

FROM HUMAN RIGHTS TO BODY-PSYCHOTHERAPY BY WAY OF BODYDYNAMICS

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Summary

Human Rights as developed from old times and put into words after creating the United Nations. Different psychologists have alluded to these Rights and we mention Erikson, Vygotsky, Winnicott, Maslow, Lowen and finally we demonstrate Bodydynamics contribution that we TEACH these Rights, so clients become happier.

Both Europeans and Americans love to talk about the Right to free speech, and we think of this as belonging to “societal level” of human rights.

When we move to the level of families, this “Right” is sometimes not just treasured. In many families the child is punished for speaking up, for example, he says he does not like the parent or he says he WANTS this and that in anger and with power.

Subsequent punishment can both be physical and psychological. The cutting off of contact is THE MOST powerful weapon that teaches children they have to stop what they are doing or saying, if they want any contact with the parents, no matter how tiny the contact is.

The result is that the child keeps things to himself or gives up sensing himself altogether.

When the child then goes to school and learns about the Right to free speech, it is often too late because many of them have lost the capability to speak freely.

THIS IS OUR POINT: In different arenas we talk about the Right to free speech, the Right to be alive, the Right to have needs, to be educated, etc, but we DO NOT talk about HOW to support these Rights and HOW to teach and embody these Rights –thus taking back and owning the capacity to exercise them.

This is where we see that the Bodydynamic Psychotherapy system has a place – to help children and adults regain their Rights of self-expression as well as other Rights.

There are two tracks in this article.

1. The Societal/National track: In connection with major wars, some winners “come to their senses”, and propose guidelines for a better future for the people. Rules for

how to treat people, to help them grow and take a constructive part in society. Perhaps these Rules were not there before, or were not honored (abided by). 2. The Individual/Familial track: As psychotherapists we work with people/clients who were mistreated by their families, by other people or by society. As psychotherapists we help clients to overcome those negative impacts by beginning to believe and trust that there are rules and opportunities available to them. It follows that they also have the Right to begin to live a better life, a life with more life quality.

SO:

Track number one deals with wars, the US Revolution, the French Revolution and World War 2 – in fact, all war situations belong to this track.

In track number two, psychotherapy has been developing over 100 years to help clients overcome suppression, overcome traumatic impact of assaults, beatings, domination, etc

Psychotherapists of our days are working not only with individual clients in the silence of consultation offices, but with bigger groups of people as well – with the parents, teenagers, children, veterans, educators, refugees and many others. This working format implies important educational components, and body-oriented psychotherapy facilitates the process of acquiring and embodying new skills and insights.

This happens through concentrated emotional experiences and body experiences alongside communication on the cognitive level. It is one of the straightest ways to bring the “Good Will” of the authors (of the declarations of Human and Children Rights) closer to reality, to help the necessary process of enrooting these "inalienable" rights in our society.

Ideally, the two tracks work together.

In this article we will show how the theory and models of the Bodydynamic System work directly with teaching some of the Universal Human Rights (track one) in a psychotherapy session (track two).

TRACK ONE

Going back to 416 years before Christ, we find the fleet of Athens off the shore of the little island of Melos and ready to attack. As the historian Thucydides tells the story, Melos sends out diplomats to calm down Athens fleet. They declare that they are neutral, and so they pose no threat to Athens - therefore there is no need for Athens to invade them.

Athens did not want to listen to their arguments.

Athens replies, "You know, just as well as we do, that justice only plays a role between equals. Otherwise the stronger force does what they want, and the weaker part have to suffer what they must." – and so it unfolded. Melos refused to give up. Athens invaded and killed all the men and sold the women and children as slaves.

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This sad story about Melos is taken from the beginning of Harvard professor Mary Ann Glendon's book, "A World Made New", which describes the history and the people behind the Universal Declaration of Human Rights.

Since the brutal actions of Athens, there has been many bloody examples of such "Reality Politics", where it is only power that counts, and where moral norms have no place in the international political scene.

But after the WW2 (the Great War) something decisive happened. The fight for a minimum of moral values in international relations has moved forward significantly, and only a few states today dare to express their politics in the same heartless way as Athens did in the year, 416 B.C.

How this shift came to be has many sources, but probably most significantly through the development of the International Human Rights, and most of all in "the Universal Declaration of Human Rights," which the UN voted in favor of in 1948.

UN – UNITED NATIONS

This shift started with the creation of the United Nations (UN) in April 1945.

The American President Franklin D. Roosevelt in his New Year's speech 1943/44, distanced himself from Athens brutal belief that the stronger force should naturally dominate the weaker one – still, expectations for Human Rights were low and so was expectations of the UN (Churchill himself said that "chit-chat" is probably better than war!).

But the smaller countries liked the idea for a more just World Order. USA and England had painted the war as a fight for freedom and democracy. The smaller countries took notice and pushed for Human Rights to be established as an overall goal of the UN.

In 1946 it was decided to draft an International Bill of Rights. Eleanor Roosevelt was the leader of this committee, and she made sure that a document was completed - a document which was fundamental yet brief enough to get support from all nations and people. Two years later it was adopted.

The whole thought behind the declaration was to set an international standard, which would inspire the laws of all countries – and this HAS happened. This standard has had great influence by becoming seminal in discussions about how to shape the world in the future (A World Made New).

For instance - as economic forces are shaping the world - this World Declaration states a long row of fundamental principles, which remind leaders that productivity and efficiency are not the most important values for the lives of human beings.

From the very start the Declaration was thought of as a philosophical whole, where the paragraphs are interrelated and dependent on each other, and therefore cannot be taken apart because of the specific political circumstances. It is NOT a “smorgasbord” or buffet where you can choose which paragraphs you want to honor and ignore the rest.

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And just to make it clear:

The background of the Declaration indicates very clearly that it was created through the multi-cultural approach of the people responsible for developing the Declaration - in the thinking, discussions and in the writing - and therefore it was also voted YES to without any countries voting against.

UNIVERSALITY

This declaration is titled Universal Rights, because it applies to everyone.

This principle was present in the American Declaration of Independence and even more pronounced in the French Declaration in connection with their Revolution.

Today it has achieved its fulfillment in two main international texts: the Universal Declaration of Human Rights (voted in by the United Nations General Assembly on 10 December 1948), and the European Convention of Human Rights, which is enforced by a guarantee and sanction policy, which is unique in the world. (Today (2016) we have seen how the EU intervenes when some member state clearly violates these principles).

One important parallel is the acceptance by the UN of the Children’s Convention in 1989, 20 November. We call it the Human Rights for Children. UNICEF monitors this convention (by keeping eyes and ears open) and records how it goes.

TRACK 2

The Universality principle is shared by European psychotherapists (both in definition and in daily practice).

All of the practices of the many different psychotherapy schools care for the unique human psyche, not making racial, philosophical, social or religious distinctions.

EXPANDED VERSION OF THE HISTORIC BACKGROUND

The concept of Human Rights arises from conceiving the human as holy. This conception is many thousands of years old and is worldwide according to German philosopher Hans Joas in his new book from 2016.

Since 800 BC (8th – 2.rd century) a basic change occurred throughout the world, both in the East and West, which determined how humans looked at the world and themselves. The Gods were part of the world, and had direct influence on humans, and in turn, humans could manipulate the Gods.

Then the idea of One God became the dominant view in many cultures all over the world (Europe, antique China, India and maybe also Iran), Christianity was spread out in all of Europe, and this meant that suppression of citizens was total – and wars were all over. God was the center. Because of the rise in intelligence religion even tried to prove the existence of God and this was true of all religions.

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But then around 1500, the Renaissance started to spread also to Greece. The longing for Aristotle's, Descartes' skepticism and Kant's critical and logical mind started to change everything. Humans started to explore everything unknown around them. They invented many new things and found many wonderful laws of nature, which made life more comfortable and easier for humans. With the addition of the empirical dimension (very factual and observational understanding), thanks to great English thinkers like Hume, Bacon and Locke, a new Europe emerged – the human became more and more the focus instead of God.

Through these discoveries, humans rediscovered themselves and free will started to be accepted. Individuality was born, and took God's place (Nietzsche "God is dead").

God ceased to be guarantor of anything - he had been replaced by the recognition and faith in Human Rights, says one Danish professor and philosopher Johannes Sløk (Sloek).

Human Rights were presented as the new Gospel.

Humanity became the focus, and its place, role, needs and Rights had to be decided – and this happened via bloody wars, rebellion and the French revolution, which later led to writing about Human Rights.

Famous Danish journalist Victor Andreasen put it succinctly by saying that

"Thoughts about what is Right and Fair have shaped the development of human societies and individuals – and therefore we do not have God as the center around which society is revolving".

Far into in the 20th century, the development in the West did not stop the Europeans and the Americans – especially with a safe distance to the colonies - from setting all the Human Rights aside. Thinking about

Guantanamo and Abu Ghraib we have two very real symbols showing how quickly the value of “Human Dignity” can be pushed aside in the name of “National Security”,

Since the 2. World War the West has double standards for democracy and Human Rights in its policy in the Middle East, according to Hans Joas.

Yes, right now there is a crisis connected with the question about asylum and refugees, but immigration is NOT a Human Right. All states have a Right to regulate entry into their own territory according to their democracy.

Our concern is that the West has a tendency to forget, that we are not born into, but that we in reality has fought to win Universal Rights – and that we on a daily basis need to keep fighting for this. (With a reference to track 2)

“Democracy and Human Rights can break down – we Germans know this all too well”, says Professor Joas.

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HUMAN RIGHTS: MUSLIMS AND IRANIANS – a side note.

Human Rights are for all people but most of the Muslim world (today) thinks that the Universal Human Rights are conditioned by culture and religious factors and therefore the Human Rights concept does not apply (is not relevant) in a Muslim country.

The Muslim world expects total submission of all people. Allegiance to God is central in all areas of life, not human rights.

SO the Muslim and Iranian world’s way of looking at this problem is contradictory. The Ayatollahs stood on the shoulders of the people’s thirst for democracy, and they took power instead of the people becoming empowered.

The people were no longer important in legitimizing the leaders. Humans were no longer in the center, God was. This means that God’s words (the Koran) should govern, words that are static and constant, and to keep status quo the ayatollahs took all the power and chose one of their own to be the spiritual leader.

In so doing, they interrupted the evolution of the equality of men and women. The Koran, which was written in the years 610-632 after Christ, became the center of Muslim life and it dictated that women are only half the worth compared to men.

So in this perspective the Children’s Convention becomes interesting.

CHILDRENS CONVENTION

Already in 1924 rights had been written up for Children, and then again in 1989, where they were accepted in UN, on the 20 November 1989. Human Rights for Children I will call it and UNICEF is the organization that works for having these rights put into life.

In 1999 all countries (191) in the world had ratified it, except USA and Somalia!! Denmark did it 19 June 1991.

But more than 650 million children lives under the poverty level, 250 million children works under bad health conditions, nearly 300.000 children down to 8 years old take part in wars around the world. And it just goes on and on.

There are 54 articles that state what the Rights of children are. We shall look closer at them in track 2.

HUMAN RIGHTS MORE CLOSELY:

If we look at the 30 paragraphs literally ... then seven of the most famous ones are dealing with

- The Right to be born free and equal in Dignity and Rights (number 1),
- The right to Life (number 3),

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- The right to vindication after being violated (you have the right to say STOP, meaning sensing your limits/boundaries) (number 8),
- The right to belong, like to a nation (number 15), like to a group,
- The right to formulate and to express opinions (number 19), the famous free speech
- The Right to the full development of your personality (number 26) and that
- This development is under responsibility of people that are around you, and by the society that is around you, (number 29), meaning parents and nations.

CHILDRENS RIGHTS MORE CLOSELY

In the preamble to the Children's Rights it says

- That there are Rights and that there are Freedom and no discrimination shall take place.
- That Children have the right to grow in harmony and
- That this commitment is taken on by parents and society, so that their development of the personality can be as full as possible and as harmonic as possible and
- That they have a right to live their own life (typically after 18 years of age).

Here I will mention 9 of them:

Article 5, Parents are supporting the development of all skills

Article 6 a child has a natural right to her life and development (like number 3 above)

Article 7 the child has a right to a name, to belong to a nation and to (have and) know their parents. (Like number 15 above)

Article 12 when the child is able to form her own points of view, she has the right to express these (like number 19 above)

Article 13 Freedom of speech. The right to search receives and gives information within limitations (because of others rights or national security)

Article 14 Parents have the rights to give guidelines that will help to develop the rights of the child

Article 15 having the Right to start a club, an association for similar interests (peaceful gatherings) (like number 15 above)

Article 28-1 Right to free education, inclusive learning about Human Rights and Human Dignity

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Article 28-2 that the discipline in school supports the child's Dignity

Article 29 the education shall develop the personality, shall have respect for the Human Rights and Basic Freedom Rights and shall prepare the child to a life under responsibility

These Rights are put into the Conventions, and it is said that they should be taught in School and that parents shall support them – but still they do not talk about HOW to learn them and HOW to use them.

For us it is also interesting to notice how Parents are mentioned so many places in the paragraphs – and to notice how important healthy parents are for the healthy development of their children, and by healthy parents we mean TWO.

(When Parents are divorcing then in mostly all cases the children are not heard. Children have the right to two parents, but very often the parents do everything they possibly can to cut the connection with the other parent).

PSYCHOLOGY INFLUENCE

The part of our human nature that strives for decent life and Mutual Connection requires special nurturing. There are so many disruptions, and so many problematic things are going on, that again and again individual people are losing their Right to stay alive, to have a decent life, or to express themselves. We know from therapeutic experience and from life experience that just the statement “You have the Right to...” is not enough – although it is so very important to “hear” it, because it “breaks-open” possibilities that had never been born before or had been buried too long.

The knowledge about the Rights on the cognitive level most often does not help us to keep the position under extensive pressure or stand up for one self in difficult circumstances. The powerful emotional dynamic that stems from unresolved developmental issues and/or traumatic accidents, may easily overcome the rational cognitive concepts, which makes the knowledge about the Human Rights quite fragile. Just the enriching of cognitive statements with relevant emotional and bodily experience, as it is introduced in Bodydynamics, helps to reorganize the process.

To trace the meaning of the Human Rights from developmental perspective, let us dwell with some well-known figures from the Psychological world, that have also been writing, more or less precisely on the issue of various human needs, that should be met first of all in childhood.

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WINNICOTT

English pediatrician and psychoanalyst Donald Winnicott used to emphasize that actually all the sicknesses of humanity were the consequences of a failure in the children’s upbringing. From his point of view the

fascism, addictions and delinquency – they all are the symptoms of poor childhoods that the society has to pay for. The healthy society starts with the healthy upbringing of kids in the family.

Winnicott wrote: 'I find it useful to divide the world of people into two classes. There are those who were never 'let down' as babies and who are to that extent candidates for the enjoyment of life and of living. There are also those who did suffer traumatic experiences of the kind that result from environmental letdown, and who must carry with them for all their lives the memories of the state they were in at moments of disaster. These are candidates for lives of storm and stress and perhaps illness.'

Winnicott kept insisting that it is those around the infant who have to 'adapt', to meet the child's needs and not impose demands for which the child is not ready. A child who has adapted to the world too early, or the one who feels lots of inappropriate demands, may later suffer from emotional instabilities.

VYGOTSKY

Lev Vygotsky was perhaps the first psychologist, who delineated clearly the crucial importance of proper meeting of qualitatively different child's needs at different age periods. He described several stages of childhood, emphasizing the crucial role of the closest people in promoting the child's inherent potential to unfold. In the course of development the child lives through several sensitive periods and requires special experience and emotional contact at each of them.

ERIKSON

E.Erikson broadened this concept of developmental stages, described the functional and dysfunctional outcomes of each period and concluded that if the dominant theme of the age is not successfully resolved, the person would continue to struggle with it further in life, been deprived of some basic experience during the period when the psyche needed it most of all. (E.Erikson *Childhood and Society* (1950)

He also wrote: "Someday, maybe, there will exist a well-informed, well considered and yet fervent public conviction that the most deadly of all possible sins is the mutilation of a child's spirit; for such mutilation undercuts the life principle of trust, without which every human act, may it feel ever so good and seem ever so right is prone to perversion by destructive forms of conscientiousness."
(<http://www.azquotes.com/quote/1310797>)

MASLOW

Vygotsky, Winnicott and Erikson have pointed to innate Rights that need to be nurtured in childhood, although they did not use the term "Rights". If we turn to the famous Maslow's

hierarchical Needs pyramid, it becomes clear, that the adult ability to satisfy these inherent needs is formed during the childhood. So, each child has actually a Right to experience care, support, love and respect, and it is just a necessary prerequisite for adult ability to look for and to find satisfaction of Maslow's needs.

KORCZAK - LOWEN

Janusz Korczak, the Polish educator and writer started to use the term "Right", describing how important it is for a child at certain age to have an experience of taking the risks of following their own choices and meet the consequences. Such an experience in childhood is necessary for emotional and social maturation of a person, and Korczak considered it to be extremely important for truly independent adult, and that is why he was using the word "Right" instead of need. (The Child's Right to Respect, Warsaw, 1929) and (Playful pedagogy, Warsaw, 1939)

Later Alexander Lowen introduced his list of rights for different characters in Bioenergetic Analysis.

BODYNAMIC

According to Bodydynamic approach, our psychological well-being is based on the ability to integrate the sense of self-worth and Dignity on one hand, with the feeling of deep interconnectedness with others and the world. At each age the child masters certain crucial aspects of this ability on physical, emotional, and cognitive levels. This process is described in terms of passing through seven developmental stages or themes, which gradually shape the character of the person.

At each developmental stage the child needs to have: 1) The age-appropriate supporting contact, 2) The freedom to try and practice a broad range of qualitatively new behaviors. When these factors are naturally present, the child would most likely resolve the age relevant issues and would gain flexibility and resilience in life situations, connected with the theme. What is important - that she/he would grow up with deeply embodied sense, that the Rights for Mutual Contact and wide range of freedoms are just natural, and taken for granted.

If the dominant theme of the age is not successfully resolved, the child and then the adult would continue to trip over it or struggle with it, having been deprived of some basic experience at the period when the psyche needed it above all, and was most sensitive to it. Usually he/she would delegate or project the crucial Theme-Related Rights to others and experience strong emotions about the related issues.

Nevertheless, the harsh layers of defenses would cover the deep longing around the uncompleted developmental theme, so that the person is unable to behave on this longing even though she would want it very much. In easier cases the client may be simply unequipped with the basic skills and unaware of it because of totally missing certain aspects of the developmental theme in childhood. The role of the therapist here is – to let the client

gain the lacking resources, experiences and abilities to overcome the old defenses and problematic issues, and eventually find his ways to build up flexibility and awareness.

The therapeutic message “You-have-the-Right-to” can be very powerful, but only in case if it gets deeper than the cognitive perceptual level. The emotional defenses of our clients do not let this message in, unless there are some other factors, which would resonate in tune with the therapist’s message. Bodydynamic methods allow building up these factors through bodywork in emotional contact. This bodywork may include mastering of developmentally natural movements, direct muscle work and purposefully designed exercises and games, all together they change the person’s body sensations, awareness and ME-experience, paving the path for drastic changes on emotional and personal levels.

BODYDYNAMIC - Short version of Rights for different Age-levels (Character Structures)

Existence (last 6 months of pregnancy-3 months after birth)

You have the right to exist.

You have the right to hear that you are being loved.

The right to be in emotional and physical contact with others

The right to stay on your own.

The right to feel safe.

Need (1 month – 1y and 6 months)

The right to reach out for what you need.

The right to be supported.

The right to have your needs met.

The right for “secure attachment”

The right to feel what you need and to express it.

The right to say your “Yes” or “No” to what is offered to you.

The right to take in.

The right to feel loving and caring

Autonomy (8 months – 2 y and 6 months)

The right to express your emotions and impulses through your motor activity.

The right to follow your curiosity.

The right to attract the attention to what is Interesting to you.

The right to feel your space and boundaries.

The right to ask for help.

Will (2-4 y old)

The right to be willful and insisting.

The right to be patient and resilient.

The right to choose your direction and to follow it.

The right to act on duty and to set yourself free.

The right to take decision, to act on it and consequences.

The right to say “No”.

The right to be both critical and altruistic.

The right to express your emotions strongly and the right to contain them.

Love /Sexuality – balance between them (3-6 y old)

The right to balance and integrate loving and sexual feelings.

The right to establish your sexual boundaries.

The right to enjoy your sexuality.

The right to feel and express compassion and love.

The right to flirt.

To right to get into alliances and out of them.

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Opinion (5-9 y old)

The right to make up your mind and express your opinion.

The right to test what you hear.

The right to keep your opinion for yourself or come up with it in the argument.

The right to follow the rules, or to explore them and change.

The right to create your own system of views.

Solidarity /Performance – balance between them (7-12 y old)

The right to be part of the group and keep your Dignity and personal space.

The right to be the leader and to perform.

The right to find the balance between these.

The right to compete.

The right to develop your responsibility

TRACK 2 AGAIN

HUMAN RIGHTS AND PSYCHOTHERAPY

At the EAP congress in Paris 1998, lawyer at the French Supreme Court, Francois-Henri Briard, gave a talk called "Human Rights and Psychotherapy", a very clear talk where he reflects on the relationship between Human Rights and psychotherapy.

From this talk we bring the following extracts:

Why say anything about something so obvious? Because all things considered, this topic was so serious and delicate, that it was an invitation to a strong reflection, and that this profession was particularly concerned by the issue of human Dignity.

There exists Kinship between Human Rights and Psychotherapy.

What is there in common between these two notions? What relationship do one have with the other? What do they share?

In answering this quest, I found one of the keys, maybe the most essential key, to understanding your profession, its specificity and its human greatness.

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MAN

Man is what psychotherapy and individual Rights have to share. The human person is at the center of all theories of Human Rights and of other implementation. Living man is the precious gift, which is given, with the fundamental Rights of the human person.

COMBAT

The Human Rights' practitioners know life is a day-to-day struggle, and we are waging it (fighting it). One must fight ceaselessly the moral suffering and its succession of consequences; eliminate everything, which, in a being's existence, tears apart the harmony of the soul and the peace of the heart.

We are fighters of unity and healers of passions.

Psychotherapy and Human Rights take part in this struggle for peace, and fulfilling people in the struggle for grace and against weightiness.

CIVILIZATION

In the theories on Human Rights, a common feature remains: Liberty is considered both from the point of view of its individual aim – private life, personal growth and fulfillment of the personality's autonomy – but also from the vantage point of its collective function inside the person's family, group and society at large.

Psychotherapy faces the same duality. Your work is directed towards the individual person, his or her autonomy and inner life. But at the same time, it contributes to a better insertion in to social life. It leads

the individual to modify his or her relations to others. It brings a deeper, finer knowledge, more respectful of differences.

Certain extreme behaviors in the realm of the religious or political field appear to be cases of personal neuroses and psychotic situations, driving certain beings to intolerance, violence or discrimination.

As psychotherapists we work in favor of inner clarity and peace for your patients, and this is an eminent service to social life, to the rule of the law, to democracy and to civilization.

LIBERTY

Liberty is the neuralgic core of the Rights of the human person.

In the eyes of the man of law, liberty exists only if it is protected in its practice, if it is juridical – legal – and determined in relationships to others, if it is conceived as a credit towards other members of the community.

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But for the jurist, liberty, liberties in their essence first of all is an absence of constraints very exactly in the sense, which Hayek understood it, inner and outer constraints.

Our ideal may be to make our patients truly free. Is this our strong ambition? So that they may one day say “...thank you for your help and your skills, I am a being who has become free, because my life has a meaning, because I know what I want, because I know myself and because I have finally broken free from the obscure forces and because joy, source of clarity and happiness dwells deep in me!”

In human liberty psychotherapy and the Rights of man work in the same ideal, which closely unites them.

There DO exist a narrow and deep kinship between psychotherapy and Human Rights. Each is the mirror of the other.

There can be no democracy without freedom of mind, freedom of spirit; conversely there can be no free therapy without democratic protection and respect for the individual.

If you retain but one single thought from this speech, it is this one: The liberty of inner autonomy determines all liberties of the human spirit and the heart.

Once the decisive importance of inner freedom, liberty of liberties, and of your responsibility as psychotherapists, you are the artists sketching the new face of a free humanity.

TRACK 1

Article 1 of the Human Rights:

All humans are born free and equal concerning Dignity and Rights.

Here we want to write a little more about Dignity, because we consider Dignity as part of the Basic Drive towards growing up. When you experience Mutual Connection and Dignity together with your Parents you grow up healthy and you learn skills to use in a good healthy way in your adult life, and you will become happier with your Life Quality. If there is a disruption in Dignity and Mutual Connection, you may end up as a client in therapy.

TRACK 2

BODYNOMIC INTERNATIONAL – EXERCISE

In all the philosophical and political discussions different viewpoints are fighting.

Bodynomic takes its starting point in practical work with clients that have problems – problems that we have been able to trace back to childhood. In order to help the clients we had to understand what the problems were, from which age level they were formed, and we also had to understand how a healthy development would look like.

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In the Bodynomic System we created a Character Structure Model (based on our research in the 1970s), a model that showed us which themes were formed at which age levels.

Our youngest age-level starts 6 months before the birth and goes to 3 months after birth. And we have enough material to notice that the main theme here was whether or not the child experienced “a Right to Exist, to live” – and for other children whether they had “the Right to have contact, after being born successfully”.

When we get adults into therapy, that have these issues in their adult life, they do not “know” they can be traced back to this early period – but when we during the therapy “suddenly” are able to tell them (at the right moment) that “You have the Right to exist”, something really starts to change inside them, and they are able to exchange their old belief, that they did not have this Right – with the new insight that they HAVE this Right. Or that “You HAVE the Right to contact”, which makes them feel stronger, and more angry over not having had the contact, but now being able to take it in, that they have this Right.

Using the WORD "Right" is an important part of the words that we use. "IT IS YOUR RIGHT!" – to say this at the right time, is very powerful for the client.

In article 3 in the Human Rights and article 6 in the Children's Rights it states "everybody has the Right to life, freedom and personal safety" - so therefore we are teaching them "Your Right to Exist".

When we do it in an exercise format it may look like this:

Example of an Exercise for this Right:

2x2 – A. -Imagine you are a newborn. B is the Parent. Distance 1 meter. Sitting is ok.

(In the exercises both A and B notice how they are impacted Feeling/Emotion-wise).

A reaches out with arms toward B, and says "mom" (or "dad") and after this B looks away, ignoring A. 30 seconds

2x2 A reaches out and says "mom", B looks angrily back at A (as if you were disturbed) 30 seconds

2x2 A reaches out and says "mom" and B start to smile, reach out to A, grab hands and says "it is so good that you exist, that you are here with me, that we are here together" 30 seconds

Share the experience max 5 min and then you shift roles.

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TRACK 1

EXERCISE FOR EXPRESSING OPINIONS:

- The Right to formulate and to express opinions (number 19), the famous free speech, which is mirrored in article 12 in the Children's Rights.

We believe it is essential for people to experience they have the Right to form opinions and express opinions, and when a person has this Right, they do not question it, and they can also choose not to use it. But if they do not have the Right (inside), if they do not own it, they will most often feel "not good". In our research we found that it is a skill that typically starts to develop when children are 5 years old, and it

continues to be a primary developing theme up till 9 years old, after which of course it still develops, while other themes take over the focus.

So imagine an adult client that has this problem. The therapist has to help supporting the client to start putting words together into small sentences, that they are supported to say out loud. Then we imagine another person that the client is talking to, then we teach how to include the body in expressing sentences, and then they go home and start to train this new skill – and one of the things that the therapist is doing in this process is that she says “You have the Right to put forward your opinion”, and she does this in many different ways.

When we do it in an exercise format it may look like this:

Example of an exercise for this Right:

2x2 – A. -Imagine you are 6-7 years old. B is the Parent. Distance 1 meter. Sitting is ok, standing is ok.

(In the exercises both A and B notice how they are impacted Sensation/Feeling/Emotion/Thought-wise).

AAsks questions like: “Why is it, that...?” “What does...really mean?” (Ask about objects and events) B, Don’t answer and maybe shrug her shoulders, like ignoring A. 60 seconds

2x2 A. Express an opinion about something (in the world),

B answers: “You are too little to know anything about that” or “You are too little to have an opinion”. 60 seconds or more

2x2 A Express an opinion on something and B starts to smile, maybe reach out to A, and says “I also believe that is right” or gives a factual answer to the question/opinion, fitting the child’s age, or says “No, that is not true, and I like that you have your own opinion about things. I will like to look more into this together with you, will you like this?” 60 seconds or more

Share the experience max 5 min and then you shift roles.

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HUMAN RIGHTS ARE EXPERIENCED AS INNATE – a side note

The Human Rights are both the Right ones and they are fair – even though philosophers through arguments cannot prove that the Human Rights are innate. Still they are the Right ones.

Many thinkers have tried to help, including Kant and Mills, but we do like Danish philosopher Peter Zinkernagel's language philosophical point, that we cannot talk about a person alone, without talking about Freedom, Reason and Dignity.

So, when we talk about people it is the same as acknowledging, accepting these regulations why the basic Human Rights MUST be included in the language as such. This will also happen globally when everybody has understood the inner logic in the language.

THE END

OK, then what? We must talk to each other and recognize a certain common impetus, understanding. And we must respect that talks do not always lead to clarification or proof, but to a Mutual interest that recognizes certain common game-rules between humans/people and for how nations are treating humans/people.

The purpose is to come as far as possible this way, and see the Human Rights as a good starting point.

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Robert Drinan has written the book "the mobilization of Shame – a world view of Human Rights". His primary hope for the future is that NGOs and organizations that are above States, together can create this mobilization of the shame feeling, in order to keep the world sane

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15th European Congress of Body Psychotherapy
13 - 16 October 2016 Athens-Greece

The Embodied Self in a dis-Embodied Society

Under the Auspices of:

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FOREWORD BY THE PRESIDENTS OF THE ORGANIZATIONAL AND SCIENTIFIC CONTENT COMMITTEES

1)«The feeling I got while preparing the present Congress is that its topic, The Embodied Self in a dis-Embodied Society, is directly connected with the atmosphere of its organization: an atmosphere of synthesis and harmony, a diptych favoring the wedding of creativity with the element of joy.

The collaboration between the members of the Committees and between the Committees themselves has been a very fulfilling process for me.

It is a collaboration which has incorporated with maturity the particularity of the Other and has considered it a valued element of the final collective outcome.

In addition, I feel very satisfied for taking maximum advantage of the opportunity provided by the present Congress for creating networks of communication and opinion exchange with colleagues from different fields, about the Congress and Body Psychotherapy in general.

We extended the invitation for participation to the aforementioned networks towards colleagues from different directions of Body Psychotherapy as well as from various relevant fields in Greece. We've had a significant response from EABP colleagues as well as from Greek academics, who found the topic of the Congress particularly interesting.

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Closing this presentation, I would like to thank each and every one of you for becoming a part of this great meeting, during which Embodiment and Attachment will be the main protagonists. »

Sofia Petridou Chair of the Organizational Committee Chair of the Greek Association for Body Psychotherapy (PESOPS)

2) «As citizens of our world, as Therapists, as Scientists, as specialists of Body-Psychotherapy, or “Embodied Psychotherapy” (as if there could ever be a “disembodied” one), within the current states and trends of our societies and our globe in general, we find ourselves before many significant challenges which may form various perspectives for the future of our field and of our lives.

“Embodiment” as a contemporary arising notion and current in Philosophy, Epistemology, Psychotherapy, Pedagogic , Neurosciences, Sociology, Psychopathology, etc., is offering a common ground and an opportunity for an interdisciplinary and “inter-modal” dialogue which may contribute to the integration of our specialized but fragmented and even contradictory visions of the world of phenomena, of the human being, of life itself.

If fragmentation and disembodiment/dissociation are some of the roots and at the same time symptoms of the problems we are facing as a society and as a species, then in this Congress, we aspire through this not only cognitive/mental, but also emotional/relational and somatic/embodied dialogue to a positive perspective for the functional/harmonious integration and Embodiment of ourselves as individuals “ and of our societies, in the vision of a conscious return to our roots in life and in nature.

We invite you to actively join us in this 4-days journey, and to contribute with the presence of your body, your emotions and your mind- your embodied selves, to the common creation of what we envision as a source of inspiration for the continuation of our work and of our lives. We know how to, and we can do things in a different way, and each one of us is precious in our uniqueness, and each one of us can make a difference for our common creation, our congress!

Panagiotis Stambolis Chair of the Congress Content Scientific Committee,

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