

# HAKOMI Three-Year PROFESSIONAL Training

**Learn the Hakomi Method of Mindfulness-based Psychotherapy**

Our goal is to turn out high quality,  
caring therapists who are as dedicated to fully  
knowing their own process as they are  
to the understanding of others.



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# Introduction

THANK YOU for your interest in the Hakomi Institute's three-year Professional Training. You'll find that Hakomi is not only a refined method of psychotherapy and a specific set of techniques, but also provides a view of how to be in the role of the health care provider with compassion and a mindful, curious attitude towards our clients and ourselves.

HAKOMI'S INSPIRATION has influences from many traditions such as Buddhism and Taoism, and integrates in its principles non-violence, supporting the gentle unfolding of the inner somatic process. By recognising and cultivating loving presence and compassion as an essential element of the method, the Hakomi practitioner reaches beyond the usual skill set of therapist into "being" with the client. Hakomi is part of a long somatic therapy lineage that recognizes the influences from Neo-Reichian therapy, the Feldenkrais Method, Bioenergetics, Gestalt, Focussing, NLP and Ericksonian Hypnosis, as well as recent influences of attachment theory, affective neuroscience and contemporary somatic thinking about trauma therapy. A major influence has been General Systems Theory, in which individuals are seen as self-organising systems that spontaneously self-correct and contain within themselves their own blueprints for growing and becoming.

By recognising and cultivating loving presence and compassion as an essential element of the method, the Hakomi practitioner reaches beyond the usual skill set of therapist into "being" with the client.

HAKOMI IS BASED ON FIVE PRINCIPLES: mindfulness, non-violence, unity, organicity and mind-body holism. The name Hakomi means "How do you stand in relation to those many realms?", and originates from the Hopi Indians. The contemporary meaning of "who are you?" describes the distinctive approach to body-inclusive psychotherapy developed in the USA in the mid-1970's by therapist and author Ron Kurtz and senior members of his training staff.

THE METHOD IS TAUGHT under the auspices of the Hakomi Institute International, a non-profit educational organisation based in Boulder, Colorado and dedicated to promote the teaching and evolution of the work.

NOW SUCCESSFULLY ESTABLISHED in Australasia, (the first trainees graduated in New Zealand in 1996), the Hakomi method has been taught internationally for over 25 years. Since the 1980 Hakomi Institute founding, over 60 Hakomi Professional Trainings have been presented throughout the United States, Europe, Australia and New Zealand.

HAKOMI TEACHING STAFF in USA, Australia and New Zealand form the Hakomi Institute South Pacific Team.

THE HAKOMI METHOD has been appropriate and effective in various kinds of professional applications such as: psychotherapy and counselling work, families as well as business and coaching settings and pastoral counselling. Hakomi has been used with other mindfulness-based healing modalities such as movement therapy and body work. As a method, it can be suitable for crisis work when used in tandem with standard crisis interventions of the profession. Hakomi finds its fullest potential in the process of personal and transpersonal growth.

# What is Hakomi?

## **STUDYING THE ORGANISATION OF EXPERIENCE**

THE HOPI MEANING of Hakomi - 'How do you stand in relation to these many realms?' (or more colloquially, 'Who are you?') reflects the method's emphasis on self study. The Hakomi client is encouraged to study the organisation of their experience – how they meet the world, what kind of world they perceive, what beliefs they hold about themselves and so on.

## **EMPHASIS ON MINDFULNESS**

THE HAKOMI THERAPIST helps the client to establish and use a self-reflective state of consciousness called mindfulness. This distinct state is characterised by a surrender to, and acceptance of, what is happening in each moment; a gentle, sustained focus of inward attention; a heightened sensitivity and the ability to observe and name the contents of consciousness. Many meditators are familiar with this kind of awareness but it takes on a whole new level of utility when it is evoked in relationship with the therapist. In psychotherapy, says Hakomi founder Ron Kurtz, nothing is as useful as mindfulness.

## **THE PRINCIPLES**

Hakomi is informed by five principles:

1. **MINDFULNESS:**  
(SEE DISCUSSION ABOVE).

2. **ORGANICITY:**

Assumes that people are self-organising systems with natural impulses towards growth and change, thus the therapist honours the client's inner knowledge and the inherent wisdom and intelligence of the body.

3. **NON-VIOLENCE:**

Change is not pursued through force or opposition, but rather by going with the grain.

4. **UNITY:**

We each participate in the experience of the other, the universe is participatory and interdependent, client and therapist are interacting parts of the same process.

5. BODY/MIND/SPIRIT HOLISM:

The Mind, Body and Spirit are interacting subsystems of one metasystem and are constantly affecting one another, information is constantly flowing within the system and is being expressed through a variety of channels at any one time.

By going slowly and gently protecting the spirit, the Hakomi therapist creates an atmosphere of safety with the client where defences can be willingly examined and yielded, rather than confronted or overpowered.

## **RELATIONSHIP IS THE FOUNDATION**

AS A METHOD OF PSYCHOTHERAPY, Hakomi is founded on the quality of relationship between therapist and client. Hakomi is first this container, full of compassion, patience and encouragement. By going slowly and gently protecting the spirit, the Hakomi therapist creates an atmosphere of safety with the client where defences can be willingly examined and yielded, rather than confronted or overpowered. With such cooperation, powerful learning and change become possible. The client explores their experience within a relationship filled with good will and kindness. The atmosphere is open, creative and full of hope. This atmosphere is the most significant aspect of the whole endeavour. It sustains both client and therapist through the difficult work of feeling what at times can be deeply painful.

AT THE CORE OF THE THERAPEUTIC relationship is the state of mind of the therapist. From the Hakomi perspective, to be in contact with our clients, we must earn the cooperation of their unconscious. We must demonstrate that we know what's going on, that we understand their experience. Equally importantly, we must exhibit compassion. Says Kurtz:

*We must be without judgement. That's what really does it. You can't just look like you're compassionate. That won't fool anyone's unconscious very long. You've really got to have it. Then the work will be relatively easy and much faster. The unconscious can unfold healing in most remarkable ways.*

## **CLIENT'S COMMITMENT TO SELF-STUDY**

IN CONTRAST TO THERAPY based on a medical model, which often leads to analysis, interpretation, excessive explanation and sometimes arguments, the Hakomi method presupposes that the client's main task is self-study and that the therapist's task is to assist in that, by creating ways in which the client may discover herself or himself.

## What is Hakomi?

WITH THE CLIENT TAKING RESPONSIBILITY (which often means that the therapist waits for the client to take the lead), the healing process goes where it has to go, not where the therapist thinks it should. This engages the cooperation of the client's unconscious mind, producing support for the process, rather than resistance.

### **WORKING AT THE CORE**

MUCH OF WHAT MAKES SOMEONE who they are can be described in terms of character structures. These can be understood as habits, in the sense that these patterns in our nervous systems are stable, automatic and largely or completely unconscious.

HAKOMI CALLS THESE PATTERNS 'core material'. Composed of memories, images, beliefs, neural patterns and deeply held emotional dispositions, this material creates and maintains our images of self and of our culturally acquired world. It shapes the styles, habits, behaviours, perceptions, physical postures and attitudes that define us as individuals.

OUR RESPONSES TO THE MAJOR THEMES OF LIFE – safety, belonging, support, power, freedom, responsibility, appreciation, sexuality and spirituality – are all organised by our core material. They are the grist of therapeutic work.

SOME OF THIS CORE MATERIAL supports us in being who we wish to be, while some of it continues to limit us. Hakomi allows the client to distinguish between the two and modify willingly any material which restricts his or her wholeness.

LIKE OTHER BODY-INCLUSIVE or somatic psychotherapies, Hakomi seeks to recreate direct relationship with the body – to reclaim its sensations, impulses, feelings and energy patterns, but the heart of the Hakomi Method is the creation and use of evoked experiences.

### **WORKING WITH PRESENT EXPERIENCE**

HAKOMI PLACES THE DIRECT OBSERVATION of present experience above discussion and speculation. As a result, self-observation, or mindfulness, is present in almost all aspects of the work. Without mindfulness, the discovery of what's really going on within a person, all the habits and beliefs that are the causes of unnecessary suffering, is very much harder. With mindfulness, core beliefs and the emotions associated with them become obvious quickly. The most deeply held beliefs and powerful memories are reached by studying reactions evoked in mindfulness.

WHEN PRESENT EXPERIENCES ARE NOTICED and attended to, many opportunities for understanding and growth present themselves. The signs of present experience can be read by the therapist. (Hakomi calls this tracking.)

THESE SIGNS ARE RELIABLE INDICATORS of the client's experiences which, when focused on, are immediate and real to the client. It is this immediacy and reality that makes present experience the "royal road to understanding" in body-centred psychotherapy. By tracking and contacting experiences happening in the present, which both therapist and client have access to, real events are attended to and much speculation is avoided. Ideas may be fun, but they're not nearly as convincing as experiences. Ideas are often open to doubt; experience, hardly ever. Real, felt, present experiences lead quickly to understanding. Since experience is the direct result of both events and the meanings that are unconsciously and habitually assigned to events, gathering information directly from present experience is the most rapid and reliable way of discovering those meanings and their effects.

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### **THE BARRIERS TO NOURISHMENT**

WHAT'S WRONG. HOW BAD THINGS ARE. Feelings of grief, fear, anger and pain are the usual focus of psychotherapy. They needn't be. They may only be signals that something's missing. Some kind of nourishment or some kind of potential that should be there, or could be there, isn't. We concentrate on discovering what is missing and finding ways to get it. These painful feelings can tell us something. Fear can tell us what we need to be safe. Sadness, what we need to be happier. Hakomi founder Ron Kurtz explains:

*What we really need is usually available. When we discover what that is and see it without the distorting effects of outdated or extreme beliefs, it's usually available. We're not available to the nourishment we could have, if we react in old, habitual and 'misinformed' ways. Our habits prevent us from getting the nourishment that's there for us. When that's the case, as it is most of the time, we can help. So, that's what we look for.*

THE KIND OF PROBLEMS PEOPLE PRESENT in therapy most often reveal that they have some unreal beliefs about what's possible in the way of happiness and the nourishment that leads to it. Once we understand what's missing, we move towards understanding what keeps it that way, what is in the way of getting what's needed. Often, it was missing in the past and the person organises around the absence. They manage the pain of what's missing by not feeling it, or thinking about it. The beliefs that keep that missing need from becoming action are habit now and function unawares.

## **CONVERSING WITH THE UNCONSCIOUS**

PAYING ATTENTION TO NON-VERBAL SIGNS of experience is a very good way to engage in a “conversation with the unconscious.” Needs, feelings, even ideas, that do not appear in the present consciousness of the client are often expressed non-verbally. By responding to these, we can establish a direct relationship with that part of the client’s mind. If we respond with awareness, understanding and kindness, it can be a very positive and productive relationship.

## **SUPPORTING THE DEFENCES**

WHAT IN OTHER METHODS ARE CALLED DEFENCES, Hakomi sees as the management of emotionally intense experiences. This management behaviour is habitual and organised outside of awareness. When it is called defensive, it usually carries the judgment that it is “bad”, something to fight, to overcome. When therapists make this judgement, it often works to reinforce negative self judgements in the client, enhancing impulses that are already conflicting and troublesome. The resulting tension wastes emotional energy, causes suffering and takes a lot of time to resolve.

AS WITH THE UNCONSCIOUS MIND IN GENERAL, respect for and a cooperative relationship with these parts is the key to moving quickly and smoothly in the therapeutic process. Management behaviours are basically protective and there is always an understandable need for safety behind them. That some of these needs are old and outdated is a good reason to bring them into consciousness in gentle ways, ways which make them easier to change. Seeing them as management and treating them as such, gives the client respect for his or her own process. That helps with finding ways to use the energy that goes into that same management in more realistic, effective ways.

## **OPEN-MINDED AND CURIOUS**

WHEN THE HAKOMI THERAPIST HAS AN IDEA, especially if it seems like an important one, it’s time for an experiment, not a big discussion. This “experimental attitude” is an expression of true open-mindedness and curiosity. “What happens when...” is the basic form of all experiments. All that’s necessary is to ask a what-happens-when question and pay attention to the results. The other key ingredient in this process is mindfulness. It is this slowed down, expansive, internal awareness which allows the client to notice their (often subtle) response to such an experiment. Experiments often lead quickly and easily to clear, direct understanding. This approach is essential to the method. Without it, there’s no Hakomi.

## **HUMANS ARE NOT TEA KETTLES**

THE MODEL THAT EMOTIONS ARE LIKE GASES under pressure and need to be released in order for the pressure to be reduced is attributed to Freud. He was probably inspired by the excitement generated in his time over the invention of the steam engine. It's an hydraulic model. Here the hope is found that, once expression is "allowed" and pressure relieved, understanding will follow. And that's often the case. Experiences are often organized around avoiding the experience of certain emotions and their expression.

Management behaviours are basically protective and there is always an understandable need for safety behind them. That some of these needs are old and outdated is a good reason to bring them into consciousness in gentle ways, ways which make them easier to change. Seeing them as management and treating them as such, gives the client respect for his or her own process.

IN HAKOMI, RATHER THAN placing an emphasis on the expression of emotions, we look at how emotional experience is managed, what beliefs influence that process. The main point for us is that the operations of the mind are information processes, not an hydraulic ones. The computer may be only crudely analogous to the human brain, but it is a lot better an analogy than shock absorbers or tea kettles.

THE POINT IS, WE DO NOT NEED TO PUSH for the expression of emotions to discover the processes that influence them. Expression alone, without understanding, is exhausting and provides only temporary relief at best. The beliefs and organising habits that create a need for emotional release, when these are unrealistic and out-dated, can be examined and changed like any other beliefs or habits, by making them conscious and making it possible (or showing that it's possible) to believe otherwise and to act differently.

IN THIS METHOD, IT IS THE BELIEFS that influence the expression of emotions that we seek to discover and work with, not emotions themselves. Of course we do support release when it is spontaneous, but we don't push for it. We emphasise understanding the processes that organise all experience, including emotions and their expression. Working with beliefs brings about changes that much faster. There are several more of these elements which speed up the process, but these are the main ones.

## What is Hakomi?

### THE METHOD IN SUMMARY

1. Create the right state of mind;
2. Build the relationship;
3. Get ideas about the person (about how he or she organises experience and what beliefs influence that);
4. Do little experiments in mindfulness to test your ideas;
5. Work with the emotions, memories and insights evoked by the experiments you've done;
6. Create the missing experiences that the limiting beliefs have prevented.

#### THE MAIN TECHNIQUES HAKOMI USES FOR THESE SIMPLE STEPS ARE:

1. We follow the flow of the client's present experiences (tracking);
2. We name the experiences, once in a while, to demonstrate to the client (especially the unconscious mind of the client) that we're "getting it" (contact and acknowledgement);
3. We detect and adjust to the person's unconscious needs;
4. We think about what sort of history and beliefs lead the person to organise his or her experience the way we're noticing it's being organized;
5. We create little experiments, like probes and taking over (which evoke and access character material) to test our hypotheses about the person and to evoke memories and emotions that bring that material into consciousness;
6. We work with the emotions that are evoked (by supporting spontaneous management behaviour and by creating secondary experiments to move the process along);
7. We seek to discover and to provide, at least for the moment, the experiences that have been missing as a result of the effects of the limiting beliefs and the habits they created. ■

# Training Curriculum

## **PURPOSE AND GOALS**

EACH HAKOMI TRAINING teaches the entire curriculum of the Hakomi Method, as outlined by the Educational Board of the Institute.

### GOALS OF THE TRAINING:

1. A deep understanding of the principles of the Hakomi Method and the ability to work with them.
2. An understanding of the organisation of personality and character, and the ability to use this understanding discriminately.
3. An understanding of the various maps of the therapeutic process and the ability to use those maps and Hakomi techniques precisely and appropriately.
4. An understanding of one's own personality as an instrument for therapy.

## **AN OVERVIEW OF THE CURRICULUM**

AS A SYSTEMATIC STUDY OF EXPERIENCE, Hakomi provides a detailed model of how to intervene on the physical, the emotional, and the mental level. The theoretical concepts as well as the basic therapeutic Hakomi skills are taught, practiced, and supervised.

THERE ARE TWO BASIC TEACHING TRACKS in the training: the personal evolution (the attitude of the therapist); and the technical material (what the therapist does). The attitude of the therapist is taught by going deeply into the basic psychological and emotional makeup of the student in an attitude of gentleness and safety.

PERSONAL PROCESSING IS AN IMPORTANT PART of the curriculum, although the focus of the training is on learning Hakomi as a method of therapy, . To understand the rationale behind learning through personal processing is to taste 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 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. 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 Hakomi technique 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 here:

### **THE PRINCIPLES – THE SPIRIT OF THE WORK**

UNITY: A Participatory Universe

MINDFULNESS: The Path of Consciousness

ORGANICITY: The New Science of Living Systems

NONVIOLENCE: Going with the Grain

BODY-MIND UNITY: Holism and the Knowing Body

### **THE HEALING RELATIONSHIP**

THE EMOTIONAL ATTITUDE OF THE THERAPIST: THE PRINCIPLES INTERNALISED  
Practical exploration of the different attitudes of the therapist and their effects 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 stabilising the underlying attitudes.

SEEING THE OTHER: THE COURAGE TO BE AWARE  
The study of the technique of tracking, seeing, listening and feeling.

EARNING THE COOPERATION OF THE UNCONSCIOUS  
Exploring the signs of cooperation and resistance of the unconscious; how to earn it, maintain it and recover it, when it is lost.

THE POWER OF BEING SEEN AND UNDERSTOOD FOR WHO YOU REALLY ARE:  
When the Client Knows that the Therapist Understands 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 reached and used in the therapy. 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 to stay with 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-organisation and core material.

## **CHARACTER THEORY - PERSON AS PROCESS**

**CHARACTER AS SELF-ORGANISATION: THE CREATION OF PERSONAL REALITIES**

Character is studied from the point of view of the self-organising 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 ORGANISATION: THE EIGHT MAJOR STRATEGIES**

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

## **USING CURIOSITY - THE EXPERIMENTAL APPROACH**

**THE EVOCATION OF EXPERIENCE: PROBES OF ALL KINDS**

Study and extensive practice of the techniques of “probes.”

**PASSIVE TAKING OVER: WORKING WITH THE DEFENSES**

Study and extensive practice with the taking over technique, using voices, body, fantasies, etc.

**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

Problems and possibilities of bodily contact in psychotherapy. Exploration of the precise and conscious use of touch interventions.

### OTHER TECHNIQUES USING THE BODY

Six to ten other techniques for using physical interventions to trigger and deepen specific experiences, for example, rocking, physicalising, making voluntary, etc.

### NON-PHYSICAL TECHNIQUES

For example: distancing, dispelling demons, bite-sizing, etc.

## **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: body work; movement; breath; relaxation; drama; dreams; etc.

### WORDS AND IMAGES: THE NEED FOR MEANING

The process of going for meaning and why it is needed.

### PEOPLE IN HIGHLY EMOTIONAL STATES: RIDING THE RAPIDS

The state of consciousness called riding the rapids and how a therapist deals with it.

### THE CHILD STATE: "FATHER TO THE MAN..."

The state of consciousness called the child and how a therapist approaches it and works with it as a "magical stranger."

### CORE MATERIAL: OUT OF THE SHADOW

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

### THE EDGE OF THE FORBIDDEN: WORKING WITH BARRIERS

Study and practice with barrier situations which appear in almost every therapeutic process. How you get there; how you explore it; the multitude of techniques at the barriers to transformation.

### TRANSFORMATION: YIELDING TO THE CREATIVE

What psychological transformation is and is not; how and when transformations happen, how to recognise and support them. Limiting beliefs and how they change. Integration and Completion: The Return from Wonderland Work with integration techniques and processes.

## **LARGE AND SMALL MAPS**

### **LOWERING THE NOISE: THE SENSITIVITY CYCLE**

A model which describes the endless 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. 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 analyse, 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**

Constant attention to the different personalities of the students and how they each can find their own path to mastering the therapy.

## **PROFESSIONAL DEVELOPMENT AND PRACTICE**

### **WHEN NOTHING WORKS: HOUSEKEEPING**

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

### **HANDLING THE DETAILS OF BEING A PROFESSIONAL**

Discussion of the practical details of running an everyday therapy practice: preparing the client for Hakomi, ethical issues, money, telephone, etc.

### **KAUPAPA MAORI MODELS AND EXPERIENCE**

IN NEW ZEALAND, OUR TRAININGS ARE further enriched by encompassing Kaupapa Maori concepts and tikanga. Training segments include a Marae Noho module, and begin and end on marae. Daily teaching sessions integrate bicultural practices.

### **SUPERVISION PHASE**

THE FIRST SEVEN MODULES of the training comprise the teaching of the Method. The final two modules are built around intensive supervision which makes extensive use of video tape.

# Frequent Questions

## **WHAT TEACHING METHODS ARE USED?**

TO PROVIDE FOR A COMPLETE LEARNING experience, the Hakomi Training employs a variety of teaching methods. These include:

### **EXERCISES**

These are designed to allow the 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, jumping out of the system, working in mindfulness, etc. Exercises may be done singly, in pairs or in small groups.

### **LECTURES**

Often, a trainer or teacher gives a structured presentation on some essential Hakomi concept or methodology 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 play the role of 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.

### **SUPERVISION**

Trainees regularly practice the Hakomi Method on each other under the skilled supervision of several trainers and teachers, who circulate, offer assistance, and critique the student's work. Peer supervision is also encouraged and has been found to add an important and creative dimension.

### **VIDEO WORK**

Video equipment is available, and students are encouraged to videotape their sessions for the purpose of closely examining and critiquing their own work with the assistance of a teacher and trainer.

### **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.

## **WHO CAN BENEFIT FROM HAKOMI TRAINING?**

MANY EXPERIENCE THE HAKOMI TRAINING as the next step in their professional and personal development. Practicing therapists, social workers and health care professionals, addiction counsellors, as well as Bodyworkers find a variety of Mindfulness based somatic skills and specific interpersonal strategies which increases both professional effectiveness and therapeutic depth in working with clients.

## **WHAT'S THE TRAINING FORMAT?**

THE TRAINING IS TAUGHT IN NINE MODULES of nine days each, over a period of three years (i.e. three modules per year). This design allows students to work while training and provides time to integrate the method through long-term, on-going practice. Students form study groups which meet regularly between modules. Precise schedules for each Training will vary slightly according to local needs and circumstances. Hakomi Professional Training is currently being offered in Perth, Sydney and New Zealand.

## **WHO ARE THE TEACHING STAFF?**

EACH TRAINING IS TAUGHT BY A TEAM of Certified Hakomi Trainers who have extensive experience in Hakomi theory and application. Each team rotates teaching responsibilities and actual teaching time and may be assisted by Hakomi Teachers, Certified Hakomi Therapists, and graduates from previous trainings who assist as Tutors. Exposing trainees to the work of a variety of Trainers, Teachers, Certified Therapists, and advanced students ensures that they will experience a wide spectrum of differing viewpoints and styles. Moreover, the body of principles, theory, and training exercises which serve as a basis for all Trainings acts to standardise the teaching. Thus the spirit of the work remains the same, even though some modifications are made by individual trainers to suit their individual approaches and personal interests and expertise.

## **WHAT QUALIFICATION DO I GET?**

ON SUCCESSFUL COMPLETION OF THE HAKOMI training, students receive a Diploma in Integrative Psychology (Hakomi) from the Eastern Institute of Technology.

AFTER COMPLETING THE HAKOMI TRAINING, students are qualified to describe themselves as Advanced Students of the Hakomi Method. Some choose to integrate their knowledge into their therapeutic work and let this be the completion of their Hakomi Training. Others choose to pursue certification as a Hakomi Therapist (CHT). Certification is competency-based and is individually paced by the student through a "Certification

Phase Individual Study Plan.” The course of study, cost, and time involved in this phase depends primarily on the student’s learning patterns and level of competence. Our experience has taught us that all students, regardless of background, have needed a minimum of two to three years of study and practice to truly learn the Hakomi Method. Two members of the Certification Board assess the therapist’s work based on watching two videotaped sessions or viewing live sessions. Certification is granted upon demonstration of competence. A person who has achieved certification is called a Certified Hakomi Therapist (CHT) and is entitled to practice and advertise as a CHT, to use the Hakomi logo and is networked by the Hakomi Institute.

### **WHAT’S THE FINANCIAL INVESTMENT?**

FOR FURTHER INFORMATION on the financial investment for Hakomi Professional Training, please contact the relevant regional organiser (see contact details page 23).

### **HOW DO I APPLY?**

APPLICATION INFORMATION may be obtained from the Organiser for each particular Training (see contact details on page 23).

### **SPECIFIC ENTRANCE REQUIREMENTS**

1. participation in prerequisite workshop(s) - we require that training applicants have attended at least one workshop prior (and we strongly recommend you do a minimum of two).
2. the completion of the application form, accompanied by a non-refundable application fee of \$99.00 (incl. GST).

### **ACCEPTANCE TO THE TRAINING**

IN ORDER FOR US (and for you) to determine if the Hakomi training is appropriate for you, attendance in Hakomi workshop(s) is a prerequisite to the training. Workshops are scheduled regularly throughout the country and a schedule is available from the regional organiser in your area (see page 23).

OUR TRAINING OBJECTIVE is to teach the Hakomi method in a high integrity and professional manner. The Training is intended to teach the method so that the student can integrate their skills into their existing qualifications. This training does not replace any comprehensive, graduate degree of Psychology training.

## Frequent Questions

PARTICIPANTS ARE THEREFORE EXPECTED, as a minimum, to have some background in psychology, basic counselling, body work 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're happy to recommend courses or programs to help you prepare for the Hakomi Training. While in the Training we expect that you are already working in a therapeutic setting or that you are able to create such a setting for yourself. Preference in the selection of applicants will be given to professionals with a strong background.

# More Information

TO FIND OUT MORE ABOUT UPCOMING HAKOMI EVENTS in your area, to register interest in the Professional Training, or if you have any questions, please contact:

NEW ZEALAND

**Jules Morgaine**

E-mail: <jmorgaine@xtra.co.nz>

Tel: (06) 8751 984

SYDNEY

**John Perrin**

E-mail: <john@hakomi.com.au>

Mob: 0412 114 861

PERTH

**Halka Beseda**

E-mail: <hakomiwa@hotmail.com>

Tel: (08) 9430 7779

Mob: 0418 957 010

MELBOURNE

**Raelene Bartram**

E-mail: <raelene@hakomi.com.au>

Mobile: 0413 816 610

# Hakomi Books

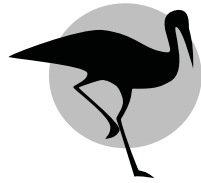
*Body-Centred Psychotherapy: The Hakomi Method*  
by Ron Kurtz

*Grace Unfolding: Psychotherapy in the Spirit of the Tao Te-Ching*  
by Greg Johanson and Ron Kurtz

*Experiential Psychotherapy with Couples: A Guide for the Creative Pragmatist.*  
by Rob Fisher, MA, MFT  
Email: [robfisher@hakomicalifornia.org](mailto:robfisher@hakomicalifornia.org)

[www.hakomi.co.nz](http://www.hakomi.co.nz)

**Hakomi Institute, New Zealand**



Our goal is to turn out high quality,  
caring therapists who are as dedicated to fully  
knowing their own process as they are  
to the understanding of others.