

TRAINING IN THE THEORY AND CLINICAL PRACTICE OF THE E.GENDLIN EXPERIENTIAL PARADIGM

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1. Foundation

The course of improvement in Experiential Therapy tries to constitute a formal resource for those psychologists who look for having a specialized training in the theory and clinical practice corresponding to the Experiential focus of Eugene Gendlin (PHD) arisen in the United States in the decade of the sixties.

E. Gendlin's new paradigmatic focus corresponds to a point of convergence of the existential and phenomenological philosophy that puts its center of attention in a procedural and organism conception, of an implicit and pre - conceptual meaning of existence, where the singularity of each human being is legitimated and the universality of the process of experiencing through feelings and symbols.

The future experiential therapist puts his/her attention in the way of working of each client, abstaining him/herself from using diagnostic categories and interpretations that come from the logical rationalism or from factual positivism. The emotion, the felt sense, the body language and the organism pre-conceptualization are excellent phenomena for this new way of conceiving the therapeutic change as well as to the human being.

The experiential focus allows the therapist to increase his/her effectiveness by not reducing the phenomena to symptoms but rather through the practice of legitimating of the experience, making possible a new symbolization, self - directed and self - propelled from inside the client. The therapeutic effectiveness lies in the facilitation of the process and, in this way, to start the internal units, stopped by a fake symbolization.

When leaving aside the traditional therapeutic instruments (analysis and interpretation of contents, diagnostic explanations and of causation, past review, of the environmental determinism and/or internal, etc.), the experiential therapist ends up having other instruments coming from the own human dimension and that they are attitudinal and trainable, such as the empathy and the focusing, being themselves the result in a new way of conceiving the process of change, which pursues, as immediate end, the setting in march of a detained operation with the consequent disappearance of symptoms and, a immediate end that means the beginning of the whole singular and authentic potential of the client.

2. Objectives of the Training

The training pursues two main objectives:

2.1 To develop in the student the therapeutic abilities of the experiential focus (experiential empathy and focusing).

2.2 To experience a process of paradigmatic transformation in the way of conceiving the therapeutic reality, through the bodily and personal change of the therapist's authenticity.

3. Methodology

*During eight months, the future therapist will conjugate three central trunks of formation; that is, a training of the **therapeutic practice**, to access to a holistic **knowledge** that comes from traditional and not traditional sources in the academic culture; meaning, from sciences, philosophy, art, religion, magic and to live a learning process and corporal dis-learning for the sake of leaving the spontaneous and authentic potential of the therapist free.*

*The course will consist of 8 intensive sessions of 12 hours, once a month, those that will be named **synthesis days** in those which the three mentioned aspects (Knowledge, Training and Body Learning) will be embraced in an balanced way, with the purpose of simultaneously advancing in a certain aspect from the three points of view to train.*

Between a monthly period of time and the following one, the student will advance in the development of Guides that gather the three aspects. Each student will have a focuser couple and this in turn, will have the direct supervision of a member of the educational team.

UNIDAD I

Universal Holistic Knowledge	Therapeutic Training	Body Coaching
The emerge of OTREDAD		
<ul style="list-style-type: none"> *Existential Philosophy *Existential Poetry * Language Ontology * Foundations of Listening. * Existentialism as ontology. *Creation of Meaning. * Solitude and Anxiety as human phenomena. Enlarging the concept of Normality. (KiérKegaard) * The relational and creative focus of YOU (Martin Buber) 	<ul style="list-style-type: none"> * Empathic Attitude *To Accompany and To Facilitate * Silence Training * Passive and Active Listening *Experiential Listening 	<p><i>Body spaces of brightness and of shade (learning and dis – learning)</i></p> <p><i>Discovering my “dis – learnings”.</i></p> <ul style="list-style-type: none"> * The Ghost of directing and controlling. * The rationalistic ghost. * The ghost of allowance and sympathy. (paternalism).

Time:2 months
20 hours

UNIDAD II

Universal process of flowing	Acceptance	Listening the Silence from the Body
<ul style="list-style-type: none"> * Gendlin, existentialism and phenomenology.. * The process of experiencing. * Self – Propulsion. * Theory of change. * Inner wisdom.. * Principles of existence of Rollo May. * Vision of “The Little Prince” by Saint - Exupery. * Universal poems of flowing (Li Po, Omar Kahyan, Oriental and pre – Colombian Poetry). * Therapist as an authentic being. * Therapist as person. * Therapist as role model of Subjectivity and subject. (Jourard and Bugenthal). 	<ul style="list-style-type: none"> * Attention to process and not to content. * Attention to implicit function. * What do I feel, What am I listening to ? * Empathy at the service of the other self – propulsion. * Making the difference between the stages of the creation of meaning (four stages of focusing as unit of change. * Centering in the “felt sense” and the flowing of the process. * The Attitude of authenticity. * Authenticity at the other’s service. * Complementation of meaning from my authenticity. 	<ul style="list-style-type: none"> * Body and cosmic flowing. * Our body and its cosmic and vital flowing. * The reception posture. * Balancing the body for listening. * The body – Listening. * Body images. * Expression of our personal and bodily judgments. * Self – expression postures.

Time:2 1/2 months
32 hours

UNIDAD III

<i>The Focusing</i>	<i>The Other's Focusing</i>	<i>The body Accompanying in the Other's process</i>
<ul style="list-style-type: none"> * <i>Existential process</i> * <i>Sensibility and totality of the process.</i> * <i>Authenticity of the therapist and the potential of self – responses.</i> * <i>Linguistic creativity of the therapist.</i> * <i>Aesthetic of the change (personal images and visions)</i> * <i>The habit of the Felt Sense.</i> 	<ul style="list-style-type: none"> * <i>The process of Focusing</i> * <i>Its stages</i> * <i>Self - focusing</i> * <i>Made Focusing to the OTHER.</i> * <i>Obstacles of Focusing that must be taken care of.</i> * <i>Key questions in key stages.</i> * <i>Making the difference between stages and their results.</i> * <i>The Focusing is a ME – YOU relationship.</i> * <i>The Focuser as existential mate.</i> 	<ul style="list-style-type: none"> * <i>The body attention in the other's listening.</i> * <i>Of the reception and the welcome of expression and declaration.</i> * <i>Body creativity.</i> * <i>Body rigidity.</i>

<p><i>Time: 2 ½ months</i> <i>31 hours</i></p>
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UNIT IV

<i>Professional Activity</i>	<i>The listening process as an strategy.</i>	<i>The stop in the world.</i>
<ul style="list-style-type: none"> * <i>Therapeutic chore in the Traditional cultural area: "Subversive" role in the dominant system.</i> * <i>The power of Dialogue versus manipulation in Psychotherapy.</i> * <i>Traditional resistance in front of Authenticity.</i> * <i>The Therapist as an authenticity role model.</i> * <i>Self – Expression and experiential attitude.</i> * <i>The vital and spiritual enthusiasm of professional and experiential practice.</i> * <i>Cross cultural lifting</i> * <i>Background feeling</i> 	<ul style="list-style-type: none"> * <i>Listening the implicit of an appointment.</i> * <i>What lies behind the Motive of the appointment.</i> * <i>The "Listening process" in the diagnosis.</i> * <i>Professional practice to the service of the potential development of human being.</i> * <i>Listening to the "Felt sense".</i> 	<ul style="list-style-type: none"> * <i>Body and resolution.</i> * <i>The ghosts of Mistrust.</i> * <i>The confidence judgment for the professional chore.</i> * <i>The confidence in him/herself.</i> * <i>The confidence in the own body way of being.</i> * <i>The Vital confidence.</i>

<p><i>End and Experiential Ceremony of Certification.</i></p>	<p><i>Time: 1 ½ months</i> <i>25 hours</i></p>
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Personal Practice = 205 hours.
Academic Time = 95 hours
Total = 300 hours

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