

# **The History and Development of Body-Psychotherapy: European Diversity**

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## **Abstract**

This article, the third in a series, covers the scope and development of Body-Psychotherapy primarily in Europe. The first article dealt with the general historical development of Body-Psychotherapy; the second with Reich's work in psychoanalysis and then subsequent developments in American Body-Psychotherapy. This article looks at the parallel and separate stream of development of Body-Psychotherapy in Europe, from after the Second World War up to about the mid-1990s, and explores some of the diversity and the reasons for it.

**Keywords:** Body Psychotherapy, Psychoanalysis, History, Reich, Europe.

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## **Introduction**

In the first article on the history of Body-Psychotherapy (Young, 2006), I explored the concept of how human society has rejected the body in different ways over 6,000 years of history. In the second article, I examined the split between psychoanalysis and Body-Psychotherapy in the 1930's, and then the development of Body-Psychotherapy in post-war America (Young, 2008). I would now like to examine some of the developments that happened within body-oriented psychotherapy in Europe, and particularly the work of a number of very gifted individuals.

## **The Development of Body-Psychotherapy in Post-War Europe**

Reich had emigrated to America from Norway in 1939, and then the Nazi occupation of much of Europe during the Second World War, (as well as the subsequent 'Cold War' that divided Europe) disrupted the development of Body-Psychotherapy until well into the 1950's. There are some interesting perspectives provided about the early influences on Body-Psychotherapy from this suppressed, but significant, residue in Scandinavia (Heller, 2007a). But it was only really with the dawning of the 1960's, and the social and economic revolutions that happened then, both in Europe and the USA, that Body-Psychotherapy really started to grow again in Europe. The term 'Body-Psychotherapy' is, incidentally, a later descriptor.

Much of the European development was due to several significant individuals, some of whom went on to form training schools in Body-Psychotherapy. To track the development and spread of Body-Psychotherapy in Europe, it is therefore necessary to explore the quite separate

work of these individuals, though I have also tried to indicate the context and environment in which they worked.

One of the few Europeans directly trained by Reich was Ola Raknes, who had stayed in Norway, and, after the end of the war, as people were able to travel again in Europe, had begun to give sessions in Reich's 'Character Analytic Vegetotherapy'. This was Reich's term for this type of body-oriented psychoanalysis of their embodied (vegetative) character 'structure' or 'armour' (Geuter, 2006; Büntig, 2006). Training (then) was still in the old form of a 'training analysis': you had it done to you, so then you could do it. Raknes was therefore 'training' some people in this method and in the theory behind it. He practised, pretty much, a pure form of Reich's early work, described somewhat in the second article, though from an American perspective (Young, 2008, p. 7). Raknes wrote only one significant book translated into English, (Raknes, 1970), so it is unfortunate that this eulogises Reich's 'discovery' of life energy, or "Orgone" more than describing his therapy, however, there is one significant insight into the therapeutic work:

*Reich's experiences with his patients in this respect also convinced him of the necessity of bringing out into the open their hostility or negative sentiments, the so-called 'negative transference'. This earned Reich a reputation for aggressiveness – a reputation that is very alive still, even after his death – although anybody who is free himself and who has mastered the technique of character analysis must know that the aggression is not a thing that the therapist puts into the patient, but something which, if he is clever and fortunate, he can get out of him. (Raknes, 1970, p. 22)*

The language of this paragraph carries a number of prevalent sociological & cultural implications: male therapist, therapist 'fixing' the 'patient'; an acceptance of the 'male' 'therapist's' aggression; a need to 'master' the 'technique'; a therapist needs to be "clever and fortunate"; the therapist 'gets the aggression out' of the patient, and so on. A sign of the times, perhaps!

This particular form of Reichian-based body-oriented psychotherapy has subsequently softened and has spread to different schools in Norway, Finland, Spain, Italy and Greece. Significant people developing this type of work have been Bjørn Blumenthal (in Norway); Gordon Harris (in Norway & Finland); Federico Navarro (in Italy & South America); and Clorinda Lubrano-Kotulas (in Greece). Some of the recipients of this type of 'Reichian' therapy from Raknes, significant to this account, include A.S. Neill, Paul Ritter, Peter Jones, David Boadella, Malcolm Brown, and Gerda Boyesen. Several of these later went on to develop their own particular 'brand' of body-psychotherapy. And, as we shall see, the influences of Reich's work also spread out into many other fields, outside of the therapy room.

There were still only a few other people who had been directly involved with, and influenced by, Reich himself during his European years. Other than Raknes, perhaps the most significant of these were Odd Havrevold (a psychiatrist), Harold Schjelderup, and Dr Nic Hoel

(née Waal). However, many Scandinavians had distanced themselves from Reich in the face of the controversy around his expulsion from psychoanalysis in 1934, the vicious pre-war Norwegian newspaper campaign, and his ‘desertion’ through emigration. Despite these set backs, his work had also received significant public support, particularly from Bronislaw Malinowski (1929, 1987), the world-famous anthropologist, and A.S. Neill, the well-known British educationalist.

One of the foremost psychiatrists in Norway was Nic Waal, who had trained with Reich at the Berlin Institute of Psychoanalysis in the 1930s. She was one of the few therapists that really understood Reich’s development from Character-Analysis to Vegetotherapy. An impressive description of her credentials is given in Boadella’s book (1973, p. 124). She worked as a child psychotherapist, training others, in both Copenhagen and Oslo, and lectured extensively on muscular tensions and respiration, developing her own method of muscle tests as a form of personality diagnosis. Unfortunately, not much of her work has been translated into English (Waal, Grieg & Rasmussen, 1976), and therefore, she has had little direct impact on European Body-Psychotherapy, apart from helping to influence Lisbeth Marcher’s ‘Bodydynamics’ (see below).

Reich’s development of his body-psychotherapy work in the mid-1930s had been significantly influenced by his relationship with Elsa Lindenberg, a dancer & movement therapist who had trained with Elsa Gindler in her work on body awareness and movement (Weaver, 2006). Her later post-war work helped the formation of Dance Movement Therapy (Geuter, et al., 2010).

Departing somewhat from psychotherapy, A.S. Neill, founder of the free-school, Summerhill (Neill, 1968), had met Reich in Norway in 1935 and studied with him, corresponded with him during the war, and then visited him in America, at his home ‘Orgonon’ in Maine, on a few occasions subsequently. They developed an unlikely (considerable and close) friendship that lasted well into the 1950s, and the warmth of this friendship is evidenced in the excellent record of their correspondence, which consisted of nearly 500 letters (Placzek, 1981). Neill was actually much more interested in child psychology, though the work that he did with the often difficult and disturbed children in his school could certainly be considered as psychotherapeutic. Famous and influential himself, not as a psychotherapist, but as an educator and author, he saw Reich as a genius – “*a warm, sincere, brilliant man*” (Neill, 1958), yet he also significantly influenced Reich in his quiet way, especially in his views about children and education. Reich became vociferous about the prevention of neuroses in children and left his entire estate to the Wilhelm Reich Infant Trust Fund, perhaps a legacy of this friendship with Neill. That this dry laconic Scot and this passionate Austrian exile could have such a lot in common is extraordinary and rather touching.

*Both were deeply dedicated men, with the strong belief in the redemptive power of Vegetotherapy, natural development.” ... “And yet these two could talk to each other as to no one else.” (Placzek, 1981, cover & introduction)*

An English architect and city planner, Paul Ritter, had become heavily influenced by Reich's work. He and his wife, Jean, applied a lot of Reich's (and A.S. Neill's) theories to bringing up their children (Ritter & Ritter, 1959), having home births (Ritter & Ritter, 1976), and in clinical psychotherapeutic work, with Paul training with Raknes as a 'Reichian analyst'. However Reich, in letters to Neill (Placzek, 1982), was appalled at having his name attached to some of the Ritters' ideas and practices. They had started an early journal on Reich's work in the UK. Ritter was one of the first, if not the first, person to start giving 'Reichian' therapy in the UK. As mentioned, in those days, 'training' in Reichian therapy was still seen to be within the psychoanalytical model, whereby personal psychotherapy constituted the 'training analysis'. Similarly, Peter Jones also 'studied' Vegetotherapy with Ola Raknes between 1969 and 1971. He lived in Manchester, practised as a psychotherapist, and also 'trained' (or gave therapy to) a number of English body-psychotherapists during the 1970s, like William West and Nick Totton. The picking-up of Reich's work by non-professionals (people who were not doctors, psychologists, or psychiatrists) seemed to be a particularly strong European phenomenon.

In the early 1970s, much of the Human Potential Movement and associated psychotherapy work that was happening in the UK was happening in London. Some of the early encounter group workshops at Quaesitor were part of this movement, in conjunction with post-WW2 attempts to humanise mental health. A radical movement, 'People, Not Psychiatry' (PNP) (Barnet, 1973), was inspired by the work and writings of R.D. Laing, David Cooper, Gurdjieff — and Reich. Barnet himself later became a 'sannyassin' of Bagwan Shree Rajneesh and, with Paul Lowe, ran encounter groups in Poona. Jenny James was perhaps one of the most significant of these radicals to synthesise several of these influences and, after doing some psychotherapy and training with David Boadella, and having working in the PNP movement, she moved to Ireland and started her own 'primal' therapeutic community called 'Atlantis', putting many of these ideas into daily practice:<sup>1</sup>

*We used to have a therapy room at Atlantis. Now we have the kitchen, the bathroom, the peatbog and the vegetable garden. We still have a therapy room. But we never use it. We keep it as a kind of showpiece for visitors and reporters. They expect it you know. But the real therapy takes place in our living rooms. What is the use of therapy if you can't live with it? (James, 1980, p. 74)*

These forms of revolutionary ideas were spreading wide in the 1970s, added to by the beginnings of a 'home birth' movement developing in the UK<sup>2</sup>; 'home schooling' initiatives, like "*Education*

*Otherwise*”, as well as a strong self-sufficiency movement (Seymour, 1976). These occasionally paralleled and overlapped with Primal therapy, Gestalt therapy, Body-Psychotherapy, Reich’s later work, human growth work, the development of ‘community’ life-styles, New Age spirituality, and organic small-holdings. Something of this heady mix is well illustrated in Boadella’s poignantly entitled collection, *In the Wake of Reich* (1976).

A British doctor, psychiatrist and pioneer of pastoral counselling, Frank Lake, expanded on Francis Mott’s work in psychoanalysis and the life of the child in the womb to form a pre-natal psychology, with (unusually) a strong Christian perspective. He practiced a form of regressive psychotherapy; used LSD in the 1950’s and early 1960’s; and then (rather like Stanislav Grof’s ‘Holotropic Breathwork’) used a special type of breathing to get a similar effect after LSD was banned. Lake was also associated with Fairburn & Guntripp’s ‘Object Relations’ school, and his analysis of early traumas and the effects on the body and character is seminal (Lake, 1966). Although body-oriented, he never considered himself as a ‘Reichian’, even though Boadella later incorporated his work was into neo-Reichian therapy.

The main proponent of Reich’s work in the UK was David Boadella, who has had a huge influence on Body-Psychotherapy over many years, both in Europe and world-wide, but especially during the 1970s and 1980s. He was an English schoolteacher, who had come across Reich’s work in the 1950’s, wrote to him, and was then referred by Reich to Raknes, with whom he had therapy. Boadella also worked with Paul Ritter, and was further strongly influenced by the work of Frank Lake, Stanley Keleman, Bob Moore (a spiritual teacher from Ireland who lived in Denmark)<sup>3</sup> and Gerda Boyesen (see below). Boadella later went on to found his own branch of Body-Psychotherapy, which he calls Biosynthesis.

Starting in the late 1960s and throughout the 1970s, Boadella was giving therapy to a number of different people, and then specifically training them and others. In parallel to, and with, Gerda Boyesen, he moved away from the aforementioned ‘training analysis’ approach, and they started training people much more experientially in large ‘training groups’ and seminars, developing theory and models, and encouraging the practice of techniques and the building up of experience, with the trainees working on each other in mini-sessions within the large group, under their direct supervision.

Boadella spread from giving weekend workshops in London to training groups of people all over the world, in Brazil, Japan, Germany, Russia, and other countries, until he eventually settled in Switzerland in the mid-1980’s and started his own institute there. His psychotherapeutic work developed into what he now calls “Biosynthesis”, one particular feature of which is an understanding of how the three embryological layers, endoderm, mesoderm and ectoderm, affect

the current structures in the body – though there is much more to it than that, as well as having integrated many other body-oriented approaches. He works with the concepts of both vertical ‘grounding’ and horizontal grounding, which he calls ‘facing’.

Boadella had previously written one of the best accounts of Reich’s actual work, *Wilhelm Reich, The evolution of his work* (Boadella, 1973), and then edited an excellent book on the work of many neo-Reichians, *In the Wake of Reich* (Boadella, 1976). His book on his own therapy, *Lifestreams*, was not published until the mid-1980s (Boadella, 1987). However one of his major contributions has been the dedication that he put into founding and editing *Energy & Character*, the first journal about Body-Psychotherapy (rather than any particular method), which has been published continuously now for over 30 years. This journal acted as an early publishing base for many European and American Body-Psychotherapists, weaving their disparate work together and comparing it, that helped start Body-Psychotherapy, especially in the UK and Europe, to coalesce into a ‘field’ of its own, and to form a unique sense of cohesion within this particular field. Boadella also helped found, and became the first President of, the newly formed European Association for Body-Psychotherapy (EABP).

We thus begin to see the weaving of different strands, a variety of individual approaches and methods, coming from a number of different sources, developing in different countries and a variety of social environments, within (what is now becoming to be called) Body-Psychotherapy. Following these developments, we can begin to see Body-Psychotherapy as being a distinct ‘field’ of psychotherapy – a collection of approaches with the same basic premises: (1) that the body plays a significant role in the psyche of a person; (2) that the person’s mind and body are indivisible and totally inter-related, so a separation (or mind-body split) is nonsensical; and (3) that to do psychotherapy without any reference to the body is to limit the potential of therapeutic possibilities.

The process of synthesis, the inclusion of other methods and concepts, the expansion into other areas like childbirth, massage and spirituality, as well as the small beginnings of scientific study and research, were all needed at that time for Body-Psychotherapy to grow eventually into the ‘mainstream’ branch of psychotherapy, which it can be considered as today, though many of the fringe elements have since been dropped. We also see other psychotherapies, like primal therapy and Gestalt, adopting many body-oriented principles, without any real acknowledgement of Reich's contribution (Sharaf, 1983, p. 481).

In continuing to examine those in Europe who had been influenced by Reich, and then by Raknes, and who could thus be called genuine ‘third-generation’ Reichians, Gerda Boyesen was a Norwegian psychologist, who had also trained with the great physiotherapist, Aädel Bülow-

Hansen. She had also had some personal therapy and analysis from Ola Raknes, and combined these two main inputs into creating her method, “Biodynamic Psychology”. This was a psychotherapeutic method that involved helping the patient’s Autonomic Nervous System to relax and re-balance through a form of very gentle massage; the parasympathetic effects of which were listened to through a stethoscope (Boyesen & Boyesen, 1980; Heller, 2007b). With this came greater emotional expression, and the psychotherapist then worked with this as well, either verbally, or through encouraging the expression and feelings that lay behind the tensions. Boyesen’s form of body-psychotherapy became very popular in England, Germany, France and the Netherlands particularly in the 1970’s & 1980’s. She was reasonably unique in that her grown-up children, Mona-Lisa, Ebba and Paul all wrote about, taught, and have developed significant aspects of her work (Boyesen & Boyesen, 1980). Gerda Boyesen’s work also significantly influenced, and was influenced by, Malcolm Brown, Jay Stattman and (as mentioned) David Boadella. This sort of cross-fertilisation was quite common then. The Chiron Centre for Body Psychotherapy (Hartley, 2008) emerged from Gerda Boyesen’s London centre, and went on to develop a more integrational psychotherapy approach bringing psychoanalytic and body psychotherapy together. The Cambridge Body-Psychotherapy Centre is another development of the Boyesen work, and is also underpinned by a psycho-spiritual understanding (Westland, 2006).

Gerda Boyesen’s method is still being taught in London and Germany. The features of her work that are particularly contributory to the rest of Body-Psychotherapy are the realisation that the system of (self-) regulation of emotional tension lies, not only in the orgasm reflex, nor just in releasing muscular armouring, but also in the day-to-day workings of the parasympathetic activity of the digestive system: so she speaks of “emotional digestion” and “psycho-peristalsis”. Working extensively with positive transference, different forms of massage and body work, and some neo-Reichian techniques, she developed theory and methods for working with ‘armouring’ in the connective tissue, as well as Reich’s muscular armouring, and also developed Bülow-Hansen’s methods into a ‘deep-draining’ massage, similar in intent to Ida Rolf’s (1992) work. Biodynamic Psychology is a collection of gentle, caring, expansive and affirming psychotherapeutic methods (Boyesen, 2001). “*The client is always right; Less is more; Let the body speak*”, are all maxims of this style. Her son, Paul, later developed his own synthesis of Body-Psychotherapy and psychodynamic analysis that he calls “Psycho-Organic Analysis.”

Another Norwegian therapist and student of Bülow-Hansen, Lillemore Johnsen, had also been strongly influenced by both Freud and Reich, and developed an inspired way of working with breathing, light touch and ‘body-reading,’ with a precise diagnostic process, She worked

from a “body-existential” view, rather than a ‘body-oriented’ view, that she called Integrated Respiration Therapy (IRT). She emphasised work with hypotonic muscles and the potential within the muscle for therapeutic development. Her work contrasts with the slightly more challenging approach of Boyesen to muscular defences. Unfortunately little is known of her work outside of Norway, despite an American translation of her book (Johnsen, 1981).

A Danish relaxation therapist, Lisbeth Marcher, took some ideas from Nic Waal, Trygve Braatøy and Lillemore Johnsen and incorporated these, with her ideas on education and child development, and developed a different type of body-psychotherapy that she calls “Bodynamics”, based on a detailed developmental model combining motor, social, and psychological development. She theorised that personality difficulties and character structure elements are developed as a result of relationship conflicts (Bentzen, Jorgensen & Marcher, 1989). This method has become popular in Scandinavia, and is also found also in Canada and USA:

*We work with a specificity that includes the correlation of individual muscles with each developmental stage, and with other resources such as centering, grounding, boundaries and limit setting, etc. The work focuses on personal and social development, and can include the spiritual dimension of life. This developmental approach emphasizes transforming old and persistent patterns through the training and activation of motor and psychological resources. Bodydynamic Analysis also recognizes the effects of trauma on the body, and has developed a unique and effective way of undoing frozen traumatic patterns.<sup>4</sup>*

### **Problems of Development**

With the rapid expansion and increasing popular interest in the 1970s, as well as the inclusion of radical ideas, it was not long before the ‘shadow’ side of Body-Psychotherapy also manifested itself. The psychoanalysts had always decried physical contact between therapist and client because this ‘confused’ the transference that they were trying to analyse intellectually. Touch can be exceedingly powerful and can contain many subtle layers and qualities. Whilst it took a while for clear ethical boundaries to be established about the use of touch in psychotherapy (Hunter & Struve, 1998), this was not the main problem.

In the 1970s, a number of people involved with the ‘sannyassin’ movement of Bagwan Shree Rajneesh had been or became involved in encounter groups and early body-oriented psychotherapy trainings. Some of the work in the heavily body-oriented, encounter groups that was being done at his ashram in Poona was being brought back into Europe by returning sannyassins. Whilst his early writings, and some of the Bagwan (now ‘Osho’) bodily ‘mediations’ were very good, and are still quite popular, there were increasing instances of the abuse of the powerful cathartic and abreactive forces of emotional release, and some physical violence appeared in some of the ‘no-limit’ groups of this quite radical wide-spread sect, and we began to



see a significant level of ‘violence in therapy’ (Boadella, 1980a). This side of things, and some of their other activities, were later decried by Richard Price (founder of Esalen) – and others – as “authoritarian, intimidating & violent” (Singer, 2003), and were even subsequently proscribed after Bagwan moved his community to Oregon in the 1980s.

In this era, people were constantly borrowing or adapting other people’s techniques, developing their ideas, synthesising concepts, and expanding into other areas. There was a fertile, almost ‘heady’ mix of techniques, understanding, intuition, study, and energetic concepts from several different cultures and countries. The ‘work’ began to be expanded into, and taken from, many different fields: Buddhism, Tai Chi, baby massage (Reich, 1996), physiology, and applied (somewhat haphazardly, in retrospect) to different fields of ‘body’ and ‘energy’ therapies. Whilst all this was fascinating and had many benefits, it became quite detrimental in the long term as it took a lot of subsequent hard work to re-establish body-psychotherapy as a contained, grounded, recognised and ‘respectable’ branch of psychotherapy; but some would also see this as the death of an ‘alive’ and innovative field. Both perspectives have value and must be worked with.

### **Further non-Reichian developments**

For the further development of Body-Psychotherapy in Europe, other than those already mentioned, we have to rely upon the next generation of body-psychotherapists: those that had no contact with anyone connected with Reich. Jacob “Jay” Stattman was the founder of ‘Unitive Psychology’ (Stattman, et al., 1989 & 1991), a branch of Body-Psychotherapy particular to him and those people who have followed his work in Frankfurt, Germany and Amsterdam, Netherlands. He based his work on unifying aspects of Humanistic Psychology with the theoretical work of Wilhelm Reich and some of the psychodynamic aspects of character analysis. He tried to go beyond the normal polarities, constantly working towards a unity. He worked with different types of bodywork, breathing, movement, non-verbal work and contact that he drew from Gerda Boyesen, Reich’s theories, Lowen, & Feldenkrais. Oriental philosophy and particularly Zen & Tibetan Buddhism also influenced him considerably.

*“The work of Unitive Psychology is based in large part on overcoming the formal categories and systems of psychology, philosophy, religion, and the physical sciences in terms of human growth and self-realisation. These categorisations are viewed as useful sources of knowledge in their own right, but as inadequate to the task of linking experiences with understanding. When there is overt or unaware dependency upon these categories as substitutes for experience, the dualities that dehumanise us are strengthened and perversely, knowledge becomes one of the primary sources of intrapersonal and interpersonal conflict.” (Stattman et al, 1989)*

What we are seeing here is another form of synthesis of different methods and approaches; one of the earlier attempts at focussing, not on form, content, or expression, but on process.

Gestalt and Bioenergetics influenced a Swiss gymnast & sports teacher, who had studied medicine and then became a psychiatrist, Yvonne Maurer. She developed “a multi-dimensional, multi-communicative process-oriented approach” to Body-Centered Psychotherapy (Maurer, 1993) at her institute in Zürich. Her guiding principles are that to live "holistically" means to perceive oneself as a body, and as well as feeling, being and thinking, to put into action part of the network of relationships that are embedded in current events, time and space.

Other attempts at synthesising different aspect can be found in the work of Jerome Liss, an American psychiatrist living in Italy, and working for many years as a Body-Psychotherapist and trainer. He originally worked with R.D. Laing and David Cooper (anti-psychiatry movement) in the 1970's and then established his “Biosystemic” school of Body-Psychotherapy in Rome in the late 1970s. Biosystemic therapy combines a number of different aspects of work on the somatic level, examining the relationship between the parasympathetic and sympathetic parts of the Autonomic Nervous System, with an emotional deepening that can help the person return to a healthy balance. Inhibitions in action can also create a series of physiological disturbances, and these create the pre-conditions for psychosomatic conditions and emotional distress. A series of methods some verbal, some contact, and some relationship are used.

Further south in Italy, Luciano Rispoli developed another form of synthesis in what he calls Functional Psychology at his school in Naples, which looks at how people operate functionally (Rispoli, 2008). The ‘functions’ form an entire body-mind system that expresses itself in different ways at different times with unity and circularity in such a way that all the functions contribute equally to the organisation of the Self. It tries to overcome the divisions between the various therapeutic approaches, working towards an integrated therapy, using a therapeutic methodology that claims to be effective on all levels of the Self in order to remobilise and reintegrate the altered functions and heal the early ‘fundamental experiences’.

These different forms indicate something of the scope and range of Body-Psychotherapy in Europe as it began to develop and take off in the 1980s and into the 1990s. These developments were modified by the various transatlantic influences that mingled with them: Alexander Lowen crossed the Atlantic several times in the 1970s, and Bioenergetic Analysis has been well established over in Europe for many years, now with a European association of its own.<sup>5</sup> John Pierrakos came over to the Boyesen Centre in London several times in the 1980s, and went on to other European locations, and there are now well-established ‘Core Energetics’ trainings in

Germany. These more neo-Reichian, American, body-oriented psychotherapies act as an interesting counter-point to the other European developments described.

In Europe now, there are also expanding schools of Ron Kurtz's 'Hakomi' type of Body-Psychotherapy, as well as Al Pesso's more psycho-dramatically oriented work, both of which have become popular recently. Some people who had trained in Chuck Kelley's 'Radix' methods tried to start schools in Europe, but without much success, except in Germany, and also in Belgrade.

Various US individuals still teach in Europe regularly: Stanley Keleman gives seminars each summer; Malcolm Brown has recently moved back to Italy and also teaches in Germany; Christine Caldwell, director of one of the US Body-Psychotherapy (Somatic Psychology) university courses, teaches regularly in Cologne; Bill Cornell, originally from Transactional Analysis, is also coming across regularly and teaching in Europe, and there are many other fertilisations from 'across the pond'.

Another new and very recent European development is a synthesis of, or an integration of, Jack Painter's Postural Integration with Gestalt psychotherapy, and some other concepts. This is now being generically called Psychotherapeutic Postural Integration and there are schools in Strasbourg, Barcelona, and also in Italy. Lisbeth Marcher's 'Bodydynamics' (see above) is conversely about the only European Body Psychotherapy that has become quite well established in the USA and Canada.

So, not only are we seeing European developments in their own right, we are seeing an alive interface with several American developments (described in Young, 2006). This acts as a rich mix in the fertilisation and development of all these methods. When you transport something to another culture, it changes. It does not just change the culture it is now in; there is also a gentle backlash to the home country. The more European and feminine 'melting' of the character structures and the exploration of dynamic possibilities have superseded the harder American and masculine 'breaking-down' of 'character armour' and 'muscular blocks'. Dance movement and body-mind awareness may have also had influences here, moving from Europe and developing in America (Aposhyan, 2004).

A mention must also be made of the prolific work of Arnold Mindell.<sup>6</sup> Originally an American Jungian analyst, he developed his own form of body-oriented psychotherapy work in Zurich in the late 1970's, and then went back and set up a centre in Portland, Oregon. His 'Process Oriented Psychotherapy' at first focussed on the "dreaming body" but later expanded into other aspects of the person's psychological process. It still pays especial reference to working with the body, yet extends further than other Body-Psychotherapies, as it clearly follows the

person's psychological process as it develops and moves into many different channels. It is growing in popularity in both Europe (UK especially) and America.

Another significant stream (especially so for this Journal) must be mentioned: Elsa Gindler's work, as well as that of others (both in America and Europe) began to develop into a body-oriented psychotherapeutic form of movement therapy. Modern Dance Movement Psychotherapy and the German-language oriented Concentrative Movement Therapy, have both developed in a sort-of parallel fashion to Body-Psychotherapy (Weaver, 2006). They relate to each other, but do not seem to cross-fertilise very much, as yet.

There are a number of significant other, though smaller, Body Psychotherapy 'movements', trainings, centres, developments, and groups, that are emerging: in Austria, Peter Bolen developed a form of Body-Psychotherapy that he called 'Emotional Re-Integration'; there is a Northern Group (College) of Body Psychotherapy in the UK that is combining a lot of TA work with other Body Psychotherapy inputs, inspired by Bill Cornell (2002, 2008); Peter Geissler, also in Austria, has very interestingly developed some of Ferenczi's psychoanalytical work with reference to the body (Geissler & Heisterkamp, 2008), and there is also a (French-language) psychoanalytical group interested in the 'Body in Psychotherapy' (Guimón, 1997).

George Downing has been doing some wonderful work with non-verbal communication and disturbed mother-baby attachment in Paris and Heidelberg (Downing, 2006); there is a thriving group of Body-Psychotherapists in Poland (Twardon, 1984); and there is a European College for Somatic Psychotherapy<sup>7</sup> that is starting up, under the initiative of Halko Weiss & Gustl Marlock, editors of the definitive Handbook of Body-Psychotherapy (Marlock & Weiss, 2006) (for a review, see Soth, 2007). There may be others that I am not aware of.

In Russia, both before 'perestroika' and more so subsequently, Body-Psychotherapy has been developing slowly but steadily and strongly. There were some early influences from dance and movement therapies, and also (uniquely) from certain aspects of shamanism. Boadella, and colleagues of his, made some pre-1990 contacts and trained some people initially. Many of these developments are outlined in the first publication about Body-Psychotherapy from Russia (Baskakov et al., 2004), but there is also an increasing interest now in Bodydynamic work and other forms of Body-Psychotherapy in Russia: Baskakov is doing work there in what he calls Thanatotherapy; there is interesting work with children, the perception of time, body metaphor, short-term problem-oriented work, shakti, and motoric fields. Currently, not much is emerging back out into the rest of Europe.<sup>8</sup>

I might hopefully predict an increasing future interest from the various Eastern European (after their long isolation behind the Iron Curtain) and several Western European Body-

Psychotherapy schools are starting up training courses in these countries. Otherwise there seem to be some rather isolated Body-Psychotherapists in the Baltic states, in Belgium and Iceland, and there are a couple of training schools that have started up in Israel, at least one of which is quite integrative<sup>9</sup> and is doing good research (Peleg et al., 2009).

This largely concludes this section of the history of the development of Body-Psychotherapy in Europe. Whilst seemingly fractured and diverse, Body Psychotherapy in Europe in the mid-1990s was now at a point at which all these relatively disparate elements could start to collaborate and coalesce into a proper 'field'.

### **Author**

Courtenay Young trained in Body-Psychotherapy about 30 years ago, with Gerda Boyesen, David Boadella, John Pierrakos, and later with Stan Grof and Arnold Mindell, amongst others. Since then, he has been working as a body-oriented psychotherapist, but also works transpersonally, and within the UK National Health Service. For many years, he has been an office-holder and member of the European Association for Body-Psychotherapy (EABP) (former General Secretary, past-President now Reserve Board Member) and has attended many of the conferences on Body-Psychotherapy, on both sides of the Atlantic, over the last 15 years. He is also a founder member of USABP. He compiles the EABP Bibliography of Body-Psychotherapy (on CD-ROM, and now on-line); and is an editor for both the International Journal of Psychotherapy, and the Journal of Body, Movement and Dance in Psychotherapy. He has just been invited to become English editor for the English-American edition of the seminal 'Handbook of Body Psychotherapy' (Marlock & Weiss, 2006). He has met, experienced, or knows personally many of the people and the methods in Body-Psychotherapy that he writes about. He has written numerous newsletter pieces and published journal articles, and several chapters in books about Body-Psychotherapy, and other articles about psychotherapy in general, many of which are available on his website:

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### Endnotes:

- <sup>1</sup> Jenny James also wrote, *Room to Breathe; They Call Us the Screamers;* and *Atlantis Alive*.
- <sup>2</sup> Eva Reich, Reich's daughter and a qualified paediatrician, was a strong advocate of 'Home Births' in the USA, along with Ina May Gaskin, author of *Spiritual Midwifery*, though she said once that she would never attend a home birth herself as, havng been trained in apthology, she would have been sitting there waiting for something to go wrong: not the energy you want at a home birth.
- <sup>3</sup> Boadella wrote an obituary for Bob Moore: [www.moore-healing.info/pages.php?ID\\_page=11](http://www.moore-healing.info/pages.php?ID_page=11) (accessed: 11/11/09)
- <sup>4</sup> Bodydynamics, USA website: <http://www.bodydynamicusa.com> : Accessed 11/11/09.
- <sup>5</sup> European Federation of Bioenergetic-Analysis Psychotherapies (EFB-AP).
- <sup>6</sup> Mindell, A. *Dreambody; Working with the Dreaming Body; River's Way; City Shadows; Quantum Mind; Dreaming While Awake; The Leader as a Martial Artist;* etc.
- <sup>7</sup> [www.somaticpsychology.org](http://www.somaticpsychology.org)
- <sup>8</sup> From: The Russian Body-Oriented Psychotherapy in Personalities, Moscow 2004. (In Russian with English abstracts)
- <sup>9</sup> Reidman International College of Complementary Medicine: [www.reidman.co.il](http://www.reidman.co.il)