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*"Hakomi presents some astounding methods for getting to core material.
It is well grounded in theory and revolutionary in its results."*

— Association of Humanistic Psychology Newsletter

"Hakomi is an excellent system for developing key emotional intelligence skills."

— Daniel Goleman, author of the bestseller "Emotional Intelligence"

"Hakomi is the absolute cutting edge in modern therapeutic technique."

—John Bradshaw, author of "Homecoming"

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Hakomi Institute

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*"In using mindfulness, we create opportunities which allow the
unconscious a clear chance to express and be seen, heard and felt.
In our focus on the mind-body interface, we work to create channels of
communication between them." —Ron Kurtz*

The Hakomi Method

The Hakomi Method of Experiential Psychotherapy was first created in the late 1970's by the internationally renowned therapist and author, Ron Kurtz. In 1981, to fully develop the method and promote the teaching of Hakomi, Ron and a core group of therapists and educators founded the Hakomi Institute. Today, Hakomi Trainings and workshops are presented throughout the world, in North America, Europe, Japan, Latin America, Australia and New Zealand.

Integrating scientific, psychological, and spiritual sources, Hakomi has evolved into a complex and elegant form of psychotherapy that is highly effective with a wide range of populations. The method draws from general systems theory and modern body-centered therapies including Gestalt, Psychomotor, Feldenkrais, Focusing, Ericksonian Hypnosis, Neurolinguistic Programming, and the work of Wilhelm Reich and Alexander Lowen. Core concepts of gentleness, nonviolence, compassion, and mindfulness derive from Buddhism and Taoism.



At its most basic level, Hakomi is the therapeutic expression of a specific set of Principles: Mindfulness, Nonviolence, Unity, Organicity and Body-Mind Holism; these tenets inform every aspect of the work. The first concern of Hakomi Trainings is that our students embody these Principles as a deep and consistent part of who they are and how they work. This means a heartfelt, long-term commitment to their own growth, both personal and professional. Our goal is to foster high quality, caring therapists who are as dedicated to their own self-awareness as they are to the understanding of others. We further support students in discovering their own style, creativity and unique application of the Hakomi Method.

Hakomi helps people change “core material.” Core material is composed of memories, images, beliefs, neural patterns and deeply held emotional dispositions. It shapes the styles, habits, behaviors, perceptions and attitudes that define us as individuals. Typically, it exerts its influence unconsciously, by organizing our responses to the major themes of life: safety, belonging, support, power, freedom, control, responsibility, love, appreciation, sexuality, spirituality, etc. Some of this material supports our being who we wish to be, while some of it, learned in response to acute and chronic stress, continues to limit us. Hakomi allows the client to distinguish between the two, and to willingly change any material that restricts his or her behavior or experience.

Hakomi is a body-centered, somatic psychotherapy: the body serves as a resource that reflects and stores formative memories and the core beliefs they have generated, and also provides a “doorway” to core material.

Hakomi is an experiential psychotherapy: present, felt experience is used as an access route to core material; this unconscious material is elicited and surfaces experientially; and changes are integrated into the client's conscious life.

The Hakomi Method follows a general outline: First, we work to build a therapist-client relationship that maximizes safety, respect and the cooperation of the unconscious. With a good working relationship established, we then help the client focus on and learn how core material shapes his or her experience. To permit this study, we establish and use a distinct state of consciousness called **Mindfulness**. Mindfulness is characterized by relaxed volition, a gentle and sustained inward focus of attention, heightened sensitivity, and the ability to notice and name the contents of consciousness. Its roots derive from Eastern meditation practice.



The heart of the Method works with the client's present, felt experience, as it is presented spontaneously, or deliberately and gently evoked by having them participate in carefully designed 'experiments' utilizing specific Hakomi techniques. The results are processed through three different state-specific methods:

- We work with strong emotions and bound energy, safely releasing them, and finding nourishment in that release
- We work with the Inner Child and other specific self-states, often in the context of vividly re-experienced memories
- We process core beliefs in mindfulness, not as intellectual problem-solving, but as direct dialogue with the unconscious.

The basic method, then, is this:

- To establish a relationship in which it is safe for the client to become self-aware
- To use the Hakomi methodology to evoke experiences that lead to the discovery of organizing core material
- To seek healing changes in the core material.

All that we do is in support of this primary process. Once discovered in this experiential manner, core material can be examined, processed, and transformed. Transformation begins when awareness is turned mindfully toward felt, present experience; unconscious material unfolds into consciousness; barriers are attended to; and new experiences are integrated that allow for the reorganization of core beliefs. These, in turn, allow for a greater range of mental, physical, and emotional coherence and behavior.

Finally, we help the client to integrate these new beliefs, modes and choices into everyday life. It is here - in the ability to transform new possibilities discovered in the office into on-going actualities of daily living - that real change happens.

Hakomi is effective and appropriate in many therapeutic situations, with individuals, couples, families, and groups. It integrates well with a variety of psychotherapeutic, counseling and healing modalities, and is successfully used by counselors, psychotherapists, social workers, pastoral counselors, expressive therapists, bodyworkers, group therapists, crisis counselors, and many other practitioners. It is effective for both brief and long-term therapy. Hakomi Therapy finds its full potential in the processes of growth, both personal and transpersonal, when we are committed to moving beyond our limits.

The Guiding Principles

Hakomi is paradoxically powerful: it is gentle and nonviolent, yet yields dramatic results rapidly. In many ways, its subtle power flows from the congruence of its methods and techniques with the underlying principles and assumptions that guide it:

MINDFULNESS is a powerful tool for helping persons study the organization of their experience. It is an exploratory, relaxed and alert, meditative (though non-hypnotic), state of consciousness, which allows us to move beyond our normal, habitual thoughts and actions to the often richly non-verbal intuitions of our deeper states. The process also supports the mobilization of our essential or core selves, which have a presence, centeredness, compassion, and wisdom that transcends the limitations of our historical experience.

NON-VIOLENCE is a principle that promotes safe, non-forceful, cooperative exploration through honoring the signs and signals of our organic processes, especially those that manifest as "resistance." In contrast to confronting or overpowering such "defenses," the Hakomi methodology respects and literally supports such occurrences, which then allows them to be befriended for the wisdom they contain, and willingly yielded when appropriate.

The principle of **BODY-MIND HOLISM** affirms that mind and body jointly manifest and reflect the beliefs we hold about ourselves and the world, which in turn organize how we creatively experience and express ourselves in life. Hakomi has many ways of exploring the mind-body connection to help bring to awareness this somatic material, and the core beliefs and experiences that generate it.

The **UNITY** principle assumes that, as people, we are living, organic systems that are integral wholes, composed of parts, which also participate in larger systems. The interdependency of all levels of the system, including the physical/metabolic, intrapsychic, interpersonal, family, cultural, and spiritual are taken seriously in Hakomi.

ORGANICITY assumes that when all the parts are communicating within the whole, the system is self-directing and self-correcting, and has an inner wisdom of its own. In Hakomi, we support our clients' organic unfolding toward wholeness, and trust that this is the direction that their system will naturally seek. Rather than imposing their own agenda, the therapist works cooperatively with the client's system.

Hakomi Therapy Training

"We often compare the Hakomi process to a birth in which the practitioner acts as a midwife, assisting a spontaneous, self-generating process to unfold. With this attitude, the practitioner models a cooperative form of power and interaction."

—Dyrian Benz & Halko Weiss,
To the Core of Your Experience

There are two basic teaching tracks in the training:

(1) The self-development of the therapist
(the personal evolution, essence, and attitude of the practitioner)

(2) The Hakomi methodology and techniques

The *self-development of the therapist* proceeds by going deeply into the basic psychological and emotional makeup of the student in an attitude of gentleness and safety. Although the focus of the training is on learning Hakomi as a method of therapy, personal process is thus an important aspect of the curriculum. To understand the rationale behind learning through personal processing is to experience the essence of the Hakomi Method, for the fundamental ways in which a student relates to self, other, and environment are shaped by core issues, the same core issues which shape that student's (therapist's) interaction with clients.

The more awareness and acceptance the therapist has of his or her own process, the more consciously and creatively the work will unfold. Special attention is paid in the later stages of the Hakomi training to personal character and style to help fine-tune the creative, individual approach of each therapist. Emphasis here is placed on increasing fluency, refining skills, developing artistry, and studying advanced character strategy.

In addition to practice sessions with fellow students, participants may receive sessions from advanced students from previous trainings. A therapeutic relationship outside of the Training is also highly recommended. Particular emphasis throughout the entire Training is placed upon the spirit in which the work is done - a spirit that reflects the Hakomi principles.

At the same time, *proficiency in the Hakomi methodology, techniques and psychological theory* is necessary if the student is to become a skilled practitioner. Accordingly, each training covers the methodological and technical material as outlined in this brochure.

The Hakomi Training is comprehensive, stimulating, and immensely practical. The didactic and technical aspects are integrated with experiential material and supervised practice, to give trainees maximum exposure to the Hakomi Method and the time to process, practice and integrate learnings into their personal and professional lives.

Purpose and Goals

Each Hakomi Comprehensive Training teaches the entire curriculum of the Hakomi Method, as outlined by the educational directors of the Institute. The goals of the Training are: first, a deep understanding of the principles of the Hakomi Method and the ability to work within them. Second, an understanding of the organization of personality and character, and the ability to use this understanding discriminately. Third, an understanding of the various maps of the therapeutic process and the ability to use these maps and Hakomi techniques precisely and appropriately. Fourth, an understanding of one's own character and process as an instrument for therapy.



Comprehensive Training in the Hakomi Method: Detailed Curriculum Outline

As a systematic study of experience, Hakomi provides a detailed model of how to intervene on the physical, emotional, and mental levels. The theoretical concepts as well as the basic therapeutic Hakomi skills are taught, practiced, and supervised.



THE SPIRIT OF THE WORK

The Principles: Presentation and Discussion of the Principles

- Unity: A Participatory Universe
- Mindfulness: The Path of Consciousness
- Organicity: The New Science of Living Systems
- Nonviolence: Going with the Grain
- Body-Mind Integration: The Knowing Body

THE HEALING RELATIONSHIP

The Emotional Attitude of the Therapist: The Principles Internalized

Practical exploration of the different attitudes of the therapist and their effect on the client and the communication process.

Contact with the Other: The Courage to Encounter

Studying the process of making contact and practicing it extensively; experiencing and stabilizing the underlying attitudes.

Seeing the Other: The Courage to Be Aware

The study of the technique of tracking subtle cues in voice, gesture, breath and posture as indicators of unconscious material

Earning the Cooperation of the Unconscious

Exploring the signs of cooperation of the unconscious; how to earn it, maintain it and recover it when it is lost.

When the Client Knows that the Therapist Understands: The Power of Being Seen and Understood for Who You Really Are:

Exploring and practicing this basic therapeutic task, its place in the process and the technique of acknowledging.

Who Heals: Faith in the Client's Power to Transform

Exploring performance anxiety and alternatives to the idea of therapy as "doing to."

THE PATH OF CONSCIOUSNESS

The Precise Use of States of Consciousness:

The Powers Beyond the Ego

Presentation and exploration of the states of consciousness important to the work and how the therapist detects, monitors, and guides them.

Accessing Mindfulness: Through the Looking Glass

Discussion of the long, spiritual tradition of mindfulness and how it is achieved and used in the therapy; teaching the techniques for accessing, deepening and using mindfulness.

Present Experience: The Potent Realm

Exploration of the meaning of present experience and methods to focus on it and maintain it.

The Modalities of Experience: The Windows of Self-Perception

The different modalities of experience and how the therapist works with them; the hierarchic interconnection of the modalities in relation to self-organization and core material.

CHARACTER THEORY: THE PERSON AS PROCESS

Character as Self-Organization: The Creation of Personal Realities

Character is studied from the point of view of the self-organizing processes of biological systems; training in making these processes the central issues and focus of the therapy, in contrast to problem-solving or the achieving of specific goals.

Patterns of Body-Mind Organization: The Eight Major Strategies

The tradition and the discriminating use of character theory. Overview of the eight strategies and the character formation in general.

Studying the Patterns from the Inside

Excursions into the experiential worlds of each of the eight specific patterns, exploring experiences and interactions.

Body Reading: Seeing Psychological History

Studying the expression of psychological issues in the posture, structure and movement of the body.

THE USES OF CURIOSITY: THE EXPERIMENTAL APPROACH

The Evocation of Experience: Probes

Study and extensive practice of the techniques of "probes" – gentle and specific verbal phrases designed to nourish, or to elicit unconscious barriers.

Passive Taking Over: Working with the Defenses

Study and extensive practice with the "taking over" technique, both verbal and nonverbal

Active Taking Over: Working with the Unexpressed

Study and extensive practice with support for blocked emotions and actions.

Touch: Physical Contact as Nourishment and Meaning

Exploration of the precise and conscious use of touch interventions; issues with physical contact in psychotherapy.

THE FLOW OF THE THERAPEUTIC PROCESS

From Ordinary Conversation to the Work

The ways and techniques of creating a therapeutic interaction and how this is distinguished from ordinary conversation. Alternative ways of accessing: the body; movement; breath; relaxation; drama; dreams; etc.

Words and Images: The Need for Meaning

The process of discerning meaning and why it is needed.

Working with Strong Emotions: Riding the Rapids

Dealing with strong emotion when it arises spontaneously, both safely and in ways that create satisfaction for the client.

The Child State

The state of consciousness called 'the child': when a client spontaneously re-experiences childhood memory; how the therapist approaches it; working with it as 'magical stranger.'

Core Material: Out of the Shadow

Models of the organization of the psyche. Access routes to those places in the client where transformation is possible. Bringing into consciousness the many facets of core beliefs, memories, images and emotions.

The Edge of the Forbidden Barriers

Study and practice with barrier situations that appear in almost every therapeutic process. How to evoke barriers as a doorway to core material; how to explore them; the multitude of techniques at the barriers which facilitate transformation.

Recognizing and Working with Trauma

How to recognize signs of trauma which the client may not have originally presented or which may be unconscious; how to deal with these issues when they arise spontaneously in therapy; knowing when to refer to a trauma specialist.

Transformation: Yielding to the Creative

What psychological transformation is and is not; how and when transformation happens, how to recognize and support it; limiting beliefs and how they change.

Integration and Completion: The Return from Wonderland

Integration techniques and processes to bring transformation into daily life.

LARGE AND SMALL MAPS

Lowering the Noise: The Sensitivity Cycle

A model which describes the cycle of growth, and how this cycle and the therapeutic process itself are interrupted by the character barriers: the insight, response, nourishment and completion barriers. How 'lowering the noise' creates opportunities for the emergence of the spontaneous part of the overall therapeutic strategy.

Balancing Basic Jobs: Managing the Process and Gathering Information

Exercises through which we analyze, experiment with, and balance these two basic therapeutic jobs.

Jumping Out of the System: Seeing the Forest and the Trees

Exercises and discussion about detecting and working with systematic patterns of interactions between therapist and client which block the therapeutic process. We study the techniques for 'jumping out' of these systems, which are themselves expressions of character.

The Structure of the Therapeutic Process: A Graphic Description

Presentation and discussion of the client's movement through various states of consciousness and the differing tasks of the therapist for each state.

Strategies: Catching the Dead End Signs Early

Exploring variations of the method which allow the therapist to adopt procedures which match the operative issues of the session and avoid unproductive directions.

What It's Really About: The Therapist's Character Process

Attention to the gifts inherent in the character and uniqueness of each student and how each can find their own path to mastery as a therapist.

Neuropsychology and Attachment Theory:

The relationship of current, cutting-edge research in these fields to the Hakomi process

PROFESSIONAL DEVELOPMENT AND PRACTICE

When Nothing Works: Housekeeping

Practice with the maximum system jump: interrupting the process to study how the therapy itself bogs down.

Ethics as Right Use of Power

In addition to addressing traditional ethical issues such as boundaries and sexuality, this unique, relational approach to ethics addresses aspects such as power differentials in the therapeutic relationship, misuses of power, and personal power styles.

Handling the Details of Being a Professional

Discussion of the practical details of running an everyday therapy practice; preparing the client for Hakomi.

About the Teaching Methods

To provide for a complete learning experience, the Hakomi Training employs a variety of teaching methods:

EXPERIENTIAL EXERCISES – These are designed to allow students both to experience as well as to practice specific approaches and tools of the Hakomi Method; for example, active and passive taking over, deepening the process, working in mindfulness, etc. Exercises may be done singly, in pairs, or in small or large groups.

LECTURES – Faculty members give structured presentations; on essential Hakomi concepts and methodologies that requires more extensive coverage; for example, the sensitivity cycle, character strategy, working with the child, the therapeutic relationship, long term therapy.

DEMONSTRATION – Trainers may teach a particular part of the process by demonstrating it through having one of the students assume the role of the client, or by actually working with a student who is in process.

DISCUSSION – Open discussion, both in small groups and in the overall group offers ample opportunity to explore a topic in depth, and allows students to ask questions as they arise.

GROUP PROCESS SESSIONS – These time blocks are designed to pay attention to the development of the training group as a nourishing learning group. Participants are supported and encouraged to ask for feedback, work through interpersonal difficulties, and become more effective and authentic group members.

EXPRESSIVE ARTS – Movement, music, and art media are used to enhance and deepen learning.

SUPERVISION – Trainees regularly practice the Hakomi Method with each other under the skilled supervision of faculty and teaching assistants who circulate, offer assistance, and supportively critique the student's work. Peer supervision is also encouraged, and has been found to add an important and creative dimension.

VIDEO – Videotaped sessions of the work of Ron Kurtz, Hakomi faculty and students are reviewed, examined and discussed in detail as teaching tools. Video equipment may be available for use by students.

STUDY GROUPS – These allow small groups of trainees to work together in more intimate settings outside of the regular structure of the training sessions for the purpose of practice, discussion, bonding, personal processing, and mutual support.



Frequently Asked Questions about the Hakomi Therapy Training

Q: What credential will I receive when I complete the training? Will I be certified?

When you complete the Comprehensive Training in the Hakomi Method, you will receive a diploma that states that you are a Hakomi Graduate. To become a Certified Hakomi Therapist is an additional step. To be certified, two trainers need to observe you do a complete Hakomi therapy session with two different clients. They can either watch you work live, or on videotape. Either they will certify you, or they will provide detailed recommendations about specific aspects you need to develop to be certified. You will also receive an exit interview at the end of your training in which the faculty will let you know how close you are to certification, and which aspects of your work need further development before you are ready to be certified. We have students who are certified within a few months of completing the training, within 6 months, within a year, and sometimes longer. This depends on several factors, e.g. how much they are practicing the work during and after the training, and how focused they are on becoming certified. More information on the certification process is available on request.

Q: Will I be able to practice Hakomi when I complete the training?

If you are already a therapist or counselor, you will begin to be able to integrate the Hakomi principles and techniques as soon as you start the training. We teach the complete Hakomi Method progressively over the course of the training, so you will be able to integrate more and more as you go along. If you are a bodyworker or other healing arts practitioner, the same applies. As a practitioner, when you complete the training you will be able to decide how large a part you would like Hakomi to play in your practice. However, if you are new to the field and Hakomi is the first step in your therapeutic training, when you complete the training, if you wish to practice as a psychotherapist, you will need to follow the laws of your state regarding graduate degrees, additional training required for licensure, use of the psychotherapist title, etc.

Q: Can I take the Hakomi training while I am in school, pursuing my master's, etc.?

People do the Hakomi training before, during and after their graduate academic training. We have found that it works well to do any of these progressions. The Hakomi training is quite complementary to graduate studies, in that it teaches an immediately applicable methodology, whereas many graduate programs do not. It is also generally compatible with academic programs because the requirements are quite different. The learning is focused during the training segments, there are no tests or papers, and there is one required book and a training manual that you will refer to during the course of the program. (There is also a list of recommended reading that you may integrate at your discretion.)

Q: What is it like to be in a training that includes experienced therapists, bodyworkers, graduate students, and others?

In over 20 years of offering Hakomi trainings, we have found that it works quite well. The training is primarily directed at training psychotherapists. However, there have been bodyworkers and other practitioners in our trainings since their inception, because Hakomi integrates well with a number of modalities. Psychotherapists, professional counselors and graduate students in these fields generally make up the largest percentage of the student group. There may be a small percentage in each group of people who are making transitions from other careers to the therapeutic field, and we select these individuals very carefully.



The Hakomi Institute

HAKOMI TRAININGS

The Hakomi Institute primarily offers three types of trainings:

- **The Comprehensive Training** is approximately two years (375 hours), and is our primary format for teaching the complete Hakomi Method. These trainings are open to professionals and graduate students in psychotherapy, counseling, and related fields (including bodywork), and to select individuals who are transitioning into the field of counseling and psychotherapy.
- **Professionals Skills Trainings** are approximately 120-200 hours, and are only open to professionals practicing counseling and/or psychotherapy. They are designed to teach specific skills rather than the entire Hakomi Method.
- **Hakomi for Bodyworkers Trainings** are approximately 160 hours, and designed for bodyworkers who wish to integrate Hakomi skills into their practices.

WORKSHOPS

Workshops are general introductions to the Hakomi Method of Experiential Psychotherapy and are often organized around a particular theme or aspect of the work.

HAKOMI FACULTY

Each Training is led by a team of Certified Hakomi Trainers who have extensive experience in Hakomi theory and its application, and who have been directly trained and certified by Ron Kurtz and/or senior faculty. Each team rotates teaching responsibilities and actual teaching time and may be assisted by Hakomi Teachers, Certified Hakomi Therapists, and advanced students. Exposing trainees to the work of a variety of faculty ensures that they will experience a wide spectrum of differing viewpoints, specialties, and styles.

ACCEPTANCE INTO THE TRAINING

In order for us (and for you) to determine if the Hakomi training is appropriate for you, attendance in one or more Hakomi workshops serves as a prerequisite to the training.

Hakomi is a subtle and sophisticated therapy. The intention of the Training is to teach Hakomi, and not psychotherapy as a whole. The Training is intended to build on and expand existing skills, not to replace qualifications in a professional discipline. Participants are therefore expected, as a minimum, to have some background in psychology, basic counseling, bodywork or allied health practitioner skills, or one-to-one communication skills, and to have had personal therapy experience. If you do not already have experience

in these areas, we are happy to recommend courses or programs to help you prepare for the Hakomi Training.

CERTIFICATION PROCESS

After completing the Hakomi Training, students may either integrate their knowledge into their therapeutic work and allow this to be the completion of their Hakomi Training, or they may choose to pursue certification as a Hakomi Therapist (see previous page.) A person who has achieved certification is called a Certified Hakomi Therapist (CHT) and is entitled to practice and advertise as a CHT. He or she is also entitled to use the Hakomi logo and is networked by the Hakomi Institute.

RECOMMENDED READING

We recommend the following books on Hakomi Therapy:

- *Body-Centered Psychotherapy: The Hakomi Method*, by Ron Kurtz
- *Grace Unfolding* by Greg Johanson and Ron Kurtz

There is additional reading material about Hakomi on our website at www.hakomi.org, including all of the issues of our professional journal, the *Hakomi Forum*.

WHO CAN BENEFIT FROM THE HAKOMI THERAPY TRAINING?

- Many experience the Hakomi Training as the next step in their professional and personal development.
- Counselors, therapists, social workers and health care professionals in related fields find a new range of skills and strategies which increase both effectiveness and depth in working with clients and patients.
- Bodyworkers find that Hakomi principles and skills can be powerfully integrated into their practices.
- Graduate students in psychotherapy, counseling, social work and related fields discover an immediately applicable method that they can use in their internships and with clients.

WORLDWIDE SCHEDULE AND INFORMATION

The current international schedule is accessible through the Hakomi Institute Central Office in Boulder, Colorado: (Toll-free) 1-888-421-6699 or (in Colorado) 303-499-6699; email: hakomihq@aol.com; and is posted on the Hakomi Institute website at www.hakomi.org. The website also contains extensive information about Hakomi, complete issues of our professional journal, and an international directory of Certified Hakomi Therapists.

The best sources of information about workshops and trainings in your area are our Regional Training centers, listed on our website at www.hakomi.org, or you may contact the Hakomi Institute Central Office.

