes, or you may choose to move back and forth between this section and the descriptive summaries. You may notice aspects of co-participant descriptive summaries that seem to reflect common themes but that are not presented as themes in this section of the findings. As I mentioned earlier, what I found noteworthy about the interview conversations was that, no matter what questions I asked, an inextricable link to approach to practice emerged from the conversations. You will find, therefore, that although the descriptive summaries encompass the transformation theme related to how co-participants came to adopt body psychotherapy, other parts of the descriptive summaries will either not be present as themes in this study or will later appear in the subthemes related to the metatheme "approach to practice" in section 4 of this chapter.

Presentation of Subthemes for Theme 1: Transformation

The quotations that follow illustrate the two epiphany subthemes. The transformative experiences of the first two co-participants, Betty and Rose, could be

described as major epiphanies, experiences that changed their lives, altering and shaping their life projects. The transformative experiences of the third and fourth co-participants, Elaine and Karen, could be described as cumulative epiphanies, or a series of events in the life of each that lead to an interest in, and adoption of, body psychotherapy as their way of working. Karen also describes the experience of witnessing transformation in her clients.

Theme 1: Transformation; Subtheme i, Major Epiphany—Betty (Bodynamics)

Betty described what could be called a major epiphany, a moment of insight that occurred during her training as a relaxation therapist. When she, along with others in the training process, "end[ed] up in nearly psychosis" because of the gradual breaking down of important psychological defences as a result of certain kinds of massage manipulations, Betty stated strongly, "That made me make a decision that I wanted to make a difference, [to] do something that didn't break the defence system. . . . This had to be made different."

That moment over 30 years ago transformed Betty's life as she made her decision to embark on a journey of exploration and discovery with other practitioners, a journey that resulted in the development of a precise and complete body psychotherapeutic system known as the Bodynamic system.

May (1975) suggests that the experience of insight, or epiphany, is typically sudden, vivid, and marked by immediate certainty. Each of these terms could be used to describe the qualities of Betty's epiphany and the profound ways in which it altered and shaped her life project. Not only was this a transformative experience for Betty, but as a result of her epiphany, she initiated the development of a new psychotherapeutic

modality which may prove to be part of a cumulative transformation of the broader field of psychotherapy. Although I cannot make the last statement with certainty, it is apparent that Betty's transformative breakthrough was definitely a moment that cemented a decision that shaped her life project.

*Theme 1: Transformation; Subtheme i, Major Epiphany – Rose (*Somatic Experiencing®*)*

Rose describes listening to Peter Levine as he explained Somatic Experiencing® in a 1995 workshop and volunteering to participate in a demonstration with him for the audience, which culminated for her in a moment of knowing—a simple and yet profound "Yes!" Rose shared that she had volunteered for the demonstration session because she felt that her life was in crisis at the time and she needed some help. Rose's words capture her major moment of epiphany, "The session . . . went so deeply internal that I was startled. . . . I decided at that point that I was going to learn this work." In that moment of "yes," she says that she just "knew," deeply and profoundly, that there was something intrinsically right for her in the Somatic Experiencing® model.

Rose's decision could be described as a "turning-point experience," an interactional moment that created a transformational experience, leaving an imprint on her life. A seasoned psychotherapist who had read about Peter Levine's work while in graduate school, Rose attended this workshop with curiosity and interest. But in that moment more than ten years ago, Somatic Experiencing® became her focus and her passion, and she embarked on a journey that continues today. With her ever-expanding knowledge, insatiable curiosity and passionate energy for her work as a Somatic Experiencing® practitioner, teacher, and mentor, as well as her work in the ongoing development of theory, and her profound skill in the practice of Somatic Experiencing®,

Rose creates opportunities for epiphany and transformation for clients and trainees in her Somatic Experiencing® sessions. Rose's experience of transformative epiphany was similar to Betty's in the sudden, vivid sense of certainty it contained.

In his writing about creativity, May (1975) uses the term "insight" to describe sudden breakthroughs that could be likened to Denzin's (2001) notion of major epiphany. May observes that "*the insight never comes hit or miss, but in accordance with a pattern of which one essential element is our own commitment* [italics in original]" (pp. 61–62). In other words, insight does not arise out of nothing; it arises exactly from those areas in which individuals are most intensively consciously committed (May). This intensively conscious commitment culminating in insight parallels Betty's and Rose's experiences of epiphany and transformation. Both co-participants were already intensely interested in, and committed to, areas related to their sudden insight or epiphany. Betty's and Rose's respective moments of major epiphany may correspond to May's notion of the completion of an incomplete Gestalt with which their conscious awareness had already been struggling (May, 1975).

Elaine's and Karen's experiences fall under the category of the cumulative epiphany. The cumulative epiphany is described by Denzin (2001) as the result, or culmination, of a series of events that have built up in a person's life. While it might seem akin to May's concept of insight, as it applies to the major epiphany, Elaine's and Karen's transformative moments seemed to reflect a more gradual change in perspective over time, rather than the sudden or vivid character of major epiphany, and they are, therefore, described as cumulative epiphanies.

Theme 1: Transformation; Subtheme ii, Cumulative Epiphany – Elaine (Integrative Body Psychotherapy)

Elaine, who had always been athletic, describes how a severe sports injury propelled her into "looking at [herself] and, well, who am I if I can't do the things I've always done? If I can't do much of anything, who am I?" Elaine continues, "So it was, in a sense, a spiritual quest, but it needed to start as a psychological quest to figure that out. So I started to explore all of that."

Elaine explains how crucial the connection between body and self-identity became for her: "through body work I could and did find a place where I could connect deeply to what feels like an authentic core self, I could go most readily to the deepest places in myself through bodywork . . . [and] I just had a sense that that's how I relate!" Through connecting with her core self, Elaine was able to begin deeply exploring the question, "Who am I?" which had arisen with her physical injuries. Elaine explains, "When people experience the core self, they can feel their own sense of self, their 'me' in their body, the deeper part that is authentically me – rather than their adapted self."

Elaine's injury, with its resultant series of events and experiences, led to, or culminated in, her subsequent epiphany, a realization that working with her body promoted a deep connection with her core authentic self and that this was how she needed to relate. This cumulative series of events ultimately led to a transformation, not only of her sense of self, but also of her choice of career. Elaine states adamantly, "I knew I didn't want to do just the talking head, just that—I mean, the talking, the dialogue, is an important part of any kind of therapy, for sure—but I knew that I wanted to work in a way that was very holistic because of my own experiences in therapy, and

how it was going to be necessary for me to [include] the body [in my work as a therapist]." Elaine returned to school to take a Master's degree in Counselling Psychology and began her training in Integrative Body Psychotherapy and in other body psychotherapies that now inform her work and her way of being in the world.

A series of cumulative events led to a change in Elaine's perspective in terms of her approach to healing and therapy, and culminated in a transformation of her career. Similar to Elaine's experience, Karen's epiphany was a cumulative series of events that lead to her decision to learn to work as a Hakomi therapist. In contrast to the other three co-participants, Karen's experience of transformation was articulated in terms of both her own experience and her observation of transformation in clients.

Theme 1: Transformation; Subtheme ii, Cumulative Epiphany—Karen (Hakomi)

In contemplating her own choice of adopting a body-centred approach to therapy, Karen recalls her training in Jin Shin do acupressure in the mid-1980s, a method which integrates emotional and psychological work and acupressure touch. In taking the client role during parts of the training, Karen recalls,

> I had done verbal therapy for years and years . . . [and] I thought, well, this [bodywork] is pretty good! And so mainly it was through what I saw happening in my own therapy—that there was something really different about doing bodywork and doing therapy at the same time. And so I actually studied Jim Shin do, and did bodywork practice for about five years.

It was while Karen was doing acupressure bodywork practice that she came across a Jin Shin do trainer who was also a Hakomi teacher. "She started introducing our community to Hakomi, and I just loved it and thought: This is the way I want to do therapy!" Karen recounts, "What I really started seeing is that the process of slowing down and getting information from a bodily-sensed place is very different—and that it

changes something. And it is also a way to really work in the present, which is the only place we have that we can change anything. . . . So that was a really big piece [for me], the slowing down and the fact that our body really has different information." Karen's epiphany was a cumulative series of events and experiences over many years, leading gradually to her introduction to Hakomi as a process that brings together body awareness and talk therapy, and resulting in the realization that she wanted to work as a Hakomi therapist.

Karen powerfully illustrates the client epiphany and transformation she has witnessed:

> [W]hen you actually start seeing people have moments where, in their body, they get it—about a decision they made that, for example, "I was never going to trust people again," or whatever decisions we make, usually as children. When you really see somebody "get it" at a body level . . . there's a change. . . . It's almost like you can see somebody's body re-patterning—and something settling in. . . . [A]nd you can see it . . . in a posture, or an energetic sense of who they are, and how they start organizing their world starts to change. And that's very different. . . . To get it in my head is very different than to get it in my body.

What Karen is describing here is something that is difficult to put into words because it is rooted in such a profound "felt sense." Having experienced physical transformations that can include changes in posture, breath, energy, and connection with others, as well as cognitive shifts in understanding or "organizing" my world, I can attest to the transformational power of this re-patterning both in myself and in what I have seen in others. According to May (1975), insight, or epiphany, comes at a moment of transition between voluntary or conscious effort and relaxation. May warns that if we are too rigid or bound by previous conclusions, "We will . . . never let ourselves be aware of the knowledge that exists on another level within us" (p. 62). May states that the actual insight occurs when our mind is not on the problem. As I think back to my own "aha!"

experience during a body psychotherapy demonstration and then review Karen's description of clients' transformations, I wonder if body psychotherapy's process of slowing down, working in the present and, as Karen says, getting information from a bodily-sensed place, brings us into a realm where insights that lead to transformation can occur more readily than during periods of voluntary effort. I am unable to answer that question in this thesis, but will leave this theme of transformation/epiphany with that intriguing possibility.

Discussion of Theme 1: Transformation

The four co-participants described experiences that were either major and sudden life-altering epiphanies, or gradual and cumulative epiphanies. No matter which kind of epiphany occurred, it resulted in a decision on the part of co-participants to adopt body psychotherapy as their way of working or, in the case of Betty, to begin developing a complete body psychotherapy system. Each co-participant's experience of transformation has been unique, yet all co-participants describe transformative experiences that changed the direction of their lives and their work and led them to devote their energies and focus to the field of body psychotherapy.

Earlier in my discussion of this theme, I quoted May (1975), who observed that insight, a term similar to Denzin's "epiphany," does not arise out of nothing. Instead, it comes from those areas in which individuals are most intensely consciously committed (May). Whether the epiphanies were major or cumulative, I wonder if these practitioners would have responded to them with the same degree of attention had they not already been curious about and intensively consciously committed to exploring the body in healing. Furthermore, without a pre-existing sense of commitment, would the epiphanies

have resulted in transformative decisions, paths, or experiences? In other words, are epiphanies potentialities waiting to be recognized and grasped? Perhaps the co-participants' focus on a problem or interest in their own lives and work prepared and opened their awareness to the possibility of an experience, or an accumulation of experiences, that had a sudden or cumulative transformative impact or effect.

In summary, the theme of transformation, with its subthemes of major epiphany and cumulative epiphany, was a common theme in how co-participants had come to adopt body psychotherapy, a point reflected in my own experience of being drawn to this modality. Caldwell (1997) states that "the field of somatic psychology profoundly contributes to our understanding of healing and transformation" (p. 24). Ultimately, the topic of transformation may be inextricably linked to healing in body psychotherapy, but unfortunately Caldwell does not expand on this link between body psychotherapy and transformation. The theme of transformation may have even broader implications in terms of nudging the edges of traditional psychotherapy and perhaps even science itself. The notion of transformation and body psychotherapy could be the topic of a separate line of research that asks not only how transformative body psychotherapy is, but how body psychotherapy is transformative. Aspects of nudging the edges of the scientific perspective as they relate to co-participants' approach to practice are explored in the next section of this chapter.

Section 4. Metatheme: Approach to Practice

Section 4 of this chapter will introduce the broad category, or metatheme, "approach to practice," with its two related themes "artist practitioner" and "practitioner-researcher," derived from two conceptual models introduced in chapter 2.

Introduction to Metatheme: Approach to Practice

As previously noted, the interview guide that I followed was crafted to explore the two original areas of inquiry for this study: How did you come to adopt body psychotherapy, and what do you see as challenges and opportunities for body psychotherapy? In chapter 1, I discuss how, as I conducted the interviews, I began to recognize that no matter what questions I asked, each of the co-participants seemed drawn to express her approach to practice and was continually referencing, directly and indirectly, a level of curiosity, precision, perseverance, and fascination with science as related to body psychotherapy that could not be ignored. By paying attention to this direction the conversations took, I entered into the process of uncovering my fundamental research question, asking how the co-participants in this study approach their practice as credible psychotherapists.

Because I was intrigued by the thoughtful, focused, and dedicated approach of these body psychotherapists, I revisited the literature. My ongoing literature review and discussions with other professionals led me to two conceptual models that captured my interest: Lang and Taylor's (2000) "artistry in practice" and Jarvis's (1999) model of the "practitioner-researcher." While each model is discrete, they complement and build on each other for the purposes of this study. I have not used or applied either of the models in its entirety; rather, I have drawn on the models' conceptual essences in my exploration of the interview conversations as related to the metatheme "approach to practice." Aspects of each of the two models are present in the two themes "artist practitioner" and "practitioner-researcher," explicated in this section.

It should be noted that this study does not attempt to develop a theory or a model of artistic or scientifically credible practice. I selected the two conceptual models I have drawn from because each informed the patterns that emerged from the interview conversations. Lang and Taylor's work (2000) provided a link between artistry in practice and accepted scientific approaches. Jarvis's concept (1999) proposed conferring legitimacy not only on the theory development of academia, but on the theory development of research-trained practitioner-researchers working in the field, a proposal that supports the concept of an expanded paradigm as suggested in chapter 2.

Introduction to Theme 2: Artist Practitioner

The theme of artist practitioner, one of two themes related to the metatheme "approach to practice" (Appendix H), has been drawn from Lang and Taylor's (2000) model of artistry in practice first introduced in chapter 2. Lang and Taylor defined artistry as a special quality that separates the great from the ordinary, the master from the performer and the ingenious response from the commonplace answer. The concept, which the authors termed artistry in practice, was developed to enhance the professional practice of mediators. The conceptual model offers six hallmarks or principles of artistry in practice that practitioners are encouraged to aspire to in their practice. The concept of artistry in practice builds on Young and Heller's (2000) likening of body psychotherapy to an art or craft that is difficult to define or adequately appreciate within the confines of the scientific paradigm. Lang and Taylor believe that the concept of artistry is often considered a "junk category," open to dismissal because of its implicit and indefinable nature. In researching the area, their goal was to provide the concept of artistry with a more explicit and definable profile that would remove it from a junk category

designation. By demonstrating that artistry in practice is composed of definable and observable components, Lang and Taylor's hallmarks of artistry offer a potential bridge between art and science. The six hallmarks they propose, summarized in chapter 2, are key components of their conceptual model. For my study, which makes no claim to provide theory or model development, the term hallmark is not appropriate, and, consequently, I have instead employed the categories of themes and subthemes that emerged from the data.

Lang and Taylor's (2000) concept of artistry in practice informed the second theme of this study, artist practitioner. As mentioned earlier in this chapter, I was at first tempted to fit the data into Lang and Taylor's six hallmarks of artistry, nearly falling into the trap of establishing the boundaries first and limiting the potential of the data and thus relying on the inflexible attitude that Ammon warns against in the lines that open this chapter. During a period of re-immersion in the interview conversations, five subthemes emerged that were informed by the conceptual essence of Lang and Taylor's model but that better reflected the data itself. The following discussion explicates theme 2 and its five subthemes.

Presentation of Subthemes for Theme 2: Artist Practitioner

During my first interview conversation, which was with Betty (Bodynamics), I had a sense of awe and admiration for her passionate curiosity and the obvious dedication, focus, and hard work that went into her consistent efforts to develop Bodynamics as a complete psychotherapeutic modality. My admiration extended to all of the co-participants as I witnessed the integral passion for their work that consistently emerged and manifested itself in their ongoing desire to know more, to explore, to make

connections, question, experiment, and search for answers, always with the goals of better helping clients, teaching more effectively, understanding more fully, and integrating new learning. In reviewing the interview conversations, I drew from Lang and Taylor's (2000) model to derive five subthemes that demonstrate the artistry and theoretical mastery that seem to be an integral aspect of each co-participant's approach to practice. The five subthemes related to the theme of artistry in practice are listed below. Because two epiphany subthemes preceded these artist practitioner subthemes, the latter have been numbered from iii to vii.

iii. Precision—attention to detail

iv. Curiosity

v. Openness to interpretation and discovery

vi. Developing and testing formulations

vii. Patience, vision, and perseverance

Introduction of Theme 2: Subtheme iii; Precision/Attention to detail

One of the consistent concepts or aspects of practice that emerged from all of the interviews was that of attention to detail or, as some described it, the importance of precision. Each of the participants either explicitly or implicitly drew attention to this concept and its importance on various levels. For some, the subtheme related specifically to what they observed while working with clients and how they worked with clients. For others, it concerned precision in the development of theory, or in teaching other practitioners, or the role that good research plays in enhancing precision.

Theme 2: Subtheme iii; Precision/Attention to detail—Betty (Bodynamics)

Precision and attention to detail are words that immediately spring to mind when I recall my interview conversation with Betty. Betty and her co-researchers have spent many years developing the body map and relating it to developmental stages:

> We have all these areas of the body that I started to test [and] draw the different muscles and test them. . . . And more than one place here, and more than one place here [pointing to body map], and then you have four different hypo colours in blue, and four hyper in red, and then you have a neutral that we colour green. So any time we test, we sense it, and then we put a colour to it.

Betty continues, "You can see each muscle description of the anatomy—how do you find it, how can you contract it—and then each layer and the precise words of the psychological words/descriptions." The Bodynamic therapist observes details with an awareness that "very small differences in the movements . . . make a whole difference in the psychological content."

In referring to the challenges of teaching, Betty calls for precision when teaching body psychotherapy and links precision to a scientific approach:

> I think one of the parts that body psychotherapy has missed for a long time is to be very—a lot more clear about the teaching, and what it is we're teaching. . . . And it's starting to come. Because that is necessary right now. . . being able to explain what we're doing. It is not enough to say, "Oh you float with the energy"—that is not enough! How do you do that? What do you do with your voice? What is your connection with your client? We have to describe what we're doing. And in that description . . . then I think we can be more accepted. . . . [Y]ou have to, in some ways, be more scientific.

For Betty there is a clear focus on precision and attention to detail, particularly as it relates to the scientific perspective and the acceptance of the modality. Aspects of science in terms of research and neurophysiology will be more fully explored in the theme of practitioner-researcher.

*Theme 2: Subtheme iii; Precision/Attention to detail—Rose (*Somatic Experiencing®*)*

Rose also references the importance of precision, especially in terms of research, stressing that she sees possibilities in the "cutting edge" research of neural imaging. Rose states, "The value that I see in research is that we can become more precise. . . . [W]hen we do research, we'll get some clarity about—Why did this work? Why didn't that work?—so it gives us the ability to ask good questions of ourselves."

Rose demonstrates precision in her intense and ongoing work in the realm of therapeutic touch and neurological development in infants. Rose shares her experience working with a premature baby:

> I've learned the principles of touch . . . and how to understand the developing neurology of an infant. . . . So I spent days holding this baby, [and] doing very specific, precise kinds of things to his body that could help him get a little bit more organization in his nervous system, hour by hour, day by day. . . . He's totally developmentally on track now.

There is precision in the way Rose applies the principles of touch with infants, and she recognizes the importance of research that can promote increasingly precise knowledge that informs both practice and teaching.

Theme 2: Subtheme iii; Precision/Attention to detail—Karen (Hakomi)

For Karen precision and attention to detail are related to a key component of her practice that she refers to as "tracking." In the sense that Karen uses the term, it is clearly connected to observing the precise details and nuances of client expression as it manifests in obvious or subtle shifts and movements. Drawing from her knowledge, experience, and the structure and principles of Hakomi, Karen explains,

> [In Hakomi] I have to become a master tracker. I have to absolutely follow you [the client] or I will end up leading you—to a place where you were not naturally going anyway. . . . And that way I really have to trust the unfolding. [I]t's not that we don't have maps, and it's not that we're not directive, [there is a lot of

> precision in the Hakomi structure and principles]—but as I am creating my maps, they are based on where you are going anyway.

As an artist practitioner, Karen works with precision, intention, and purpose, applying Hakomi principles while simultaneously focusing on and paying attention to the unfolding details and unique circumstances of the moment. Roy (2003) describes tracking as a continuous following of the client's experience, what the client is saying and doing and consciously and unconsciously communicating. Tracking "requires going at the client's pace, holding the best interests of the whole person, not interrogating for information, and waiting for the right time to deepen experiences" (pp. 404–405). In my experience, both the term and the practice of tracking are commonly used by Somatic Experiencing® practitioners as well. I have no doubt that, while the terminology may be dissimilar, all four of the modalities in this study utilize a form of tracking as practitioners pay close attention to emergent details and implement precise and timely interventions.

Theme 2: Subtheme iii; Precision/Attention to detail—Elaine (Integrative Body Psychotherapy)

Elaine describes the precision of Integrative Body Psychotherapy, with its focus on observing details and nuances, and brings my attention to her own skill at paying attention to detail as she states,

> [Integrative Body Psychotherapy] informs everything I do . . . how I see clients and what I notice and how I look at people . . . and it's helped my powers of observation a great deal. So it's not just what I hear, but what I see, that tells me about the person and what's going on. It helps me a lot in my work.

For Elaine, the Integrative Body Psychotherapy system provided a precise and integrated roadmap, a framework that has helped her to observe details and nuances in

the moment while simultaneously keeping sight of the larger picture and gauging next steps and possible interventions. Elaine briefly alludes to the theory of character style in Integrative Body Psychotherapy, providing an example of her ability to observe details and to skillfully work with many aspects of an interaction:

> [The Integrative Body Psychotherapy system] has a whole theory on character style [that comes out of family of origin work]. . . . [I]t's something I find useful all the time, and as a beginning therapist it was so helpful to me, to get a sense of "How would I work with somebody who has these kinds of issues as opposed to those kinds of issues?" In other words, how would I work with different character styles?

Working with character styles requires a complex blend of precise and detailed observation and integration of the discerned patterns into knowledge of Integrative Body Psychotherapy theory. The process involves noting the complex details of each moment while, at the same time, remaining responsive to clients in the interactional moment and the current relational context.

Discussion of Theme 2: Subtheme iii; Precision/Attention to detail

It is apparent from the data that each individual practitioner's focus informs how the subtheme precision and attention to detail is manifested. For Betty and Rose, who are both directly engaged in the development of theory and committed to the enhancement of their chosen modality, precision is a self-imposed quality in their approach to practice and theory development. For Karen and Elaine, who seem primarily engaged in teaching and working directly with clients, the precision inherent in their chosen modalities is an essential component of efficacious practice. Doubtless, all would agree with Betty that precision in teaching is critical since it translates into precision in practice.

From the perspective of practice, each of the co-participants reflects an attention to detail that Lang and Taylor (2000) ascribe to artist practitioners in that they notice the

details and observe nuances in clients' behavior and reactions, observing, for example, subtle shifts in body and language, skin tone, or tone of voice. Furthermore, they maintain an awareness of the larger picture while simultaneously focusing on the details and interactions that contain cues or require attention and response in the moment. For Betty and Rose, the importance of precision and attention to detail clearly goes beyond Lang and Taylor's focus on practice. Betty and Rose recognize that the larger picture clearly includes the development of the broader field of body psychotherapy through ongoing precise experimentation and research that will enhance their teaching and development of theory.

While the aspect of theory development did not appear in the data for Karen and Elaine, I would not be surprised to discover that, through their own experimentation and precise observation with client work and training, each is developing theory in an informal way on an ongoing basis.

Introduction to Theme 2: Subtheme iv; Curiosity

Each of the co-participants demonstrated an intense curiosity that permeates their practice and appears to extend to all aspects of their lives. Since childhood, Betty and Rose have felt the desire to probe into the meaning of things around them, and this inherent curiosity drives them to continually explore, expand, stretch, and hone their theoretical understanding of body psychotherapy. Karen's sense of curiosity, unmistakably revealed in the interviews, led her to highlight the importance of developing and unleashing the client's curiosity about his or her individual experience. Elaine displays aspects of both of these expressions of curiosity.

Theme 2: Subtheme iv; Curiosity—Betty (Bodynamics)

Throughout my interview conversation with Betty, her boundless curiosity was obvious. It would be safe to say that this curiosity was present at a very young age and has taken her on a lifelong journey to seek resolutions and new ways of understanding. For example, Betty states, "I was always interested in the developmental side—how are we similar and how are we different? So, child development has always been my interest."

Betty also shares that she has always been interested in animals: "I read whatever I could read about animal psychology—animal behaviour—what happens if you frighten them and what happens when you do this and that?" Continuing, Betty provides an example of her burning curiosity and her determination to satisfy it:

> [I was always] looking at animal behavior and seeing what happens, and also to tame [animals] when I was a child—I even tamed a frog one time. I thought, it must be possible too! I knew that was more a behavioural reaction, you bang with a stone, it comes out, you give it something, and then you pet it, and then it comes out one day to be petted. But it was just because I was stubborn and thought, this must be possible. . . . It must be possible because people say you cannot do it—and, of course, I had to do it! [Betty laughs heartily as she shares this story].

Csikszentmihalyi (1997) found that "practically every individual who has made a novel contribution to a domain remembers feeling awe about the mysteries of life and has rich anecdotes to tell about efforts to solve them" (p. 156). Similar to Betty, Rose talked about being curious as a child, and she likens her work to playing.

*Theme 2: Subtheme iv; Curiosity—Rose (*Somatic Experiencing®*)*

Rose muses,

> I guess I'm curious, I'm a curious person. I remember when I was a kid, my father used to get angry because I would ask so many questions—to everybody that would come along—and a lot of them were very personal! And I'm still trying to

> figure out the personal questions—what makes people do what they do? What constitutes a person?

Rose's intense curiosity seems always present as she continually expands her knowledge, incorporating new knowledge, experience, insights, and awareness into her training. She states, "I've never taught the same twice. I'm always building and trying to learn." Rose likens her work to playing because she is always trying to figure out different pieces, accessing a network of other practitioners she can phone and brainstorm with.

Csikszentmihalyi (1997) states that every creative person is endowed with a large dose of curiosity and wonder about what things are like and how they work, and his writing addresses the sense of play apparent in both Rose's and Betty's approaches:

> [E]very person we interviewed said that it was equally true that they had worked every minute of their careers, and that they had never worked a day in all their lives. They experienced even the most focused immersion in extremely difficult tasks as a lark, an exhilarating and playful adventure. (p. 106)

Theme 2: Subtheme iv; Curiosity—Karen (Hakomi)

Karen cultivates and encourages curiosity in her clients:

> In body psychotherapy, part of what you are trying to do is help [clients] become curious about their experience, rather than judge it. . . . Clients who have shopped around a lot, and have had lots of therapy, have an idea of what therapy looks like—and they're often shocked when they see that there is a different way of doing it. . . . [And] if I can just get them to—"let's experiment, let's just go inside your body . . . and see what happens, and I'll lead you through it." If I make it really simple and really safe, they usually become intrigued and very curious.

Offering to experiment together is a collaborative and explorative way to help clients cultivate curiosity about their own experience. Karen's use of this concept of experimentation further highlights the importance of curiosity in her approach to practice, since, in her role as the therapist, she also approaches the experiment with an element of

openness and curiosity. Ogden (2002) describes how, in an experiment where the therapist invites the client to, for example, reach out, the client may "reach out with the elbow bent . . . reach from the shoulder . . . reach out and pull back simultaneously . . . [or the client may] reach with full extension" (p. 14). Each of these habitual patterns provides information for both client and therapist. A therapist who ceases to be curious, or who does not encourage her clients to be curious about their own experience, may limit the insights and awareness that can be gained through the therapeutic process.

Theme 2: Subtheme iv; Curiosity—Elaine (Integrative Body Psychotherapy)

Elaine cultivates ongoing curiosity within herself, observing that "the most interesting thing in the world for me was finding out, for myself and for other people, too—there's just so much to know about human beings!"

Elaine also seeks out opportunities and challenges in the form of ongoing training. Speaking about her commitment to body psychotherapy, she passionately states, "This business requires [lots of training]. . . . I just can't imagine doing this work and not being in some kind of ongoing training. Because it keeps it fresh and interesting, and the edges pushing outward." Elaine demonstrates a rich sense of curiosity that has drawn her to a deeper and broader understanding of body psychotherapy through her ongoing teaching and counselling therapy practice. Elaine pays close attention to new information that may help her see through a different lens, and she demonstrates curiosity and openness to new perspectives and information in her commitment to studying several other body psychotherapies and integrating that knowledge. This keen interest and curiosity has fueled Elaine's commitment to becoming involved in the field of body psychotherapy

deeply enough to reach the boundaries of her own awareness and to then push them further.

Discussion of Theme 2: Subtheme iv; Curiosity

During the interviews, and again in listening to the recordings, I was struck by an obvious element of curiosity that infused the interview conversations, as each of the interviewees uniquely expressed how intriguing she found all aspects of her experience. As I analysed the data, certain quotations clearly illustrated this subtheme of curiosity; yet I was puzzled that the high degree of curiosity that had seemed so present and so obvious during the interview conversations was not as evident to others who read the quotations. I pondered this discrepancy, but when I was reviewing my field notes I realized that co-participants' curiosity was evident less in what they articulated than in how they articulated it. Curiosity was unmistakably present in co-participants' physical animation, the lighting up of their eyes, their leaning-forward and expressive body-language, and their breathless, excited voices. These energetic aspects of the conversations, which spoke most eloquently to the co-participants' intense curiosity, do not manifest easily in the written word, despite their genuine presence in the physical and dynamic elements of the conversations.

I am left wondering what would have emerged if the interview questions had been crafted to explore the quality of curiosity more directly. Perhaps it is reasonable to expect that I would have obtained more data on the subject, but I am happy, in a way, that curiosity surfaced naturally as a common subtheme, and I am left with no doubt that the animated character of the interviews was infused with a passionate sense of wonder on the part of co-participants.

The work of individuals like the master body psychotherapists in this study, with their passionate and tireless curiosity, may carve out a long-term place for body psychotherapy within the larger psychotherapeutic world. I will leave the last words of this section to Csikszentmihalyi (1997) who writes, "Contributions that require a lifetime of struggle are impossible without curiosity and love for the subject" (p. 53).

Introduction of Theme 2: Subtheme v; Openness to Interpretation and Discovery

All four co-participants demonstrated openness to interpretation and discovery. Aspects of this subtheme are already present in and interwoven with the subthemes and quotations already presented, such as the subtheme curiosity. As I became familiar with Lang and Taylor's (2000) hallmarks of artistry in practice and reflected on them, it became increasingly clear that they are neither discrete nor mutually exclusive qualities. I discovered that, like the six hallmarks of artistry in practice, the study's five subthemes illustrating the artist practitioner theme resembled coloured threads in a woven pattern. In weaving, each group of coloured threads is distinct; it is their interweaving, the crossing and uncrossing of the warp and weft, that creates the whole. Therefore, while I have tried to separate each subtheme, along with its supporting data, no doubt you will see some similarities and crossovers because no one subtheme individually portrays the artist practitioner; rather, each subtheme forms part of a whole.

Each co-participant demonstrated openness to interpretation and discovery in her own life and work. As well, Betty, Rose, and Karen focused on the importance of encouraging and promoting their clients' openness to new interpretations of experiences and the discovery of their own meanings. All four co-participants demonstrated a fervent commitment to avoid being captured by a single "agenda," standard technique or

intervention, or by previous engagements with other clients. This is not to suggest that co-participants are not informed by past engagements with clients, but rather that they recognize they must approach each client with respect for his or her unique background and experience. Elaine specifically spoke about how her openness to the exploration of other modalities has informed her work with clients. The following discussion provides examples of each co-participant's unique expression of subtheme v.

Theme 2: Subtheme v; Openness to Interpretation and Discovery—Betty (Bodynamics)

Betty utilizes the circumstances of the moment, working with the client to interpret individual memories. Betty explains that many memories are encoded in the body and describes the sense of smell as "the most amazing memory [system]." She shares an example of the distinct nature of smell and memory, indicating that we cannot predict how a specific smell will impact a particular client because the circumstances are often unique:

> If you were able to let people smell exactly [a smell that] had to do with different traumas—but you cannot [do that]—because different traumas—even if it is the same kind of trauma—have different smells. It depends on where it is—what happened. [Interviewer: You mean if there was burnt toast in the room at the time?] Exactly! Or [chicken] soup [Betty chuckles]—like one of my clients remembers [chicken] soup as safe—but why [chicken] soup?—because her grandma made [chicken] soup, and that was a safe place. . . . But, of course, when you go back to remember what you, of course, don't remember by language . . . you remember it through your body, its feelings and movement, and sensation and smell.

The therapist is required to respond flexibly and skillfully to the unique events experienced by the client. In Betty's example, the memories associated with the smell of chicken soup would no doubt have evoked a powerful sense of safety for this particular client who has experienced trauma, but that same smell would not evoke a similar experience for all clients who have had a similar trauma. The skilful therapist

collaborates with her client with purpose and intent to discover and locate the client's unique memories, interpreting and working with the client's own experience while, at the same time, being informed and guided by the precise theoretical underpinnings of the Bodynamic system.

Theme 2: Subtheme v; Openness to Interpretation and Discovery—Rose (Somatic Experiencing®)

Rose's work is grounded in Peter Levine's theory of the short-term, naturalistic approach to the renegotiation and subsequent resolution of trauma. With Somatic Experiencing® as her base, Rose brings her own interpretation to the application of that knowledge, responding flexibly to in-the-moment interactions with clients, while always keeping sight of the larger picture. As Rose states, "There's clarity of vision with Somatic Experiencing®, right from the point of neurobiology, right to the edge of the method of therapy," and yet there is fluidity in the application of theory. Rose explains,

> You stay in the moment in the process as it develops. You don't have an agenda of what you want to see happen, you don't have a technique you're trying to do—you just stay there and stay attuned—I think it's about really being able to resonate with the other person, and stay attuned. . . . You get your own ego, or whatever you would call it, out of the way, so you can be there. . . . The therapy is about direct experience [and] leaving open possibility.

In his writing about the flow experience in creativity, Csikszentmihalyi (1997) alludes to the feeling a person may have on occasion, almost as though he or she has stepped out of the boundaries of the ego and temporarily become part of a larger entity, capturing an essence of the attunement that Rose describes as she remains open to discovery and interpretation.

Theme 2: Subtheme v; Openness to Interpretation and Discovery—Karen (Hakomi)

Earlier in this section, under the subtheme curiosity, a quote from Karen's interview provided an example of the stress she places on encouraging the client's curiosity and openness to discovery. In subtheme v, openness to interpretation and discovery, I have drawn from a simple passage from my conversation with Karen that describes her own openness as therapist: "[Hakomi] really calls on the therapist to sit in that place of 'I don't have the answer for you'—I can have these creative, intuitive flashes, and I can say, 'so how about if we do this?' But [the client is] going to refine [the experiment]."

In her work, Karen demonstrates a reflective implementation of interventions as she experiments, observes the response, and develops a responsive adjustment in collaboration with the client. Karen provides an example of these processes:

> There's a way of leading by following [in Hakomi]. . . . In Bioenergetics, for example, if you want to help bring out anger, then you get into a certain posture, if you want to bring up grief, you get into a certain posture [and] different points in Chinese medicine have some of that too—you press some of the lung points, you get grief, you press some of the liver points, you're going to deal with anger. . . . But I think Hakomi really talks about it in terms of "I can never know" because everybody is unique. . . . You might need to work on anger, and your piece of working on anger might be that you just do a thumb wrestle! And that's enough for you to feel resistance, to feel your anger. And somebody else might need to pound a pillow—there's no set experiment for anything.

Karen makes her approach to exploration, interpretation, and discovery sound almost simple or easy. Maslow (2000) correlates creativity with a person's ability to tolerate ambiguity and proposes that a healthy society must increasingly foster and value "the ability to pay the fullest attention to the here-now situation, to be able to listen well, to be able to see well in the concrete, immediate moment before us." (p. 236). Maslow contrasts such individuals to the average person who confronts the present as though it

were a repetition of the past rather than feeling "strong and courageous . . . enough to trust himself in the present situation" (p. 236). Karen's attitude fosters and promotes exploration, interpretation, and discovery both in the therapist and the client.

Theme 2: Subtheme v; Openness to Interpretation and Discovery—Elaine (Integrative Body Psychotherapy)

As noted in the introduction to this subtheme, Elaine's expression of openness to interpretation and discovery was primarily focused on her exploration of other modalities. Elaine initially chose to study Integrative Body Psychotherapy because she knew from her own experience that the body would need to be an integral part of her work as a therapist, and she felt that Integrative Body Psychotherapy offered a very complete system of psychotherapy. She acknowledged that Integrative Body Psychotherapy has been her grounding and her foundation; nevertheless, as her quote from the subtheme of curiosity section indicates, Elaine is continually exploring, discovering, and pushing the edges outward, both to facilitate her own learning and discovery and to enhance her work with clients. This tendency toward ongoing exploration and discovery is evidenced by her comment,

> [Integrative Body Psychotherapy has] been a great foundation or base to build on . . . [but] I've also [added] training in Bodynamics and Somatic Experiencing® training . . . and [Francine Shapiro's Eye Movement Desensitization and Reprocessing (EMDR)] and other things . . . because there is no system that has everything, and I wanted the developmental piece that the Bodynamic people have to offer . . . and I knew I wanted more specific trauma training than Integrative Body Psychotherapy offered, and Somatic Experiencing® has that.

Elaine's openness to learning new body psychotherapy modalities demonstrates a genuine openness to learning, interpretation, and discovery. This open attitude toward interpretation and discovery was a key feature found in all four co-participants.

Discussion of Theme 2: Subtheme v; Openness to Interpretation and Discovery

This subtheme may be seen as an extension of the previous subtheme, curiosity, but it entails an added dimension of focus and application of theory in their practice. The four co-participants displayed a common approach to their practice; for all of them, practice is not simply the application of theory but a process of continually experimenting and testing the bounds of their knowledge, never assuming that they know the right answer for their client. Individuals like the co-participants in this study are different from the average person because they trust themselves enough to meet the unknown and are prepared to improvise and to be flexible and adaptable (Maslow, 2000), an attitude that goes far in promoting openness, interpretation, and discovery.

There are some parallels between this subtheme and two of Lang and Taylor's (2000) hallmarks. The first parallel is to the hallmark "exploration and discovery," which, they note, means that artist practitioners avoid "mindless and rigid adherence to a single perspective on a problem, situation, or individual" (p. 30). The second parallel is to Lang and Taylor's "interpretation, resilient, and flexible" hallmark, which proposes that artist practitioners need to ground their work in theory and work with great intention and purpose, yet bring their own interpretation to the application of their knowledge and skills and apply it in novel and unexpected ways. Artist practitioners continually question their own and others' assumptions, demonstrating the capacity to synthesize theory and technique, sometimes fusing their knowledge, skills, and experience into a new approach that flows out of the events of the moment.

A final dimension of this subtheme that helps to distinguish it from other subthemes is the sense of courage that appeared to emerge in the interview conversations.

While Karen speaks to it eloquently and directly, I also sensed it in the interviews with the other three practitioners. In this context, I will draw on May's (1975) suggestion that the dialectic relationship between conviction and doubt, or the decision to leave room for alternative possibilities, is characteristic of the highest realms of courage. Courage, according to May, "presupposes a greater respect for truth, an awareness that truth always goes beyond anything that can be said or done at any given moment" (p. 21). I believe that all four co-participants demonstrate a level of strength and courage that has enabled them to practise ongoing openness to interpretation and discovery, and an ability to sit in the fire of not knowing, that small space between conviction and doubt that allows possibilities to emerge.

Introduction to Theme 2: Subtheme vi; Developing and Testing Formulations

Each of the co-participants alluded to the importance of developing and testing formulations and assumptions while working with clients in the moment, what Schön (1983, 1987) might refer to as "reflection in action." Co-participants also spoke of their discipline of reflecting on experiences with clients or with other practitioners involved in developing theory, considering, for example, what worked and what didn't work. Schön refers to this aspect of practice as "reflection on action." The formulations developed in the processes of reflection in action and reflection on action could then be tested with colleagues or future clients.

Betty and Rose both described consciously using the principle of reflection on action, developing and testing their formulations in a formalized manner. Both employed this approach to expand existing knowledge or to generate new knowledge that could be shared with others. Karen and Elaine clearly seem to apply a method akin to Schön's

reflection on action, although neither appears to apply it with the same level of formalization or record-keeping that Betty and Rose apply to their formulations. Nevertheless, the knowledge and insights that Karen and Elaine may derive are no doubt shared in teaching moments with other practitioners.

Theme 2: Subtheme vi; Developing and Testing Formulations—Betty (Bodynamics)

Since childhood, Betty has used a process of experimentation, or what she calls "mini-research," to develop and test her formulations and satisfy her deep curiosity. Betty's interest in animal behavior has proven a strong ally in this quest, as she explains:

> When you tame an animal, you have to learn their behaviour and . . . you have to learn the language too. So you have to really make observations, and you have to start to react—and know how your reactions are involving them—as in what do you get back from that? Fear? Or calmness? Or what do you have to do to calm them, and what do you have to do to get them in close contact? And when you know that, you can do [the same thing] with human beings.

Betty describes how she spent months one summer working with friends to try to precisely describe the difference between hypo-responsive and hyper-responsive muscles so that she could teach it and begin to bring it into her practice. Betty recalls,

> If a person came in and talked about their problem and could tell me where they sensed it in the body, then I went in there and tried to provoke the muscles—that's different than relaxing them—and see what happened. . . . So then I started to have a sense of that—not precise, but a sense of—when it is the back of the arm, it has to do with "no" or pushing away . . . you know, like that.

I ask Betty, "How did you get the idea?" and she responds:

> I got it like—OK! When each muscle does a movement, then it must be connected with what happens [developmentally and psychologically]—you look at the child who makes [a dropping] movement—animals only talk with their muscles. We do, too, but we are not aware now. So I just started. I always liked to make combinations, so the first thing I did was starting to make a system – to test all the muscles!

Developing and testing formulations is just one of many subthemes that capture the approach of this dynamic and creative explorer. Here again we see the interweaving of the artist practitioner subthemes. Developing and testing formulations is infused with Betty's love of precision, her curiosity, and her openness to discovery. All of these aspects of Betty's approach to her world have been applied to the development of the Bodynamic system.

Theme 2: Subtheme vi; Developing and Testing Formulations—Rose (Somatic Experiencing®)

It is clear from Rose's teaching and ongoing development of teaching materials that she is continually formulating new hypotheses and developing and testing the reaches of her skills and knowledge. In the subtheme curiosity, I shared Rose's statement that she had never taught the same way twice, preferring to be "always building and trying to learn." Rose has demonstrated a passionate commitment to constantly pushing the boundaries of her knowledge through both practice and drawing from neurophysiological research, integrating her learning as a practitioner, mentor of other practitioners, and teacher. Rose goes through life looking for answers, constantly formulating new ideas and reflecting both in and on action as a teacher-practitioner. Rose's developing and testing of formulations are, like Betty's, informed by her love of precision, her curiosity, and her openness to discovery.

I also believe that Rose has demonstrated courage and vision in her willingness to push beyond Peter Levine's Somatic Experiencing® modality in the form in which it was originally published (1997), as she incorporates developmental theory and ongoing neurophysiological findings into her teaching and written training materials. Motivated

by her ever-curious mind, Rose's work in applying principles of touch to infant development, combined with her work in teaching and mentoring others, provides a living laboratory in which she tests her formulations and incorporates them into the next stage of theory development in an ongoing iteration. This concept will re-emerge in the next theme, that of practitioner-researcher, the second theme, or component, of the metatheme "approach to practice" in this study.

Theme 2: Subtheme vi; Developing and Testing Formulations—Karen (Hakomi)

Guided by the theory and principles that underlie Hakomi, Karen applies her skills and knowledge in developing and testing assumptions, responding flexibly and mindfully in a flowing, effortless, and intuitive manner:

> When I teach and I am giving a demonstration, I stop [at certain points] to talk about what I am thinking, what map I am trying to create, and what I am seeing in the client—[and] quite often I say to my students, "I actually don't know what I am going to do next—but this is where I am thinking they might be at—so I am going to try this, and then I am going to watch what happens." . . . I am going to contact what I see, I'm going to track it, I'm going to trust that, in the next moment, the [client is] going to give me a piece of information that tells me what I need to do next.

Reflecting Karen's words, I am struck by the fluid, natural way that she describes the process, although her ability to be in, and to trust, the moment is clearly supported by a wealth of experience, application of theory, and skill level that continually informs her capacity to develop and test formulations. Ogden (1997) alludes to this principle in her assurance that, with skilful guidance, clients will find their own answers and solutions, but "guiding clients inward to their own healing potential requires subtle, sophisticated, and refined techniques, and lots of experience" (p. 158).

Theme 2: Subtheme vi; Developing and Testing Formulations—Elaine (Integrative Body Psychotherapy)

I do not have an explicit example for Elaine with regard to the developing and testing of formulations. Elaine did, however, talk about her curious and ongoing pursuit of learning other body psychotherapy modalities as articulated in a previous subtheme, curiosity, and shared the information that she has put a great deal of effort into integrating the perspectives of these various schools. I have no doubt that Elaine is developing and testing formulations in her teaching activities and in her practice with clients. Integrating models is not only an intellectual process; integration is honed through trials in the field to see what works and what does not work, noticing what might enhance this client's experience in this moment. In this process, Elaine builds on Integrative Body Psychotherapy as her foundation to develop and test her own theories. While Elaine may not formally be expanding Integrative Body Psychotherapy theory, she is no doubt developing and testing hypotheses and formulations in the world of practice.

Perhaps Elaine's integration of aspects of other body psychotherapy models with her foundation in Integrative Body Psychotherapy parallels a similar process that growing modalities go through as they mature. Might each model remain discrete but borrow in small ways from the concepts or language of other modalities, progressing to develop those concepts within the sphere of its own principles and language in what could be viewed as a form of cross-pollination? Examining Elaine's integration of different body psychotherapy models, I cannot help but wonder if she is expanding Integrative Body Psychotherapy theory in an informal way. The topic of professionals' development of theory through their practice will be expanded in theme 3, the practitioner-researcher.

Discussion of Theme 2: Subtheme vi; Developing and Testing Formulations

This subtheme of developing and testing formulations is related to the previous two subthemes, in particular, to the subtheme curiosity. What distinguishes the development and testing formulations as a separate subtheme is the apparent conscious application of curiosity in a manner that leads the practitioner to extract or build knowledge and understanding at some level of formalization which may then be applied with other clients, shared with other practitioners, or included in their teaching or development of theory.

The subtheme of developing and testing formulations is reminiscent of Lang and Taylor's (2000) hallmark of the same name, resembling, in particular, their suggestion that this type of testing and experimentation consists of thoughtfully implementing an intervention and then reflecting on it, sometimes even asking questions of the client to elicit his or her view, in order to tease out every particle of meaning and understanding. This description seems to capture aspects of the co-participant's thoughtful, precise approach to their practice as they develop and test formulations. For some, this process occurs exclusively in their interactions with clients while, for others, like Betty and Rose, it extends to the formal development of theory.

As I reviewed the data from my interview with Rose, I realized that my understanding of this subtheme has also been influenced by May (1975). I recall that as I sat with Rose during the interview her face seemed to light up, and she appeared as though in a state of blissful absorption, particularly when she talked about her work in developing and testing formulations with infant development and touch. May (1975) characterizes the state of an artist or scientist absorbed in an act of creating as an intensity

of awareness, a heightened consciousness, accompanied by a feeling of joy. I recollect the joy, fun, and "serious lightness" that seemed to underlie Rose's passion for exploration and discovery. May (1975) suggests that when an individual is absorbed in an area in which they have consciously worked laboriously and with dedication deeper aspects of awareness are activated as the "intellectual, volitional, and emotional functions" (p. 49) simultaneously come into play. It would not surprise me if all four practitioners experienced a similar level of interplay of their intellectual, volitional, and emotional functions when they are absorbed in their work.

As this subtheme began to emerge, I reflected in particular on Csikszentmihalyi's (1997) work on creativity and began to recognize the limitations of Lang and Taylor's (2000) conceptual model in fully understanding this study's data. Lang and Taylor's elegant hallmarks provide a brilliant teaching tool for practitioners; however, they are focused primarily on the "in the moment" engagement between practitioner and client. My own analysis of the developing and testing formulations subtheme highlighted that two of the master body psychotherapists in this study (Betty and Rose) are explicitly, intentionally, and formally developing and testing formulations to expand and hone the body of knowledge related to their body psychotherapy models. This extension of Lang and Taylor's work with practitioners became an important bridge to the second conceptual model, Jarvis's "practitioner-researcher" (1999), which I will explicate as theme 3, following the final subtheme for theme 2, subtheme vii, "patience, vision, and perseverance."

Introduction to Theme 2: Subtheme vii; Patience, Vision, and Perseverance

Three of the practitioners included in this study spoke directly about the importance of patiently, or mindfully, attending to the process during body psychotherapy, allowing the process to facilitate the emergence of patterns and information. While concerned with outcomes, body psychotherapists are not easily distracted or rushed by the lure of achieving an outcome; rather, they patiently tend to the process by which outcome is attained (Lang & Taylor, 2000). They work with patience, perseverance, and a sense of where they are going, valuing a process that encourages openness to possibilities and rejecting the idea of simply driving toward a desired outcome.

The previous subthemes have started with Betty and Rose. However, Karen provides a wonderful example of patient mindfulness as we begin exploring this subtheme.

Theme 2: Subtheme vii; Patience, Vision, and Perseverance—Karen (Hakomi)

Karen's ability to negotiate a balance between the process and the outcome is described by her as working "in the present," and working in a state of "mindfulness":

> [Mindfulness] is very nourishing as a therapist. . . . I get to sit in mindfulness most of my day. And that's pretty nice. I don't get speeded up very much; I don't get into my head figuring it out very much. . . . I am very much in the present, I get to be mindful—and I get to sit in a place where a lot of what I'm doing is witnessing people's unfolding, of people's coming home to themselves. And that's pretty nourishing when it happens.

The above quote reflects one of the fundamental teachings of the Hakomi model, being patiently mindful as a way of being and working, the antithesis of a hurried or directed process. This example from my conversation with Karen illustrates predominantly the patience aspect of the subtheme of patience, vision, and perseverance.

Karen's perseverance is best illustrated as she talks about the experience of working with long-term, very "wounded" clients:

> I think that we learn something from those very shattered souls that we do not learn from short-term—even short-term being like a year. When you sit with somebody week after week for years—and you see someone who is not functioning in the world—you learn something about yourself as a therapist—and you learn something about relationship and the meaningfulness of that in therapy—that you can never learn in short-term—you just can't.

Continuing the discussion Karen alludes to the aspect of holding a vision, in this example the holding of a vision of the client's wholeness:

> To be able to hold a space that particularly holds some hope for their healing. . . . I have to sit in that place where I hold that vision of their wholeness no matter what . . . no matter how fragmented they are, I have to hold a place around wholeness. . . . And so that's been very profound in my work as a therapist.

In these two quotes, Karen provides a powerful example of practitioner perseverance and openness to challenge, ongoing learning, and deepening of trust in the process. I loved the notion of holding a vision of the client's wholeness. To me, that represented a wonderful teaching and an enriching perspective on the concept of vision.

Theme 2: Subtheme vii; Patience, Vision, and Perseverance—Elaine (Integrative Body Psychotherapy)

As with the subtheme of developing and testing formulations, I do not have a quote for Elaine that exemplifies patience, vision, and perseverance. However, Elaine's ongoing learning and integration of theory demonstrate an approach to practice, teaching, and learning that is intentional, patient, and dedicated, and requires a particular kind of vision and perseverance. Mindell (1995) seems to succinctly articulate this aspect of artistry and mastery in her proposal that the goal of an artist is to meld the methods, tools, and beliefs of a given therapeutic practice with the practitioner's own unique personality,

"ultimately drop[ping] the form and simply liv[ing] in accordance with the underlying principles" (p. 49). Guided by the principles of Integrative Body Psychotherapy, Elaine continually hones her work, adding pieces from other body psychotherapy modalities and patiently integrating them into her own fluid art form.

If I were able to go back and talk to Elaine specifically about her practice, I have no doubt that relevant data would emerge from her own articulation of this and other subthemes. Alas, at this point in the research such material could only result from another study aimed at further expanding and developing these findings.

Theme 2: Subtheme vii; Patience, Vision, and Perseverance—Betty (Bodynamics)

In my interview conversation with Betty, this subtheme was articulated more in terms of a broader vision for the Bodynamic system. Betty patiently guides and participates in the detailed development of Bodynamics theory and teaching while simultaneously holding a broader vision for Bodynamics' ongoing development and future direction. Previously, under the subtheme of exploration and discovery, I drew quotes from my conversation with Betty as she patted the new trauma manual developed for Bodynamics, at that time not yet translated into English, and stated with satisfaction "this is pretty much finished. It will never be totally finished, I hope, but this is pretty much [finished]." Since the development of the Bodynamics trauma module, Betty and her colleagues have developed training modules on spirituality, first offered in the United States during August and September 2004. Betty seems to truly epitomize the artist practitioner who holds a vision and patiently works toward making it happen with intention, perseverance, attention to detail, and a clear sense of direction balanced by openness to new possibilities.

Betty's example of training a frog, included in the subtheme curiosity, speaks eloquently to her sense of patience and perseverance. More important, Betty's perseverance through at least 30 years of visioning and participating in ongoing "mini-research" projects and her development of theory and practice, despite a lack of formal scientific research funding, demonstrate the subtheme of patience, vision, and perseverance. Betty continues to pour her energy into expanding, developing, and rigorously and precisely refining Bodynamics theory. Patience, vision, and perseverance hardly capture her creative energy and passion for this task. Betty's creativity and scientific approach will be revisited and expanded on in theme 3, the practitioner-researcher.

Theme 2: Subtheme vii; Patience, Vision, and Perseverance—Rose (Somatic Experiencing®)

As with Karen, one has only to observe Rose in teaching demonstrations to see her skill at patiently attending to the moment and responding precisely and skillfully to emerging events. Rose holds the vision of Somatic Experiencing® theory as she weaves together a broad range of knowledge and experience into each moment of interaction, creating a unique therapeutic encounter that appears effortless and intuitive, but that is underpinned by the depth and breadth of a range of precisely and purposefully honed strategies and interventions.

Rose's perseverance is demonstrated through her joy in watching 20 years of videotapes of Peter Levine's work. Rose committed herself to a process of transcribing, locating key concepts and teaching moments, and incorporating those findings into themes in the body of Somatic Experiencing® knowledge that exists today, as it

continues to grow and evolve. Rose's immense patience and perseverance continue to work in concert as she holds and expands the vision of Peter Levine's work.

Discussion of Theme 2: Subtheme vii; Patience, Vision, and Perseverance

Here again I notice the interconnectedness of the subthemes in the artist practitioner theme. Subtheme vii appears to emerge from, or be an extension of, previous subthemes, in particular, curiosity and developing and testing formulations.

Lang and Taylor (2000) identified the hallmark "patience and vision." This subtheme is broadly consistent with their (2000) hallmark describing practitioners working with patience and a clear sense of direction. Lang and Taylor further suggest that artist practitioners recognize that the journey is just as important as the destination and value a process that encourages openness to possibilities. These descriptions certainly fit the four practitioners included in this study.

An element of perseverance, demonstrated by co-participants' focus and commitment to the longer term, distinguishes this subtheme from Lang and Taylor's (2000) hallmark. As I reflected on this subtheme, I was reminded of one of Csikszentmihalyi's (1997) observations. Csikszentmihalyi described creative people as those who have, on the one hand, a great deal of curiosity and openness and, on the other hand, "an almost obsessive perseverance" (p. 326). This combination provides fresh ideas and helps the individual to prevail.

For both Rose and Betty, patience, vision, and perseverance appear to have an additional meaning or significance—their patience appears to be a proactive patience, a refusal to be deterred or distracted from the mission of enhancing and extending their chosen modality. In this sense, patience seems to assume a particular quality of

perseverance or focus over time with the explicit goal of simultaneously attending to the moment and holding a broader vision for ongoing development and future direction.

Similar to the subtheme of developing and testing formulations, aspects of the subtheme of patience, vision, and perseverance will reappear in theme 3, practitioner-researcher, as co-participants articulate the importance of research and neurophysiology, and as we explore the final subtheme, creativity.

Discussion of Theme 2: Artist Practitioner

The second theme, artist practitioner, focused on qualities of individual master body psychotherapists in the study as explicated in the previous five subthemes. The qualities articulated in the theme artist practitioner demonstrate a level of artistry that seemed characteristic of each co-participant, as well as a mastery of theory and practice that profoundly impressed me in the interview conversations. The theme also seemed important because it spoke to Young and Heller's (2000) argument that body psychotherapy is an art, not a science. Lang and Taylor's (2000) conceptual model of artistry in practice both supports the concept of practice as artistry and offers a bridge between art and science in their proposal that specific, observable hallmarks define artistry in practice. The subthemes that emerged from my research data paralleled Lang and Taylor's conceptual model in certain ways, while, in other ways, they expanded and moved beyond these hallmarks. The purpose of Lang and Taylor's conceptual model, to enhance the in-the-moment practice of mediators, limited its usefulness for this study. Co-participants in this study were clearly articulating a level of artistry and theory development that went beyond Lang and Taylor's model. These aspects of the interview conversations could not be ignored and have formed my own designation of the

subthemes; consequently, my explication of the artist practitioner theme is distinct from Lang and Taylor's conceptual model.

Lang and Taylor (2000) define artistry as "that special quality or gift that separates the great from the ordinary, the master from the performer, the distinguished from the conventional, the ingenious response to a problem from the commonplace answer" (p. 23). The interview conversations demonstrate that co-participants' individual and collective attention to detail, curiosity, openness to interpretation and discovery, and experimenting and developing and testing formulations represent special qualities of artistry that are strongly supported by their patience, perseverance, and vision both of client wholeness and of the ongoing development of the body psychotherapeutic modality.

The model does, however, present challenges to the researcher. The principle challenge I faced was the difficulty in discretely separating out each of the subthemes. Not only does it appear that many specific aspects of a single interview support or offer evidence of more than one subtheme, but the very essence of the subthemes can also appear to be inextricably intertwined. This isn't surprising considering that each of the practitioners included in this study approach their work in an integrated manner. They are not constantly asking themselves if they are being more curious or more patient. Indeed, Lang and Taylor suggest that this seamless integrated approach to practice is what denotes artistry in practice. The very difficulty of teasing out the separate subthemes perhaps enhances their usefulness. The work of identifying the distinct aspects of each subtheme leads the analysis into a deeper and richer understanding of each practitioner's approach. Ultimately, I came to appreciate that the subthemes work in tandem. No one

subtheme could explicate the artist practitioner theme on its own, and it was the collective synergy of the subthemes, the interwoven warp and weft of the whole, that captured the special gifts and qualities of these artist practitioners.

Co-participants have demonstrated a deep and passionate commitment to the study, teaching, and development of body psychotherapy and have taught me that artistry comes through hard work, effort, and ongoing reflection. Mindell (1995) warns that the pathway toward integrating and living any discipline takes time and experience, and, as co-participants have demonstrated, such work requires patience and the ability to "flow and transform from moment to moment" (p. 175).

Using this conceptual model does aid in the observation and understanding of the discipline and focus that individual practitioners bring to their work. While I do not intend to ascribe a qualitative value to the various approaches, the conceptual model also helps distinguish the variations or variability in each co-participant's approach. The model also appears to be broadly consistent with the approach found in the work of theorists such as Csikszentmihalyi (1997) and May (1975). It may be that the model could be enhanced through the conscious integration of these other perspectives into a refined and expanded model.

This explication of theme 2, artist practitioner, along with its five subthemes, has aided my exploration of the metatheme "approach to practice," which was derived from the research question, "How do these master body psychotherapists approach their practice?" Theme 2 also provided me with some insight into my own curiosity about the underlying issue of credibility, since the data demonstrated a reflective, precise, and thoughtful approach to practice on the part of all co-participants. However, theme 2 did

not provide a complete resolution to the research question and purpose of this study. There was more information in the data, some of which was already contained within the artist practitioner subthemes. The data drew me to broadening my reading, which uncovered a second conceptual model that helped me to deepen my analysis of the data. I chose a model that offered insights into a different but complimentary aspect of co-participants' approach to practice, Jarvis's practitioner-researcher model (1999). The next section re-introduces Jarvis's conceptual model of the practitioner-researcher, first introduced in chapter 2, and presents theme 3, the practitioner-researcher, with its three subthemes. Theme 3 is the final theme in this study, and its explication will be followed by a discussion and conclusions at the end of the chapter.

Theme 3: Practitioner-Researcher

Chapter 2 introduced Jarvis's (1999) concept of the practitioner-researcher. Jarvis proposes that a genuine understanding of any field can only be developed through practice in that field, and he describes this era as "a practical age when knowledge is legitimated by its performability" (p. 186). Jarvis promotes the democratization of research, challenging the assumption that theory developed in academic institutions produces the only legitimate knowledge, and reminding us that the "apparently objective knowledge of traditional theory [generated by the academic world] is no more than information to be learned and experimented with in practice" (p. xii). Jarvis suggests that the world of work or practice is the new location for a great deal of contemporary research.

Jarvis's (1999) practitioner-researcher concept seems to complement the artist practitioner theme that highlighted co-participants' artistry in terms of precision, attention

to detail, curiosity, openness to interpretation and discovery, readiness to develop and test formulations, patience, vision, and perseverance. Theme 3 places co-participants as artist practitioners within the larger context of the world of science, research, and theory development. Based on detailed observations from the artist practitioner theme in the last section, it would appear that co-participants in this study have been, to varying degrees, continually seeking knowledge and developing their theory of practice through practical experience and reflection. Jarvis states that a professional's way of knowing moves dialectically from action to reflection, in a continuing loop. Taken together, the artist practitioner and practitioner-researcher themes have provided a foundation from which to explore and explicate co-participants' approaches to practice. The themes also support the underlying purpose of the study, exploring credibility. The practitioner-researcher theme will be illustrated by three subthemes: research/science, neurophysiology/science, and creativity.

Introduction to Theme 3: Subtheme viii; Research/Science

Betty, Rose, and Beth spoke in terms of the importance of research and science for body psychotherapy. Elaine's voice is not present in this theme but re-appears in the subtheme neurophysiology/science. The quotations shared in the subtheme research/science were not elicited through direct questions; rather, the subtheme was present to varying degrees in interview conversations with three of the co-participants. This implies that, although I was neither looking for nor expecting the topic to surface in the conversations, research/science as related to the practice of body psychotherapy, its development, and its credibility, was clearly important to these co-participants.

Betty, who has been instrumental in developing Bodynamic theory from its inception, has focused on scientific precision and what she calls "mini-research" throughout her career. Betty recognizes the importance of genuine scientific research to establish Bodynamics' place within the psychotherapeutic and scientific communities. Karen views research as an important means for both Hakomi and body psychotherapy to gain credibility and increasing respect within the larger psychotherapeutic and academic worlds. Rose continues to develop Peter Levine's Somatic Experiencing® trauma work and sees scientific research as a key component in the effort to become more and more precise in our interventions with clients.

Theme 3: Subtheme viii; Research/Science—Betty (Bodynamics)

In Betty's experience, the process of demonstrating Bodynamics' scientific validity to the larger scientific world was a long and sometimes arduous one. Even though Bodynamics practitioners began carefully and precisely developing the modality in the 1970s, according to Betty, as recently as June 2003 the institute was still not getting research money and Bodynamics was not seen as "really" scientific. Jarvis (1999) notes that while applied professional work gives practitioners many opportunities to employ practice-based research to question, test, and revise the theories developed through academic research, practice-based research is often small-scale and frequently not defined as "research" by the established research community.

Betty and her colleagues took the theory of relaxation therapy and began building on it through practice-based, small-scale research:

> Then [some of us] broke with the relaxation-teaching school . . . and we started up and we had two years of training with ourselves and getting even more precise, and making mini-research, all of us, and then we started the Bodynamic Institute.

Betty notes that in Europe Bodynamics is now recognized as an accrediting organization within the European Association for Psychotherapy (EAP), following a rigorous accreditation process based on scientific criteria, as noted in chapter 2. Yet, despite this achievement, she states,

> We are still not getting research money. . . . You first get research money when you're famous, and when you're in—and because body psychotherapy is out, it is a lot more difficult to get research money. . . . You are not scientific so you don't get money to be scientific!

Csikszentmihalyi (1997) states that "research grants are evaluated in terms of either the priorities set by the field or the political agenda of the administration disbursing the funds" (p. 325). Betty remains hopeful that research dollars will become available now that she sees body psychotherapy slowly growing and gaining acceptance worldwide:

> I think it will take some years, but it slowly is going to happen. There are more and more small studies done—and more and more willingness from the body-centred psychotherapists to do that . . . and that's the way to start. And then slowly we will be allowed in. And once there we'll get money enough [for scientific research].

In subtheme v (patience, vision, and perseverance), I drew from Csikszentmihalyi's (1997) proposition that if a person with fresh ideas is to have them prevail, then that individual requires a great deal of curiosity and an almost obsessive perseverance. Such perseverance, combined with a long-term vision and a focus on precision and practice-based research, can create a powerful force for change. Betty proudly shares the fact that Bodynamic psychotherapy, as part of the European Association for Psychotherapy, is recognized by the World Health Organization:

> In Europe you have the EABP and the EAP [European Association for Psychotherapy], and then you have the World Health Organization [WHO]. And the WHO and the UN [have decided that] if they want to know more about psychology . . . they have chosen [to ask] not psychiatrists, and not psychologists, but the psychotherapist organization.

Such recognition by the World Health Organization is progress indeed, not only for body psychotherapy but for the entire domain of psychotherapy.

Theme 3: Subtheme viii; Research/Science—Karen (Hakomi)

Karen believes that Hakomi is increasingly establishing itself as a scientific model based on empirical research, and states:

> The Hakomi Institute in Europe has met the requirements [of scientific criteria] for the European Body Psychotherapy Association, and . . . Hakomi is taught at one of the psychology institutes in New Zealand. [S]ome of our trainers [in North America] are starting to write and present papers on Hakomi and neuroscience . . . so we are seen as credible [because what] is looked at is, "Is it empirical, can you support it with the research?" So . . . science is great for us.

For Karen, scientific research will provide opportunities for Hakomi to increasingly expand and establish itself. She would like to see Hakomi offered as part of counselling curriculum and is excited that a recent counselling theory textbook, noted in chapter 2 (Capuzzi & Gross, 2003), includes a chapter on Hakomi. Karen sees this as an indication that body psychotherapy is starting to make inroads in North American counselling textbooks and that body psychotherapy and Hakomi are becoming increasingly recognized and established.

Theme 3: Subtheme viii; Research/Science—Rose (Somatic Experiencing®)

In answer to my question about opportunities, Rose's immediate response was:

> Research! I think that's a big one right now. . . . We've had five theses come through on SE and it's exciting—and how we put those together and make use of them—but we need outcome research. And we're talking about doing outcome research studies in some hospitals that have ways that we can do controlled studies.

In the subtheme precision, presented earlier under the theme of artist practitioner, Rose expressed her excitement about the value of research in helping practitioners to become more precise and to gain clarity about why interventions work or do not work.

She expressed a particular interest in the neurophysiology of the brain and trauma and in infant development. The topic of neurophysiology will be revisited in the next subtheme, neurophysiology/science.

Discussion of Theme 3: Subtheme viii; Research/Science

Betty (Bodynamics) sees body psychotherapy slowly growing and gaining acceptance worldwide, and she is certain that more research dollars will become available as body psychotherapy establishes itself. In this chapter, the research/science subtheme falls under the theme of the practitioner-researcher. Alpert et al. (1996, as cited in Baldwin, 1997) have proposed that science and practice are inextricably linked in a developmental progression. Their concept of developmental progression suggests a progressive evolution beginning with the practitioner's observation of events and culminating in scientific trials and publications. According to Alpert et al., initial evidence is observed and weighed through practice; this is followed by clinical procedures that are explored and evaluated first through word-of-mouth communication among colleagues, followed by case study presentations. The process eventually leads to increasingly sophisticated controlled trials and publications.

My interview conversation with Betty contained examples of Alpert et al.'s (as cited in Baldwin, 1997) developmental progression. The research that went into the development of the Bodynamic System started with initial evidence observed and weighed through practice:

> And then [in the early stages of development] there was one of my students, a psychologist, who did a mini-research where we asked some people to lie down and be very relaxed and then we touched different muscles so we can see when they react just a little bit. [T]hen we asked them to think about a situation, [for example] to say you want a person to go away. And as soon as they think about that, even if they thought they were relaxed, the muscle reacted. . . . [Y]ou can see

> a very, very little contraction—the fibre—so little that [the client is] really not able to sense it. So we tried some other areas [to] see if it fits. So that made me think, OK, we go on.

Since its inception, Betty has developed Bodynamics with a team of her colleagues. Betty's exploration and evaluation of clinical procedures therefore encompassed word-of-mouth discussion and communication among colleagues, the second stage of Alpert et al.'s developmental progression.

The progression of Bodynamics research appears to have included the next phase of Alpert et al.'s (1996, as cited in Baldwin, 1997) developmental progression, exploring and evaluating clinical procedures through case study-type reports, as demonstrated by this quote from my interview conversation with Betty:

> And [for] five years I got the students to make a report for each session, and the client of the student—that could be another student or a client from outside—to make a report—and . . . I used the report to give them supervision feedback, but I also used it to collect knowledge. So after five years I had around 15,000 reports. So I used the report when it was very clear, both [from therapist and client report], that we worked this and this muscle area . . . and then I placed it in the scheme—so at that time I had a pretty precise knowledge.

Betty states that she looks forward to obtaining funding for "real," large-scale, funded scientific research and publications to demonstrate the science and efficacy of the Bodynamic system, the final stage of Alpert et al.'s (as cited in Baldwin, 1997) developmental progression from practice to science. Betty was not consciously following a model of developmental progression; however, her own curiosity, patience, and perseverance, along with her love of precision, of science, and of developing and testing formulations, have driven her on a progressive path as she has worked to develop the Bodynamic modality and to establish Bodynamics as a scientifically valid branch of body psychotherapy.

Rose would seem to be on a similar path with her ongoing development of and vision for Somatic Experiencing®, her interest in science, and her recognition that the next step is controlled outcome studies. Karen expresses excitement that Hakomi practitioners are starting to do controlled studies and that a body of research based on scientific principles is underway, recognizing that such studies are important to firmly establish the credibility of both Hakomi and the larger field of body psychotherapy.

Introduction to Theme 3: Subtheme ix; Neurophysiology/Science

Rose, Karen, and Elaine were enthusiastic about neurophysiology and how it informs their practice. Karen believes that the apparent relationship between the science of neurophysiology and body psychotherapy is important in enhancing the credibility of the body psychotherapy field. Rose is excited about the precision that neurophysiology can contribute to in the application of body psychotherapy, particularly in her work and research into the principles of touch with infants. Elaine believes that the work of neurophysiology is going to inform the whole domain of psychotherapy. While Betty did not talk about neurophysiology specifically, like Maslow (1954/1987), she encourages researchers to follow the questions even when a scientific way to locate the answers does not yet exist. Neurophysiology seems to be supporting the changes or the "repatterning" that body psychotherapy practitioners report witnessing in their practice. The observations and musings that their curiosity has generated are gradually being understood and demonstrated through neurophysiology. Sometimes, it would seem, science has to catch up with the questions that practitioners are asking based on observations in their practice.

Theme 3: Subtheme ix; Neurophysiology/Science—Rose (Somatic Experiencing®)

Rose's eyes sparkle as she states, "We're at a revolution of research in the brain . . . and people are excited."

> I think the revolution of the brain, having the neuro-imaging capability—MRIs and PETs—having these tools opened up possibilities . . . [W]here psychotherapy has always been based on theories—now it's based on hard data! And the shift is real, because we're a culture that loves our data!

Rose continues:

> These methods are applicable for far more than just what was commonly known as trauma. . . . For me, somatic work gives me a pathway to work with neurobiology and understand how neurobiology affects behavior. . . I think that's going to be the cutting edge of research because, when we understand how the arousal in the sympathetic nervous system affects people's behavior, then we can be so much more precise about our ways of assessment and treatment. And it's not that I find neurobiology in itself fascinating, but it's going to be the standard—it is the standard that I have now—to understanding what's wrong and how that can be resolved.

The previous quote from my interview conversation with Rose also demonstrates how qualities of the artist practitioner inform the practitioner-researcher. For example, Rose's focus on precision, an aspect of the artist practitioner, is linked to neurophysiology, research, science, and practice.

The next quote demonstrates the artist practitioner's penchant for patience and perseverance, developing and testing formulations and being open to discovery, as this relates to neurophysiology. Rose is continually honing and expanding the Somatic Experiencing® model, blending Somatic Experiencing® principles, neurophysiology, and aspects of touch in therapy, with her knowledge of infant development and attachment theory. She gently and patiently applies principles of neurology and neurological organization of the nervous system to her ongoing work in the realm of neurological development in infants:

> A caregiver can help [a] little nervous system make the neurological connections it needs to make. . . . [K]nowing how to touch a baby and be with him give[s] the optimal chance that the neurological connection is going to happen. . . . And knowing some basics about the neurobiology that you're dealing with and . . . how to work with that.

Rose adds that an important component of working with infants is the caregiver's own neurological state:

> [G]etting my own nervous system to a point where things are moving in a healing way instead of in a chaotic way [is important]. If caregivers are in a disorganized state neurologically then, of course, the infant will be, because the infant uses the adult as a template.

Chapter 2 referred to the innate intelligence of the body-mind to heal and transform through its capacity for self-regulation (Stanley, 2004), also termed "self-organization" (Siegel, 1999). It has been proposed that body psychotherapy fosters self-regulation, thus maximizing clients' ability to adapt and change. Because infants initially rely on their adult caregivers as a template while the brain is establishing its neurological pathways and connections, Rose stresses the importance of the caregiver's neurological state in her work as a practitioner-researcher with infants.

Theme 3: Subtheme ix; Neurophysiology/Science—Karen (Hakomi)

Karen describes how the findings and language of neuroscience have enhanced her work and how they influence her understanding and integration of what she is observing. She states:

> [An]other piece that has gotten more clear to me as I've done this for many, many years, and as I've started training people in it, is the knowledge that the neurosciences are really demonstrating now—about the body having different memory, and about how we can actually change neuronal pathways. And—that's all what I felt I was doing in the work!—but [we didn't have the] languaging. Now we have a language to talk about it. . . . The neuroscientific research [is] actually demonstrating the shifts in the brain . . . and understanding how the brain works, so, for example, when I have that "knee-jerk" response, I'm in my reptilian brain, when I am in an emotional state, I'm in my limbic system, when I

> have cognitions, I'm in my cortex. . . . [And] as a Hakomi therapist, I want . . . the [body] experience to speak the unconscious material and then bring it into the conscious realm. . . . We absolutely have to have it named at that conscious level [but] the body has to tell us that information [first].

Here Karen alludes to the notion that science sometimes follows, or has to catch up to, practitioner observations. Fortunately, practitioner-researchers do not stop asking their questions or developing their personal theories while they wait for the scientific world to support and legitimize their observations.

Chapter 2 noted that both Hakomi and Bodynamics have established themselves as scientifically validated psychotherapies in Europe, a rigorous process with an outcome that enhances the "credibility" of body psychotherapy. Without any prompting, Karen raises the notion of credibility as related to neuroscience:

> As science pushes more in the whole area of neurosciences and psychology . . . we gain more credibility. . . . And the area of trauma has gotten the biggest endorsement . . . especially with people like Bessel van der Kolk [who] has endorsed Hakomi in a big way!

Clearly co-participants recognize that the science of neurophysiology is important in their ongoing work to establish body psychotherapy as credible and legitimate. Karen recognizes the endorsement of a well-known scientist in the trauma field as a tremendous asset for Hakomi. As Betty stated earlier, it is when you are famous or "in" that you get money to do scientific research, and the endorsement for Hakomi by a well-known and powerful figure like Bessel van der Kolk is doubtless a valuable asset.

Theme 3: Subtheme ix; Neurophysiology/Science—Elaine (Integrative Body Psychotherapy)

Elaine also expresses an excitement derived from the link between neurophysiology and psychotherapy, stating:

> The neurophysiology piece is so exciting! I just think . . . the work that's being done there is going to inform the whole field of psychotherapy—and needs to; people need to keep up and learn that. . . . And the understanding of the brain when you work to alleviate the trauma, what actually happens in the brain.

Elaine emphasizes her expectation that the implications of the science of neurophysiology for the body psychotherapy world will also inform the whole domain of psychotherapy.

Theme 3: Subtheme ix; Neurophysiology/Science—Betty (Bodynamics)

While Betty did not specifically talk about neurophysiology, she has challenged science to expand its focus from "if you can't prove it, it doesn't exist" to looking at the notion that "something seems to be happening here, let's find a way to explore that." The science of neurophysiology seems poised to increasingly explain and scientifically elucidate, for example, the shifts, transformations, reorganization of experience, and self-regulation that body psychotherapists like Rose and Karen report witnessing in their clients.

Discussion of Theme 3: Subtheme ix; Neurophysiology/Science

The science of neurophysiology seems to be increasingly supporting what body psychotherapists have observed and known through their work, particularly in the areas of trauma and emotionality. Body psychotherapists base their theory and approach on sound principles that include a growing understanding of neurophysiology, the body-mind connection, and emotions. The science of neurophysiology has made progress in explaining the physiological, emotional, and cognitive aspects of trauma, and there is much optimism that this growing body of knowledge will continue to support and elucidate the neurophysiological underpinnings of the work of body psychotherapists.

Body psychotherapy is emerging and growing amidst a call for scientific validation. Co-participants in this study have discovered how to blend a scientific and a holistic mind-body approach, and the field of neurophysiology is proving instrumental in helping to demonstrate the neurophysiological, and thus scientific, underpinnings of a holistic approach to psychotherapy that incorporates a focus on the body as a primary vehicle for change and transformation. It is important to remember both Maslow's (1954/1987) writings and Betty's insight that sometimes the questions and observations of practitioners precede science's ability to examine a phenomenon. The science of neurophysiology is making some inroads in support of the observations of these thoughtful practitioner-researchers, a development that demonstrates that holistic practice does not preclude scientific answers—science sometimes just needs the time and instruments to catch up to what practitioner-researchers are observing in the field.

Before introducing the final subtheme, creativity, I believe it is important to acknowledge the blending of the artist practitioner subthemes with the practitioner-researcher subthemes of research/science and neurophysiology/science that is emerging at this point. Aspects of the artist practitioner's approach, such as a focus on precision and attention to detail, the development and testing of formulations, curiosity, and perseverance, clearly support the practitioner-researcher's ongoing research in the field, and the two roles seem inextricably linked. In the previous examples, we witness not only the practitioner-researcher's love and recognition of the importance of research/science and neurophysiology/science, but also an approach to practice that draws on qualities of the artist practitioner. Based on this important link between the two concepts, I might

speculate that the proposed qualities of the artist practitioner are a prerequisite for the theory development engaged in by practitioner-researchers.

Introduction to Theme 3: Subtheme x; Creativity

The final subtheme, creativity, draws on Csikszentmihalyi's (1997) study of creativity. Throughout the data analysis process, as I immersed and re-immersed myself in the data, there were aspects of my conversations with co-participants that emerged, stood out, and spoke to their approach to practice. As well as their focus on and interest in research/science and neurophysiology/science, co-participants demonstrated, to varying degrees, not only creativity but an apparent commitment to push outward the edges of psychotherapy as we know it. My ongoing literature review introduced me to Csikszentmihalyi's writings, and I was drawn in particular to his work on creativity. He defines creativity on three levels, two of which seem to capture what was emerging from the data.

Csikszentmihalyi (1997) defines creativity in its original form as meaning "to bring into existence something genuinely new that is valued enough to be added to the culture" (p. 25). Csikszentmihalyi explored creativity by studying 91 living exemplars of the quality. His study distinguished three different phenomena that can legitimately be named creativity:

1. The first usage is widespread and commonly referred to, encompassing individuals who express unusual thoughts and who are interesting and stimulating—for example, a brilliant conversationalist or a person with varied interests and a quick mind. Csikszentmihalyi considers this type of person to be brilliant rather than creative unless they contribute something of permanent

significance (1997). He does not include such individuals in his analysis of creativity, and this usage of the term *creativity* did not resonate with the data that emerged from the interview conversations.

2. The second usage of the term *creativity* refers to individuals "who experience the world in novel and original ways. These are individuals whose perceptions are fresh, whose judgments are insightful, who may make important discoveries that only they know about. I refer to such people as *personally creative* [italics in original]" (Csikszentmihalyi, 1997, p. 25).

The key feature in Csikszentmihalyi's second usage of the term *creativity* is the fact that these creative individuals make important discoveries that only they may know about. While those discoveries are important and insightful, they do not typically change the culture. Two of my study's co-participants seemed representative of Csikszentmihalyi's personally creative individuals.

3. The third usage of the term *creative* refers to individuals who, like Leonardo, Edison, Picasso, or Einstein, have changed our culture in some important respect. According to Csikszentmihalyi, these "are the *creative* ones without qualifications" (p. 26), and their achievements are by definition public.

Individuals who fall within the third usage of the term *creativity* are the ones that Csikszentmihalyi (1997) believes manifest "creativity with a capital C" (p. 27). The key to the third usage is that these individuals have changed the culture in some important respect. In other words, to have any real impact, an idea cannot remain only in its creator's mind; rather, "the idea must be couched in terms that are understandable to others, it must pass muster with the experts in the field, and finally it must be included in

the cultural domain to which it belongs" (1997, p. 27). A "domain" would include, for example, a discipline such as mathematics, physics, music, art, medicine, or psychotherapy. In Csikszentmihalyi's "systems model," domains are nested in culture, and culture is defined as "the symbolic knowledge shared by a particular society, or by humanity as a whole" (p. 28). Csikszentmihalyi details the definition of creativity that flows from his third usage of the term, incorporating his "systems model":

> Creativity is any act, idea, or product that changes an existing domain into a new one. And the definition of a creative person is: someone whose thoughts or actions change a domain, or establish a new domain. It is important to remember, however, that a domain cannot be changed without the explicit or implicit consent of a field responsible for it. (p. 28)

It is my belief that we may be historically situated in the midst of a movement poised to change the domain of psychotherapy in an important respect, that of intentionally utilizing the physical body as a template or blueprint for change, healing, and transformation (Caldwell, 1997). The field, or the gatekeepers of the domain of psychotherapy, will ultimately decide whether the culture of psychotherapy expands to include body psychotherapy as a credible and legitimate psychotherapeutic modality.

Based on the interview conversations, Karen and Elaine could be said to represent Csikszentmihalyi's (1997) second usage of the term creative: personally creative individuals whose perceptions are fresh, whose judgments are insightful, and who may make important discoveries that only they may know about. Betty and Rose could be said to be individuals who, in their ongoing development of theory, are changing, or stand poised to change, the cultural domain of psychotherapy. As master practitioner-teachers, all four have a public profile and an influence on the students of their respective

modalities. The presentation of subtheme x, creativity, will begin with Karen and Elaine, two personally creative master practitioner-teachers.

Theme 3: Subtheme x; Creativity—Karen (Hakomi)

Karen provides an example of the creative practitioner-researcher's unique role in attending and observing the emergence of interactions and patterns, thereby making important discoveries that only she may know about:

> When I was doing more traditional psychotherapy, and even with Gestalt work, I often felt as though I had to believe [the client's] report about what was changing in their life . . . and that's really different than in the moment when you really see somebody "get it" at a body level. . . . There's absolutely a change, and you can see it in the body . . . and you start to see how people really do start organizing their world differently, [and] they start experimenting out in the world.

As a practitioner and a teacher, Karen applies the principles of Hakomi, and it would not surprise me if Karen's experience, for example, her use of collaborative experiments with clients, has provided her with insights and perceptions that are fresh and new. These insights are doubtless incorporated as part of her practice and teaching. Karen did not talk about developing or expanding Hakomi theory based on the insights and observations that arise through her work. Nevertheless, as an observant and perceptive practitioner teacher who talks about how neurophysiology has informed her work and substantiated what she "knew" was happening in her work with clients, it would no doubt be safe to say that Karen is a personally creative practitioner-researcher making new discoveries in the laboratory of moment-to-moment interactions.

Theme 3: Subtheme x; Creativity—Elaine (Integrative Body Psychotherapy)

Elaine is a master Integrative Body Psychotherapy practitioner and teacher. With Integrative Body Psychotherapy as her base, she has maintained an openness to learning and discovery in her study of other body psychotherapies. According to Csikszentmihalyi

(1997), "keeping the mind open and flexible is an important aspect of the way creative persons carry on their work" (p. 105). Elaine has worked hard to integrate the models that she has studied, demonstrating a capacity to synthesize theories and techniques. As she states, "I've put a great deal of effort into integrating these various schools [that I have trained in— Integrative Body Psychotherapy, Bodynamics, and Somatic Experiencing®] in my own mind and in my own self, and that actually took some doing!" With Integrative Body Psychotherapy as her solid foundation, Elaine's approach with clients makes judicious use of several models as she responds insightfully and flexibly to their needs, incorporating other body psychotherapies in a unique fusion of knowledge, skill, and experience.

Similar to my interview conversation with Karen, my conversation with Elaine did not provide examples of the discoveries that she may have made as she weaves aspects of three body psychotherapies together in her work works with clients. Still, I am left with the sense that Elaine, too, is a personally creative practitioner-researcher who chooses to apply her discoveries and insights to her own theory development in her work with clients rather than to develop theory in a more formalized manner.

Although Csikszentmihalyi's definition of personal creativity precludes changing the domain's culture, I would like to challenge that limitation. The fact that Karen and Elaine are not overtly or publicly developing theory does not mean that they are not impacting the culture of psychotherapy. As master body psychotherapist teachers, they disseminate knowledge about body psychotherapy through their ongoing training of other practitioners. This dimension of their work is informed by their moment-to-moment interactions with clients and by their inquisitive minds, their insightful perceptions, and

the discoveries which only they may know about, but which may nevertheless be incorporated into their practice and teaching. In this way, they are doubtless changing the domain and culture of psychotherapy, if only in small ways. Like the faint ripple on the surface of the water, or the fluttering of a butterfly's wings in a far-off place, small changes can ultimately have a profound impact.

Whereas Csikszentmihalyi's (1997) second usage of the term *creativity* refers to individuals who arrive at important discoveries and personal theories that are not necessarily set out or shared in a formalized way that would change the culture, his third usage of the term applies to individuals who significantly change the culture of the domain in which they work. It is not my intent to "prove" that this is the case with either Betty or Rose; I believe, however, that the work of these two co-participants falls more closely into Csikszentmihalyi's (1997) third usage of the term *creativity*, which emphasizes that the acts and ideas of creative people "change a domain or establish a new domain," although this transformation cannot occur "without the explicit or implicit consent of a field responsible for it" (p. 28).

Theme 3: Subtheme x; Creativity—Betty (Bodynamics)

As a creative practitioner-researcher, Betty's precise and scientific approach is already changing the culture of psychotherapy in Europe with Bodynamics' inclusion in the European Association for Psychotherapy (EAP) and its acceptance as an accrediting body. It remains to be seen when the gatekeepers of the domain of psychotherapy in North America will formally grant Bodynamics full consideration and legitimacy as an accepted and commonly applied psychotherapeutic modality within North American psychotherapeutic culture. While Betty appreciates Bodynamics' success in meeting the

criteria for validity and establishing itself within the broader domain of psychotherapy in Europe, she is a creative practitioner-researcher who seems less motivated by a desire to become rich and famous, than by a burning curiosity sparked by the need to find a resolution to a problem, a new artistic expression, or a new way of understanding (Csikszentmihalyi, 1997). This motivation has provided her with "enough inducement to work beyond what is necessary, to venture beyond what is already known" (Csikszentmihalyi, 1997, p. 87). Betty has demonstrated that she is a remarkable innovator who has found creative ways to do what she calls "mini-research" projects that have added to the Bodynamic body of knowledge.

Since the 1970s, Betty and her colleagues have held a vision of developing a complete, comprehensive, and practical system of psychotherapy. During this process, Betty has remained ever-curious and ever-open to new perspectives and new information. With her colleagues, she continues to develop and add components to the Bodynamics system, developing, for example, new training modules on trauma and, more recently (2004), on spirituality from a Bodynamic perspective. Placing her hand on Bodynamic's new manual for trauma training, Betty explains, "We have developed a lot of it, but to develop the very, very, very precise language, we just finished last year. [It] takes a lot of work!" Pointing again to the new trauma manual, she smiles and says, "This is pretty much finished. It will never be totally finished, I hope, but this is pretty much." As Csikszentmihalyi (1997) astutely observed, "One thing about creative work is that it's never done" (p. 106).

Betty seems to have spent her life doing what she loves, working hard and pouring countless hours and enormous passion and energy into her work. Yet I did not

have the impression that this has felt like "hard work" to Betty. Instead, I perceived a sense of exhilaration and playful adventure that Csikszentmihalyi (1997) noticed in the creative individuals he studied.

Theme 3: Subtheme x; Creativity—Rose (Somatic Experiencing®)

Rose has demonstrated an ability to expand and hone theory and to apply it to practice. Present at the emergence of initial evidence, she carefully weighs and reflects on her own feelings and observations. Based on her observations and thoughtful reflection combined with a keen interest in science, neurophysiology, and developmental theory, Rose adjusts her perspective, incorporating those new understandings into her practice, her teaching, and the teaching materials she writes. When Rose describes how she constantly challenges herself by contemplating and analyzing her interactions with clients, demonstrating ongoing reflexive learning and theory development, I am reminded of Jarvis's (1999) observation that the practitioner-researcher's way of knowing is a dialectical movement from action to reflection, in a continuing loop:

> [E]ach opportunity to sit with a client offers the possibility of learning. From my earlier attempts to learn through transcription [(transcribing audiotapes of counselling sessions)], I am now using a more reflective process. This involves a recollection at the end of the day of my client sessions individually. I study any notes, then ask several questions of myself: "When did I feel uncomfortable in the session?" "When might I have had a sense of uncertainty of what might be the best way to go?" 'How did I hold that tension?" "What finally happened that resolved the tension?" "What did I learn at that point?" I then ask: "What seemed to go well?" "How did that affect the direction of the session?" "What did I learn new from interaction with this individual?" "How can I integrate this new knowledge into my practice?" "How did this session affect my sense of my self?" "What new actions will I take to integrate this new learning?"

From the early stages of Rose's career, when she patiently viewed 20 years of Peter Levine videotapes to precisely identify and capture key components of the Somatic Experiencing® model, to her teaching of Somatic Experiencing®, supported by written

materials that she developed, to mentoring Somatic Experiencing® practitioners who are applying the model in the mental-health field, Rose has been expanding and developing Somatic Experiencing®. Her patient, ongoing mastery of Peter Levine's work and her expanding vision for Somatic Experiencing®, which incorporates leading-edge neurophysiological research, developmental theory, and ancient wisdom, are infused with her patience, her spirit, and her enthusiasm for imparting that knowledge to others.

When I think of Rose's dedication, witness the expanding number of trainees and individuals she supervises and mentors, and watch the growing body of writing on Somatic Experiencing® she produces as she continually develops her teaching sessions, I have no doubt that she is participating in changing the culture of psychotherapy in North America. As she purposefully integrates a range of concepts into her teaching and writing, I also wonder if Rose is changing the culture of Somatic Experiencing®.

Discussion of Theme 3: Subtheme x; Creativity

Karen and Elaine seem to be personally creative individuals whose perceptions are fresh, whose judgments are insightful, and who may make important discoveries that only they may know about. I do not know if those discoveries enrich the world beyond their personal lives; however, it is probably safe to surmise that as teachers and practitioners of Hakomi and Integrative Body Psychotherapy, Karen's and Elaine's approaches as creative practitioner-researchers, their curiosity, insights, and openness to discovery would support their development of personal theories based on practice. Those theories may, in turn, be contributing in small ways to the evolution of body psychotherapy.

Betty and Rose are individuals who may be changing or stand poised to change the cultural domain of psychotherapy through their work in developing their respective modalities. Csikszentmihalyi (1997) states that without curiosity, wonder, and interest in how things work it is difficult to recognize an interesting problem, and that "without such interest it is difficult to become involved in a domain deeply enough to reach its boundaries and then push them farther" (p. 53). As the curiosity, sense of wonder, and interest both Betty and Rose possess propel them to continue to develop their body psychotherapy modalities, these two women are expanding the boundaries of Bodynamics and Somatic Experiencing®, and they may be extending the boundaries of the psychotherapy domain in general. These possibilities will be further considered in the following discussion of theme 3.

Discussion of Theme 3: Practitioner-Researcher

I am not surprised that Jarvis (1999) challenges the traditional halls of science—universities and institutes of higher learning—to welcome, include, and legitimize the personal theories developed by reflexive and research-oriented professional practitioners. Whether these practitioner-researchers are doing the research themselves or whether their observations are informing others' research, Jarvis suggests that we need a new relationship between theory and practice. Consequently, Jarvis invites institutes of higher learning to form partnerships with reflective and reflexive practitioner-researchers and their professional organizations, conferring legitimacy on theories developed and revised by practitioner-researchers in their practice.

The professional and reflexive master body psychotherapists in this study seem to personify Jarvis's (1999) concept of practitioner-researchers. Through the assimilation of

their observations and personal theories developed through their practice and teaching, these women are adding to the body of psychotherapeutic knowledge and may be inspiring changes to the culture of traditional psychotherapy. It is my hope that their contribution will be increasingly valued as their voices are included in the legitimate discourse of psychotherapy. Simply stated, Elaine hopes that research like this study will "raise the profile of body psychotherapy, and get the word out that there are different ways of practicing."

Csikszentmihalyi (1997) proposed that to have any real impact or to be included in the cultural domain to which it belongs, any creative act, idea, or product must "pass muster" (p. 27) with and receive the explicit or implicit consent of the experts in the field responsible for it. This study has already pointed out that Bodynamics and Hakomi have met the criteria for scientific validity in Europe and been awarded accrediting status by the European Association for Psychotherapy (EAP). Somatic Experiencing® (SE) is expanding throughout the world and its training has met American Psychological Association (APA) standards. In North America, the body psychotherapy world achieved another triumph when Hakomi and Integrative Body Psychotherapy were included in a chapter on body-centred counselling and psychotherapy in a fairly recent textbook on counselling and psychotherapy theories and interventions (Capuzzi & Gross, 2003). To my knowledge, this is the first textbook on counselling and psychotherapy theories that has included body psychotherapy. This inclusion represents the consent of at least some experts in the domain of North American psychotherapy.

Nevertheless, body psychotherapy is still working to push the boundaries of the North American psychotherapeutic domain. An example can be found in the world of

trauma and post-traumatic stress disorder (PTSD), a major focus of some body-psychotherapy modalities, such as Somatic Experiencing®. As recently as January 2004, an online publication of guidelines for the management of post-traumatic stress developed by the US Department of Veterans Affairs (United States of Veteran Affairs, n.d.) endorsed four therapies, including cognitive therapy and Eye Movement Desensitization and Reprocessing (EMDR), as significantly beneficial for the treatment of PTSD. Although the Web site did not mention body psychotherapies in their guidelines, an update for this guideline is targeted for 2006, and it will be interesting to see whether body psychotherapy receives an endorsement from this influential and powerful North American institution.

Before leaving this final theme, the practitioner-researcher, I want to acknowledge the convergence of the qualities of the artist practitioner and the practitioner-researcher. It was mentioned earlier that the two themes of artist practitioner and practitioner-researcher seem inextricably linked. Aspects of the artist practitioner's approach, such as a focus on precision and attention to detail, an ongoing curiosity, openness to interpretation and discovery, developing and testing formulations, and patience, vision, and perseverance, seem to support the practitioner-researcher's theory development whether it remains at the level of personal practice or entails a more public, formal development of theory. The practitioner-researcher subthemes articulated an interest in and recognition of the importance of research/science and neurophysiology/science, as well as demonstrating the enormous passion and energy that fuels practitioner-researchers' creative efforts. Their work and their vision seem to lead to a merging of the qualities of the artist practitioner and the practitioner-researcher in a creative synthesis,

and, as hypothesized earlier, it may be that qualities of the artist practitioner are a prerequisite for the theory development engaged in by practitioner-researchers.

The presentation and discussion of the artist practitioner and practitioner-researcher themes have attempted to explicate the metatheme "approach to practice," derived from the second part of my research question: How do co-participants approach their practice? There is no doubt in my mind that co-participants demonstrate an approach to practice that speaks powerfully and eloquently to any question about the nature of credibility that I might have wondered about when I began this study. I did not enter into my investigations expecting, or even anticipating, that I would find the level of curiosity, precision, vision, perseverance, creativity, or appreciation for science (research and neurophysiology) that emerged from the interview conversations. The art and science of each co-participant's approach to her practice, in combination with her unique style and profound dedication to her craft, can only serve to enhance the credibility of the body psychotherapy modality.

Section 5: Chapter 4 Concluding Remarks

As I noted at the beginning of this chapter, this thesis was guided by my research question: How did master body psychotherapists come to adopt BP and how do they approach their practice? I further noted that as the research progressed, the compelling purpose of my research became clear, that of exploring the underlying issue of credibility, a legitimization that many believe can only be conferred by science. That focus on credibility became more clearly aligned with the second part of my research question: How do these master body psychotherapists approach their practice?

My interviews and interactions with co-participants intrigued me and piqued my curiosity about their approach to practice. Despite their individual approaches to their modalities, and regardless of the questions I chose to ask, each co-participant seemed compelled to express her approach to practice, even though that was neither the intent nor the focus of the research. Each co-participant spoke with a unique voice about her adoption of body psychotherapy as her way of working, and each has contributed to the domain of body psychotherapy in her own manner. Yet the interviews clearly contained interrelated threads and commonalities that could not be ignored.

As I began my analysis, a number of broad themes, or threads of commonality, began to emerge from the interview data. Initially some of these themes were sketchy and difficult to discern, and others seemed to overlap and intertwine. Through timeless immersion and re-immersion, the themes and subthemes more clearly emerged. Ultimately, I focused on a selection of themes and subthemes that spoke to the research question. This sometimes arduous honing and deepening of the analysis resulted in three themes (two of which are comprised by one metatheme) and their attendant ten subthemes (Appendix H), which were presented and discussed in this chapter.

While I concede that an analysis of other themes that may have emerged from some or all of the interviews, for example, "ease" or "spirituality," could be valuable, I found it necessary to set bounds on the range of my analysis with an awareness that interpretation always remains incomplete and unfinished (Denzin, 2001).

Based upon my analysis, I discovered an underlying similarity in how co-participants came to discover and adopt their chosen modality. That similarity was articulated as theme 1, transformation, and comprised a transformative experience that

took the form of either a major epiphany or a cumulative epiphany. Some form of transformational epiphany was a key aspect, both for co-participants and for me, in making the decision to adopt body psychotherapy as a way of working or, as in Betty's case, to decide to develop a body psychotherapy system. All co-participants described transformative experiences that changed the direction of their work, and led to devoting their lives to the practice and development of body psychotherapy principles. It is impossible to know whether the transformative quality of body psychotherapy itself contributed to this epiphany, as in my own experience, or if the transformation was, as May (1975) would suggest, the completion of an incomplete Gestalt with which co-participants' conscious awareness had already been struggling.

The metatheme "approach to practice" spoke to the second part of the research question: How do co-participants approach their practice? As with the theme of transformation, similarities also emerged from the interview conversations with regard to many of the underlying qualities related to co-participants' approach to practice. Two conceptual models (Jarvis, 1999; Lang & Taylor, 2000) became springboards for the analysis and discussion of this metatheme, with its two themes "artist practitioner" and "practitioner-researcher." As the analysis progressed and deepened, I speculated that the proposed subthemes, or qualities, of the artist practitioner may be a prerequisite for the theory development engaged in by practitioner-researchers. Juxtaposing the data and subthemes with various writings, for example, those of May (1975), Maslow (1954/1987), Baldwin (1997), and Csikszentmihalyi (1997), it was possible to discern a rigor and focus on artistry, precision, science, and creativity in co-participants' approach

to practice that may truly bridge the perceived gap between the art of body psychotherapy and science.

Naturally this study does not resolve the issue of credibility and whether or not only science can confer it. However, it has provided me and, I hope, my readers with some sense of how co-participants' rigorous and thoughtful approach to their practice may support or enhance the credibility of the body-psychotherapy modality. While firm conclusions or theory development fit neither the goal nor the method of this study, the analysis of the metatheme "approach to practice," derived from Lang and Taylor's (2000) and Jarvis's (1999) conceptual models, may point towards some plausible directions for further study.

I began this chapter with a quote from Ammons (2002), who admonishes us to avoid establishing boundaries and preconceptions that would limit possibilities and end potential. In this foray into qualitative research, I have come to appreciate both the wisdom and the power of that quote. It took some courage to step back from Lang and Taylor's conceptual model, to take my knowledge of that model, and, as van Manen (1990) would demand, hold it deliberately at bay, even turning that knowledge against itself. I believe that out of that process has come a deeper and richer analysis of the data. Perhaps through that process, I can in some small way stand in the shadow of the study's co-participants who, as members of Polanyi's (1966/1983) "society of explorers," courageously place themselves in the midst of potential new discoveries.

Chapter 5, the final chapter of this thesis, will summarize key points, offer broad conclusions, suggest ideas for future research, and explore my own learning.

CHAPTER 5: DISCUSSION

With the drawing of this love and the voice of this calling, we shall not cease from exploration, and the end of all our exploring will be to arrive where we started and know the place for the first time.

—T. S. Eliot, "Little Gidding"

Introduction to Chapter 5

As I begin this chapter, I recognize that I am nearing the end of an important phase of my own journey—but not the end of that journey itself. Through the course of my research and the crafting of this thesis, I have had the opportunity to explore many concepts, ideas, and experiences. I now need to tease out the conclusions, or perhaps more appropriately "learning," that I believe can be drawn from my work. There are some conclusions that I need to bring forward from the first few chapters of the thesis, others that are drawn from the themes and method, and still others that are more personal in nature. Yet there are many new questions arising from this work that I look forward to exploring as I continue my journey.

The remainder of this chapter is organized into five sections. Section 1 outlines the conclusions or learning that I gleaned from chapters 1 and 2, with a particular focus on the history of body psychotherapy. Section 2 offers observations on the research method used in the study and thoughts derived from the study's metatheme, themes, and subthemes, with three subsections: revisiting the method; conceptual models contributing to this study; and observations on the findings. Section 3 contains recommendations for further research that could prove interesting and fruitful. Section 4 provides an overview of the insights and personal learning that I derived from this work. Section 5 revisits the proposed benefits of this study.

As I make a transition to the concluding sections, it may be useful to revisit the proposed benefits. In broad terms, this study was about how four master body psychotherapists came to adopt the body psychotherapy model and how they approach their practice. I believed that this knowledge might lead to four benefits: (a) insight into how the master body psychotherapy practitioners in this study came to adopt body psychotherapy; (b) insight into how master body psychotherapy practitioners in this study approach their practice; (c) an exploration of the notion of "credibility" in the body psychotherapy field, particularly as related to the scientific paradigm; and (d) a raised awareness about body psychotherapy in general. My intent is that these anticipated benefits be addressed in the ensuing sections. A brief summary is offered in Section 5 of this chapter.

The second part of the research question, how body psychotherapists in the study approach their practice, was linked to the essential purpose of this study, which was to follow my curiosity about any question of credibility, a status that many believe can only be conferred by orthodox science. On a personal level, I had hoped to arrive at a resolution to a sense of dissonance I perceived between my belief in body psychotherapy's efficacy, derived through my own experience as a client, and the seeming scepticism expressed by some individuals about the body psychotherapy modality.

The words from Eliot (1974) that begin the present chapter speak to my own journey through the unfolding of this thesis. I began with exploration, and while I am at the end of this phase of my inquiries, the explorations will not cease. This chapter takes me back to the place I began, but I can never be the same as I was when I started. Too

much has ensued during the intervening years. I have learned from co-participants, my exploration of history, my training in body psychotherapy, and from the entire process of writing a thesis. I arrive back at the place I started as I conclude this work, but I know the place as if for the first time.

Section 1: Learning from History

Several ideas from the earlier parts of this thesis warrant revisiting in the section Learning from History.

Body Psychotherapy's Early Beginnings

Tracing body psychotherapy to its early beginnings, chapter 2 recalled the historical findings of Pierre Janet, Charles Darwin, William James, and Sigmund Freud as they related to the mind-body connection, and illuminated several hidden treasures in the writings of Dewey and Fechner. This brief historical overview highlighted how an understanding of the importance of the body in psychotherapy is older than psychoanalysis (Boadella, 1997a). Reviewing history sheds light on forgotten or long-buried findings that can support and deepen the theoretical underpinnings of body psychotherapy today. An example can be found in Boadella's (1997a) treatise on Pierre Janet, the French psychology professor whose vast body of work centred on the importance of understanding the involvement of the body in psychological analysis and whose long-neglected insights informed body psychotherapy's modern understanding of post-traumatic stress syndrome (Boadella, 1997a).

The history of body psychotherapy's development appears to reflect the essence of Eliot's (1974) words, in that the discipline has not ceased from exploration, but continually arrives back at a point similar to where it started in the linkage between the

body and psychotherapy. Yet each arrival back to the starting point comes with a new or expanded understanding, garnered from influences such as the work of Wilhelm Reich (1897 - 1957) and followed by notable others such as Alexander Lowen (Bioenergetic Analysis), Fritz Perls (Gestalt therapy), Stanley Keleman (Emotional Anatomy), Virginia Satir (Satir Model), and David Boadella (Biosynthesis), a few of the figures developing and practising emergent body-centred modalities in the 1950s and 1960s (Goodrich Dunn & Greene, 2002). Body psychotherapy has continued to be influenced by ongoing theory development, the interweaving of additional theoretical knowledge such as developmental theory, and the findings of neurophysiology. It is as if the "problem" which body psychotherapy addresses has long been recognized but our methods of inquiry have not been sufficient to fully understand the problem. This dichotomy of problem versus method is one of the subjects touched upon in the next subsection.

Scientific and Emerging Paradigms

The study's historical overview also touched briefly on mind-body dualism as manifested in the orthodoxy of the scientific method or paradigm, a paradigm that has had a profound influence on psychology as a discipline. Despite early recognitions of the importance of the body-mind connection, psychology and psychoanalysis were emerging amidst a proliferation of scientific development that increasingly differentiated between somatic, psychological, and spiritual approaches to helping (Baldwin, 1997; Diamond, 2001). Psychology as an academic discipline strove to be recognized as a science, resulting in a focus on those processes that could be quantitatively determined, specified, and measured.

Maslow (1954/1987) has outlined the shortcomings or weaknesses of orthodox science as applied to psychology, proposing that an overemphasis on the scientific technique or "methods" unduly narrows the type of questions that may be asked by the researcher. In broad terms, means-centred research, as defined by Maslow, appears to have negated the legitimacy of research into the domains of non-conscious knowledge and wisdom, as identified by Young and Heller (2000) and Shannon (2002). Examples of non-conscious knowledge or wisdom in body psychotherapy might include the preconscious or pre-language memories encoded in the mind-body, long-forgotten, or tacit, memories that reveal themselves in the body-psychotherapy process. Maslow admonishes scientists to love the questions themselves and to avoid stifling exploration by limiting the questions that can be asked simply because the tools of science may not yet be available to study them. Betty has suggested that we need to move from a focus on "if you can't prove it, it doesn't exist," to look at the notion that "something seems to be happening here, and we need to find a way to explore that."

While the data analysis in this study noted co-participants' respect for science and research and their recognition that neurophysiology is demonstrating what they had been observing in their practice, it seems that many of the observations of body psychotherapists arose before science had a way of demonstrating what might be occurring. Thus body psychotherapy was left open to dismissal or scepticism. The experience of body psychotherapy may be consistent with Maslow's (1954/1987) observation that new methods and new ways of doing things—and I would consider body psychotherapy today to be "new" among established psychotherapies—must inevitably be suspect and are usually greeted with hostility.

Despite this challenge, body psychotherapy and other disciplines, such as the practice of meditation, are pushing at the edges of the scientific tradition. As mentioned in chapter 2, the Dalai Lama has been holding worldwide discussions with eminent scientists since 1979, discussions that were at first met with resistance from the scientific community who believed they were being called to "defend science against religion" (Goleman, 2003, p. 39). The Dalai Lama's work with scientists is important for this study because, according to Goleman, the dialogues have led scientists to a fresh perspective on their own assumptions, especially the nuances of human consciousness, and have expanded scientists' ideas about what to look for in their research. Polanyi (1966/1983) wrote that scientific tradition is renewed through the capacity of individuals to explore problems that might not yet be visible to others, stating that any tradition fostering the progress of thought must have the intention of teaching its current ideas as stages leading on to unknown truths which, when discovered, might dissent from the very teachings that engendered them. This study's co-participants openly acknowledged that body psychotherapy must embrace the scientific paradigm and publish outcome studies demonstrating the efficacy of the emerging field. It would be my hope that an expanded or emergent scientific paradigm would also create more space for individuals to courageously place themselves in the midst of potential new discoveries and to chart new waters even before science has developed the tools to demonstrate or "legitimize" their personal theories or findings.

Following a similar vein, Caputo (1987) suggests that revolutionary science questions what it means to do science, stating:

> The evidence which supports a new and promising and suggestive hypothesis is usually much slimmer than the evidence supporting the prevailing view. What is

> afoot in such radical shifts in the view of scientists are the instincts, the tacit knowledge, the faith of the scientists who advocate the new way of seeing things. All of their working acumen as practicing scientists tells them that the old paradigm is spent, that the future lies in a new direction, that there is more and promising research and work forthcoming from the new paradigm than from the old. Conclusive evidence for the new paradigm is brought forth only afterward, after it has become the received view and the guide of normal science. (p. 219)

In November 2005, the Dalai Lama led the 13th dialogue with the scientific community (Mind and Life Institute, 2005), exploring "areas of mutual interest at the intersection of western empirical science and the contemplative traditions and their associated methodologies, psychologies, and philosophies" ("Conference Description"). I cannot predict the future for science; I am, however, gratified that there seem to be courageous individuals, including scientists themselves, who are willing to push at the edges of the scientific paradigm. In the meantime, body psychotherapists like the study's co-participants continue to recognize the importance of demonstrating body psychotherapy's efficacy through existing scientific methods.

While I contemplated these issues of emerging paradigms and the courage required to prevail in the face of obstacles from excessively means-centred science (Maslow, 1954/1987) where the focus on the instruments and techniques of scientific research can limit the questions that science studies, I could not help wondering if an underlying or implied element of power was a motivating force. Specifically, I wondered about the power of the established psychotherapeutic and scientific communities either to marginalize or to confer legitimacy upon a burgeoning modality such as body psychotherapy. Denzin (2001) proposed that "those who have power determine how knowledge will be defined . . . [and] also define what is not knowledge" (p. 51). Maslow (1954/1987) warns that applying old techniques or habits to new problems can lead to

inappropriate solutions that do not fit or to allowing those problems or questions to remain unrecognised and unexplored, and he insists we remember that we are studying a part of a whole rather than a discrete entity. Maslow (1954/1987) emphasizes that the ideal scientist "combines the creative hypothesizer, the careful checker-experimenter, the philosophical system builder, the historical scholar, the technologist, the organizer, the educator-writer-publicist, the applier, and the appreciator" (pp. 185–186).

Ultimately, as Csikszentmihalyi (1997) stressed, a domain—in this case psychotherapy—cannot be changed without the explicit or implicit consent of a field responsible for it. The "field" represents "all the individuals who act as gatekeepers to the domain" (p. 28). At the end of the day, the field has the power to decide the fate of any newcomer. Body psychotherapy has made inroads towards establishing itself within the Europe Association of Psychotherapy; it is too early, however, to know the final place it will occupy among long-established psychotherapeutic modalities both in Europe and in North America. Despite these unknowns, Rose puts things in perspective with her simple and eloquent statement:

> You know the thing is, people want to get better – and if they see a relative or family member or someone else, a friend, has gotten better with this, they want to try it. Just like the medical society 25 or 30 years ago didn't acknowledge acupuncture and other ways – until people started getting better.

Concluding Comments for Section 1: Learning from History

This recap of the history section illustrates several interesting points regarding the exploration of a field of study and our creation of knowledge. First, the history of body psychotherapy does reflect a cyclical path or, perhaps more accurately, an upward-spiral, as each new development builds upon or emerges in contrast to an existing understanding

or belief. As the field adapts to the future, it continually builds on the past. Second, the energy derived from the debate between "science/method" and "exploration/problem" gives the spiral its upward momentum. As Maslow (2000) reminds us, scientists need to trust themselves enough to meet the unknown and be prepared to improvise and remain flexible and adaptable.

Section 2: Discussion of Method, Conceptual Models, and Themes

This section offers a summary of the conclusions or learning that can be drawn from the method, the conceptual models that informed the data analysis, and the themes. It is not my intent to offer a detailed review of the themes, which is more appropriately found in chapter 4; rather, I hope to provide a broader overview of my learning. This section is organized into three subsections. Subsection 1 offers observations about the two methods this study draws from, subsection 2 revisits the conceptual models that informed and deepened the data analysis, and subsection 3 discusses and summarizes the findings based on the themes and subthemes presented in chapter 4.

Section 2: Subsection 1. Revisiting the Methods

This study drew from Heuristic Inquiry (Moustakas, 1990) and Interpretive Interactionism (Denzin, 1989, 2001). An interpretive work of inquiry allows a modified approach, and I relished this permission to draw from two complementary methods in support of my line of inquiry. Incorporating the most suitable features from several methods supported my desire not to be constrained by method or "lock-step" process. The three principles that guided my research, outlined in chapter 3, focused on designing whatever strategies or methods were necessary to the task as a qualitative bricoleur (Denzin & Lincoln, 2000), pursuing the matter at hand when the way could not be laid

out beforehand in explicit rules (Caputo, 1987), and considering method as a process of accomplishing something in a thoughtful and orderly manner while allowing the research to unfold in its own way (Moustakas, 1990). The overriding common feature of these principles was the implicit permission and freedom they gave me to invent or to piece together tools or techniques as the research progressed, and even to revisit and explore my research question and purpose. This freedom corresponded with my desire both to develop as a qualitative researcher throughout the study's progression and to fulfil the qualitative requirement of demonstrating reflexivity or thoughtfulness, which I hope has been the case. My personal insights and learning from this study will be outlined in section 4 of this concluding chapter.

Both heuristic inquirers and interpretive interactionists are committed to pursuing a question strongly connected to their own identity and selfhood. The study began with my interest in exploring how master body psychotherapists had come to adopt body psychotherapy, a concern based on my intention to incorporate body psychotherapy into my own work as a therapist. As the study and my immersion in the data progressed, I felt compelled to follow an intriguing pattern that emerged from the conversations, a pattern that culminated in the metatheme "approach to practice." This metatheme was connected to my underlying personal interest in a broader and more universal issue, the notion of credibility, which many believe can only be conferred by science. Both Moustakas's and Denzin's methods of inquiry encourage the scholar to connect the personal to larger social and universal issues; therefore, drawing from these two methods remained a good fit for this study.

As noted in chapter 3, Denzin (2001, 1989) reminds the researcher that while history operates at the level of individual history and personal biography, events occur within a larger historical social structure. Denzin's admonishment to lay bare any prior conceptions of a phenomenon and his insistence on the importance of history fit well with my own interest in history. Both Denzin's and Moustakas's (1990) encouragement to connect the personal to larger social and universal issues also fits with my own interest and curiosity about any question of body psychotherapy's credibility, and I needed to look back through history to begin to understand the roots of body psychotherapy's present-day location. In that process, I was able to trace psychotherapy's nascent mind-body link, the body's subsequent separation or exclusion from psychotherapy as a holistic approach as psychotherapy emerged as a science, Wilhelm Reich's profound influence on body psychotherapy as both its protagonist and its detractor, and the continuing influence of the scientific paradigm on body psychotherapy as it strives to establish itself within the larger domain of psychotherapy. Other qualitative approaches may not have been this sensitive to history or to connecting the personal to larger social and universal issues. These two methods were aligned with the direction I was already heading and thus supported my explorations.

It has also been fascinating to observe how this historical struggle of the body in psychotherapy as linked to credibility and the scientific paradigm has impacted co-participants on a personal level in terms of their careful and thoughtful approach to practice, their appreciation for the science of neurophysiology, and their recognition that demonstrating body psychotherapy's efficacy through science-based outcome studies

intertwines with advancing body psychotherapy as a credible or legitimate form of psychotherapy.

This combination of heuristics and interpretive interactionism supported by the three principles guiding this inquiry—in particular, designing whatever strategies were necessary to the task—also empowered me to explore the patterns that emerged from the data with the aid of two conceptual models.

Section 2: Subsection 2. Conceptual Models Drawn from in this Study

As noted in chapter 4, the two conceptual models I drew from in this study were selected because each informed and deepened the analysis of the patterns and trends that emerged from the interview conversations. Both models spoke to a broader metatheme "approach to practice" and afforded me a means of identifying and explicating various subthemes. Taken separately, neither Lang and Taylor's (2000) model of the artist practitioner nor Jarvis's (1999) practitioner-researcher concept would have captured the richness of the interview conversations.

The artist practitioner model provided a template for challenging the traditional separation between art and science, demonstrating that "artistry" is not a nebulous, non-conscious, or throw-away category, but rather a definable and observable approach to practice. This concept was important because Young and Heller (2000) distinguish psychotherapy as a skill-based craft rather than a science, arguing that positivist science seldom captures the non-conscious knowledge that helps the psychotherapist become efficient. Young and Heller characterize non-conscious knowledge as coming from extensive experiential training, practice, supervision, making mistakes and reflectively learning from them, and remaining open to ongoing learning. Although Young and Heller

contend this "non-conscious knowledge" is distinct from the realm of science, their description of non-conscious knowledge seemed to parallel Lang and Taylor's (2000) concept of artistry in practice, a concept that bridges the gap between art or craft, and science.

Jarvis's (1999) practitioner-researcher model spoke to the notion of the legitimacy of practitioners' involvement in theory development through practice-based research. Jarvis's concept was important because it helped to capture more of what I was seeing in the data in terms of the complementary nature of the theory development of practitioner-researchers and of "scientific" researchers. The model highlighted co-participants' problem-centered (Maslow, 1954/1987) approach to practice and theory combined with their focus on, and articulation of, the importance of orthodox science for body psychotherapy.

I experienced initial frustration with Lang and Taylor's (2000) model, finding the language used and the examples offered imprecise, which made it difficult to clearly distinguish each of the hallmarks they proposed in support of artistry in practice. As I developed my own subthemes derived from the data for the artist practitioner theme, I came to appreciate the inherent difficulty of discretely separating the characteristics or qualities of the hallmarks or subthemes. I began to realize that it was in the synergy among the subthemes that the artist practitioner theme derived its power. In other words, the "whole" was greater than the sum of its parts. While each subtheme could be seen as discrete, they all supported and enhanced one another, contributing to and strengthening the artist practitioner's approach to practice.

While not all co-participants demonstrated all of the artist practitioner characteristics, and each demonstrated the characteristics to different degrees, each co-participant demonstrated most of them. It is important to remember that I did not enter into the study with the intent of looking at the metatheme "approach to practice." I was initially exploring how master body psychotherapists had come to adopt body psychotherapy, with additional questions related to the modality's challenges and opportunities as seen by co-participants. Even though co-participants were not asked about their approach to practice, they felt it important to speak in terms of their approach to practice in articulating their responses to the interview questions. It therefore seems to me all the more important and powerful that these qualities were present in the data.

To fully explore the artist practitioner theme in this study, I found it important to draw from other writers such as May (1975), Maslow (1954/1987), and Csikszentmihalyi (1997). It was the juxtaposition of the data with these additional writings that enabled me to discern a rigor and focus on precision, attention to detail, curiosity, openness to discovery, developing and testing of formulations, patience, vision, and perseverance in co-participants' approach to practice that may truly bridge the perceived gap between the "art" of body psychotherapy and the rigor of science.

The theme of artist practitioner did not capture all that the data offered. Considering that Lang and Taylor's (2000) conceptual model was developed both for a distinct and separate profession (mediators) and for a specific aspect of that profession's work (i.e., working in the moment with a client), this lack of comprehensiveness was entirely reasonable. It was Jarvis's (1999) concept of the practitioner-researcher that enabled me to articulate and discuss other important aspects that were apparent in the

interview conversations. Not only did each of the co-participants speak of the importance of scientific research and the science of neurophysiology, to varying degrees each exhibited an involvement in aspects of theory development, even if that theory development was not formalized.

Csikszentmihalyi (1997) distinguishes between personally creative individuals who create "personal" theories that only they might know about and those creative individuals whose purposeful and ongoing development of theory, shared in the public realm, may ultimately influence or change the domain in which they are working. Betty and Rose were clearly developing and expanding theory in a formalized manner, sharing and teaching their theory development publicly, and engaging in a process that is changing the field of psychotherapy as more and more practitioners train in body psychotherapy. On a smaller scale, I conjectured from examples provided by Karen and Elaine that they could conceivably be engaging in personal theory development while, through their public teaching and promotion of their respective modalities, they may also be impacting the face of psychotherapy. Again, I did not enter the study to explore the concept of practitioner-researcher, and therefore what emerged from the data seemed all the more fascinating to me. I am left wondering to some extent about what might have emerged if the study had focused on co-participants' approach to practice.

Similar to Lang and Taylor's (2000) model, I found that Jarvis's (1999) concept of the practitioner-researcher was enhanced by the work of other writers. For example Csikszentmihalyi's (1997) study of creative individuals provided a framework to understand that practitioner-researchers could operate at both formal and personal levels of creative theory development. Alpert et al. (as cited in Baldwin, 1997) offered a

developmental progression of theory development that closely aligned with how Betty described her 30 years as a practitioner developing theory, articulated and discussed in chapter 4. Baldwin (1997) expressed hope that acknowledging and exploring the complementary nature of the theory development of "scientific" researchers and practitioner-researchers would promote opportunities to generate dialogue and eventually increase understanding of each side's perceptions.

The next subsection contains some observations about the study's themes and findings.

Section 2: Subsection 3. Observations on Themes and Findings

While the concluding remarks in chapter 4 summarized the findings that emerged from the interview conversations, a number of observations should be included in this final chapter. As noted in chapter 4, several additional themes might have been derived from the interviews, but I found it necessary to restrict my own analysis to those that spoke most directly to the research questions. Although initially reluctant to leave any potential theme unexplored, I simply had to accept that I could not identify and explore all of the potential themes and indeed might not uncover some themes that other researchers would identify.

Eventually I narrowed my focus to the themes that I believed spoke to the research questions. The first theme, transformation, was the common theme that addressed the question: how did the master body psychotherapists in this study come to adopt body psychotherapy? The second question—how do the master body psychotherapists in this study approach their practice?—was explored through the

metatheme "approach to practice," comprising the two themes of artist practitioner and practitioner-researcher and their related subthemes.

Transformation theme revisited. As noted in chapter 4, each co-participant's experience of adopting body psychotherapy contained the common thread of a transformative experience of epiphany. This commonality was found in co-participants responses regardless of whether they had adopted an existing modality or had developed or enhanced a modality. Transformation took the form of either a major or a cumulative epiphany. Despite their differing backgrounds and range of experience, each seemed to be at a point of readiness to explore new forms of practice, and for each it was the experience of the body in psychotherapy or in body work (for example, in relaxation therapy) that seemed to catalyze the epiphany.

May (1975) observed that insight, or in this case epiphany, does not arise out of nothing; it arises exactly from those areas in which individuals are most intensively and consciously committed. It was my own experience of epiphany in a brief exposure to body psychotherapy that catalyzed my interest in learning more about this mode of psychotherapy and caused me to consider adopting it as a practice, but that epiphany did not come out of nothing. As May might observe, I had been hearing of body psychotherapy prior to the experience and was curious and intrigued. Thus I was likely primed and ready for my experience of insight or epiphany.

May (1975) writes eloquently about insight, creativity, and the unconscious. While he does not use the words *transformation* or *epiphany*, his description captures the profound experience of immediate certainty that seems closely aligned to the experience of a transformational epiphany:

> When this breakthrough of a creative insight into consciousness occurs . . . we think, nothing else could have been true in that situation, and we wonder why we were so stupid as not to have seen it earlier. . . . This reminds us of what the Zen Buddhists keep saying—that at these moments is reflected and revealed a reality of the universe that does not depend merely on our own subjectivity, but is as though we only had our eyes closed and suddenly we open them and there it is, as simple as can be. (pp. 68–69)

For co-participants, it seemed as though at the point of epiphany, whether major or cumulative, the notion of external validation or credibility of body psychotherapy was outweighed by their internal conviction that the body must be addressed or considered in psychotherapy. Each co-participant expressed an acute awareness that, for the further acceptance of body psychotherapy by the broader psychotherapeutic community, the modality needs to follow the accepted routes of demonstrating efficacy through the scientific paradigm. Yet despite this awareness, each has eschewed the path of least resistance, taking the path of most resistance in dedicating her life work to teaching and practising body psychotherapy. It seemed as though this decision to take the road less travelled was linked to a transformative experience of epiphany related to the body in therapy and, as May might propose, at that point the decision itself seemed "as simple as can be."

Metatheme: Approach to practice revisited. The metatheme "approach to practice" was explicated through two themes: artist practitioner and practitioner-researcher. These two themes were revisited in the earlier discussion about the conceptual models I drew from in this study. The intent of this subsection is to present a broad overview of my observations of the metatheme "approach to practice."

Co-participants' thoughtful acknowledgement of the importance of neurophysiology, science, and research suggested to me that my first question had offered

a window to a richer and more exciting avenue of inquiry. I was seeing something more in the data beyond how co-participants had come to adopt body psychotherapy. Although I had not asked questions related to how co-participants approached their practice of body psychotherapy, it appeared impossible for them to speak about how they came to adopt body psychotherapy without discussing how they practised or, more specifically, their "approach to practice." This observation led me to uncover the second part of the research question, "How do co-participants approach their practice?" and cemented the purpose of this study: to explore the notion of credibility, which many believe can only be conferred by science.

Through an ongoing, time intensive, and iterative process of immersion/ incubation, re-immersion/incubation, and so on, the metatheme "approach to practice," with its related themes and subthemes, began to emerge and take shape. In this context, I began to perceive an approach to practice that reflected a high level of precision, discipline, and thoughtfulness, demonstrated by each co-participant in her own way. As I observed these demonstrated qualities, on a personal level I could not help wondering why body psychotherapy was not considered credible by some in the scientific community. Although I had not asked specifically or intentionally about credibility and legitimacy, I could see patterns in the data which spoke to these concepts in the analysis of co-participants' approach to practice. Co-participants themselves raised the need for scientific studies to demonstrate and establish the credibility of their mode of therapy. Furthermore, three co-participants expressed excitement about the science of neurophysiology, a field that they believe will increasingly provide evidence of the efficacy of their chosen approach to therapy.

As the metatheme "approach to practice" emerged from the data, I drew on the conceptual models of artistry in practice (Lang & Taylor, 2000) and the practitioner-researcher (Jarvis, 1999) to explicate and enhance my exploration, further deepening the analysis through an interweaving of writings from Maslow (1954/1987, 2000), Csikszentmihalyi (1997), May (1975), and Baldwin (1997).

I remain humbled, awed, and inspired by the dedication, devotion, perseverance, and respect for science, neurophysiology, and research, as well as the creativity and energetic passion of the individuals I had the privilege to interview. Personally, I am left with no doubt that their approach to the practice and teaching of body psychotherapy and theory development parallels the thoughtful, careful, precise, observant, patient, creative, detailed, and theory-based approach required of scientists, and I believe it is only a matter of time before this approach to practice will contribute to more and more studies demonstrating the efficacy and credibility of body psychotherapy. A question remains: Is co-participants' inherently "scientific" approach to practice fostering the growth of body psychotherapy and contributing to its establishment as credible and legitimate, or is the pressure to demonstrate body psychotherapy's credibility and legitimacy to the broader fields of psychotherapy and science fostering their credible approach to practice? It is impossible to say which came first, but based on this study, I would propose that these qualities are inherent in the master body psychotherapists interviewed for this study and are contributing, and will continue to contribute, to body psychotherapy's credibility.

Concluding Comments for Section 2: Discussion of Method, Conceptual Models, and Themes

The two methods I drew from in this study, Heuristics Inquiry (Moustakas, 1990) and Interpretive Interactionism (Denzin, 1989, 2001), offered both benefits and potential limitations. The benefits related to the freedom they afforded me to refine my research question and uncover the purpose as the study progressed. The interpretive approach also encouraged me to draw upon a rich array of writings from other authors as I analysed the data. It is unlikely that a more lock-step process of explicating the data would have facilitated my freedom to engage in this range and depth of inquiry.

It is important to note that while I believe these are insightful observations related to "approach to practice," they can only apply to the four practitioners interviewed for this study. These observations cannot be generalized to all body psychotherapists. The exploration that the method allowed does, however, suggest some possibilities for future research, which will be raised in the next section.

The two conceptual models proved very helpful in explicating the meaning in the data and in deepening the analysis. While they complemented each other, each was incomplete on its own. Initially, I fell into the trap of attempting to merely "apply" one of the models to the data and, in that process, limiting their potential. I had to pull back and, in van Manen's terms, "take my knowledge of the subthemes and use that knowledge against itself." This exercise demonstrated the limitations of drawing upon a single conceptual model and caused me to deepen the analysis with insights drawn from the second model.

The interplay between the insights derived from drawing upon two models is evidenced in a number of ways. For example, while the subthemes ascribed to an artist practitioner suggest a highly competent practitioner, taken on their own, they do not speak to the characteristics ascribed to the practitioner-researcher. I wonder, however, if the artist practitioner characteristics are a prerequisite for becoming a practitioner-researcher.

While this study has not explained what is transformative about body psychotherapy or demonstrated exactly how body psychotherapy "works," I do believe that the explication of the themes and subthemes does offer some insight into transformational epiphany as a component that drew practitioners in this study to body psychotherapy and how the four co-participants in this study "approach their practice." I further believe that co-participants' "approach to practice" may speak to the question of credibility—at least in my mind—in terms of co-participants' approach to practice as credible psychotherapists. The notion of credibility will be re-visited in section 4, Personal Learning from this Qualitative Study.

Section 3: Suggestions for Future Research

As I reflect on my own work in this thesis, I recognize that I have merely touched the surface of a broad and rich field. While feeling that I have accomplished what I set out to do, many other questions remain unanswered. There are many avenues that fill me with curiosity, and this section will identify some questions that arose from my research and suggestions for future exploration.

Recent Publications

It is important to note that the body psychotherapy world has been very active during the years I have worked on this thesis. A growing list of publications on the general topic of body psychotherapy has become available since I completed my original literature review over a year ago. I believe that these publications continue to broaden and extend our knowledge and understanding of the field. Recent publications include Totton (2005), Hartley (2004), Macnaughton (2004), White (2004), and Aposhyan (2003). Totton's (2005) book also lists newer journals that produce "special issues or features on the body in psychotherapy" (p. 5). These publications suggest to me that body psychotherapy is a growing and active field of study and practice.

In addition to the five publications listed above, Young (2005) anticipates the English translation of the first textbook of body psychotherapy, a "new seminal book, *The Handbook of Body Psychotherapy*, edited by Gustl Marlock and Halko Weiss and published in German this year" (p. 4).

In chapter 2 I mentioned an in-process dissertation (Kaplan, in progress), that will represent one of the few outcome studies currently available for body psychotherapy when published. More recently I was informed (L. F. Schwartz, personal communication, November 19, 2005) about a newly published article based on Kaplan's dissertation findings (Kaplan & Schwartz, 2005). My attempts to obtain a copy of this article have been unsuccessful; however, the abstract indicates that it reveals statistically significant quantitative changes in two body psychotherapy clients using the Hakomi method. Another recently published article (Ogden, Pain, Minton, & Fischer, 2005), extrapolated from a forthcoming book, *Trauma and the Body: The Theory and Practice of*

Sensorimotor Psychotherapy, to be published by W. W. Norton, encourages mainstream psychotherapists to include the body as central to the therapeutic process. I anticipate that increasingly more studies, articles and publications will become available for readers who want to learn about the field of body psychotherapy.

In the following paragraphs I will briefly identify four areas which offer fertile ground for further research. These include: exploring how the various modalities are influencing each other; expanding the work of this thesis in identifying the qualities inherent in master practitioners' "approach to practice"; exploring the potential links between master practitioners and orthodox scientists; exploring reports of transformative experiences during body psychotherapy, perhaps through neurophysiological research; and responding to the question of credibility through undertaking more traditional, science-based empirical research such as outcome studies to establish the efficacy of body psychotherapy, simultaneously honoring 'yet-to-be proven' observations of body psychotherapist practitioner-researchers in the field.

Influences Between and Among Body Psychotherapy Modalities

The first potential focus of further research that piques my curiosity is the extent to which the various body psychotherapy modalities may be influencing one another in terms of the breadth, complexity, and language of their models. For example, Bodynamics has expanded in recent years, augmenting its physiological and developmental base to include trauma and spirituality components. The Somatic Experience training being developed by Rose has expanded its biological trauma focus to incorporate developmental theory, as well as a focus on the spiritual aspect of working in the present moment, which is akin to the Hakomi principle of mindfulness. Integrative

Body Psychotherapy was developed as a complete system with, among other things, a focus on Reichian breath work. In my study of and experience with various models of body psychotherapy, breath work and breathing are considered important client indicators. I have increasingly heard the term "resources" and "resourcing clients" not only in various body psychotherapy models, but also from therapists working in other psychotherapeutic modalities.

I have provided these few examples to illustrate my own observation of the cross-pollination that may be occurring and the influence that body psychotherapies seem to be exercising both on one another and in the larger field of psychotherapy. This could prove a fascinating area of research, perhaps a future area of inquiry to consider. Perhaps at some point down the road, the various body psychotherapy models will blend to become versions of one another, or one branch will rise in ascendancy, or they will remain separate and distinct models of body psychotherapy, with overlapping yet distinct components. I believe this is a question that cannot be answered at this point in body psychotherapy's ongoing development and evolution; however, it could be worthwhile to track the cross-pollination of concepts and language. It is possible that formal work mapping the linkages or cross-over affects within body psychotherapy and on other modes of psychotherapy may be of benefit to the entire psychotherapeutic field. Such research may offer the field of psychotherapy a better perspective of how it is evolving and growing over time and also provide insights into how fields of practice evolve in a more general sense. I am reminded of a statement in one of the articles mentioned earlier in this section in which Young (2005) proposes that body psychotherapists "have to work much more generically, as a collective, as well as supporting the richness and diversity in

some of the different and very individual modalities within body psychotherapy" (Young, Sept. 2005, p. 4). Such research may also offer useful insights into beliefs about the growth and evolution of domains, for example, Csikszentmihalyi's (1997) proposal that a domain like psychotherapy cannot be changed without the explicit or implicit consent of the field, with the field being those gatekeepers who hold the responsibility to decide whether a new idea should be included in the domain.

Expanding Exploration of the Metatheme Approach to Practice

There is also much left to explore in the metatheme "approach to practice," with its two related subthemes of the artist practitioner and the practitioner-researcher, derived from the interview conversations. In chapters 2 and 4, I described both the original conceptual models I drew upon and the challenges that both presented as I explicated my own understanding from the interview conversations.

Regardless of these challenges, Lang and Taylor's (2000) model led me to a fruitful line of inquiry in terms of the qualities inherent in co-participants' approach to practice, explicated as five subthemes. Further investigation of the presence and effect of these qualities might offer tangible insights into how practitioners develop their craft and how practitioners with these qualities may be contributing to the evolution or growth of their chosen modalities. In contrast to my research, which was not specifically designed to explore this concept, the interview questions could be clearly constructed to focus on these elements of practice. Equally, a larger sample of practitioners may offer more tangible results. It is possible that the findings of such a study would not only be limited to the approach to practice of body psychotherapists, but may be applicable to the general

field of psychotherapy and may perhaps parallel the qualities of individuals engaging in scientific inquiry.

Similarly, an interview instrument purposefully constructed to explore the concept of the practitioner-researcher as it relates to master body psychotherapy practitioners, or to practitioners in other fields of endeavour, might offer deeper insight into the prevalence and/or importance of Jarvis's (1999) conceptual model. The notion of professionals' development of theory through their practice could be of particular interest.

Potential Links Between Master Practitioners and Scientists

Another question to which I am particularly drawn in regard to the metatheme "approach to practice" is: What is the key or "extra ingredient" that propels some highly competent practitioners into the realm of artist practitioners, and what is it about some artist practitioners that distinguishes them as practitioner-researchers? Expanding the study of the qualities of artist practitioners to include individuals in the orthodox or positivist sciences may also offer some fascinating knowledge or insights. Do "scientists" exhibit qualities or hallmarks that are similar to those of artist-practitioner master body psychotherapists and to Jarvis's (1999) practitioner-researcher concept when extended to include aspects of Csikszentmihalyi's (1997) findings about creative individuals? Having a better appreciation of the similarities or differences between scientists and artist practitioners/practitioner-researchers may offer insights into how to bridge the apparent gap between the scientific method and the observations or findings of practitioners in the field. It may be that individuals working as practitioner-researchers and orthodox scientists are exhibiting similar qualities in their approach to their theory development.

Suggestions for Research Exploring Transformation in Body Psychotherapy

A fourth area for potential research is the transformative aspect of body psychotherapy. In chapter 4 I noted my frustration when Caldwell (1997) hinted that the field of somatic psychology profoundly contributes to our understanding of healing and transformation but did not go on to explain how or why. Levine (1997) speaks of transformation in terms of transformation of the "frozen residue of energy [from the trauma, to a state of] resolution and discharge" (p. 19) but omits a detailed explanation of the "how." I acknowledge that some readers of this thesis may experience a similar frustration in my own lack of explanation of exactly what it is about body psychotherapy that is transformative.

While not offering such an explanation, this study does identify the theme of transformation in co-participants' stories of being drawn to body psychotherapy, explicating transformational experiences that manifested as sudden or cumulative epiphanies. However, the theme of transformation may have broader implications for research, particularly in the realms of outcome studies and in the area of neurophysiology. Outcome research could study in depth individuals' reports of transformation based on their body psychotherapy experiences. The notion of tracking the exact moment of a reported transformative epiphany through neurophysiological research, for example using MRI technology, is an area that interests me profoundly. Using science and technology, researchers might be able to demonstrate what occurs in the brain during a transformative body-psychotherapy experience.

As noted earlier in this chapter, ongoing collaborative work between neuro-scientists and the Dalai Lama is taking place, particularly in the area of meditation and its

effect on the brain. Time magazine (Cullen, 2006) recently featured an article reporting that meditation not only reduces stress but also directly affects the function and structure of the brain, for example thickening the cerebral cortex and thus enhancing decision making. I am confident that the science of neurophysiology will find ways to demonstrate aspects of change and transformation that until now psychotherapists and clients have noted without being able to conclusively establish. Perhaps those moments of "knowing" commonly understood as points of transformation or epiphany will one day become the subject of neurophysiological research.

Credibility and the Need for Empirical Research for Body Psychotherapy

I am confident that this thesis has brought to light the rigor, discipline, integrity, and care that the co-participants in the study apply to their practice and teaching of the art of body psychotherapy, revealing their individual and collective vision for the field. Additionally, and very clearly for two of the study's co-participants, I believe the data demonstrates their commitment to the ongoing development of body psychotherapy theory through their role as practitioner-researchers. That being said, the need remains for scientific studies that empirically demonstrate the efficacy of body psychotherapy. In his address to the 2005 USABP Conference, Young (Sept. 2005) suggested:

> [W]e will absolutely have to find ways of promoting proper research in the areas that we need to have proper evidence in: clinical efficacy; comparative studies and control groups; outcome studies, etc. We need masses of these to be done. (p. 2)

All four co-participants concurred and clearly articulated that scientific research such as outcome studies are needed for this field to fully establish itself as a legitimate and credible psychotherapeutic modality, a requirement recognized in both Europe and

North America. I agree with this call for scientific research. Nevertheless, I am drawn to Betty's challenge to the traditional scientific method when she states:

> In the Western [North American] scientific world you say, if you cannot prove it, it doesn't exist. . . . In the [Eastern European] way to make research [they say] if there is something [happening], you have to find out the reason why it is like that.

Extending this challenge, it would be my hope that creative and curious practitioner-researchers like the co-participants in this study keep in mind Maslow's (1954/1987) distinction between problem-centred and methods-centred research and his encouragement to blend the two. An example might be continuing to engage in theory development and recording of observations of transformation even if science has not yet developed the capacity to study or quantify transformative experiences.

Csikszentmihalyi's (1997) description of creative people possessing "a penchant for seeing emergent possibilities" (p. 286) and an ability to see and do things differently from others may also offer inspiration to researchers. Creative individuals, he summarizes, "keep seeing the emperor without clothes while everyone else admire[s] the sovereign's fancy regalia" (Csikszentmihalyi, p. 286). I believe that both Maslow and Csikszentmihalyi would support Betty's challenge that we need to quest for the "reason why" and not be deterred by any existing inability to "prove."

Personally, I believe that the body psychotherapy modality is poised to generate more peer-reviewed scientific studies. I remain curious to see where the field will be in one, two, five, and ten years, and how body psychotherapy and the broader psychotherapy field will influence one another. At this point, the entire field may be an unfolding story, a tale of history in the making.

Concluding Remarks for Suggestions for Future Research

Earlier in this chapter, I suggested that the historic development of body psychotherapy appears to have progressed in an upward spiral as each new development builds on or emerges in contrast to existing understanding, belief or awareness. This brings to mind the work of Ken Wilber (1999), which features his integral psychology and integral model of development that incorporates Don Beck's theory of spiral dynamics, described in Roemischer (2002). In spiral dynamics, Beck proposes that the evolution of human consciousness is best represented as a dynamic, upward spiralling structure that charts our evolving consciousness through levels of increasing complexity (Roemischer).

Wilber muses whether all of the major approaches to psychology, including behaviourism, psychoanalysis, existentialism, transpersonal psychology, and cognitive science, have been important components containing true but partial insights into the vast field of consciousness:

> The great problem with psychology as it has historically unfolded is that, for the most part, different schools of psychology have often taken one of those aspects of the extraordinarily rich and multifaceted phenomena of consciousness and announced that it is the only aspect worth studying. (p.433)

Wilber (1999) suggests that the goal of integral psychology, which draws its principles from an enormous breadth of theory, research, and practice, is to honour and embrace every legitimate aspect of human consciousness. Body Psychotherapy integrates three levels of processing, the cognitive, emotional, and the physical or sensorimotor, representing an evolution in psychotherapy that embraces a mind-body, and possibly a spiritual, aspect of human consciousness. It is this type of integration that I believe holds the greatest promise for future practice and research.

I have no doubt that many questions remain to challenge current and future researchers in the field of body psychotherapy. It is my belief that this reconnection of the mind-body dynamic in psychotherapy represents a rich and exciting frontier for research. Notwithstanding this conviction, I am convinced that future research will have to combine both qualitative and quantitative approaches, as well as long- and short-term studies. Without this type of comprehensive and multi-pronged approach, I do not believe that we will uncover all there remains to discover.

Section 4: Personal Learning from this Qualitative Study

The T. S. Eliot (1974) quote at the beginning of this chapter speaks to my own journey of exploration and discovery and to the history of body psychotherapy itself, as discussed in Section 1 of this chapter. I started out as a neophyte in both the world of body psychotherapy and the world of qualitative research. Now as I return in my mind's eye to that place of beginning, I return with a different understanding from when I began. My personal learning from this process has been both profound and humbling.

Looking back at my own transformative "Aha!" experience during a 2002 body psychotherapy demonstration that drew me into this complex qualitative research study, I have on occasion wondered whether it might have been easier for me had I turned a blind eye to this new awakening. I could have chosen to do a study based on one of the mainstream psychotherapeutic modalities that are already accepted as legitimate and credible, cognitive behavioural therapy, for example. I have practised cognitive behavioural therapy and recognize its immense contribution to the broader psychotherapeutic domain, but for me there was no turning back. I had become intrigued by body psychotherapy and wanted to know more, asking, for example, what had drawn

others to this way of practice. Mostly though, I was hooked by the seeming questioning of some individuals about body psychotherapy's credibility, especially when body psychotherapy had elicited such profoundly transformative experiences within me.

Personal Learning: Descartes and Exploring Credibility

Why did I feel compelled to explore this questioning by some of body psychotherapy's credibility? Perhaps Descartes (1637/1977) provides a partial answer in his writing about his experience in searching for truth, and his conclusion that he ought not for a single moment to rest satisfied with the opinions of another unless he had resolved to exercise his own judgement in examining these. While I may disagree with Descartes' reputed conclusion that the mind is wholly distinct from the body, his admonition to exercise our own judgment resonated with my desire to avoid resting satisfied with the opinions of others in this inquiry.

I am under no illusion that the question of credibility can be, or has been, fully addressed in this thesis. Any thoughts I have regarding credibility are limited to my explication of co-participants' approach to practice pertaining to this thesis, and do not pertain to the broader realm of all body psychotherapy practitioners or, indeed, to body psychotherapy itself. Have I addressed my own wondering about "credibility" as related to body psychotherapy? I will try to answer that question.

On a personal level, I can say that I am satisfied that co-participants' thoughtful, reflective and reflexive, curious, detailed, precise, and creative approach to their practice, teaching, and, for some, theory development is imbued with an integrity that I believe would be present in credible practice and research. I cannot attest to more than that. The

definitive determination of the credibility of the broader modality of body psychotherapy may be a tale yet to be told.

Personal Learning: Responding to Challenges to My Own Beliefs

My personal learning has also required me to consider the right of others to question body psychotherapy's credibility. An early journal entry captures my struggle with this experience:

> *I have to admit that I felt put out that individuals from other psychotherapeutic traditions felt free to dismiss or marginalize body psychotherapy because it has not yet been scientifically "proven" and as such has not gained the "legitimacy" that they require. But was I not also looking for legitimacy in my wondering whether to pursue and invest time and money into learning body psychotherapy? My scepticism did not arise from my actual experience with body psychotherapy, since that experience was too profound to dismiss – but I knew that I did not want to participate in something that might be considered "flaky" either! It was as though my own shadow-self jumped right out in front of me! Did I also want to know that body psychotherapy was credible?*

I have come to recognize that any questioning of or seemingly negative opinions about body psychotherapy's credibility are as legitimate and worthy of consideration and exploration as my beliefs about body psychotherapy's efficacy, based on my personal experience. I cannot expect myself or those asking questions about body psychotherapy's credibility to rest satisfied with the opinions of others. We are each called upon to exercise our own judgment in examining these opinions. That being said, I believe there is something important to be gleaned from Descartes' (1637/1977) warning to avoid accepting traditional knowledge or practice at face value just because it is passed down over time.

Personal Learning: Challenging My Own Bias Toward Orthodox Science

Early in my literature review I was swayed by Young and Heller's (2000) argument that body psychotherapy cannot be assessed by scientific criteria because the

practice of psychotherapy is a skill-based craft. Even though I completed a quantitative study for my undergraduate degree (Shoop, 1996) and enjoyed that process, at the time I commenced this research I feared that the application of rigid scientific criteria was too limiting for body psychotherapy. As noted previously, I had felt some exasperation that some researchers believe credibility can only be conferred by science. What I discovered however was that co-participants themselves raised the importance of science and the need to work with scientific findings to demonstrate the efficacy of body psychotherapy. On a hot, sunny day in July 2004, while re-reading the interview transcripts, my eyes opened, and I was able to see my own bias about orthodox, positivist scientific research—and it was not a positive bias!

Recognizing and acknowledging this bias helped me to work with it and to see integral aspects of the interview conversations with greater clarity, as well as to begin doing a more balanced literature review in terms of science and emerging paradigms. Returning to Goleman's (2003) book—a scientific dialogue with the Dalai Lama—opened me to a greater understanding of the importance of acknowledging the contributions of science and the possibilities it can offer. The book acknowledges that both Buddhism and science are differing approaches to the same end: seeking truth. An excerpt from a 2004 journal entry follows:

> *Reading about the Dalai Lama's encounters with the scientific community, how he has engaged in open and thoughtful scientific and philosophical discussions and made a point of gaining an understanding of the philosophical premises underlying the scientific method further opened my mind. . . . The book's pages discussed how both science and the Dalai Lama have benefited from their meetings and discussions over the years—but more crucial for me was the paragraph that talked about* "the Buddhist attitude that experiment and investigation are more important than simply taking the Buddha's word for it—and in that spirit, the Dalai Lama finds it helpful to listen to the findings of science." (Goleman, p. 41)

Here again I was faced with something similar to Descartes' (1637/1977) admonition to search for one's own truth, but with a particular focus on the contributions of scientific investigation. I realized how critical science really is to body psychotherapy, not only for establishing its credibility or legitimacy, but also for helping us to understand, particularly through neuroscience, what is happening in the brain during therapy and afterward. As Rose stated, science allows us to become more precise in our work with clients. Now I look forward to the knowledge and awareness that scientific research into body psychotherapy will no doubt bring to light.

While I am sure that I have other biases, they are still unconscious despite my attempts to uncover them. I hope that new levels of awareness will continue to be revealed as my personal journey unfolds.

Section 5: Revisiting Proposed Benefits from this Study

In broad terms, this study was about how four master body psychotherapists came to adopt the body psychotherapy model and how they approach their practice. I undertook the study believing that this knowledge might lead to four benefits: (a) insight into how the master body psychotherapy practitioners in this study came to adopt body psychotherapy; (b) insight into how master practitioners in this study approach their practice; (c) an exploration of the notion of "credibility" in the body psychotherapy field, particularly as related to the scientific paradigm; and (d) a raised awareness about body psychotherapy in general. A brief summary of each proposed benefit follows:

1. The common theme that emerged from the question, "How did master body psychotherapist practitioners in this study come to adopt body psychotherapy?" was transformation, with its two subthemes of the sudden epiphany and the cumulative

epiphany. It was my belief that the transformation theme represented a distinct feature of co-participants' choice to adopt body psychotherapy. A more detailed and individual depiction of how each co-participant came to adopt body psychotherapy can be found in Appendix G. It has also been my observation in this study that the experience of transformation could be a fruitful line of research as a distinct client phenomenon that can occur during body psychotherapy sessions.

2. It is my hope that the analysis and presentation of the metatheme "approach to practice," as explicated through its two related themes and eight subthemes, have provided readers with some insight into how master body psychotherapy practitioners in this study approach their practice as credible psychotherapists. For me, the metatheme "approach to practice" connected directly to the underlying purpose of the study, an exploration of the notion of credibility which many believe can only be conferred by science.

3. I also hoped that the study might offer space for an exploration of the notion of "credibility" in the body-psychotherapy field, particularly in relation to the scientific paradigm. While I am personally satisfied that the rigour and integrity demonstrated by co-participants speaks directly to the credibility question, giving me comfort that co-participants approach their practice as credible psychotherapists, at this time I believe that the final determination of body psychotherapy's acceptance as credible and legitimate is a story yet to be told. Bodynamics and Hakomi have met required standards for scientific rigour in Europe, but even they recognize that the field needs science-based outcome studies and continued neurophysiological support. One hopeful sign is the study by Kaplan and Schwartz (2005), recently published in the United States, reporting

statistically significant quantitative changes in two body psychotherapy clients using the Hakomi method.

Nevertheless, while science can and will contribute to body psychotherapy, it is my hope that scientists will open their hearts and minds to encompass the observations of practitioner-researchers in the field even when science has not yet developed the capability to measure or quantify these observations.

4. The fourth benefit I hoped might be derived from this study was a raised awareness about body psychotherapy in general. Although Appendix F provides a brief overview of the four body psychotherapy models included in this study, each is far richer than a brief summary can hope to articulate. As well, there are other body psychotherapy modalities not included in this study. Although it is too early to assess this benefit, I am hopeful that the interest of some readers may be piqued, urging them to go on to explore this field further through the growing list of publications and/or training opportunities.

As this study comes to an end, I feel excited that more and more publications are becoming available both in bookstores and in libraries, as referred to in the Section 3 subsection "Recent Publications" and that interest in the field seems to be growing, as evidenced by new post-graduate programs offering Masters or Ph.D. designations in Somatic Psychology (see, for example, the Santa Barbara Graduate Institute Web site).

I also recognize that this study represents my interpretation and analysis of the interview conversations and remind myself, yet again, that interpretation always remains incomplete and unfinished and that no interpretation can ever encompass all of the meaning that could be derived (Denzin, 2001).

Chapter 5 Conclusion

With the drawing of this love and the voice of this calling . . .
—T. S. Eliot, "Little Gidding"

In concluding this chapter, I will revisit the first line of the excerpt from T. S. Eliot's "Little Gidding" that I quoted at the beginning of chapter 5. As a learner on the path to becoming a body psychotherapist, co-participant conversations and my own experience opened my eyes to the subtle yet powerfully transformative aspects of body psychotherapy. I was also entirely captivated by co-participants deep and passionate commitment to the practice, study, teaching, and development of body psychotherapy. They have taught me that artistry comes through hard work, effort, and ongoing reflection on practice.

Each co-participant adopted or developed her branch of body psychotherapy because something about it resonated deeply inside her and she "knew" that this was her path. Eliot's (1974) words speak eloquently to this love and this calling, and Csikszentmihalyi (1997) beautifully articulates the passion and commitment that I observed and felt in co-participants' calling to body psychotherapy:

> For most people, domains are primarily ways to make a living. We choose nursing or plumbing, medicine or business administration because of our ability and the chances of getting a well-paying job. But then there are individuals—and the creative ones are usually in this group—who choose certain domains because of a powerful calling to do so. For them the match is so perfect that acting within the rules of the domain is rewarding in itself; they would keep doing what they do even if they were not paid for it, just for the sake of doing the activity. (p. 37)

Capturing a Moment in History

I see my role as a recorder of a moment in history, capturing the words of co-participants and aspects of the body psychotherapy movement at a particular time, a moment when body psychotherapy seems "on the cusp." Questions arise: Will body

psychotherapy represent the next major evolution/revolution in psychotherapy? What will the body psychotherapy movement look like in two, or five, or ten years? I do not have answers to those questions, but I trust that the answers will become clear as time passes.

"Try It"

Science calls upon body psychotherapy to demonstrate its efficacy and credibility through scientific studies, and co-participants were very clear that this is a necessary and important step. Co-participants also invite others to try body psychotherapy to begin to contemplate or understand it. As Gendlin elegantly articulates: "If we do not have the felt meaning of a concept, we haven't got the concept at all" (as cited in Shapiro, 1985, p. xxiv).

Personally, I believe that if we wish to advance our understanding of body psychotherapy—whether working as practitioners, artist practitioners, practitioner-researchers, and/or as orthodox scientists—we need to pay attention to Maslow's (1954/1987) injunction to both artists and scientists to "see reality whole" (p. 198). In other words, just as "scientists would do well to become more intuitive, more artistic, and more appreciative and respectful of raw, direct experience" (p. 197), so too should "artists" apply the skills of the scientist to study and consider an understanding of reality informed by the rigour of science (Maslow). Based upon the themes that emerged from this research, I believe that the study's co-participants reflect Maslow's injunction to strive to see reality as a whole. What better way to view the world, no matter what the endeavour?

As this study ends, I reflect on the entire process. Despite my desire to complete this thesis more quickly, it took its own time to arrive at a conclusion. My experience is

best captured by Moustakas's (1990) observation about heuristic research, an observation akin to body psychotherapy practice:

> Once one enters into the quest for knowledge and understanding . . . [a] unique, temporal rhythm has awakened in one's absorption and sustaining gaze, a rhythm that must take its own course and that will not be satisfied until a natural closing occurs and a sense of wonder has fulfilled its intent and purpose. (pp. 54-55)

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APPENDICES

APPENDIX A

Informed Consent Agreement

UNIVERSITY OF VICTORIA
OFFICE OF THE VICE-PRESIDENT,
RESEARCH
HUMAN RESEARCH ETHICS COMMITTEE

Exploring the experience of five body-centred psychotherapists in adopting body-centred psychotherapy (BCP) as their therapeutic approach: BCP as an evolving movement in North America

You are being invited to participate in a study entitled *Exploring the experience of five body-centred psychotherapists in adopting body-centred psychotherapy (BCP) as their therapeutic approach: BCP as an evolving movement in North America* that is being conducted by Else Shoop. Else Shoop is a Masters candidate in the Department of Educational Psychology and Leadership Studies at the University of Victoria, and you may contact her if you have further questions by telephone at (xxx) xxx-xxxx or via e-mail, xxxxxxx.

As a graduate student, I am required to conduct research as part of the requirements for a Masters degree in Counselling Psychology. The research is being conducted under the co-supervision of Dr. Norah Trace and Dr. Geoff Hett. You may contact Dr. Trace at (250) 721-7840 or via e-mail, ntrace@uvic.ca. Dr. Hett can be contacted at (250) 721-7783.

The purpose of this research project is:

1. To explore the experience of five therapist-practitioners who have adopted body-centred psychotherapy (BCP) as their theoretical approach, drawing each participant from one of five major branches of BCP. The five branches are Somatic Experiencing® (SE), Hakomi, Integrated Body Psychotherapy (IBP), Bodynamics, and Sensorimotor Psychotherapy.
2. To examine what it means to be a BCP practitioner, and how the BCP approach informs and strengthens your practice.
3. To explore how you, as a body-centred practitioner, locate BCP in the broader psychotherapeutic community.
4. To discover how you, as a body-centred practitioner, view BCP as an evolving movement in North America.

The knowledge gained from the study could lead to five benefits:

1. Insight may be gained into the experience of adopting BCP as a therapeutic approach, and what it means to be a BCP practitioner.
2. Awareness about how the BCP approach informs and strengthens therapeutic practice may be expanded.

3. Knowledge may be gained about the current development and evolution of each of the five branches of BCP included in this study.
4. The study may provide increased understanding about this evolving North American movement and the challenges it faces.
5. The research may raise awareness about BCP's growing location in the broader psychotherapeutic community.

You are being asked to participate in this study because you are a practicing professional therapist whose work focuses on the field of body-centred psychotherapy (BCP); you are willing to discuss your experience in adopting BCP as a therapeutic approach; you are, or will be at an early point of the study, in a location convenient for, and accessible to, both parties (Lower Mainland and/or Vancouver Island), or are willing to participate in a scheduled telephone interview; and, you are able to contribute approximately three (3) hours of your time.

If you agree to voluntarily participate in this research, your participation will include a semi-structured interview of approximately 1 to 1 ½ hours. The interviewer will be traveling to meet with you, and the interview will take place at a mutually agreed-to location on either the Lower Mainland or on Vancouver Island, at a site selected to ensure your privacy and confidentiality. Alternately, if the interview is done by telephone, it will take place at a time and in a location convenient to and confidential for both yourself and the researcher. The researcher (data gatherer) has advanced communication and interviewing skills.

Following each interview, the researcher may arrange a follow-up telephone or e-mail discussion to clarify or expand upon information obtained during the interview process. The data will be analyzed and a written interpretive summary, with potential quotes, will be prepared for each participant. Your interpretive summary will be mailed or e-mailed to you, and the researcher will contact you within two weeks of mailing to arrange a follow-up discussion to clarify or expand upon your interpretive summary. You will be encouraged to provide your commentary. Agreed-to changes will be incorporated into your interpretive summary and forwarded to you by mail or e-mail.

Participation in this study may cause some inconvenience to you, specifically the time and energy associated with your participation in this study. Your time commitment should be no more than three (3) hours in total.

Risks of participating in this research:
There are no known or anticipated risks to you by participating in this research. It is possible, however, that there could be a potential confidentiality issue if you discuss a specific client to illustrate a theme during the interview process. In the event of a potential breach occurring, the researcher will bring this to your attention and discuss with you whether you wish to continue. If you do wish to continue sharing this client example to illustrate the discussion, both parties will mutually determine how best to ensure the confidentiality of your client. Additionally, you will be provided a copy of the researcher's interpretive summary, with potential quotes; if your client information has been included, you will be asked to review that information to ensure that the client's anonymity and confidentiality have been maintained and to any provide any input or edits that might be required to ensure your client's anonymity and confidentiality are maintained.

The potential personal benefits of your participation in this research include the opportunity for you to reflect on and share your own experience in adopting BCP as your therapeutic approach and its meaning to you, and to share your insights about BCP as a growing and evolving

movement in North America. The state of knowledge will benefit through increased awareness of BCP as a psychotherapeutic approach, including its strengths and the challenges facing BCP in the coming years.

Your participation in this research is completely voluntary. If you do decide to participate, you may withdraw at any time without any consequences or any explanation. If you do withdraw from the study your data will not be used in the analysis. Your existing data and/or audiotapes will be shredded and/or erased.

Your anonymity will be protected in this study through the use of pseudonyms, chosen by yourself or given by the researcher. Pseudonyms will be used throughout any documentation and reporting done in the context of this study. You will also have the opportunity to review the researcher's interpretive summary of your data, with potential quotes, and will be encouraged to provide feedback and commentary, as well as to raise any potential issues related to anonymity.

Your confidentiality and the confidentiality of the data will be protected by the researcher. Any personal information, signed forms, audiotapes, and transcripts will be stored in a locked filing cabinet in a location accessible to the researcher alone. All transcriptions, and notes from follow-up telephone conversations with the participants, will be prepared by the researcher herself. Tapes and transcripts will be identified by pseudonym only and will be accessed by only the researcher, and/or her co-supervisors or committee member when deemed necessary.

Results of this study will be disseminated directly to you during the study in the form of my interpretive summary of your data, and any changes or additions agreed to by you and the researcher.

Data will be held for the period of the research, no more than one year from the collection date, and will then be destroyed by shredding, erasing tapes and deleting electronic files.

Information shared by you will become part of my Masters thesis at the University of Victoria, Department of Educational Psychology and Leadership Studies. It is anticipated that the results of this study will be shared with my research committee and presented as a requirement of my Master's program completion. One copy of the thesis will become part of the McPherson Library collection, and a second copy will be located in the Education Psychology and Leadership Studies Department administrative office of the University of Victoria. There is a possibility that the research may be presented at a BCP conference, and an article may be published in a scholarly journal. The completed thesis will be made available to participants

In addition to being able to contact the researcher and co-supervisors at the above phone numbers, you may verify the ethical approval of this study, or raise any concerns you might have, by contacting the Associate Vice-President, Research at the University of Victoria.

Your signature below indicates that you understand the above conditions of participation in this study and that you have had the opportunity to have your questions answered by the researchers.

Name of Participant	Signature	Date

A copy of this consent will be left with you, and a copy will be taken by the researcher.

APPENDIX B

Telephone / E-Mail Invitation

Thesis Title: *Exploring the experience of five body-centred psychotherapists in adopting body-centred psychotherapy (BCP) as their therapeutic approach: BCP as an evolving movement in North America*

Researcher: Else Shoop Telephone: _____

Contact Name and Phone Number: _____

Contact Date: _____

Agreed-to Date & Location of Interview: _____

Telephone/E-Mail Text

Subject: Invitation to Participate in Research

I am a Masters-level graduate student in Counselling Psychology at the University of Victoria conducting research in the area of body-centred psychotherapy. I am contacting you [by telephone] /OR [by e-mail (at your request) OR (because I was unable to obtain a telephone number to contact you by phone)].

The purpose of my research is to learn more about practitioners' experience in adopting body-centred psychotherapy (BCP) as their approach with clients, from the perpective of individuals considered masters in their field. These individuals also teach in their respective branches of body-centred psychotherapy (BCP), and may have begun practicing psychotherapy using more 'traditional' methods. Your name has been suggested to me as someone who is a master practitioner of the (name of body-centred psychotherapy) approach.

The approaches to be included in this qualitative study are: Hakomi, Sensorimotor Psychotherapy, the Bodynamic approach, Somatic Experiencing® (SE), and Integrated Body Psychotherapy (IBP). I am hoping to interview a master practitioner from each approach (5 in total).

The study's purpose is to discover the experience of practitioners in adopting BCP and its meaning for them, as well as to raise awareness about body-centred psychotherapy's growing location in the broader psychotherapeutic community in North America, including challenges and opportunities faced by BCP in the coming years.

Should you agree to participate, your time commitment would be no more than three (3) hours in total, between May 2003 and April 2004. I would be requesting one private face-to-face or telephone interview (approximately 1 to 1.5 hours) which would

be audiotaped and transcribed, one follow-up phonecall or e-mail to clarify any points from the interview, and your review of an interpretive summary, prepared by myself, with potential quotes.

If you would like more detailed information about the study, I would be happy to answer any questions, and to provide a Letter of Invitation and an Informed Consent Agreement for your review. The documents can be sent via mail or e-mail, according to your preference.

Participation is at all times completely voluntary and there is no monetary compensation for taking part. I anticipate that the only costs or inconvenience to you would be your time and energy. If you do decide to participate, you may withdraw at any time without any consequences or any explanation. If you do withdraw from the study your data will not be used in the analysis. Your existing data and/or audiotapes will be shredded and/or erased.

In case you are wondering about me, I am a mature student completing a Masters in Counselling Psychology degree at the University of Victoria. Prior to, and during, my studies I was exposed to aspects of body-centred psychotherapy and have become extremely interested in this way of engaging with clients.

I welcome your phone calls or e-mails. Please feel free to call me (Pacific Standard Time) at (xxx) xxx-xxxx, or to e-mail me at xxxxxxxxx. I look forward to hearing from you and hope that you will consider participating in this study.

Else Shoop
Victoria, BC

APPENDIX C

Letter of Invitation

Thesis Title: *Exploring the experience of five body-centred psychotherapists in adopting body-centred psychotherapy (BCP) as their therapeutic approach: BCP as an evolving movement in North America*

Researcher: Else Shoop Telephone: _____

Contact Name and Phone Number: _____

Contact Date: _____

Agreed-to Date & Location of Interview: _____

Based on the interest you expressed in (our telephone conversation) OR (your return e-mail) of (Date_____), I am forwarding this letter of invitation. The enclosed Informed Consent Agreement contains further details about the research.

I would like to invite you to be a study participant in the thesis research I am conducting as a component of my Masters Degree in counselling psychology at the University of Victoria.

The purpose of the research project is to learn about the experience of adopting body-centred psychotherapy (BCP) as a therapeutic approach from the perspective of therapists who are considered to be masters in the field. This is a small study and I am only contacting individuals who have been recommended by other body-centred practitioners. The study will include one practitioner from each of five branches of body-centred psychotherapy currently practiced in North America. The five branches are Somatic Experiencing® (SE), Hakomi, Integrated Body Psychotherapy (IBP), Bodynamics, and Sensorimotor Psychotherapy.

Benefits of the study might include: the opportunity to share your experience in adopting body-centred psychotherapy as your approach with clients and the meaning that experience has had for you; a raising of awareness about how body-centred psychotherapy informs and strengthens therapeutic practice; knowledge may be gained about the current growth and direction of your branch of BCP; the research may raise awareness about BCP's growing location in the broader psychotherapeutic community and identify present and future challenges for this evolving movement in North America.

Your time commitment should be no more than three (3) hours in total, between May 2003 and April 2004. The study would entail:

a) One private and confidential interview with me. I expect the interview to take from one to one-and-one-half hours. We would decide together when and where

we would meet to allow us to feel comfortable and be undisturbed. If we are unable to meet at a mutually agreeable time or place, my request would be that we arrange a telephone interview at a mutually agreeable time.

b) Following each interview, the researcher will arrange a follow-up telephone or e-mail discussion to clarify or expand upon information obtained during the interview process.

c) The data will be analyzed and a written interpretive summary, with potential quotes, will be prepared for each participant. Your summary will be either mailed or e-mailed to you, depending on your preference, and the researcher will contact you within two weeks of mailing to arrange a follow-up discussion to clarify or expand upon your interpretive summary. You will be encouraged to provide your commentary.

Participation is at all times completely voluntary and there is no monetary compensation for taking part. I anticipate that the only costs or inconvenience to you would be your time and energy. If you do decide to participate, you may withdraw at any time without any consequences or any explanation. If you do withdraw from the study your data will not be used in the analysis. Your existing data and/or audiotapes will be shredded and/or erased.

Information gathered will be confidential and your anonymity will be protected through the use of pseudonyms chosen by you or, if you prefer, by myself. Interviews will be audiotaped and transcribed by myself, and audiotapes, transcriptions, research notes and any signed consent forms will be kept in a locked filing cabinet accessible only to myself. The review of the audiotape, interview transcript, and signed consents may include my thesis co-supervisors, Dr. Norah Trace and/or Dr. Geoff Hett, and/or my committee member, Dr. Gweneth Doane. The tapes will be erased and transcriptions and any other documentation shredded when the study is complete. Names and identifying information will not be used in preparation of the thesis report. Participants will have access to the final results of the study.

In case you are wondering about me, I am a mature student completing a Masters in Counselling Psychology degree. Prior to, and during, my studies I was exposed to aspects of body-centred psychotherapy and have become extremely interested in this way of engaging with clients. I am looking forward to discovering more about your experience in adopting body-centred psychotherapy and the meaning that experience has had for you.

Information shared by you and the other participants will become part of my Masters Degree thesis at the University of Victoria. Dr. Norah Trace and Dr. Geoff Hett are the thesis co-supervisors of this project. Dr. Trace can be contacted at (250) 721-7840 or by e-mail at ntrace@uvic.ca. Dr. Hett can be contacted at (250) 721-7783. I can be contacted in Victoria at (xxx) xxx-xxxx or by e-mail at xxxxxxxxx.

APPENDIX D

Interview Guide

The purpose of the research project is to learn how master body psychotherapists adopted body psychotherapy (BP) as their therapeutic approach. The intent of the interview is to explore your experience and to gain insight into challenges and opportunities you see for this evolving movement.

Themes and Related Questions

Adopting BP:

- How did you come to adopt body psychotherapy (BP) as your therapeutic approach with clients? What events (situations, people) were relevant to this decision?
- (Was your decision based on one particular event, or did it evolve gradually over time?)
- What other qualities or dimensions of the experience stand out for you?

Broader context/situating BP:

- What do you think (your branch of BP) particularly brings to the BP movement?
- What do you see as the current growth and direction of (your branch of BP)?
- How do you see BP's location within the broader psychotherapeutic community?
- BP appears to be a growing movement in North America—what do you think is supporting or fostering this growth, i.e. why here, why now?

Challenges & Opportunities:

- What do you see as some of the present and future challenges, and opportunities, for both BP practitioners, and the movement as a whole?

- How do you see the BP movement evolving over the next five years?

Wisdom:

- What would be your advice to beginning body-centred psychotherapists?
- What would you especially want other practitioners to know about BP?

Feedback/Questions:

- Is there anything you would like to add about the significant aspects of your experience?
- What benefits do you think might be gained (for yourself and/or for the movement) from this interview process?
- Do you have any questions or comments?

APPENDIX E

Audiotape Transcription

Thesis Title: *Exploring the experience of five body-centred psychotherapists in adopting body-centred psychotherapy (BCP) as their therapeutic approach: BCP as an evolving movement in North America*

Researcher: Else Shoop Telephone: _____

Transcriptionist: XXXXXXXXX Telephone: (XXX) XXXXXX

On May 12, 2004, approval was given by Jan Storch, Chair of HRE committee, for an interview tape to be transcribed by XXXXXXXX, provided that confidentiality protocol is followed regarding handling and transcribing of the audiotape. The interviewee has agreed to the tape being transcribed by XXXXXXXXX.

I agree to follow the conditions and protocol of confidentiality for research transcription:

Signatures

_____	_____
Else Shoop, Researcher	XXXXXXXXXX, Transcriptionist
Signature Date:	Signature Date:
_____	_____

Copies to: Researcher, Transcriptionist, Ethics File, Interviewee

APPENDIX F

Brief Overview of Body Psychotherapy Models in the Study

The four body psychotherapy approaches included in the study are: Somatic Experiencing® (SE), Integrative Body Psychotherapy (IBP), the Bodynamics System, and the Hakomi model. This Appendix provides a brief overview of the core basics of each of the four body psychotherapy models in the study. These summaries are brief introductions and should not be considered complete descriptions of the four approaches.

Somatic Experiencing® (SE)

Peter Levine originated Somatic Experiencing® (SE) in the 1970s. Levine holds a Ph.D. in both medical biophysics and psychology, and, as the Foundation for Human Enrichment Web page (2004) "What Is Somatic Experiencing®" informs us, Somatic Experiencing® is a "short-term naturalistic approach" (para 1) to the renegotiation and subsequent resolution of trauma that utilizes the awareness of body sensation. The Somatic Experiencing® model incorporates leading-edge neurophysiological research and ancient wisdom to develop a unified mind-body system for the treatment of trauma (Stanley, 2004).

Stanley (2004) differentiates renegotiation of trauma from re-enactment. Stanley explains that, in re-enactment, the client experiences the full intensity of an overwhelming trauma experience. In contrast, renegotiation entails moving slowly and gently, restoring flexibility and fluidity to the nervous system, with a resultant resiliency culminating in a sense of completion and integration.

Levine (1997) believes that trauma cannot be fully healed through talking or prescribing drugs, but that complete healing must incorporate the relationship between the mind and the body. With the appropriate guidance and support, trauma's destructive force can be transformative as a significant impetus for psychological, social, and spiritual awakening and evolution.

The key to Somatic Experiencing® lies in creating new patterns of relationship among body, mind, and spirit. Stanley (2004) links that healing matrix to another key element, the relationship between therapist and client, stressing the importance of a

relationship wherein the therapist establishes and maintains conditions of safety and reduced environmental stimulation, providing a container that fosters the trust required for gentle exploration of the trauma. The therapist maintains a sense of the "here and now," and the process flows between traumatic material and healing resources, slowly and gradually touching layers of the trauma while building and strengthening resources, a process known in the Somatic Experiencing® world as "titration" (Stanley, 2004).

Somatic Experiencing® is based on Levine's observations of animals in the wild. The Foundation for Human Enrichment Web page (2004) "What Is Somatic Experiencing®" notes that wild prey animals rarely manifest traumatic behaviours and seem to have innate mechanisms for regulating and discharging high levels of arousal associated with defensive survival behaviours. These mechanisms for trauma-energy resolution allow animals to return to a normal physiological state after stressful or life-threatening experiences. With humans, however, these instinctive systems are "often overridden or inhibited by . . . the 'rational' portion of our brains" (Foundation for Human Enrichment, 2004, "What is Somatic Experiencing®," para 2). As a result, we are prevented from a complete discharge of survival, or defensive, energies; the nervous system does not regain equilibrium and becomes stuck in that place. This unreleased energy develops into the various symptoms of trauma as the body attempts to manage and contain the undischarged, or stuck, energy. The perception of threat can later create a self-perpetuating cycle that is designed to keep the situation under control, but that also keeps the symptoms stable and can lead to secondary behaviours such as avoidance, substance abuse, negative emotions such as fear, rage, or shame, and a reliance on pharmaceutical therapy (Levine, 1997). Stanley (2004) likens this perception of threat to a "distorted memory" carrying the message that "in the present moment, 'I am in danger of not surviving'" (p. 3). It does not matter that the individual is not presently in immanent danger; the body does not know or believe that the threat has passed.

Somatic Experiencing® utilizes body sensation awareness to apply the innate regulatory principles found in the animal world to the healing of human traumas, based on the knowledge that humans are born with the same regulatory mechanisms as animals.

Somatic Experiencing® is designed to guide trauma survivors to access somatic experience of the trauma and to gradually develop their own innate ability to discharge

the excess energy that, for various reasons, may not have been released after an overwhelming event. Levine reports that the discharge, or thawing, of these frozen energies frequently results in a dramatic reduction or disappearance of the symptoms of trauma (Foundation for Human Enrichment, 2004). Stanley (2004) explains:

> With Somatic Experiencing®, we are able to complete the immobilized instinctual intention to defend ourselves in a very gentle, integrative method. This allows the nervous system to finally integrate the traumatic memory in the long-term memory system, thus decreasing the activation, anxiety, and distortions of time. (p. 4)

Stanley (2004) further explains that through the gradual resolution of a trauma an individual becomes free from the domination of old, unresolved traumatic memories, and that by paying attention to the physiological manifestations of the symptoms of trauma, we can access the neurological wounding, thus stimulating the move toward creative self-regulation. Stanley defines self-regulation as "the innate intelligence of the body-mind to heal and transform" (p. 4). Accessing this capacity for self-regulation facilitates the healing of memories as the nervous system becomes more resilient and more capable of managing fearful situations. The ability to self-regulate promotes the emergence of an inner confidence that supports the organism's ongoing innate capacity to re-organize, creating more possibilities for personal transformation, and expanding an individual's capacity to enter into relationship in a healthier way.

The focus of Levine's (1997) book is working with shock trauma, which occurs when we experience potentially life-threatening events that overwhelm our capacities to respond effectively, and which is often the result of an isolated event like a car accident, or a series of events, such as ongoing sexual abuse. Another form of trauma is developmental trauma, which can occur when individuals experience abuse as children, especially in the family context, and usually results from inadequate nurturing and support through critical developmental periods. While this differs from shock trauma, the symptoms can be similar to and may be intertwined with those of shock trauma. Stanley (2004) has developed a comprehensive and integrated system for working with developmental trauma in Somatic Experiencing®, drawing from Siegel's (1999) synthesis of attachment theory and the neurobiology of interpersonal experience.

Stanley's system continues to evolve, based on her ongoing research and experience with infant neurophysiological development.

According to Levine (1997), another critical aspect of trauma is societal or cultural trauma, exemplified by wars, ethnic cleansing, threats to our environment, economic oppression, the increasing alienation of the "haves and have-nots," and the ever-growing phenomenon of drug addiction. Levine stresses the importance of transforming societal as well as individual traumas.

According to Stanley (2004), Levine's insight into psychology through his integration of biophysical and neurological research has fostered an understanding of instinctual knowing and the human capacity for relearning that represents a "radically new paradigm in psychotherapy" (p. 3). Somatic Experiencing® has expanded throughout the world and the training meets American Psychological Association (APA) standards.

Integrative Body Psychotherapy (IBP)

Integrative Body Psychotherapy (IBP) was developed by Jack Lee Rosenberg and Marjorie Rand, co-directors of the Rosenberg-Rand Institute of Integrative Body Psychotherapy in California. Integrative Body Psychotherapy focuses on an integration of mind, body, emotions, and spirit, incorporating concepts from ancient and modern Eastern and Western sources. The theoretical base and influences include tantra and hatha yoga; Freud, Jung, Reich, and Perls; Gestalt therapies and movement therapy; Rolfing, chiropractics, medical models, and acupuncture; meditation and breathing techniques; developmental psychology (object relations based) and the human potential movement; and somatic, psychological, and existential means to self-integration (Rosenberg et al., 1985). Aspects from these diverse sources have been combined into an integrated set of working principles in a somatically based psychotherapeutic model.

The Web page article "About IBP," explains that Integrative Body Psychotherapy teaches that there are two very separate, yet intertwined, tasks to which one must attend. The nature of one is developmental, psychological, and emotional, while the other is existential and spiritual, and both are experienced in the body (Rosenberg-Kitaen Central Institute, n.d.). When this essential somatic intelligence is ignored, psychotherapy

becomes merely a set of intellectual explanations. "Our success has come from recognizing that our being, our Essential Self, is *grounded in the body;* that ignoring the body is to have very limited lasting success in treatment of psychological pain" (Rosenberg et al., 1985, p. 14).

Rand (1996) identifies three propositions: (a) each child brings a unique Self into the world; (b) a child's developing sense of Self-in-world forms within the context of primary relationships; and (c) this process starts prior to cognitive and intellectual development. The goal in Integrative Body Psychotherapy is to reach the essential Self, the instinctively functional self which is present when we are born. This project is accomplished by helping the client to "[establish a] sound foundation of somatic identity, a core experience of self . . . in the body" (Rosenberg-Kitaen Central Institute, n.d.). Rand believes that people who are connected to this experience of Self from the beginning stages of development will have a solid and balanced functional base, or core, from which to move through life. They will be responsive rather than reactive, creative and receptive, able to incorporate the heart and the emotions (Rand, 1996). The following summary will focus on Integrative Body Psychotherapy's development of a somatic foundation.

Early life events contribute to developmental difficulties through specific painful experiences that are categorized as abandonment experiences and inundating experiences. Each person builds up patterns of behaviour early in life, patterns designed to garner love and approval but which lead the individual to abandon her core self (Rosenberg-Kitaen Central Institute, n.d.).

Because establishment of the patterns is pre-verbal and pre-intellectual, they are stored in the body in habitual muscular tension (Rosenberg et al., 1985). This tension which blocks energy and feelings is designated as "unfinished business" because "the situations were never resolved by integrating the body's responses, the resultant emotional reactions, and a cognitive understanding" (p. 27). Both the tension and the resulting unfinished business form part of the protective defences known as "Character Style." People tend to repeat behaviour that is destined to fail; they may repeatedly engage in abusive relationships or unsatisfying work.

Rand (1996) links protective defences to early life experiences, designated "Primary Scenario," and states that a lack of bonding leads to shutting down the emotional (right) hemisphere of the brain, leaving people operating in the left, or thinking hemisphere. Bonding creates connection and safety, and when it does not occur, "the connections to self, other, and the rest of the world become fragile and unsafe" (p. 2). Therefore, a basic assumption of Integrative Body Psychotherapy is that the relationship between client and therapist is a necessary aspect of the healing process. The concept of relationship is key in this process because the Primary Scenario occurred within a relationship, and the person needs to learn to transcend the broken connections that originally produced the trauma. The therapist offers a different emotional context and perspective, which promotes and supports healing of the traumatized childhood scenario (Rosenberg et al., 1985).

The goal is to re-establish or expand our connection to the essential Self, or the essence with which we are all born. A sense of Self is described as "a non-verbal experience of well-being, identity, and continuity that is felt in the body" (Rosenberg et al., 1985, p. 20). Rand (1996) observes that people who are connected to this experience of Self always have a place to go—on the inside—and with this connection they are instinctively functional, able to feel, and to face change and the unknown without fear.

"[Integrative Body Psychotherapy] works with concepts of presence, containment, boundaries, mirroring, empathy, and the body as an energetic system" (Rand, 1996, p. 5). Some basic tools of integrative body psychotherapy include taking a thorough physical history and assessing the link between nutrition and emotions, and between exercise and emotions (how the food is utilized), as well as encouraging journaling to help shift responsibility for growth and change to the client (Rosenberg et al., 1985). Verbal and cognitive methods are integrated with somatic body orientation and breath work, fostering direct experience that promotes a reawakening of the self and heightened aliveness and wellbeing. Breath work has been found to be effective for taking people into the body and depth of spirit (J. Fewster, personal communication, July 15, 2004).

In describing Integrative Body Psychotherapy, Rosenberg explains that releasing energy blocked in the body is a transformative neurophysiological event, resulting in an expanded consciousness of sense of self, and increasingly flexible emotional responses

that enable individuals to live life in a fuller, more meaningful, more satisfying way: "The content of our life remains the same, but it is experienced from the new context of integrated mind/body and of the constituted Self" (Rosenberg et al., 1985, 34). Rand and Fewster (1997) summarize:

> At its essence, IBP is a body-focused psychotherapy that works developmentally with the Self and relationships. The therapeutic relationship is the vehicle through which the Self is brought into the here-and-now, as well as the framework in which healing can take place. In IBP, the core of Self is energetic, residing in the body, while the broader concept of Self is holographic, incorporating body, mind, and spirit. Working with the energetic parameters, or boundaries, of Self, practitioners support their clients in moving developmentally toward enhanced experiences of relationship, separateness, containment, groundedness, presence, and awareness. (p. 87)

Integrative Body Psychotherapy has 11 international institutes located in the United States, Canada, and Europe, and there are plans for an institute in Israel Rosenberg-Kitaen Central Institute, n.d.).

Bodynamic System

According to Marcher, the Danish psychotherapist who developed the Bodynamic system, the desire for mutual connection to others and to the larger world around us is the driving force in humans, and this connection resides in the body. Marcher notes that people who come to her in therapy are struggling to be in relationship, and it is through body awareness that we sense ourselves *in relation* to each other. The more body awareness we can attain, including an awareness of sensation, energy, and emotion, the more we are able to establish and maintain deep connections to others (Bernhardt, 1992).

Marcher and her colleagues developed the "Bodymap," a visual anatomical map that correlates age-related muscle development and later psychological functioning, based on the observation that children use specific muscles at each of seven major developmental stages. Each of these stages contributes to an integrated process whereby the child gains resources which are cognitive, social, emotional, and psychomotoric (Bernhardt, 1992). For Bodynamic psychotherapists, "every part of the body may be said to be part of the mind—with a clearly defined psychological activity growing out of the physical function" (Bentzen, Jarlnaes, & Levine, 1997, p. 39). The article "Bodynamic

Analysis: A New Somatic Psychology" (n.d.), available on the Bodynamic Institute USA Web site, states:

> The Bodymap expanded concepts of Lillemor Johnsen, a Norwegian physiotherapist who established that "the body/mind responds to its environment not only with tension—muscular armouring [or hypertension], but also with weakness of response, hypotension" (Bentzen, Jarlnaes, & Levine, 1997, p. 38). Through an in-depth interview, Bodynamic Analysts gather anecdotal information about the client's present and past and, through physical diagnostic procedures, develop a Bodymap for each new client, determining the muscle response, or tonicity, of over 200 muscles. In this way, the analyst identifies possible sources of client difficulty and present resources.
>
> Muscle tonicity, or response, ranges from hypo- to hyper-responsive, on a scale from one to nine. The therapeutic process involves attempting to define precisely where the individual's childhood motoric progression lies and to assess relative completeness or incompleteness at each stage of development (Bentzen et al., 1997). The bodymap has become an important tool in assessing developmental completeness and emotional health (Bentzen et al.).
>
> A central premise in Bodynamic work is the somatic resource. It is not enough to re-experience traumatic situations to heal them. Rather, it is important to activate resources residing in the body to integrate the psychomotor patterns evoked in clients (Bernhardt, 1997). Activating resources in the body allows for deep and lasting change. The bodymap enables a Bodynamic practitioner to determine where blocks are located in a client's body, and to work to develop resources that were held back or given up during child development.

A specific order is used in attempting to resolve issues. Under-developed or collapsed muscles would generally be worked on first. Strengthening the tonicity of these collapsed muscles enhances their associated psychological resources and opens the door to safely begin working with defensive patterns. It is important to not break down or remove the defences that created safety for the child until these strengths and resources have been built ("Bodynamic Analysis," n.d.). This way of working ensures that any ensuing therapeutic regression is built on areas of resource.

In the psychomotor developmental view of Marcher, every part of the body is considered to be part of the mind, and psychological disturbances are seen as being arrested rather than faulty (Bentzen et al., 1997). The Bodynamic approach is grounded in both body awareness and psychotherapy, and Marcher stresses that "therapy without body awareness lacks a vital element, while a body-awareness work that is not grounded in solid psychotherapy will not produce lasting change" ("Bodynamic Analysis," n.d.). The Bodynamic Institute Canada Web site (n.d.) states, "Because of the thoroughness of

the theory and the degree of integration of therapy, the work is regarded as a leading influence in the world of somatic therapy."

The Bodynamic System distinguishes between developmental trauma, with its related character structures, and life-crisis and shock traumas. Bodynamic International ApS has developed and refined a system for working in the areas of both developmental trauma and life-crisis and shock trauma. Jorgensen (1994/1995) describes life-crisis trauma as an event or events that lead to changes in a person's life.

The Bodynamic Institute USA Web site states, "Ultimately, the goal of Bodynamic Analysis is to be able to strengthen the client's ability to make healthy choices and experience healthy relationships" ("Bodynamic Analysis," n.d.).

The Bodynamic System is based in Copenhagen, Denmark, and affiliate institutes can be found in eight countries throughout the world, including Canada and the United States. The Bodynamic System is a member of the European Association for Psychotherapy (EAP) and the European Association for Body Psychotherapy (EABP). Additional information can be found at the following Web addresses: http://www.eabp.org/ and http://www.bodynamicusa.com/ and http://www.bodynamic.ca/institute.htm

Hakomi

Our therapy is not simply method and technique;
at the heart of it all is the spirit of the work – Ron Kurtz, The Hakomi Method

Hakomi body-centred psychotherapy was developed by Ron Kurtz in the 1970s. Kurtz was influenced by a variety of body psychotherapies, including Reichian, bioenergetics, gestalt, focusing, neurolinguistic programming, and Eriksonian hypnosis (Kurtz, 1990). Hakomi combines these influences with additional contributions from systems theory, Buddhism, and Taoism (Fallon-Cyr & Fallon-Cyr, 2002).

Kurtz grounded his way of being with clients in five core *principles*. The principles are guidelines, intended to be incorporated as an unconscious basis for the therapist's approach and are "part of an emotional attitude which appreciates the other's freedom and aliveness and part of a consciousness that keenly follows all that the other is expressing" (Kurtz, 1990, p. 23). The principles characterize much of what has evolved

within the body-centred modalities, but are embodied in the attitude of the therapist and manifest in all facets of interaction and relationship, deepening the therapist's skill in attending to clients (Fallon-Cyr & Fallon-Cyr, 2002). Kurtz (1990) believes that knowledge of the principles grounds the therapist and unlocks her potential to be helpful to others.

The five principles are unity, body/mind/spirit holism, organicity, mindfulness, and non-violence. The following summary of the five principles is based on the writings of Fallon-Cyr and Fallon-Cyr (2002) and Kurtz (1990).

Unity is the principle stating that we are all interconnected. With unity, the therapist can trust his or her intuitive map of what constitutes all people's experience and use that information to inform his or her work. "We embrace unity when we bring attention to aspects of ourselves and others that are in isolation and conflict . . . [and] when we know as part of our being that we are connected, to each other and this world. That knowing is the healing power in this work" (Kurtz, 1990, p. 33).

Mind-body holism suggests that mind, body, and spirit are intricately related and influence each other. Deeply held beliefs, guiding images, and significant early memories influence behaviour, body structure, and all levels of physiology. Events of the past can influence body patterning (muscle tone, posture, movement, gesture, and facial expression), and patterns held in the body reinforce beliefs and can negatively influence self-expression.

Organicity holds that we are "self-organizing" in a way that promotes healing and growth and that the limiting beliefs that block us from our full, authentic selves contribute to breakdowns in healing. When these blocks are attended to, the client organically evolves toward a fuller, healthier expression of herself. As Kurtz (1990) states, "healing is an act of self-recreation" (p. 25).

Mindfulness, a principle based in Buddhist tradition, is a state of consciousness wherein the client's awareness is directed inward toward his or her present experience. The awareness can be directed to any number of experiences, including somatic sensation, thoughts, memories, images, or impulses. By focusing mindfully on an experience, we can study and deepen our understanding of our inner relationships (mind, body, spirit) as an alternative to habitually reacting to our limiting beliefs.

Non-violence, a compassionate stance that emerges from an attitude of acceptance and an active attention to the way events naturally unfold, is based on Buddhist and Taoist traditions. The therapeutic process unfolds without force and with the cooperation of the unconscious. Non-violence is very subtle, operating (a) by not opposing the client's efforts to manage her experience, thus honouring the boundaries and limits necessary for the safety of the client, and (b) by placing the emphasis on experience rather than on advice or interpretation.

A sixth principle, *loving kindness*, has been a more recent focus of Kurtz's work (Kurtz & Minton, 1997). Loving kindness is related to the belief that a therapist's attitude and the client/therapist relationship are more important for healing than the method used.

In the Hakomi method, it is understood that a person's behaviour, thoughts, feelings, attitudes, and relationships are determined by unconscious core beliefs that organize the person's experience of the world. Core beliefs, excluding later traumas, are set early in life through early relationships and experiences and are representative of issues such as safety, acceptance, empowerment, and love (Fallon-Cyr & Fallon-Cyr, 2002). Hakomi practitioners work primarily with limiting, problematic core beliefs associated with a *missing* experience during the wounding moment, such as an act, verbalization, or physical discharge that was denied expression. Fallon-Cyr and Fallon-Cyr state that, in attempting to avoid the pain of the past, "we unconsciously develop personality traits or *strategies* to manage ourselves in relationship to the world. These strategies evolve out of core beliefs and become habitual patterns of response to real or presumed needs or stressors" (p. 336).

The Hakomi therapist creates a safe environment in which the missing experience can be evoked and processed. This feature enables the release of negative emotions and beliefs and establishes an opportunity for reorganization into a healthier self. As the client's therapy progresses and limiting core material is realigned, strategies become less entrenched and more flexible, giving the client a wider range of responses for coping with present-day experiences (Fallon-Cyr & Fallon-Cyr, 2002; Kurtz, 1990).

Hakomi has been described as experiential, focusing on bodily experiences such as sensations, emotions, tensions, and movements. Kurtz and Minton (1997) describe the body as "alive with meaning and memory" (p. 46), and they explain that focusing on

here-and-now experiences, rather than abstract concepts, leads to more grounded insight and understanding.

In building Hakomi on the Buddhist and Taoist principles of non-violence and mindfulness, its creators gave the model a strong spiritual foundation because those principles require that the therapist work with respect, sensitivity, calmness, presence, and compassion, ways of being that naturally lead to loving presence and spiritual connection. In the present moment of the therapy process, the therapist "drop[s] the 'noise of self' and sees the other as spirit" (Kurtz & Minton, 1997, p. 51), an attitude that has been likened to the practice of searching for the Buddha in every person.

Kurtz and Minton (1997) summarize how Hakomi works:

> The practice of loving presence helps the client feel safe and understood. That makes mindfulness possible. The therapist then finds ways (little experiments) to evoke experiences in mindfulness. The meanings of the bodily experiences evoked are understood as direct expressions of core beliefs—models of self and the world that organize all experience [for example, a core belief that "I have little worth"]. When these core beliefs are made conscious and understood, change becomes possible. Where core beliefs are limiting, destructive, unbalanced, or painful, they can be challenged [for example the therapist offering the words "You're a worthy person"]. New beliefs can be tried and new experiences evoked. I call these missing experiences. Safety, peace, freedom, and aliveness are a few. (pp. 58–59)

A final note about working with core beliefs in the Hakomi model: In ordinary consciousness, hearing words like "you are a worthy person" would not have much impact. In Hakomi work, however, conditions are created precisely for the client's own belief system about the world, and the words are, therefore, experienced and taken in at a deeper level of consciousness and in a very different way.

APPENDIX G

Descriptive Summaries for Study Co-Participants

The following four descriptive summaries are based on the study's first major area of inquiry which asked how co-participants came to adopt body psychotherapy. I wanted to portray each co-participant individually, as her story told itself, and I therefore did not "fit" each co-participant's story into a specific structure with similar headings.

Descriptive Summaries for Study Co-participants: Rose

Rose—Somatic Experiencing® (SE)

Rose came out to greet me as I walked down the pathway toward our chosen meeting place. The tinkling sounds of a waterfall, spilling into a pond beneath, created a pleasant centre-piece in a setting surrounded by lush foliage in the sun-dappled shade of late summer. As she reached out to welcome me, Rose's eyes sparkled and twinkled, her energy seeming to dance like the water droplets in the background. Underneath this sparkling grace, I sensed a calm, profound vibrancy not unlike the pond beneath the waterfall. We entered a suite overlooking another sun-dappled shade garden. In the subdued lighting, the room quietly filled with our presence as we completed our preliminary greetings and settled into the interview.

This was not the first time that I had met Rose. I felt a sense of happiness and comfort in renewing this acquaintance, and yet also some nervousness and self-consciousness. I recognized that I felt a sense of awe and of privilege to have this opportunity to interview Rose, and I wanted it to be a worthwhile experience for her. At the same time, I felt a sense of relaxation and of welcome, as though I were embraced and cherished in this interaction. A rare gift indeed.

When I ask Rose how she came to choose body psychotherapy, she casts her mind back and realizes that she has been learning, developing, practicing, and subsequently teaching Somatic Experiencing® for nine years now. Her interest in body psychotherapy was piqued while she was a doctoral student in the mid-1990s. At that time, she recalls, Ian Macnaughton was writing a lot about Peter Levine's work in a publication called Insight. Rose became curious and interested, and one day in 1995 she noticed a Peter Levine workshop listed in a conference brochure. In an instant, she made the decision to go to see him. I am, however, leaping ahead in Rose's story, and would like to invite the reader to travel back in time to the year 1978.

Threads of Influence

Rose informs me, "I started doing my Masters work in 1978 . . . so I started right when Fritz Perls was doing a lot of his Gestalt work, and my training was embedded in that kind of work [since] two of my faculty members were very close to Fritz Perls." The "traditional" fields at that time were behavioural and psychoanalytic—"and then there

was the work of people like Fritz Perls and Gestalt, and Milton Erickson . . . and social role modeling, and lots of different kinds of things that were coming through."

Rose started working as a therapist in 1980, continuing with her Masters program until 1985, while simultaneously raising her children and teaching high school. Rose feels that the length of time spent in her Masters program gave her the opportunity to "spend a lot of years looking at a lot of different modalities." She developed an interest in Ernest Rossi's work on the physiobiology of mind-body healing, studying "maybe three or four weekends with Ernest Rossi [who had worked with Milton Erickson, and who is considered by Rose to be] kind of a predecessor to a lot of what Peter [Levine] was doing in terms of a holistic neurological model." Rose also recalls a strong interest in Gendlin's work on focusing and in Stephen Gilligan's work—also influenced by Milton Erickson—in "the client-centred hypnotherapy movement that was moving through at that time."

Rose thoughtfully ponders, "you know, I've done years and years of working with creative imagination—imagery, guided imagery—and spent a lot of years working with emotional focused kinds of therapies and cognitive therapies, and a lot of spiritual work . . . as a pastoral counsellor . . . [and the somatic model] brings a lot of that all together for me, it's an integrated model."

While preparing to teach a Masters course on theories of counselling, Rose found it "really fun to . . . see how everything has kind of evolved and developed in this direction . . . that Somatic Experiencing®—is it part of cognitive-behavioural, is it part of narrative, is it part of hypnotherapy? It uses elements, kind of pulls out elements of what's the best practice, and then refines it. . . . And if you look at [Pierre] Janet, there's just such direct correlation, and Freud was the first one to talk about trauma as the breach of the boundaries of the Self. . . . So I see this opportunity to work with Somatic Experiencing® as a way of having a frame—a cognitive frame and a practical frame for working with a lot of new concepts that are coming out of neurobiology."

Developing Interest in Trauma

Rose's work in an inner city agency committed to social justice involved her "with a lot of street kids—so I would have these little groups of street kids that would come—and I got really involved with their death rate. And I found out a lot of them were

dying on the streets, suicide mainly, and homicide. And that's where I got interested in . . . and started looking at the whole notion of trauma—the way it connected with kids dying!" Those experiences helped lead Rose to develop her deep curiosity about Peter Levine's work in Somatic Experiencing® during her doctoral work in the 1990s. It is here that Rose's story continues, with our return to her transformative 1995 decision to attend a Peter Levine workshop.

> So I signed up for the day workshop that Peter [Levine] was doing. There were about 100 people there, and, as he started explaining it, it was just like, "Yes!" And he asked for a volunteer, and I volunteered. . . . I was experiencing an enormous amount of situational trauma in my life at that time; there were some pretty amazing family things going on, illnesses with my children . . . [and] I was having a lot of neurological symptoms from the stress. . . . By the time I met Peter, it had been years that I'd been trying to work and kind of take care of some of these emergencies. So when I volunteered, it was because I needed some help—and I trusted him. So when I had the session with him, in front of these hundred people—it went so deeply internal that I was startled. And I couldn't believe the relief of a tension that I'd been holding for a long time. So I decided at that point that I was going to learn this work. And that became my focus.

Exploration and Discovery

Rose left her job at a North-Western university and started flying regularly to Boulder, Colorado, to attend a training program that Peter Levine was holding. She continued attending these training sessions for 3 or 4 years, learning in a hospital setting "how to work with a lot of different traumas." Rose recalls that when she started her training 9 years ago, a lot of people in North America had no idea what she was talking about when she told them about the somatics model, and she does not recall the term body psychotherapy* existing except, perhaps, in Europe with the Bodynamic model.

Being Part of History

Peter Levine presented a lecture on the West Coast in 2000. Following that lecture, a small group requested teaching in Somatic Experiencing®. Rose remembers that Peter "had been kind of grooming me to be a teacher," and that was the beginning of her teaching of the Somatic Experiencing® model. During a 2-year period, Rose devoted her time to developing her coursework and teaching, travelling to different cities in North America where others were teaching, sitting in on their courses, and listening, watching,

and mentoring under these teachers, and developing her training material. She also completed the first year of training in the Bodynamic System to broaden her body psychotherapy background. Additionally, Rose traveled to California at least twice a year to work with Peter Levine. Reflecting, she muses, "As I look back, I was darned and determined that I was going to figure out how to do this—and do it well. And I'm still figuring it out!"

Rose's patience, precision, and dedication to her art are further evidenced:

> Another thing that I think really helped me to learn the work was that—Peter has kept videotapes of all this work for 20 years, so I would watch, and take notes, and transcribe. . . . I would have about 10 topics I'd be trying to get his teaching on, and I'd [go through the tapes and] "Ah, there's that topic, and there's that topic." . . . So that's how I put together a lot of my training manuals and training material, that kind of research . . . listening to people and pulling it out, and trying to find a way to create a body of knowledge. And that's what we're still doing today.

Rose continually expands her training, learning new things and incorporating them into the training. "I've never taught the same twice. I'm always building and trying to learn." She is inspired each time she sees Peter Levine teaching an advanced class.

> Every time it's different. Every time he has integrated new work, new information that you can see he's really, really worked on. . . . It's a depth and deepening, a kind of pruning; it's right back to the beginning work. And so it's alive! It's not a body of work that is being 'passed on'—it's living. . . . It's evolving as we work with it. . . . In a way, as I stop and think about it, it's like being part of history.

Childhood Development, Attachment, and Neurobiology

Rose has a keen interest in child development in terms of infant neurophysiology and the impact of caregivers and attachment, especially as it relates to the development of neurological connections in infants. She shares the information that her study and practice of applying the principles of touch in somatic psychotherapy, with its relationship to the development of infant neurological connections, is supporting her work in using very specific, precise kinds of touch to facilitate the organization of the infant nervous system. "If you know how to touch a baby and be with him to give the optimal chance that the neurological connection is going to happen, then the attachment supports that process."

Rose lightly downplays her knowledge of neurobiology as "basic skills." I comment that there is a lot of knowledge feeding into those "basic skills," and Rose replies that it is simple once you've learned it, but admits that "it's like a pro-tennis player—it looks real simple, but you've had to work on a lot of different elements to get it there."

Rose believes that the somatic movement is not so much about trauma as it is about neurobiology "because these methods are applicable for far more than just what was commonly known as trauma. . . . For me, somatic work gives me a pathway to work with neurobiology and understand how neurobiology affects behaviour. . . . I think that's going to be the cutting edge of research because, when we understand how the arousal in the sympathetic nervous system affects people's behaviour, then we can be so much more precise about our ways of assessment and treatment." Rose is confident that neurobiology is going to become the standard for understanding what is wrong and how it can be resolved.

Curiosity

Rose likens her work to playing, because she is always trying to figure different pieces out, accessing a network of other practitioners she can phone and brainstorm with. "I guess I'm curious, I'm a curious person. I remember when I was a kid, my father used to get angry because I would ask so many questions—to everybody that would come along—and a lot of them were very personal! And I'm still trying to figure out the personal questions—what makes people do what they do? What constitutes a person?"

Empathy

Rose believes that her research into the development of empathy contributed to her work and teaching in the area of somatic psychology. A key thing she learned about empathy was the impact of joining, the resonance that happens when two people come together, an attunement that creates a container of safety for people to do their own work: "I can be alive because you're here, and you can listen, and you're alive—and there's an interaction." Her work with empathy has helped her to teach counsellors to tune in to their own empathic resonance, attune to the client, and stay in the process in the moment, as it develops.

Spirituality

Rose explains that the "here and now" aspect of working in Somatic Experiencing® is "the really spiritual component," stating:

> If you're dealing with the now, there's room for the spirit to be present . . . and to me, that's what it means to be really spiritual . . . to be fully here. . . . We can deal with the past that matters right here, right now, and we bring them to that—and then the magic of being alive in the present happens. . . . I'm right here now, in this moment. I'm alive in your life, and we're here! And so, there comes spirit . . . the magic of being alive in the present.

Pragmatism and Fun

Rose shares with me the following important insight into her work:

> You know, I think I'm a pragmatist—I like to see things work. . . . And I like to see people come alive again! I think it's real simple—do people have more aliveness after you work with them? It's not whether they change their behaviour, or whether they make improvements. Who's to judge that? That's all values. But if they have a spark and an energy, and a vivaciousness, and more of a sense of their own empowerment—then I'll go with that! And then they can make their own choice. And you can tell it in skin tone, and eyes, and in the body. So I think, basically, it's fun to do the work I'm doing because you see it so quickly. People wake up!

Descriptive Summaries for Study Co-participants: Elaine

Elaine—Integrative Body Psychotherapy (IBP)

We met in Elaine's office on a warm, West Coast spring day. I was immediately struck by a sense of Elaine's gentle presence, quiet intellect, and contained strength. I felt welcomed by her warmth, and simultaneously discerned that I was meeting someone with subtle yet keen powers of observation. As we settled comfortably into our chairs, and into the process, I noticed the interview taking on a slow and unhurried pace. Elaine carefully read the informed consent form and signed it, with a thoughtful attention that continued throughout the interview. I likened the pace and rhythm that she followed to the unhurried and purposeful cadence of a body psychotherapy session. Now and then during the interview, Elaine would close her eyes to "get a felt sense" before responding to a question. I had a sense of someone comfortable in, and respectful of, her own process, as well as someone fully engaged in this process and our conversation. I ask Elaine how she came to adopt body psychotherapy as her way of working.

Who Am I?

Elaine shares with me that athletics had always been an important part of her life, but in her 30s she was stopped by a severe sports injury. "I was very sick at the time, there was stress in my life, and basically I wrecked my knees." She found that her knees were not healing, which resulted in intense tendonitis due to her prolonged need for crutches. Elaine ended up in a wheelchair for a year-and-a-half. "So really I was having a lot of difficulty with my body, with chronic inflammation." Her physical injuries propelled Elaine into "looking at myself and, well, who am I if I can't do the things I've always done? If I can't do much of anything, who am I? So it was, in a sense, a spiritual quest, but it needed to start as a psychological quest to figure that out. So I started to explore all of that."

Connecting to the Deepest Places in Herself

In her early 40s, Elaine began attending courses and retreats that focused on healing, personal growth, and spiritual connection. The first group setting that Elaine experienced included Reichian bodywork as a component. "So it was reasonably body oriented . . . and I just had a sense that that's how I relate!" Elaine adds, "Through bodywork, I could and did find a place where I could connect deeply to what feels like an

authentic core self. I can go most readily to the deepest places in myself through bodywork."

By connecting with her core, Elaine was able to begin deeply exploring the "who am I?" question that had arisen with her physical injuries. Elaine explains,

> Who am I? People will frequently feel hollow, or empty, or like a fraud, "I'm just faking it in life." When people experience the core self, they can feel their own sense of self, their "me" in their body, the deeper part that is authentically me—rather than their adapted self.

With her growing sense that her body was "how I relate," Elaine came to a decision:

> I knew I didn't want to do just the talking head, *just* that—I mean, the talking, the dialogue, is an important part of any kind of therapy for *sure*—but I knew that I wanted to work in a way that was very holistic because of my own experiences in therapy, and how it was going to be necessary to work with the body for me.

Changing Careers

Through these personal explorations, initiated by some serious health issues, Elaine decided to change careers and become a therapist. "The most interesting thing in the world for me was finding out, for myself and for other people too, there's just so much to know about human beings!"

Discovering Integrated Body Psychotherapy

Elaine needed to gain some experience to get into graduate school, and so she completed a year-long lay-counselling training program, learning and applying "basic counselling skills." During her graduate school experience, Elaine recognized that to become really proficient in the hands-on practical work of counselling, she would need more training than her degree would provide. She began looking for a training program. Because of her belief that the body is an essential component in therapy—"I believe strongly that without the body, too much is left out for most people"—Elaine searched for training with a body focus.

Elaine did a couple of weekend trainings to "check out" one body-centred model she had become curious about, and thought, "this is very nice—we'll see." A friend then invited Elaine to attend an introductory session on IBP, "and when I was there, I thought, 'Oh, this is the one!'"

For Elaine, Integrative Body Psychotherapy felt like the right fit for her because "it seemed like the body was more central." Elaine explains,

> In IBP we are always referring the client back to the body. For example, "When you tell me that, what do you notice happening in your body?" We use breath and movement to open and enhance body sensing and the free flow of energy in the body. The body is the way in to the deepest parts of the client's psyche and the client gains important resources in that connection to the core self in the body. From there, the corrective experiences that happen in an IBP session can lead to healing.

Elaine continues, stressing that Integrative Body Psychotherapy "is a complete psychotherapy" that provided her with a solid base and groundwork:

> I was looking for something that would be a complete, or reasonably complete, model of therapy as a system. And IBP offered that because it seemed to address so many facets of the person. . . . It has a theory of self and . . . how to look at "Who am I?" . . . and where spirituality fits into that, so it allowed me to address spirit as part of the person . . . and it ties into object relations and . . . I like the way it delves into family of origin issues. It makes sense to me, and it ties them to your experience in your body. And the boundary piece—I've never seen anybody who works with boundaries so much and so well as IBP . . . with the emphasis on really being contained and differentiated [and also] with presence, how to be present, and that kind of Eastern emphasis on mindfulness, it has that too. And it has the breathwork that comes out of the yoga kind of tradition.

Elaine elaborates on her discoveries, stating that the IBP system "also has a whole theory on character style" that comes out of family of origin work:

> It's something I find useful all the time, and as a beginning therapist it was so helpful to me to get a sense of "How would I work with somebody who has these kinds of issues as opposed to those kinds of issues?" In other words, how would I work with different character styles? And it's helped me a lot in my work with couples, and to understand what goes on generally, how differences in character styles [can impact couples].

Spirituality

When reviewing her choice of body psychotherapy and Integrative Body Psychotherapy, Elaine says, "I think it was something about the most powerful experiences in my own therapy being ones that were tied into the body in some way. And having the experience with IBP, of having those profound spiritual experiences coming from sessions in which I was working with my body through breathwork." The

breathwork component of Integrative Body Psychotherapy comes out of the long history of an Eastern yoga tradition that uses the breath to access one's spirituality. Elaine explains, "Spiritually, I experienced a profound sense of oneness with everything and everyone in the universe—a sense of connection within my own boundaried and contained self. I really value that, and seeing it in my clients."

Through breathwork, clients can connect deeply with their authentic core self, with its spiritual component, and that spiritual component has "what some describe as an 'oceanic feeling,' a sense of connection and oneness with oneself and the universe."

Completing the Training

Elaine completed Integrative Body Psychotherapy's 3-year training program and states that it now requires 4 years to complete, 3 years of training and 1 year of supervision. After her training, Elaine became an assistant, "so I went through it almost twice, with other groups, assisting . . . plus doing extra intros and extra pieces of it. . . . So I know it really well." Elaine has been a qualified teacher of Integrative Body Psychotherapy since 2002.

Elaine feels strongly that it is a good idea for anybody who wants to work as a therapist to have lots of therapy themselves. "I am not comfortable having my clients do anything that I haven't done, or go places, and I can't take them places I haven't been. . . . I've had lots of therapy. . . . IBP insists that everybody who becomes a practitioner has 100 hours [of therapy] in that system. That's a lot!"

Ongoing Development

Elaine has found Integrative Body Psychotherapy to be an excellent base for her work:

> [Integrative Body Psychotherapy] informs everything I do . . . how I see clients, and what I notice, and how I look at people. . . . And it's helped my powers of observation a great deal. So it's not just what I hear, but what I see, that tells me about the person and what's going on. It helps me a lot in my work.

Elaine has also broadened her training to include other body psychotherapies, stating, "I've added other bodies of knowledge. . . . No system has everything, and I wanted the developmental piece that the Bodynamic System offers, and . . . I knew I wanted more specific trauma training than IBP offered, and Somatic Experiencing® has

that." Elaine plans to complete both training programs, demonstrating a considerable dedication to the art of body psychotherapy. "I've put a great deal of effort into integrating these various schools in my own mind and in my own self, and that actually took some doing!" Elaine is also trained in Shapiro's Eye Movement Desensitization and Reprocessing (EMDR) therapy, incorporating that into her work as well. Elaine adds, "but [Integrative Body Psychotherapy] has been a great foundation or base to build on."

In contemplating her ongoing learning and training, Elaine muses, "I just can't imagine doing this work and not being in some kind of ongoing training. Because it keeps it fresh and interesting, and the edges pushing outward!" Later she adds, "I think it does clients a world of good to have well-trained therapists, and I think it does the world good to have people who have done their decent amount of personal work."

Elaine believes that her ongoing quest to heal her body, "which has never been as good, or strong, or well as it was before I injured myself so badly in my 30s," and the things that she has discovered through that, inform her work. "The thing about being a therapist that is different than in some occupations is that I am the instrument that I use in my work, so everything that happens to me shapes me in terms of my work."

Final Words

If she were talking to therapists who do not practice in a body-centred way, Elaine would want them to know that "what happens in IBP is rigorous, and it's good work—in embracing the body, it does not give up the cognitive." She explains:

> It's comprehensive in the sense that it has pieces of all the verbal psychotherapies in it too, and it's compatible with Narrative or Solution-Focused or Cognitive-Behavioural. . . . It's adding another element to psychotherapy; it's not taking anything away from what's there in good psychotherapy. It has to start in a base of good psychotherapy. . . . Body psychotherapy includes all parts of the cognitive, emotional, spiritual, and body.

Since becoming a therapist, Elaine has worked in private practice. She continues with her practice, teaches Integrative Body Psychotherapy, and pursues her ongoing training in both Somatic Experiencing® and the Bodynamic System, reflectively integrating both her learning from the three models and her experience as a practitioner into her work.

Descriptive Summaries for Study Co-participants: Betty

Betty—Bodynamic System

I interviewed Betty on a beautiful, sunny west-coast day in early summer. The door to a sun deck was open, sunshine streamed in, and the aroma of morning coffee filled the room. Betty's warm smile welcomed me into the room and her clear and forthright gaze assessed me as we negotiated our introductions, the seating, and audiotape arrangements. My immediate sense was of a strong, observant, and vibrant person. Betty's laughter filled the room as she chose a pseudonym, noting that it was "fun to see how it does something inside you . . . being another name." I noticed how she naturally and effortlessly embodied her work.

Dedication and precision are two of the words I have chosen to describe Betty's participation in the development, practice and teaching of the Bodynamic System. As the threads of Betty's journey are laid out, perhaps the reader will understand my choice of descriptors. As you read this, you may be inspired to choose several words of your own to describe this unique individual.

From amongst a complex tapestry of life events, Betty chose to include four influences and experiences as the major contributors to her decision to devote her life to working with others in the development, refinement, teaching, and practice of the Bodynamic System. The four areas she draws from both formed and continue to inform her life and work. The four are: (a) her training as a relaxation teacher in Denmark; (b) her lifelong interest in animals and animal behaviour; (c) her interest in child development; and (d) her knowledge about the influence of culture. The weave of these multi-coloured threads has strongly influenced and supported Betty's life path. In fact, they are so much a part of the very fabric of who she is that, in talking about personal influences, Betty teaches about the Bodynamic System.

Training as a Relaxation Teacher in Denmark

In 1968 Betty began training as a relaxation teacher in Denmark, a method that involves, in part, working with people to teach them how to sense and to use their bodies in better ways. The system has its roots in Russian ballet. One of the dancers who came to Europe after the Russian Revolution had been trained by the ballet dancer Stanislavsky, who had trained actors in the art of adopting specific body postures to elicit

emotions or stances, such as grief or anger, collapse or strength, linking the body to psychology. It was through this lineage that three relaxation systems developed, and those three were combined in the relaxation teaching program that Betty trained in.

The training program was an intensive 4 years and included anatomy, physiology, and massage, as well as an awareness that psychological issues could arise when applying the relaxation method. Relaxation therapists were not taught to work with these psychological aspects, and it was understood that if these problems arose, affected individuals would be sent to a psychologist or psychiatrist. During Betty's training, several of the trainees, including her, experienced a release of major past trauma. "I sensed it in myself and also saw other people end up nearly in psychosis—and *not* because they were broken or anything, but because they relax, relax, relax . . . ." Betty concluded that the treatment was relaxing the defences that individuals had developed to psychologically protect themselves from their past trauma, and was releasing those defences to an unhealthy level. She strongly sensed that this separation of the body from the psychological aspects of individuals was problematic, and states, "That made me make a decision that I wanted to make a difference." Consequently, she determined that she wanted to "do something that didn't break the defence system." That summer, Betty embarked on a 5-year process to gain precise knowledge of the psychological and developmental role of each muscle, and to develop a system and a structure for applying that knowledge.

During her training as a relaxation teacher, Betty was also exposed to the work of Lillemor Johnsen, a Norwegian physical therapist. Lillemor Johnsen talked about hyper-responsive and hypo-responsive muscles, muscle responses that develop as part of an individual's defence system, and each of which has a range of four levels of tautness/tension, or softness/collapse. Hyper-responsive muscles indicate a defence system that says 'I'll never do that again'. Hypo-responsive muscles belie a defence system that has collapsed, where the person has given up an impulse. Based on her own experience, Betty recognized that it was important to identify the level of the defensive muscular response and to work with levels in a precise order:

> The one and two, the less hypo and hyper, what we call the preconscious, you can work with [right away] . . . because when the content of the preconscious comes up in your mind you are able to handle it and make integration. If the content

> from the unconscious [levels three and four] comes up [without laying the groundwork for that] you can not integrate it, you get confused, and you can get worse.

From Johnsen's writings, Betty also learned about the concept of resources, and recognized the importance of awakening and developing resources within individuals as they gradually begin to integrate their experiences. "Lillemor Johnsen said that in the hypo you often have the *resource*" in an impulse that can be awakened. Betty stresses that there must be a "balance between the hypo and the hyper, and when to do it and when not to do it with the one or the other."

The 5-year project that had its beginnings during a relaxation teaching program has been ongoing, with Betty and her colleagues continuing to develop a more and more precise system and "making combinations" to test and re-test their findings and further refine their work.

Lifelong Interest in Animals and Animal Behaviour

"I have always been interested in animals and I have read whatever I could read about animal psychology or behaviour—what happens if you frighten them, and what happens when you do this and that." Betty was familiar with Pavlov's work, but she found Konrad Lorenz's work on imprinting especially interesting because "he was the first to talk about . . . bringing forward what was already developed in the womb." Imprinting is an innate and early form of learning whereby species—Lorenz used newly hatched goslings—attach to the first object they see and hear. That object is normally, but not always, the parents, ensuring species' survival because the parents are their teachers. In the Bodynamic System, the term *imprint* is also linked to the brain's coding system that encodes the imprint of experiences as memories that can be evoked "by sensation, for example, a smell, or the movement of the body."

Betty demonstrated her keen powers of observation as a youth in recounting a story of watching a mare and its foal. She observed the mare teaching the foal to walk forward, then stop, step backward, turn, and so on. Such behaviour would have been unnatural for horses in the wild, and Betty recognized that the mare must have been trained to do it, and was now teaching her foal. Betty demonstrates her tenacity and perseverance in recounting a story of her determination to "tame" a frog "because people

say you cannot do it." She recounts with pleasure, "you tap with a stone, it comes out, you give it something, and then you pet it, and then it comes out one day to be petted."

Most important, Betty learned how to read animal behaviour, how to respond to animals, to understand their language: "Animals only talk with their muscles. . . . We do, too, but we are not aware now!" She learned that it is important "to know how your reactions are affecting [animals]," asking,

> What do you get back from that? Fear? Or calmness? Or—? What do you have to do to calm them, what do you have to do to get them in close contact? . . . And when you know that, you can apply that to human beings.

When she and her colleagues were developing their system for post-traumatic stress and shock trauma, Betty recalled her early reading of Pavlov and of his description of a herd of deer that had been caught in a fire. More than half did not survive "and [they exhibited] really post-traumatic stress syndrome after that." Returning to the original text, Betty confirmed that the same deer were then "in another fire and . . . nearly all the herd survived—and the post-traumatic stress syndrome disappeared!" That recollection became part of the Bodynamic Post-traumatic Stress Disorder (PTSD) training that includes "work[ing] with the reflex system" because, "even if we couldn't run [to safety] in that situation, that was what the body would have liked to do."

Interest in Child Development

Betty describes child development as her "third world." She believes that developmental theories are currently "out" in psychology because the way they have been used is very rigid, but emphasizes that "you can't throw it out! . . . When you have this knowledge, you start to be able to ask precisely what happened at that time in your life? And that means that you are able to reach the psychological problem in a more precise way."

The four levels of the hypo and hyper muscles are linked to child development in terms of working with developmental issues. The Bodynamic System starts working with muscles impacted at later developmental stages, builds resources, and gradually progresses to younger stages of development. Betty relates that in the early stages of her relaxation training, "I knew that when we were doing a special kind of massage, I knew that when you did that, you shouldn't stay long with what we call the 3 and 4 because

that is from the unknowing, you've really forgotten, it is really unconscious." She later states, "We don't regress people before they have learned new behaviours—so you have something to integrate it into."

Betty provides an example of the precision of very early memories:

> When you go back to remember what you . . . don't remember by language, you remember it in your body. . . . So if you had ether—or your Mum had ether [when you were born so that] you had ether too—you have a very clear memory, so even if you don't know it is ether, you can describe it. And then, after, I can let them smell ether or chloroform—there's three things it can be—and you know exactly what it is.

To test this early memory, several of her clients have returned to the hospital where they were born, and discovered that their memory was accurate. "So you have a very precise memory, but you have to translate it into words."

With developmental work, Betty says it is important to recognize that, while certain movements, like dropping objects, occur at a certain age and stage of development, there is a range in the age level, and stages can overlap. Her example of the dropping movement provides insight into how Betty's interest in child development has informed the Bodynamic System:

> You are first able to make [the dropping movement] around 8 months—so you're first really . . . at this time first able to let go. . . . So that's the reason they drop all things and you have to pick it up again. It is not because they want to get your recognition! It is because they want to train! And they want your recognition about their joy in doing it. [And they are not doing it to tease you or to upset you]. They are only doing it because "this is new," "this is fun," "I have to train it"—and that's how it is. And if you are not allowed to, you collapse or you tighten up—"I don't like to let go!" Then you don't let go when you're grown up! So it can get difficult—you make a choice, but you don't let go!

With this precise system, Betty "work[s] with bringing people to be able to do new kinds of movements and, from there, experiencing self in a new way," but always with a focus on developing resources "because you cannot develop from feeling fear or being in stress. You have to develop from being able to do things."

Influence of Culture

The fourth link that Betty identifies as an important influence is culture, not only as an influence in her own personal development, but for all individuals. Betty believes that it is not enough to look only at developmental stages, "you also need to look at . . .

your culture and sub-culture to be able to recognize, what has this culture given you [in the way of] resource? And what is missing?" She points to Vygotsky as a major influence for her as a young girl because he "talks about how you learn from your sub-culture and your culture [even] before [you have] language," and he also demonstrates that we learn different things depending on which culture we are raised in.

Within the sub-culture of her own family, Betty was raised listening to discussions about new ways of learning, for example, "that it is important to learn from experience, and from yourself." At the age of 10, Betty was exposed to the writing of the American cultural anthropologist Margaret Mead. "So I have all this tradition of knowing about different cultures and what you learn in different cultures, and that there is a difference in what you learn in other ones."

Betty continues, "So when we do an interview, we ask, 'What did your parents do? What culture, and how is it normally in this culture and that culture?'" She includes culture in her work with couples to help them understand that some of their differences may arise because of different cultural norms and expectations. For example, "how do you deal with conflict? Do you make a big noise arguing or do you pull back and avoid conflict?" Once couples are aware of this factor, they can negotiate how they will work together.

Another link to culture is defence systems: "For me it is both the cultural background, and it is our defence system, that we hit each other's defence system." She explains that we have to develop defence systems during our upbringing in different cultures in order to have mutual connections and to be able to belong and to survive in those cultures:

> Each defence system is made to be able to cope in that culture we are in—and that is a powerful thing. . . . We should never be rid of our defence system, but we have to learn to expand possibilities. . . . The reason [for having the defence system] is not the same when we are grown up! We have to be able to let go of some of [our defences] . . . to be able to do other things.

As Betty talks about the influences that brought her not only to work as a body psychotherapist, but to want to devote her life to making a difference, her whole body exudes energy, and she says, "I love it! It's so exciting. And it is so exciting because it is

very small differences in the movements that make a whole difference in the psychological content."

Descriptive Summaries for Study Co-participants: Karen

Karen—Hakomi

Karen and I arranged to meet on a day when she planned to be in my area, in the private downtown counselling office of a friend of mine. On the day of the interview, Karen located the office and arrived at our designated meeting place with good humour and calm composure, despite the logistics of timing with her busy schedule, and a challenging parking situation. I immediately noticed her warm and ready smile, but, curiously, it is not the physical details of her appearance that have remained in my memory but rather my sense of her presence. *Presence* is a tricky term to define, but I will draw from the field notes I made following our meeting to try to articulate my experience of her presence. It was as though Karen embodied a grace and presence, mixed with warmth and humour, that made me feel relaxed. I felt my study was valued by her as she applied her full attentiveness and thoughtfulness to the conversation – and yet there was always a sparkle of lightness and humour about her. To use a Hakomi term, I felt "nourished" by the time we spent together.

The day was sunny, and the room comfortable. An open window invited fresh air, and a seagull called out as he flew past the window toward the ocean. The interview began with the question, "How did you come to adopt body psychotherapy as your way of working with clients?" Karen talks about her early training and work:

> The main modalities I studied in my first counselling training [in the 1970s] were Gestalt and Transactional Analysis and some Jungian. If I was going to describe myself then, I would have said eclectic, and, depending on what agency I worked in, and what population I had to work with, I moulded it to fit the agency. . . . And, if somebody asked, "What's your counselling theory?" I would never know how to answer the question really because, well, what do I do? I do a little of this and a little of that, and I try to figure out what works. And I flew by the seat of my pants. . . . I tried to take a hodgepodge of theories and figure out . . . what do I really want to be as a therapist?

Karen believes that some of the encounter group movement at that time, and certainly Gestalt, tried to incorporate the body, but her first exposure to a body-centred kind of therapy was her training in Jin Shin Do acupressure in the mid-1980s, which works with five elements in Chinese medicine and integrates emotional and psychological work. In taking the client role during parts of the training, Karen recalls,

> I had done verbal therapy for years and years . . . [and] I thought, well, this [bodywork] is pretty good! And so mainly it was through what I saw happening in my own therapy—that there was something really different about doing bodywork and doing therapy at the same time. And so I actually studied Jim Shin do and did bodywork practice for about 5 years.

It was while Karen was doing bodywork practice that she came across a Jin Shin Do trainer who was also a Hakomi teacher. "She started introducing our community to Hakomi, and I just loved it and thought, this is the way I want to do therapy! And so we [had] some trainers come in and got a training started, and it was the first Hakomi training [in this area]."

Karen recalls that when she started really studying Hakomi, she let go of the hands-on part of bodywork "because my joy always was in the verbal processing part, and to me working with the body in table work [had been] just the vehicle to do . . . verbal work, but in a different way."

For Karen, Hakomi gave her something that felt very focused and structured in terms of a method that was exceptionally teachable and learnable, and "that works!" In addition, Karen was drawn to the spiritual basis of Hakomi:

> [T]here is a set of principles that you work within, and those principles have a real spiritual basis that came from Buddhism and Taoism. And . . . when you sit in the principles, you have to create a certain kind of therapeutic relationship, and that was also part of what really drew me to Hakomi. When I watched Hakomi trainers, they had something that I wanted. And it wasn't just that they had some nice techniques—they did—they had some creative techniques. . . . But the principles—the attitude of creating a therapeutic relationship and of sitting in a "loving presence" way and holding people in a certain way—that's also what really drew me. . . . And it also felt . . . familiar to me in terms of my own studying of Buddhism and Taoism. . . . [T]here was something that was so akin to my spirit—and I wanted that [in my practice].

Completing the Training, Teaching

Karen completed a 2-year Hakomi training program. For about half that time, the trainee is the "client," and therefore Karen experienced Hakomi very much from the client point of view. She stresses that being a client is an important component of training "because when you're working with mindfulness, and you're working with the body as a resource, if you haven't had that experience, it's really hard to know how to sit with somebody and help lead them through that."

Hakomi certification includes a competency segment based on doing supervision for a certain number of hours of client work, along with doing one's own work in Hakomi therapy, a process that can take up to 2 years after completing the training. Karen's learning continued as she "started assisting, and then co-teaching, and earned my teacher status, and then my trainer status. So it's been a long process in some ways."

Karen considers her choice to teach Hakomi: "I [decided] to be a trainer because I thought, [Hakomi has] really made my practice different, and it has really helped me to shift some things in my own life, and it seemed a logical next step because I like teaching."

Observing Transformation

Karen indicates that when she was doing more traditional psychotherapy, and even with Gestalt work, "I often felt as though I had to believe [a client's] report about what was changing in their life, versus seeing it changing. . . . [And hearing their report is] really different than in the moment when you really see . . . somebody 'get it' at a body level." Karen continues her reflections, linking client experiences of change, or epiphany and transformation, to physical changes:

> When you actually start seeing people have moments where, in their body, they get it—about the decision they made that, for example, "I was never going to trust people again," or whatever decisions we make, usually as children. When you really see somebody "get it" at a body level, and taking that experience and saying, "That's not the way it has to be, whatever truth we learned back then isn't true any more." When you see people get that . . . there's a change, and you can see it in the body. And when you're seeing people working, particularly . . . with the bigger trauma pieces—not just shock trauma, but some of the bigger developmental trauma pieces—you can really watch. It's almost like you can see somebody's body repatterning and something settling in, and you can see it. . . . [W]e have an experience that challenges our core beliefs, that says, "I grew up believing this, but guess what? It's not true any more!" . . . And it's like shaking up the bottle, and then you see this settling that happens when the pieces start to settle down. Then you really get to a place where somebody sits in a very different place, and you can see it in their body! And, when I think of all the years I did therapy without that piece, I can't say I ever really saw that real way I could know that somebody had really grasped something. They could tell me they'd gotten something, but I can't say I ever saw it so clearly in the body—whereas now I can really see that . . . in a posture or in an energetic sense of who they are, and how they start organizing the world starts to change. And that's really different. . . . To get it in my head is very different than to get it in my body.

Ease

The Hakomi principles of non-violence and mindfulness, arising from Hakomi's Buddhist and Taoist influences, support the practitioner stance of "not-knowing," and of mindfully tracking clients, offering experiments, and watching what emerges. Karen finds that this collaborative and mindful tracking process has added a dimension of "ease" to her practice with its invitation to sit in a place of "not knowing" and not having to control the outcome:

> The other significant piece is how much easier body-centred psychotherapy is to do . . . because I don't have to figure it out, because I'm OK not knowing. Even when I teach and I am giving a demonstration, I stop [at certain points] to talk about what I am thinking, what map I am trying to create, and what I am seeing in the client, [and] quite often I say to my students, "I actually don't know what I am going to do next—but this is where I am thinking the [client] might be at—so I am going to try this, and then I'm going to watch what happens." . . . And in my traditional training and the years before I came to Hakomi, that would have felt very threatening. It would have been hard for me to say, "I actually don't know what I am going to do next," whereas now I sit in that place a lot. [And] I'm not scared about it. . . . I'm going to contact what I see, I'm going to track it, I'm going to trust that, in the next moment, the [client is] going to give me a piece of information that tells me what I need to do next. And it is far easier to work in this way. I don't feel drained from my work in the same way. It just feels as though I hold a different place—I sit in a different place—I am much more willing to just say, "I'm going to go into a relationship with you, and I'm going to help you be mindful—then we'll see where it goes." . . . And when I teach, that's one of the things I say to students, "This is an easier way to do therapy because you don't have to know everything."

It is important to note that "ease" in working is not to be confused with "lacking in structure." Allowing space for "not-knowing" is very different from flying by the seat of one's pants. Hakomi, Karen states, has given her something that feels very focused and very structured in terms of a teachable, learnable method that works.

Mindfulness, Spirituality, and Craving Spaciousness

Karen has noticed that people describe their experiences in spiritual language, saying, for example, "I'm coming home," and "this feels really close to my spirit." She suggests that "people talk that way in this therapy because they get to sit in that place where they slow down enough to notice that there's a bigger dimension than our noisy world."

Whether we are talking about Hakomi or any other kind of body-centred approach, Karen states,

> [I]t slows down the process. Because if you're really going to be in your body, to find out information from your body, you have to slow down. You can't do it just in ordinary consciousness, the way we operate in life. . . . And for most body psychotherapy . . . that uses mindfulness, the process is slow. It's not a fast, verbal ping-pong game. It's slow and spacious! And people like the feeling of spaciousness, people crave it in our society . . . all of us with our busy, structured lives crave spaciousness. So when a client comes in and you can give them an experience of connecting with themselves, connecting with their body, being quiet inside, listening to something other than their head, and spaciousness—it feels pretty nourishing.

Neurophysiology

Another aspect that resonates with Karen is "the knowledge that the neurosciences are really demonstrating now about the body having different memory, and about how we can actually change neuronal pathways. And that's all what I felt I was doing in the work!" Karen is excited because research into the neurophysiology of trauma is giving her a "language" to apply to what she sensed was happening in her work, and she links it to Hakomi's focus on the study of the organization of experience, shifting consciousness, and bringing unconscious material to the conscious realm.

> What we are doing [in Hakomi] is shifting peoples' states of consciousness, but we're doing it through their body. . . . The neuroscientific research [is] actually demonstrating the shifts in the brain . . . and understanding how the brain works, so, for example, when I have that "knee-jerk" response, I'm in my reptilian brain; when I am in an emotional state, I'm in my limbic system; when I have cognitions, I'm in my cortex. . . . [And] as a Hakomi therapist, I want . . . the [body] experience to speak the unconscious material and then bring it into the conscious realm. Most important, "we absolutely have to have it named at that conscious level . . . but not from the head; it's that the body has to tell us that information first."

Gifts of Hakomi

When you are working with the body, you are working in the present, "which is the only place that we have that we can change anything, because we can't change in the past, and you can't deal with your future, but we can only deal with your moment, how you are in the moment." That, essentially, is one of the most profound gifts of Hakomi.

APPENDIX H

Metatheme, Themes, and Subthemes

Research question:
How did master body psychotherapists in this study come to adopt body psychotherapy and how do they approach their practice?

Underlying purpose of the study
Exploring the notion of credibility, a quality that many believe only science can confer.

First part of research question:
How did master body psychotherapists in this study come to adopt body psychotherapy?

Theme 1:	Transformation

Subtheme i:	Major Epiphany
Subtheme ii:	Cumulative Epiphany

Second part of research question:
How do master body psychotherapists in this study approach their practice?

Metatheme:	Approach to Practice

Theme 2:	Artist Practitioner

Subtheme iii:	Precision/Attention to detail
Subtheme iv:	Curiosity
Subtheme v:	Openness to interpretation and discovery
Subtheme vi:	Developing and testing formulations
Subtheme vii:	Patience, vision and perseverance

Theme 3:	Practitioner-Researcher

Subtheme viii:	Research/Science
Subtheme ix:	Neurophysiology/Science
Subtheme x:	Creativity