

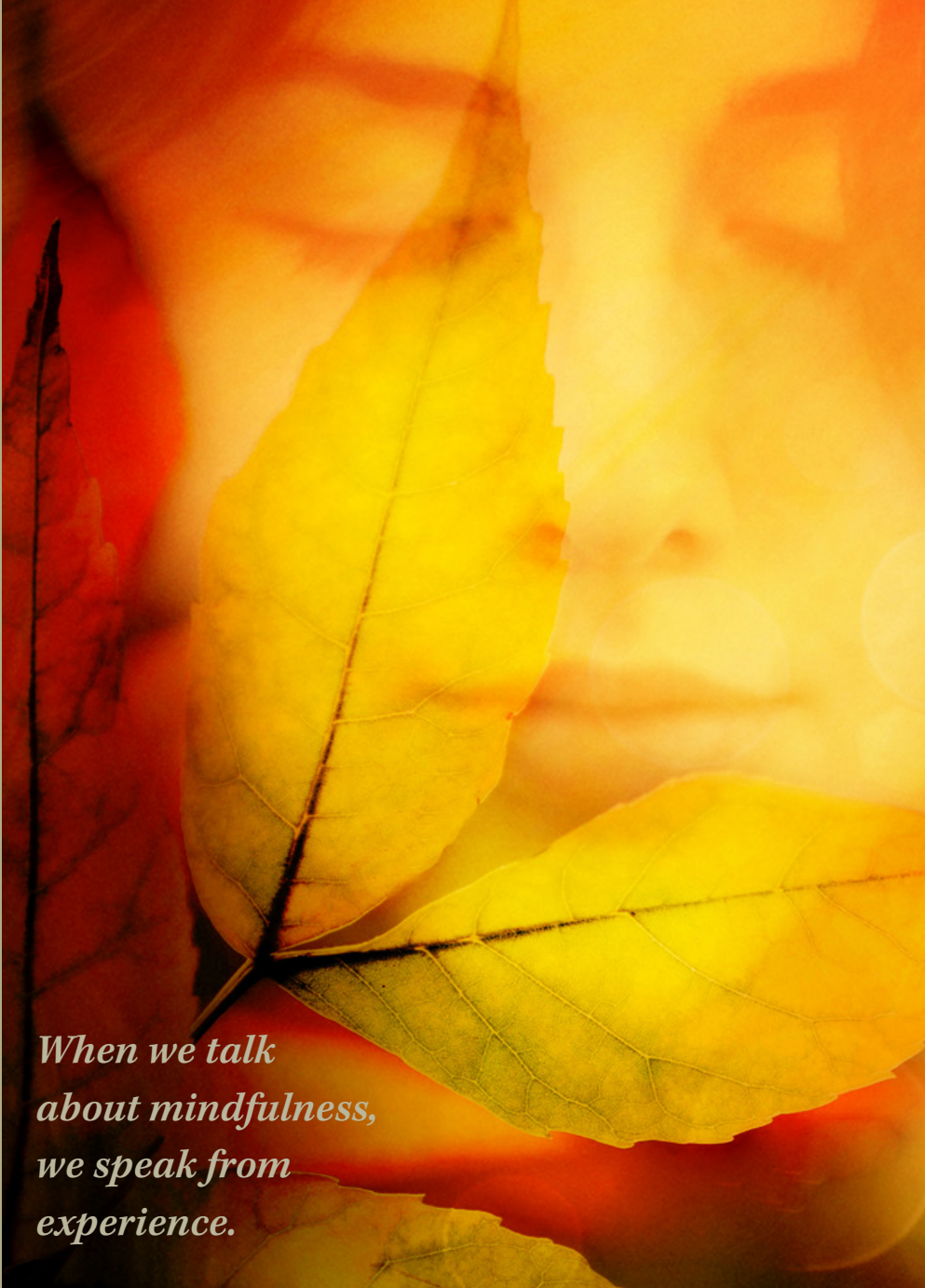


HAKOMI

MINDFUL SOMATIC PSYCHOTHERAPY

COMPREHENSIVE TRAINING BROCHURE

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.



*When we talk
about mindfulness,
we speak from
experience.*

PERTH

Leaders in the use of Mindfulness and Somatics for over 40 years



Jeffrey Rutstein, Psy.D.,
Clinical Psychologist,
New Jersey.

Learning the Hakomi Method has been one of the most personally and professionally enriching experiences of my career. I've gained tools to help my clients rapidly access and transform their pain and struggle, and found it profoundly effective across a wide range of individuals with a variety of long-term and challenging clinical and life problems.



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Welcome

THANK YOU for your interest in the Hakomi Institute's Perth comprehensive training program. The name Hakomi means "How do you stand in relation to those many realms?", and originates from the Hopi Indians. The contemporary meaning is "Who are you?" 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. 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 a therapist into "being" with the client.

HAKOMI'S INSPIRATION has influences from many traditions such as Buddhism and Taoism, and is part of a long somatic therapy lineage that recognises the influences from Neo-Reichian therapy, the Feldenkrais Method, Bioenergetics, Gestalt, Focusing, 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.

HAKOMI IS BASED ON FIVE PRINCIPLES: Mindfulness, Non-violence, Unity, Organicity and Mind/Body/Spirit Holism. 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 people study the organisation of their experience. It is an exploratory, relaxed and alert, witnessing, 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 mobilisation of our essential or core self, which has a presence, centredness, compassion, and wisdom that transcends the limitations of our historical experience.

NON-VIOLENCE is a principle that promotes safe, non-forceful, cooperative exploration through honouring the signs and signals of our organic processes, especially those that manifest as “resistance.” In contrast to confronting or overpowering such “defences,” 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 organise how we creatively experience and express ourselves in life. Hakomi has many ways of exploring the mind-body connection to help bring awareness to 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 recognised 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.

THE HAKOMI 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. Hakomi has been taught internationally for over 40 years. Today, Hakomi Trainings and workshops are presented throughout the world, including North America, Europe, Japan, Latin America, Australia and New Zealand.

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 we Offer

PURPOSE AND GOALS

Each Hakomi Training teaches the entire curriculum of the Hakomi Method, as outlined by the Educational Board of the Institute. The goals of the training are:

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. The Hakomi method is founded in the recognition that the state of mind of the therapist is an essential and powerful ingredient in any healing relationship. To be effective, the Hakomi practitioner cultivates the capacity to be in a state of consciousness that Ron Kurtz called 'Loving Presence'. This state of calm, spacious, compassionate wakefulness provides the foundation for the healing encounter.



Thomas Roberts,
LCSW, LMFT,

**“Mindfulness is an
experience that empowers
the healing process, not
merely a technique to
be used indiscriminately.”**

At the heart of learning Hakomi is a process of self-inquiry and growing awakening that mindfulness practice fosters. We go to great lengths to create a safe and respectful learning environment to support this process. The outcome for our students - a greater capacity to be present, kind and self-aware.



The Hakomi Method

STUDYING THE ORGANISATION OF EXPERIENCE

The Hopi meaning of Hakomi - 'How do you stand in relation to these many realms?' (or more colloquially, 'How 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

To do this, 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, said Hakomi founder Ron Kurtz, nothing is as useful as mindfulness.

THE PRINCIPLES

Hakomi is informed by five principles: Mindfulness, Organicity, Non-Violence, Unity and Body/Mind/Spirit Holism.

1. **Mindfulness:** (See previous discussion).
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.

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.



Jeffrey Rutstein, Psy.D.,
Clinical Psychologist,
New Jersey.

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.

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.

“We must be without judgement”, says Kurtz. “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.

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.



Ron Kurtz,
Founder of the
Hakomi Method

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.

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.

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.

"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", explains Kurtz. "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 out that missing need are habits that now function unconsciously.

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.



Ron Kurtz,
Founder of the
Hakomi Method

Management behaviours are basically protective and there is always an understandable need for safety behind them. Seeing them as management and treating them as such, gives the client respect for his or her own process.

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 organised around avoiding the experience of certain emotions and their expression.

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 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 elements which speed up the process, but these are the main ones.

THE HAKOMI 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 these experiments;
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 organised;
5. We create little experiments in mindfulness, 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.

The Art & Science of Mindfulness



MINDFULNESS IS AN ANCIENT PRACTICE dating back three-and-a-half thousand years to its origins in India. In recent years, the value of mindfulness has been widely explored by researchers and embraced by Western psychology. Hakomi founder Ron Kurtz was a pioneer in recognising the enormous potential of using mindfulness as a foundation for healing connection and self-understanding in psychotherapy.

The integration of mindfulness in Hakomi goes far beyond mere technique. It informs not only how we help our clients to co-exist with their own experience, but is the very basis of how we sit in our seats as therapists. When therapist and client can become truly present with each other, a deep and intimate connection arises. Within such a container, powerful insights and profound healing can occur.

However, for clients or therapists alike, staying present to moment-to-moment is not nearly as straightforward as it sounds. Therefore, a primary task for the Hakomi therapist is the cultivation of personal wakefulness and warmth. The capacity to be ‘radically present’ forms the foundation of the healing encounter in Hakomi.

Therapists have long recognised that therapy which is not grounded in present experience can lapse into endless speculation and interpretation which is neither truly satisfying nor indeed effective. In contrast, the use of mindfulness practice opens the doorway into present experience, presenting a way to align aspects of the mind (thinking versus direct experience) that often become disconnected.

Mindfulness yields information that is not available in ordinary consciousness. When we are willing to get deeply curious, go slowly and take lots of time to explore present experience, significant emotional memories and the possibility of healing new experiences can emerge, yielding powerful and often unexpected insights.

With mindfulness, one can directly witness the vast and subtle realms of present experience that are constantly unfolding and changing. Within such a container, the therapeutic encounter can at once be profound and playful and therapy becomes a journey rich with meaning and laden with creative possibilities.



How we Teach

THE PERTH HAKOMI TRAINING CURRICULUM is informed by contemporary views of healing, including interpersonal neurobiology, affective neuroscience, trauma and attachment research, and studies of the effects of compassion and mindfulness practice. We also include daily contemplative practices that deepen the personal capacity for mindfulness.

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 development becomes an important aspect of the curriculum. 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 choose to access sessions from Hakomi graduates and therapists in the community. 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.

Proficiency in the Hakomi methodology, techniques and psychological theory is also 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. To provide for a complete learning experience, the Hakomi Training employs a variety of teaching methods. These include:

CONTEMPLATIVE PRACTICE

Mindfulness forms the foundation of the Hakomi therapist's capacity to be deeply present and attuned. We incorporate daily contemplative practices into the training.

EXPERIENTIAL EXERCISES

Experiential exercises are a rich and vital aspect of learning Hakomi. They're designed to allow students both to personally experience and to practice specific approaches and tools of the Hakomi Method.

LECTURES

The training includes regular structured presentations on essential Hakomi concepts and methodology that requires more extensive coverage; for example, the Sensitivity Cycle, character strategy, working with the child, the therapeutic relationship, etc.

LIVE DEMONSTRATIONS

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.

GROUP 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.

SMALL GROUP SUPERVISION

Trainees regularly practice the Hakomi Method with each other under the skilled supervision of several trainers and teachers, who offer assistance to refine the learning.

VIDEO RECORDING & REVISION

In the later stages of the training, students are encouraged to videotape their sessions for the purpose of closely examining and critiquing their own work with the assistance of a teacher or trainer.



“

— S.M. Psychologist

A strong sense of safety, allowing room to learn and show up at my pace. From the beginning there was a real sense that this really works in a way that was hard to explain just cognitively.

“

— S.T. Psychologist

The biggest attraction was seeing the change in people who had done the Hakomi training before me — they were more centred, more confident, more themselves. This was what I wanted for myself, too.



— Chogyam Trungpa Rinpoche,
Buddhist meditation master

The basic work of health professionals in general, and of psychotherapists in particular, is to be become full human beings and to inspire full humanbeingness in other people who feel starved about their lives. When we say a full human being here, we mean a person who not only eats, sleeps, walks and talks, but someone who also experiences a basic state of wakefulness.



Training Curriculum

CURRICULUM - AN OVERVIEW

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.

Although the focus of the training is on learning Hakomi as a method of therapy, personal processing is an important part of the curriculum. To understand the rationale behind learning through personal processing is to taste the essence of the Hakomi Method.

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.

LEVEL 1: HAKOMI FUNDAMENTAL RELATIONSHIP SKILLS

The aim of Level 1 Fundamentals is to train psychotherapists and allied health professionals in the fundamental relational building blocks of the Hakomi Mindful Somatic Psychotherapy method. The emphasis is on the development of the self in connection with others. Level 1 Fundamentals is useful for those in a helping profession, even if not directly in a psychotherapy setting, who wish to incorporate some of the underlying principles and relational elements of Hakomi into their work. Hakomi Fundamental Relationship Skills can be applied to therapy, allied health, business settings, coaching, education, and other healing modalities.

Level 1 is a prerequisite to undertaking Level 2 training in Hakomi Comprehensive Skills. However, it is also open to those who wish to learn some of the fundamentals of Hakomi to apply in their current work, but who may not wish to continue on to Level 2, or are unsure about whether they want to pursue further training in Hakomi. As such, it can be taken as a stand-alone training in therapeutic relationship skills.

Level 1 Fundamentals is open to Psychologists, Psychotherapists, Counsellors, Social Workers, Doctors, Bodyworkers, Massage Therapists, Occupational Therapists, Yoga Teachers, Coaches, Human Resource Managers, Chiropractors, Physiotherapists, Cranial-Sacral Therapists, Teachers and other related professions.

Level 1 Fundamentals consists of two 6-day modules.

THE CURRICULUM INCLUDES:

- Setting the frame for learning and group cohesion
- Skills for respectful and mindful relationship
- The Hakomi principles and overview of the Hakomi method and view
- Mindfulness as self-study
- Relevant neuroscience of mindfulness in the therapeutic process
- Therapist self-awareness and precise tracking skills
- Cultivating loving presence in dyadic relationship
- Principles of a Hakomi healing relationship
- Somatic resourcing for self-regulation in dyadic exchange
- Mindful practices for emotional self-regulation
- Self-practices for cultivating a grounded therapist seat

- Tracking tools to read the subtle cues of the body
- Skills for contacting the present moment
- Understanding how attachment styles impact relationships
- Attunement skills for cultivating a healing relationship
- Deepening the process by accessing emotions and sensations
- Skills to facilitate and navigate subtle processes in therapy
- Facilitating safety and managing deep emotional processes towards resourcing
- Differentiating categories of human experience
- Managing states of consciousness in the client
- Meaning making, integration and completion techniques

LEVEL 2: HAKOMI COMPREHENSIVE SKILLS TRAINING

The aim of Level 2 Comprehensive Skills is to train psychotherapists and allied health professionals in the principles, theoretical framework, methods and techniques of Hakomi Mindful Somatic Psychotherapy, as set out in the curriculum of the Hakomi Institute (USA).

Level 2 Comprehensive Skills is open to those who have completed Level 1 Fundamentals and wish to learn and incorporate the Hakomi method of psychotherapy as a way of working therapeutically in their current practice.

Level 2 Comprehensive Skills consists of four 6-day modules.

THE CURRICULUM INCLUDES:

- The Hakomi view of therapy
- Map of Hakomi sessions
- Developing the mindful therapist seat
- Core techniques of the Hakomi Method (Contacting, Tracking and Accessing)
- Developing an experimental attitude (Taking Over, Prompts and Little Experiments in Mindfulness)
- Balancing following vs. leading towards core experience
- Identifying themes and listening for core material

- Exploring how experience and meaning intersect
- Processing at the core experience of the client
- Working with strong emotions vs. trauma themes
- Trauma containment and resourcing techniques
- Identifying and working with inner child states
- Working with resistance and barriers
- Identifying and working with internal parts
- Ethics and use of safe touch from a Hakomi perspective
- Physicalising and body experiments
- Transformation and missing experience in Hakomi
- Recognising therapeutic systems and how to transform them
- Developmental wounds and their corresponding systems
- Integration phase and making meaning
- Completing well and ending rituals

LEVEL 3: HAKOMI ADVANCED CLINICAL SKILLS

The aim of Level 3 is to train psychotherapists and allied health professionals in the advanced skills of Hakomi Mindful Somatic Psychotherapy, with a focus on application to clinical practice and direct supervision of students' therapeutic work, and to support students in working towards Certification as Hakomi Therapists with the Hakomi Institute (USA).

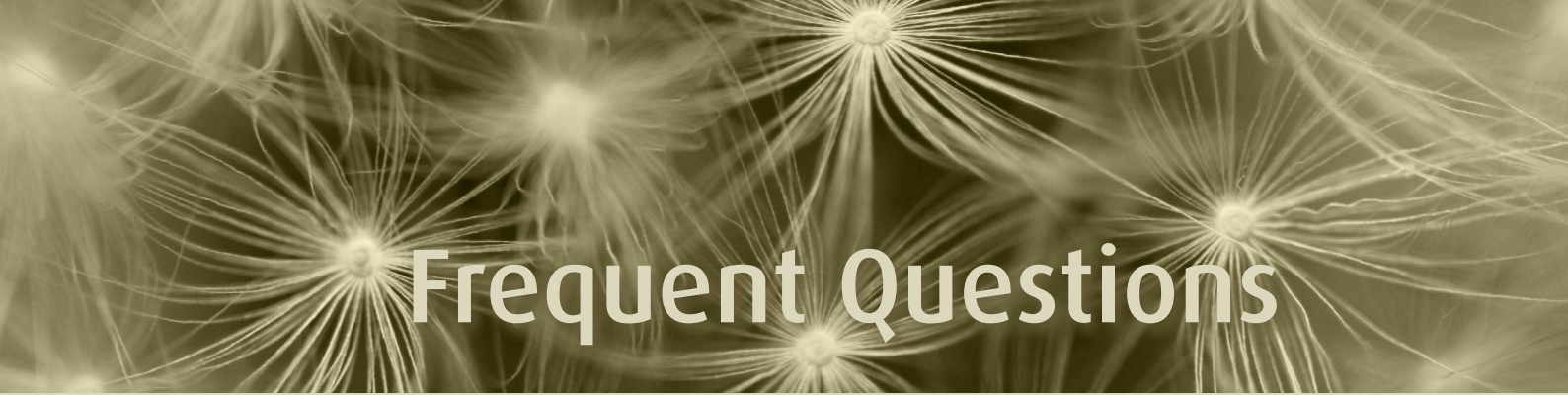
Level 3 Advanced is open to those wishing to pursue Hakomi Mindful Somatic Psychotherapy as a primary therapeutic modality to use in their work. This phase is necessary in order to be eligible towards certification of the Hakomi method. Level 3 Advanced is open to those who have completed both Level 1 Fundamentals and Level 2 Comprehensive Skills, or have completed the Hakomi Foundations Training or Hakomi Comprehensive Training in the past.

On completion of Level 3 Advanced, students become Hakomi Graduates with the Hakomi Institute (USA). Working towards certification, to become a Certified Hakomi Therapist (CHT), which is a competency-based assessment, may be undertaken at any time following completion of Level 3.

Level 3 Advanced consists of three 6-day modules.

THE CURRICULUM INCLUDES:

- Small group supervision, with live or pre-recorded sessions (40-50%)
- Hakomi Character Maps in detail (how each character develops, how it shows up and how to work with it)
- Advanced contact and micro-tracking techniques
- Advanced accessing skills
- Identifying themes and strategic thinking
- Recognising and working with therapeutic systems
- Strategies to overcome therapeutic obstacles
- Transference and countertransference
- Therapist self-care
- Working with the range of clients, from naive to complex
- Long-term therapy issues
- Personal visioning for therapist's career
- Developing your own therapist style
- Integration and completion processes.



Frequent Questions

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.

WHO ARE THE TEACHING STAFF?

Each Hakomi training is led by a team of Certified Hakomi Trainers and Certified Hakomi Teachers who have extensive experience in Hakomi theory and application. They are supported by graduates from previous trainings who act as Assistants. Our aim is for our students to experience the work of a variety of staff so that they will experience a wide spectrum of differing viewpoints and styles. Each module will be led by two or three of the Trainer/Teacher/Teacher-in-Training staff, together with Assistants. Please note that not all Trainers and/or Teachers will be present at each module. Further details of which teaching staff will run each module will be given as the training level approaches.

WHAT QUALIFICATION DO I GET ?

After completing the Hakomi Training, students are qualified to describe themselves as Graduates of the Hakomi Method (or Hakomi Graduates). Students may choose to further deepen their understanding of the work through certification as a Hakomi Therapist (CHT). The certification process is based on individual mentoring by Hakomi faculty, 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, need a minimum of two–three years of study and practice after graduation to truly learn the Hakomi Method. Certification is granted upon demonstration of competence. Two members of the Certification Board assess the therapist’s work based on watching two videotaped sessions or viewing live sessions. 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.



Hakomi Institute

HAKOMI INSTITUTE:

The Hakomi 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.

Hakomi has been taught internationally for over 40 years. Since the Hakomi Institute founding, Hakomi Comprehensive Trainings have been presented throughout the United States, Canada, Europe, Israel, China, Japan, Brazil, Columbia, Australia and New Zealand. In Australia and New Zealand, the teaching staff are members of the Hakomi Pacifica Team.



Resources & Contact

WEB SITES

HAKOMI INSTITUTE AUSTRALIA

www.hakomi.com.au

HAKOMI INSTITUTE USA

www.hakomiinstitute.com

SUGGESTED BOOKS

**Hakomi Mindfulness-Centered Somatic Psychotherapy:
a Comprehensive Guide to Theory and Practice**

Edited by Halko Weiss, Greg Johanson, Lorena Monda

Eight Keys To Practicing Mindfulness:

Practical Strategies for Emotional Health and Well-being

by Manuela Mischke Reeds

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

**Somatic Psychotherapy Toolbox: 125 Worksheets and Exercises to Treat Trauma &
Stress** by Manuela Mischke-Reeds

Passion and Presence: A Couple's Guide to Awakened Intimacy and Mindful Sex

by Maci Daye

FOR MORE INFORMATION

To find out more about comprehensive training programs in Perth, please contact

Miranda Miller: miranda.miller159@gmail.com



How do I Apply?

HOW DO I APPLY FOR THE TRAINING?

Complete Training Application Form [HERE](#)

Please refer to the **TRAINING INFORMATION SHEET** for further information about the financial investment and details about the training venue.

Lodge a **TRAINING APPLICATION FORM** and pay **APPLICATION FEE**.

ACCEPTANCE TO THE TRAINING:

Your application will be assessed by the Perth Training Team to determine if the Hakomi training is appropriate for you.

Participation in at least one Hakomi Institute workshop is recommended, in order for us (and for you) to determine if the Hakomi training is appropriate for you.

See www.hakomi.com.au for details of upcoming workshops.

Alternatively, demonstration of similar experiential training, meditation background, and/or other aligned framework or experience may be sufficient.

Our training objective is to teach the Hakomi method with high integrity and in a 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 (or equivalent) training and honours the qualifications and standards of the profession of Psychotherapy.

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. Preference in the selection of applicants will be given to professionals with a strong background.



Testimonials

WHAT OTHERS HAVE SAID

Learning the Hakomi Method has been one of the most personally and professionally enriching experiences of my career. I've gained tools to help my clients rapidly access and transform their pain and struggle, and found it profoundly effective across a wide range of individuals with a variety of long-term and challenging clinical and life problems. I can't recommend this training highly enough.

—Jeffrey Rutstein, Psy.D., Clinical Psychologist, New Jersey.

The biggest attraction was seeing the change in people who had done the Hakomi training before me - they were more centred, more confident, more themselves. This was what I wanted for myself, too.

— S.T. Psychotherapist, Australia.

Excellent - rich and satisfying. It has expanded me as a person and as a therapist. The trainers were exceptional - all were superlative. The training enables you to deepen self-awareness, become more present, and learn to work with inner and outer challenges with ease, compassion and honesty - and then help others to do the same.

— Debra Babarsky, M.A., L.P.C., Virginia.

Its experiential approach has been very nourishing, and as someone who has spent many years studying, it has been wonderful to engage in a learning process that did not involve the usual academic processes. I now have a deep appreciation for the wisdom inherent in such experiential teaching.

— K.V. Psychologist, Sydney.

Overall, I feel this is a remarkable and satisfying training, touching into all of the major areas of human development, delivered in an experiential manner, with beautiful sensitivity.

— F.M. Psychologist, South Australia



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.