



Member of the Fédération Française de Psychothérapie et Psychanalyse (FF2P)

Institute Accredited by the European Association of Psychotherapy

Psychotherapeutic Postural Integration (IPP)

By Eliane and Claude Vaux

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Short history

The IFCC was founded in 1996 with enthusiasm and joy.

Eliane Jung-Fliegans, clinical psychologist, and Claude Vaux, body psychotherapist, combined their expertise and their passion for this work since 1982 and decided to create a psychotherapy training course mainly focused on Gestalt Therapy and Postural Integration.

At the time, Claude Vaux was working in Paris at the Triangle association, with Michel Sokoloff and Dominique Vayner. Triangle opens the field to new therapies from the USA and from India by organizing seminars and training courses. In this way, they bring to France a range of therapists known in Esalen, cradle of humanist psychology, such as Léonard Orr, creator of Rebirth, Paul Rebillot, founder of Experiential Gestalt, Alexander Lowen, founder of Bioenergetic Analysis, Gerda Boyesen, creator of Biodynamics, Harvey Jackins, founder of Co-Counseling, Jack Painter, creator of Postural Integration...

Eliane, after obtaining a master's degree in psychology, created the Cabinet of Humanist Psychology in Strasbourg, where she practices Gestalt Therapy and Creative Visualization.

Little by little, the method they teach became more and more distinctive and eventually unified under the name of Psychotherapeutic Postural Integration.

Claude and Eliane collaborate with Jack Painter and Paul Rebillot, but above all integrate into their training the Regenerative Movement taught by Itsuo Tsuda, whom Claude met in 1978.

Since its creation in 1996, the Institute of Training in Body Psychotherapy has been developing the domains of professional training, therapeutic counseling, and teaching the method of Psychotherapeutic Postural Integration (PPI), in the field of humanist psychology.

In 1991 Claude and Eliane added another string to their bow after undergoing the experience of managing a seminar center, Trimurti. While preserving their training and psychotherapist practices, they carried out "a kind of therapy" for the center which lasted 5 years, combined with a dense program of events concerning not only psychotherapy, but also spiritual encounters with Brazilian mediums, Sufi researchers, Tibetan teachers, etc.

It was there that they benefited from a luminous encounter with Yvan Amar, with whom they developed a friendship. By focusing on the "yes to life" approach, and emphasizing the importance of presence and attention to movement, the training at IFCC was imbued with the philosophy of letting go.

The death of Claude on the 21st of march 2016 was a shock for the Institute, for the students and for the patients. Claude, with his qualities of heart and presence, his fighting spirit, his perseverance, his sense of humanity, his heart of a child, and his artistic sensitivity as a woodcarver, left a painful void.

After his death, it was clear to Eliane that she must continue the path of teaching. With the warm team at the IFCC, she continues the development of the Institute and relies on the foundation of the happy days with Claude to transmit and carry out future training.

In June 2007 the IFCC received the necessary approvals to prepare students for the European Certificate of Psychotherapy (Certificat Européen de Psychothérapie – CEP).

Eliane and Claude will have thus contributed to the training of 33 promotions of body psychotherapists, including 23 under the IFCC.

In addition to the joy of working together, Eliane and Claude have flourished together for 36 years in a happy, creative and loving union.

I) THE INSTITUTE

The institute is directed by Eliane Fliegans-Vaux, clinical psychologist, certified psychotherapist, holder of the European Certificate of Psychotherapy (CEP), supervisor and didactician. Co-founder and co-director of the IFCC, Eliane is also a member of the European Association for Body Psychotherapy - EABP) as well as vice-president of the European Association Body Psychotherapy and Relational Therapy (AETPR), and member of the International Council of Psychocorporal (Bodymind) Integration Trainers (ICPIT).

The institute is a member of

- The French Federation of Body Psychotherapy and Psychoanalysis (FF2P)
- The European Association of Psychotherapy (EAP)
- The European Association of Body Psychotherapy (EABP)

a. THE ACTIVITIES OF THE INSTITUTE

- Training in psychotherapy based on the method of Psychotherapeutic Postural Integration (IPP)
- A course cycle in psychopathology, specifically adapted to psychotherapy
- Regular supervisory cycles
- Theme-based seminars
- A training course for trainers
- Series of conferences

The psychotherapeutic postural integration (IPP) method taught at the institute is part of the larger field of body psychotherapy. This method has been scientifically validated by the European Association for Body Psychotherapy – EABP). Its integrative approach is conducted in the spirit of “Bodymind”, a fundamental concept of body psychotherapy, which reflects the inseparable synergy between the body and the psyche. In this approach, the body, emotions, thoughts and spoken words interact and convey meaning.

b. THE EDUCATIONAL TEAM

Eliane FLIEGANS-VAUX

Clinical psychologist, certified psychotherapist, holder of the European Certificate of Psychotherapy (CEP), supervisor and didactician.

Pierre-Yves BRISSIAUD

Certified psychotherapist, graduate of the Ecole Parisienne de Gestalt., holder of the European Certificate of Psychotherapy (CEP), sexologist, trainer and supervisor. He is the author of “Surmonter ses blessures” (*“Overcoming your wounds”*), ed. Retz and of “La face cachée de la resilience” (*“The hidden side of resilience”*), ed. Jouvence.

Marie-Odile HOUVER

Certified psychotherapist, graduate of the IFCC, holder of the European Certificate of Psychotherapy and trainer at the IFCC. She has practiced many forms of dance since a long time (classic, eurythmics, contemporary, free, trance, traditional Israeli dances and sacred dances).

Marie-Françoise METTHEZ

Certified psychotherapist, graduate of the IFCC, holder of the European Certificate of Psychotherapy (CEP), supervisor.

Lucien TENENBAUM

Certified psychotherapist, former head psychiatrist in a public institution for more than twenty years. Trainer and supervisor. He is author of “La bascule des mal-aimés”, “La psychothérapie, un savoir étrange”, from the Souffle d’Or editions, of “La dépression, une épreuve moderne” and of “D’autres psychotiques que moi” from the L’Harmattan editions.

Barbara JUNG

After her initial training as an actress at the conservatory of Strasbourg, she works under the guidance of Gilles Kneuse, Véronique Nordey, Alain Françon, Lluís Pasqual and Alain Sachs. Since 2006, she is part of the Gwenaël Morin troupe, with which she regularly works, in particular for the “Permanent theater” of Aubervilliers and since 2014 the “le point du jour” theater in Lyon.

Denise PECHEUR

Certified psychotherapist, graduate of the IFCC, holder of the European Certificate of Psychotherapy, supervisor.

Vincent RIEDINGER

Certified psychotherapist, graduate of the IFCC, holder of the European Certificate of Psychotherapy.

Jean-Stanislas BURKHART

Certified psychotherapist, graduate of the IFCC and holder of the European Certificate of Psychotherapy, with a background in social sciences and anthropology.

TRAINERS

Pierre-Yves BRISSIAUD

Eliane FLIEGANS-VAUX

Marie-Odile HOVER

Jean-Stanislas BURKART

TRAINERS IN PSYCHOPATHOLOGY

Pierre-Yves BRISSIAUD

Laurence LALANNE-TONGIO – Psychiatrist, Addictologist

Anaïs LANG – Psychiatrist, Addictologist

Lucien TENENBAUM

JURY MEMBERS

Eliane FLIEGANS-VAUX

Marie-Françoise METTHEZ

Lucien TENENBAUM

SUPERVISORS ATTACHED TO THE INSTITUTE

Pierre-Yves BRISSIAUD

Eliane FLIEGANS-VAUX

Marie-Françoise METTHEZ

Denise PECHEUR

Lucien TENENBAUM

II) THE TRAINING, CONTENT AND DURATION

PREREQUISITES

The training is aimed towards candidates with a degree in humanities (doctors, psychologists, social workers, special educators, nurses, teachers, adult educators, etc.). It is also aimed towards people from different backgrounds who are in reorientation and interested in caregiving relationships.

Admission directly into the 2nd year is possible for students who have already followed training in other methods and are able to demonstrate a sufficient psychotherapeutic background.

- A Bachelor's degree or an equivalent professional experience.
- A personal psychotherapy experience of approximately 250 hours. Otherwise, the candidate will undergo psychotherapy in parallel with the training.

Training curriculum

The 4-year training program is practically designed in order to gradually bring students towards professional achievement. The courses are conducted in 2 to 5-day modules, at the Center of Body Psychotherapy of Strasbourg. Each graduating group consist of 8 to 14 students.

The first year allows the future practitioner to familiarize him or herself with body psychotherapy and to understand the dynamics of the psycho-therapeutic relationship.

In the second and third years, the student acquires theoretical as well as practical knowledge in the method by means of an approach which consists in a continuous combination of theory and experience. There is a gradual integration of knowledge necessary to understand the method from a professional perspective. From the middle of the 3rd year, the student is asked to develop a clinical practice of therapeutic care, supervised within the framework of the institute by a minimum of three people.

In the fourth year, the emphasis is placed on providing additional theoretical knowledge about the IPP method as well as other trends in psychotherapy. The future practitioner will finish his training by setting up and conducting a supervised psychotherapy seminar with his colleagues.

The psychopathology training, taught in 4 modules of 3 days, completes the 4 years of training of the psychotherapist.

Pedagogy

The psychotherapist's training is based on the integration of :

- Practical and theoretical knowledge
- The acquisition of know-how
- The importance given to a therapeutic know-how

Access to the professional competences necessary for the practice of psychotherapy is acquired during the training thanks to a permanent interactivity between a theoretical education and didactic scenarios.

The main actor of the training is the student himself. To prepare his future career, he is gradually invited beginning with the end of the 1st year, then regularly starting with the 2nd year, to experience being in the position of an apprentice therapist. This practical reality solicits the student, both within the framework of the training as well as outside of it, to conduct a personal work and investigation. He thus consolidates his methodological and theoretical knowledge and skills.

• THE TEAM

The educational team at the IFCC is in charge of the creation, the coordination and the implementation of the training course. It is implemented by the main facilitators, who are all active specialists in the field of body psychotherapy. Coming from different fields of psychotherapy, they all have solid experience as trainers. Their long practice of psychotherapy gives the training a concrete content that allows students to acquire the cognitive and methodological tools required for the practice of their future profession.

•• THE EDUCATION

The education is organized around 5 main axes:

- The practical and theoretical knowledge of the methodological
- The student's personal experience in the IPP method
- Theoretical knowledge of the main methods of the field of psychotherapy
- An individual clinical practice and a supervised group psychotherapy practiced
- A training in psychopathology which is specifically adapted to the needs of psychotherapy

••• THE PEDAGOGICAL MODALITIES

The pedagogical methods used during the training seminars include:

- Theoretical teaching of the method
- Practical application exercises
- Moments of Questions-Answers concerning the methods of intervention
- Experiential psychotherapy sessions between students, including a supervision and continuous tests in the form of written reports
- Analysis of the effects and limits of the method
- Analysis of video sequences filmed during experiential exchanges during psychotherapy sessions
- General theoretical inputs on the different currents of psychoanalysis and psychotherapy

- Theoretical inputs on the knowledge of structuring elements of the psyche in relation to body psychotherapy
- Written presentations and synthesis work
- Training in and practice of the therapeutic regenerative movement
- Training in and practice of waking dream therapy
- Ten sessions of IPP with a psychotherapist certified by the institute, during the first two years of the training
- The possibility of participating again for free in the 2nd and 3rd year seminars, except for the “Mythology and psychotherapy” seminar, which is subject to specific financial conditions
- The repetition of the IPP stimulation protocol

•••• THE CLINICAL PRACTICE

The pedagogical modalities concerning the training in clinical psychotherapeutic practice are as follows:

- A clinical internship in psychotherapeutic support of a minimum of 3 people in the method
- The creation and the implementation, under supervision, of a themed seminar at the end of the 4th year
- Days of technical repetition of the IPP method
- The creation and the implementation of psychotherapeutic exercises, in the context of the training.

III) CERTIFICATION

- **BASIC TRAINING CERTIFICATE IN COUNSELING IN BODY PSYCHOTHERAPY**

This certificate is awarded to students upon completion of the first two years of the training, and after participation in an additional module proposed by the IFCC.

- **CERTIFICATE OF VALIDATION OF THE THESIS**

Obtained after presenting a thesis to the IFCC jury and having the thesis validated.

- **CERTIFICATE OF PSYCHOTHERAPIST IN BODY PSYCHOTHERAPY**

To obtain the final Certificate of the institute, the student should :

- Provide proof of a minimum of 250 hours of personal psychotherapy,
- Have completed the full training course,
- Have completed the entire psychopathology cycle,

- Have successfully defended his thesis before the jury,
- After completing the training, to provide proof of a minimum of 500 hours of clinical practice with paying clients and of 150 hours of supervision under the responsibility of the institute.

- **EUROPEAN CERTIFICATE OF PSYCHOTHERAPY**

Since the institute is EAPTI accredited by the European Association of Psychotherapy (EAP), a student holding the Certified Psychotherapist Certificate in Body Psychotherapy from the institute automatically obtains the European Certificate of Psychotherapy (CEP), under the condition that he/she meets the necessary prerequisites.

- **CONTINUING TRAINING AFTER CERTIFICATION**

One of the requirements of the European Association of Psychotherapy (EAP) is continuing post-certification training in the form of participation in congresses, symposia, seminars, conferences, interventions, supervisions, ... also on boards of directors, working committees in the framework of professional psychotherapy associations.

IV) THE METHOD TAUGHT (IPP) IS A BODY PSYCHOTHERAPY

1) The intelligence of the body

IPP recognizes the importance of the intelligence of the body for healthy psychological functioning. Wilhelm Reich is one of the first who, in the psychoanalytical current, was interested in the body. As a matter of fact, in the beginning his interest in the body stemmed primarily from economic reasons. Psychoanalysis was not adapted to people with little resources since it requires a lot of time. Reich sought a faster approach by means of the body, the breath and therapeutic touch. His vision of psychotherapy and his way of looking at the body-mind relationship was revolutionary at the time. James Kepner, an American psychotherapist, used this approach in his book entitled “Body Process: A Gestalt Approach to Working with The Body in Psychotherapy” (“*Le corps retrouvé en psychothérapie*”). He thus evokes three doctrines for the question of the body-mind.

The first, is the **monist** doctrine: the mind is nothing more than the product of the electrophysical chemistry of the brain. In other words, a person is equivalent to the functioning of his organs. In this vision, mind and body are machines, whose problems, if any, are purely mechanical.

The second attitude is that of **dualism**: the domains of body and mind are completely distinct from each other, and each is treated separately. Therefore, we use verbal therapy for mental problems – talking and understanding – and body therapy for pain or bodily problems. In this split approach, the body and the mind are still on two different sides.

The third doctrine, in which we are closer to the premises of body psychotherapy, is the doctrine of **parallelism**. This doctrine considers that the domains of body and mind are distinct, but are nevertheless interrelated, in the sense that one inevitably affects the other. Psychological suffering affects the body’s functioning. In French, we say, *être mal dans sa peau*, or to be ill at ease in one’s skin. And in the same way, a backache or a heartache can be indicators of emotional and/or existential conflicts. Within this context, any change in one domain, whether physical or psychological, will affect the other domain by way of their intrinsic relationship.

This approach to psychosomatic functioning determines the body as a form of intelligence. The somatic can manifest itself without and before the patient becomes conscious of it. A suffering, a disorder, an intimate, relational or existential conflict: one feels something, without understanding it or knowing how exactly to put it into words. The patient accepts to consider his body, from this

perspective, no longer as a tool, as a machine at the service of his mind; he or she opens the door to a state of intelligence of his own body.

Boris Cyrulnik, during an interview with a journalist, said: “The day we finally accept that animals are capable of thought without words, we will feel a great unease for having humiliated them and for having considered them as tools.” The question that immediately follows is then: “Isn’t this how we see our own body, the animal in us: as a tool, a machine that must obey us?”

2) The language of the body

It is precisely this vision of a controlled and mechanized body, as if it were a tool or a domestic and obedient animal, alongside which we have been, for the most part, raised. It is a machine body, a body which must be subdued and which must absolutely obey us. When the uncontrolled arises, the patient who has such a relation with their body either turns only to medication, the most classic solution, or questions himself and also turns to psychotherapy or any other method of introspection. John Pierrakos, one of Wilhelm Reich’s successors who continued the Reichian movement of bio-energy with Alexander Lowen in the United States, described what he called “core-energy”. He described it as “the manifestation of something confined inside the body of the person”. Something that manifests itself beyond the will, beyond what the person is used to within him or herself. It is a possible passage towards a deeper questioning of identity, and therefore towards a possible psychotherapy. This is where Wilhelm Reich’s “character armor” and “muscle armor” also make sense, because it’s like something we live with for a long time without knowing it’s there.

In the face of this, there are two possible approaches:

- Either refuse what is happening by rejecting what one feels

It will sound something like, “Oh no, no, no, I don’t want to feel that.” And I’m going to find a way to control it. Nowadays, our society has developed extremely powerful chemicals to facilitate this, used by psychiatrists and also by general practitioners. These chemicals make it possible to soothe, calm and evacuate these sensations. We certainly feel less, but the price to pay is a diminished presence in our bodies, a slumber in regards to our deep identity, not to mention the addictive properties of these drugs. Standardized happiness and comfort are sought at the expense of contact with the authenticity of the individual’s being.

- Or welcome what is

We welcome this sensory experience, which is strange and unexpected and consider it as emerging knowledge. Through a therapeutic process, we seek what is being communicated or trying to be communicated in the manifestations of the body.

And then we begin to approach the intelligence and the message which our body is trying to communicate more concretely. The message doesn't speak in the form of words. It speaks through sensations, through pain, diseases. For some, it speaks through gestures, movements. This path, which is not the path of comfort, is new, surprising and challenging for the patient.

3) The therapist, attentive to the body

The psychotherapist's guidance will provide a mirror for the individual, and if he is attentive to the body, he will also mirror to the patient what he sees and will share what he feels: "Look, you just made this movement, are you conscious of it?". But the psychotherapist will not be making any intellectual analysis for the other! They won't interpret the patient's movement. On the other hand, they will tell the patient: "Try to become conscious of the meaning of the movement, because only you can really know the true meaning of it."

To attach one's own interpretations on the spontaneous movements of the other is a projection that risks locking that person into a grid of pseudo-reductive knowledge. This attitude absolutely cannot be taken into account from the perception of the body's intelligence, where the meaning can only emerge from listening and from the silence of words and speech.

Claude Vaux adds, "For me, the intelligence of the body shows that something inside the patient knows something which perhaps the patient himself doesn't mentally or consciously know. When a movement emerges, the therapist's job will be to say to the person: "Stop for a moment, try to feel. You just made this gesture, try to feel. What does this gesture express about you? What does it say that your words right now do not say?" Because often, these movements either support or contradict the truthfulness of the discourse. The patient may be **sincere without being true**.

Fritz Perls, founder of Gestalt therapy, interrupted people when they would be speaking of their problems and of their suffering in order to ask them, "Yes, all right, but what do you feel in your body?" That doesn't mean he wasn't listening to what the person was saying; he heard the words, but he also wanted to know: "And how do these words sound in your body?" And this whole

process of listening to the body helps us to adjust and reunite in us the mind that thinks and the body that moves.

Between the sensitive interior and the “manifestations” of the exterior, there is a sort of balance to be sought. This balance is fragile, because it isn’t acquired once and for all, but must be rebuilt and reworked continuously.

4) The role of emotions

In the body psychotherapy approach, the fundamental field of emotions is integrated. Emotions can be compared to a relay between the manifestations of the body which emerge from within us and the mind which is afraid of it. With the body psychotherapy approach, we have the possibility to express our fear, to show it, to show our tears. We can enter into extremely subtle things which, when expressed, liberate this head-body relationship. This is where body psychotherapy significantly contributes today: it allows us to appropriate, little by little, what we feel, who we are, and what disturbs us.

It is the subconscious that inhabits our body.

In this journey of the encounter with him or herself, the patient comes in contact with aspects of shadow and light present in his depths. It is a part of the intelligence of the body. It is possible to gain more and more confidence in this wisdom of the body, this intelligence. Even when it’s unpleasant, even when it’s very uncomfortable, the trust created by the therapeutic alliance with the psychotherapist allows the patient to approach his realities without drowning in them. One must be able to embrace and to contain one’s forces, to master them, not to control them. Carl Gustav Jung called the process of structuring the forces of the unconscious in order to contain them **the process of individuation**. In this path of growth, integrating all aspects of the person, body and mind, the person consolidates his or her identity.

By listening to the depths of our body, we are in contact with the roots of our nature, “the roots of consciousness”.

V) TOUCH IN THERAPEUTIC POSTURAL INTEGRATION (IPP)

Jack Painter, a professor of philosophy and psychology at the University of Miami, turned to acupuncture, Gestalt with Fritz Perls and his students, Rolfing and Reichian Massage.

He created a unified technique integrating breathing and body posture which he called Postural Integration. Through the training which he delivers in Europe, he develops the concept of Bodymind “body consciousness”. In this definition, consciousness is understood as the convergence and the synchronicity of different levels. It isn’t limited to the cognitive process alone, but considers all levels of the person. In the Reichian vision, touching the body is also touching the mind. Thus, the therapist must be aware that by touching the body, he or she is also in contact with the patient’s mental attitudes and emotions.

The method of Psychotherapeutic Postural Integration created by Claude and Eliane Vaux picks up the protocol developed by Jack Painter, by insisting on the place to be given to the patient. He or she is placed in the center of his life story which constitutes the necessary foundation of his or her identity. Whether they are painful stories or lighter stories, all life stories have a **value**. The traumas the patient encounters are written on all parts of him or her, leaving traces which can, in the event of further shocks, awaken and block the access to his or resources.

Psychotherapeutic Postural Integration takes this into account in its holistic approach of these different aspects: attentive listening to the words of the patient, as well as to the language of their body and their emotions. In the same way as words, an unconscious movement, a stiffness in the neck, a lump in the throat, a knot in the stomach, all speak of “something” which words alone cannot express.

However, we must pay attention and give importance to this “uncontrolled” aspect, which manifests itself in this way, and to consider it as an expression of oneself, a form of non-verbal language. Taking it into account will allow the patient, if he wishes to do so, to connect with that which is trapped in him, what he isn’t aware of, what he doesn’t dare or cannot say.

The psychotherapeutic journey will bring the patient back into contact with his or her suffering, and it is in this space that attention to the body will help stimulate memories recorded in the connective tissues. This touch can be confrontational insofar as it reveals in the body areas that are more painful than others, which are different for each person. It is then that emotions and memories can emerge and manifest the link between the experience of the present and the old trauma. (A trauma is not necessarily the result of a huge accident. There are traumas that are the result of an innocuous situation, words that were hurtful, humiliations, expectations that weren’t met, etc.).

VI) THERAPEUTIC POSTURAL INTEGRATION: A TOUCH SUPPORT POINT

All of our experiences are the foundation of our identity, the result of the exchanges between the inside and the outside world.

The therapist accompanies the emotional expression of the patient, encourages him by his presence to stay in the here and now in order to help him relieve that which is too traumatic, and to share the difficult experience, that of an abuse for example.

Thanks to the support point which this touch provides, the patient can once again feel what is happening on the inside. To allow themselves to feel the body that is theirs. The patient is asked to rely on this contact and is able to be present in a more conscious and sensitive way, to *move with* and not to *endure*.

To get to know, to love and to live within one's body is also to know one's tense areas. IPP, by the intensity and the firmness of the touch, confronts the patient with painful areas, and the physical pain leads quickly to memories of emotional or psychological suffering, which are in the framework of the patient's life.

It sometimes occurs that during IPP, traumas are touches whose memories plunge back into the pre-verbal state – pure sensation, non-verbalized and non-verbalizable suffering. Cathy once said, crying incomprehensible tears during a therapy session, “it is before the verb, this fragility, what is this state?...” And the tears flowed gently. When the emotion arrives from such a distant place, it is only a reassuring touch which reaffirms the patient in his existence and heals old wounds.

The role of the practitioner, the support person, is essential. They must have already explored the different aspects of their own personality, their own traumas, their own emotions. It is from their own evolution and their capacity for openness, that they put themselves in resonance with the other, in a “relationship of sympathy”. Postural integration is a powerful technique of self-knowledge, yet it is nothing without the way of being of the therapist, which plays an active role. In this touch, the therapist's ethical obligation is the greatest respect for the other and for himself. “Psychotherapeutic postural integration is a relational fascia-therapy.” (MF. Metthez)

VII) PRESENT TOUCH

To allow its emergence, the originality of the method consists in using a “present touch”. The practitioner invites the patient to feel, to come into conscious contact with the part of his body that the practitioner is touching. Inviting to feel does not mean healing, transforming, manipulating or influencing. It is an “invitation” for the patient to “lean on” the contact and thus come into a more conscious and sensitive presence to himself. Supported in this process by the benevolent attention of the practitioner, the patient can release the charges that weigh on him or her and that often, like keystone, connect different networks of psychosomatic tensions. Body psychotherapy uses the body’s natural intelligence in this way to relieve and heal the soul’s wounds.

In IPP, the touch combined with the verbal approach has the same intention, that of welcoming the patient as he or she is and helping him or her find the resources he or she needs to deal with their existential questions and suffering.

VIII) THE REGENERATIVE MOVEMENT : DOING NOTHING

Claude Vaux tells us about his meeting around 1975 in Paris: “I had the opportunity to meet Master Tsuda who came from Japan and was already an elderly man with an extraordinary vitality and energy. He had worked his whole life in a company where he was an executive. He had followed the teachings of three Japanese masters. One, very renowned by aikido practitioners, Master Ueshiba. The second, Master Nogushi, founder of the seitaï, was the healer of the imperial family of Japan. With the third, Master Hosada, Master Tsuda had also studied the recitation of the Noh theater. Then, he opened a dojo next to the campus in Vincennes which I was attending. And I didn’t realize from the beginning the extent to which he would become important to me. I only understood it ten or fifteen years later. He also practiced the regenerative movement.”

In the regenerative movement, the instructions are very simple. I quote Master Tsuda: “There is nothing to do; you have absolutely nothing to do. You are unique, each person is unique. You have a movement. This movement is yours. Nobody knows it but you! You are the master of yourself, nobody, not even me, can tell you: *this* is your movement. On the other hand, we can do this practice together to help you discover your own movement.”

It’s very simple! The first time it’s always confusing, especially since we are used to thinking: what should I do now? The first question that we usually ask when we do an exercise, when we go to a

class, is: but what should I do? Mater Tsuda said: “Don’t do anything! At some point the door will open and the dialogue takes place in silence.”

This open door asks us to overcome the fear of the unknown, to abandon the belief that it is important to control everything that happens in us. Release is surrendering to oneself; it is trust in the “intelligence of the body” and more broadly in the intelligence of the “body of the world”.

We all have spontaneous movements to which we pay no attention or credit. These include yawning, trembling, sneezing, coughing, etc. We also know the saccadic, rhythmic gestures of autistic, catatonic or elderly people that are classified as uncontrolled.

From the outside, these manifestations are misunderstood and dismissed as not part of a “civilized” body because they touch within us a limit of control. Loss of control is probably one of the greatest collective fears today.

However, these manifestations potentially exist in each of us and if we consider them, they have a transforming and soothing virtue. In the Movement’s practice, uncontrolled, inconsistent manifestations are not only paid attention to but also sought.

The Movement is a practice, a way of life and an ethic of relations. It is based on a non-voluntary approach to reality, “intellectually” elusive but “practically” achievable.

Description of the practice of the Movement by Claude Vaux

Listening to the vibratory state

The practice of the Movement is part of the tradition of the Tao. It consists in the quest for a closer relationship between the body and the mind through a “letting go” of the mind. It is an informal process since the movement is different for each patient and is constantly changing based on the moment. This practice aims to allow the patient to be attentive to his or her interior vibratory state and to allow them to express themselves in their body. This energetic encounter “soothes” the mind and generates a relationship with something more sensitive, deeper, necessarily vital.

A soothing virtue

The practice of the Movement takes the patient beyond organized speech and sounds, into a space of disarticulated and primary origins of sound. As such, the Movement never allows itself to be confined by concepts or words.

Fundamentally, the practice of the Movement recommends to follow and to accept the uncontrolled rhythmic expressions that act on and restore balance to the body on a chemical and physical plane,

as well as on the psychological, emotional and mental ones, as if it allowed our consciousness to pass from a state of chaos into a state of order.

The result of training

You might think, when you read this, that it is something simple and obvious that you are already doing. If this is the case, either you already have a very good self-awareness or you are ignoring the importance of body conditioning. The body records in the cells, in the posture, almost structurally, the effects of education and its extensions that come from different forms of conditioning.

All the collective and social effects that “train” us, in a way, to stand in a certain way and not in another in order to be able to live in society, are only habits that we have learned. Over time they become second nature, which masks us and makes us lose the memory of our first nature. To achieve the feeling of the movement of life, of the original movement, there is an obligatory transition through conditioning, of things learned, to meet ourselves beyond our mental, emotional and postural habits. In this sense, the body, with its awareness of its mobility and the development of its sensitivity, gives the exact measure of where we are now. “The body doesn’t lie,” said Yvan Amar. When we listen to it, it speaks to us with its own words, sensations, vibrations, inner states, discomforts, diseases...

Transitioning through conditioning

The Movement is not a theory but a practice, a way of encountering the essential movement, present in the universe around us and in us, even in our cells. This practice makes it possible to leave the plane of existential reality and to enter into a more interior, more meditative journey and thus refine our body consciousness.

First we encounter the plane of the mind, the flow of thoughts, then the emotional plane and finally the deeper plane of the body and the sensations. The journey of the Movement leads us to gradually inhabit “our home” more actively, not by reflecting on what is happening inside but rather by gradually merging with who we truly are.

The chain of activation

In the practice of the Movement, a lot of attention is given to the relationship with the “chain of activation”, which is the first part of the session. The principle is simple : together we search for the common energy necessary to practice the Movement. The left hand turned towards the sky, the right towards the earth, we welcome in our left hand the right hand of the other person and of course, we give ours to a third person. Each has his eyes closed and tries to inhabit himself, all the while being connected to the others. This is the main principle, the essential basis to a relationship: to be connected to others while at the same time being present to ourselves.

In balance between the interior and the exterior world.

Often, we either let ourselves be carried away by relationships while forgetting ourselves because we want others to like us, whether we are carried away by an emotion or by a goal, even a charitable goal, etc. Or, we are locked up in our interior world regardless of others. Therefore, we must find a balance between the two; to be both present inside ourselves while at the same time being present outside. Nobody experiences or does the same exact thing, some shout, move, others cry or make slow movements, etc. It isn't a question of responding, of reacting to that which the others do, but of welcoming and integrating while remaining connected to ourselves.

Finding one's own movement

If for example shouting speaks to you, you have to welcome it because we are together, whether the shout is part of our world or not, you do not react to this shout. The movement is **interacting with**, not reacting. The principle, the essential of the chain is to be there in a way that is right for you. The common energy of the group doesn't belong to anybody while at the same time being everybody's. In a second part of a session of Movement, we separate ourselves from the others and each goes in search of his own "Movement". When people begin to practice, there is a point when they release through emotions, thoughts, the overflow of their existence. This phase can last a long time, depending on the person, of the amount of stress, of suffering, of stasis accumulated in his way of life and in the life he was living. With these releases, images come to us, associations of ideas, all while yawning, crying... It's also a method of learning to say "stop! I've had enough of these tensions, of this overflow." ...and to recuperate, to rediscover energy. When he introduced the Movement in France, Master Tsuda qualified it as "regenerating".

The release

In rediscovering a more essential movement, we rediscover at the same time our natural capacity of abandoning and of lightening our burden. If it's an emotional burden, to cry or to shout, if it's a mental burden, to exit the obsessional world of thoughts, if it's a physical burden, to tremble, to vibrate, to yawn ...

But one day, after practicing enough, there is a questioning which occurs: is the movement that I am making in this moment my Movement or a learned movement, repeated, a movement to be like everybody else?

To trust oneself

And at the very heart of it, what is my own movement? When we start to doubt ourselves in this way, we inevitably say to ourselves "am I not going crazy?". And when we begin to accept to live "crazy" by welcoming the uncontrolled, we don't fear it anymore, we get over the idea of insanity.

Beyond these chaotic spaces in ourselves, there is something more organized, more stable. Progressively, with time, we discover that we are not stuck, we become more and more aware that that which is inside us is changing all the time, and the transformation takes place. Intellectually, scientifically, we know it, but with the practice of the Movement, we live it, we feel it. Consciously connected to our life path, creation becomes something vital, obvious, and even if we don't produce anything concrete, we become aware of the fact that our own movement is fundamentally creative.

The creative movement

The movement is the participation to the vibration of the world in all its forms. The trees, the plants, the animals, the sea, all that which surrounds us is in movement. At this moment, the solidarity, the relationship becomes necessary and obvious. Sensitivity to all things increases. With this practice we feel that which is good and which brings us good. In the same way, when we eat "shit" we feel it and we vomit. Our body reacts and shows us that it doesn't want it anymore. In this way, the practice of the Movement is not comfortable.

If comfort is being asleep, to live enclosed in a safe room covered in soft wool, with a constant temperature of 24°, in always seeing the same people, in going out, eating and going to sleep always at the same time, then the Movement is not comfortable. The Movement is life. There is comfort in life, but life is not comfortable.

More closeness to oneself, more feeling. Our sensitivity grows inside as outside and cutting down a tree is no longer just an idea.

The practice of the Movement makes us more sensitive to the living, more present in our relationships, perhaps more human...

IX) AN ECOLOGICAL VISION OF BODY PSYCHOTHERAPY "YES! AND"

Claude Vaux would like us to be attentive to this aspect of the therapy.

The project is ambitious! To harmonize the psyche and the soma, nothing less than that.

When we think of it in this way, the oppositions, conflicts of interest and longstanding disconnections between these two worlds, which are the body on one side and the mind on the other, tell us their difficulty, or even impossibility, of a harmonious coexistence or an active complementarity.

The story is an old one, nature and culture. Rousseau and Voltaire studied the subject of nature and culture and already had opposing viewpoints. Our culture, to reduce nature to the condition of an object and to be able to use it in this way, makes us pay the price of this necessary disconnection.

With the ecological necessity today, and even more so that of tomorrow, the question of how we consider nature is more relevant than ever.

Let's ignore it, avoid it and even deny it as some...

Let's, like others, dream of nature's powerful return with the disappearance of our industrialist societies...

The reply, as far as I am concerned, is **"Yes! And"**

"Yes" to that which exists already, in other words this world in which I live and everything which it contains, misery, suffering, injustice, cruelty, but also the good and the beautiful things.

"Yes" to this world because I am part of it, it created me and it is in this world that I am developing and building myself.

"Yes" to this world because it is my present here and now.

"And" to use a word that summarizes association, action, a word which doesn't waste its time on complaining, refusing and rejecting today's reality.

"And" to use a word for the inner attitude which looks to the future, which wonders how to do it, and is ready to go on but not in any way or at any price.

The **"Yes! And"** is above all a state of being, one of going with that which life proposes to us today.

The **"Yes! But"** is another one, it's a yes which is reserved, which contains a disagreement, a part of "no" which doesn't always say its name.

This **"Yes! And"** is at the same time the patient's welcoming and recognition of nature, his/her body, as well as that which participates in him/her of the culture that his psyche is associated with. If the principle sounds simple in words, everybody knows that to be able to experience it intimately, its realization is uncertain, fragile, and impossible to achieve. By definition, body psychotherapy as I approach it is more of a **"Yes! And"** than a **"Yes! But"**, more of an integration of the body-mind opposites and by analogy, the opposites of nature-culture.

In Chinese medicine, bringing our attention to a part of our body participates in the healing process. To bring our attention to our bodily sensations is also to welcome that in us which comes from nature, from our animal side.

But some will say with horror, "I am not an animal", prolonging in this way several centuries of culture in which humans placed themselves at the center of the world, above nature.

To recognize our animal side, the side which makes us tremble, shiver, sneeze, digest, the side which is controlled by our reptilian brain, is also recognizing and accepting these manifestations of life.

To welcome that which happens in us, in our interior bodily movements, the shifting play of our sensations, is also to welcome the manifestations of life.

To give the body a voice, to allow the body and the sensations to be nourished by the psyche and vice versa... an ecological vision of body psychotherapy.

X) SUFFERING AND MEANING : FINDING THE MEANING OF YOUR LIFE

Developing the sensitivity of the body is the necessary foundation of accompanying the patient in his search for his identity, to help him find, rediscover, restore a meaning to his life.

Viktor Frankl, founder of logotherapy, placed the search for the **meaning** of life as the base motivation of a human being. He says : “his meaning of life is unique because it is revealed only to him.

It is only then that life begins to have a meaning which allows him to satisfy his existential need. To find the meaning of life is part of the search for identity. On this therapeutic path, the patient is faced with that which is painful in order to be able to integrate this suffering and to be able to move with it.”

The body psychotherapy work allows to shake up our anesthetic habits, to express that which is unbearable, to abandon oneself to cathartic discharges in order to be able to attach words to those unbearable things. Words which are essential to construct the history and the story of our lives.

Understanding the origin of our suffering is not enough to feel better. Suffering is a part of life and is not necessarily a symptom of a neurosis as Frankl says.

Existential distress is not a mental illness. It could be a support point in order to find our values. Before repeating or denying that which hurts, the patient can value the painful experience as being part of his identity and serving as a support for his personal fulfillment.

Because of this, IPP is part of the **relational** field and not the **caretaking** field. The therapist is not a healer, he does not remove that which hurts but helps the patient to integrate the pain and to accept it. After this integration takes place, the relationship between the patient and his pain is transformed and the painful experience is not the same anymore.

The IPP method stimulates the capacity to work **with** and not **against** that which we are. Therefore, the patient, restored to his power, becomes the actor of his life and instead of simply enduring it, he will accept that which life proposes to him. Our patients often tell us at the end of their psychotherapy journey : *I feel alive once again.*

To live knowing that one will die is the destiny offered to humans. By becoming more conscious of one's life path, the patient turns his psychotherapy into a quest for alchemical transformation.

XI) SYMBOLIC AND MYTHOLOGICAL FUNCTION

The study and the further deepening of the symbolic function involves taking into account the archetypal world, in reference to the Jungian vision of the collective subconscious.

Through the knowledge of myths, the future therapist can remind the patients that he accompanies about the lessons contained within these “magical” stories and the possible similarities of situations which continue to exist in our day and age. These situations represented in the story of myths are those which each therapist can discover in his cabinet.

In Greek theater, myths speak of relationships between gods and goddesses which today we call archetypes. In other words, psychological forces which we all have in common. Apollo, for example, represents reason and harmony of thought, while Dionysus represents the orgasmic aspect, pleasure and irrationality. As a matter of fact, the aspect of Apollo doesn't exist without Dionysus. Rationality and insanity go hand in hand, like to inseparable aspects of a human being. We all have this in common and it is not bound to change.

Myths offer a **possibility of catharsis**, in other words to represent and to live these experiences from all possible points of view.

In this way, other than as a form of distraction, public theater in ancient Greece had therapeutic qualities. It can be considered a **healing theater**.

Paul Rebillot, who worked with Joseph Campbell, important specialist of mythology, underlined the importance of knowing our roots.

Claude and Eliane's association with Paul Rebillot helped to create seminar structures allowing to study stories from another time through theatrical expression and storyteller trainers.

Therefore, the seminar dedicated to mythology is an occasion to concretely express the “healing theater” and his restorative action.

“I often say that myths are like a bank account where we, human beings, have deposited all of our riches, the spectrum of all possible psychological situations and their responses.”

To know where we come from raises the curtain on the knowledge of who we are.

Myths put their finger on transmissions between generations. Therefore, in the myth of Oedipus, Laios the father of Oedipus offended the gods in abusing the son of his friend. Oedipus his son will continue to bear the mistake of his father and will find himself without having wanted it as becoming the murder of his father and the husband of his mother.

In each individual destiny there is an emanation of the intergenerational. We can find in each culture the importance of being aware of our ancestors, of our family lineage.

The patient's wandering, the identity quest, the relentless force of destiny, are at the heart of the human. To listen and to interpret myths opens the door to a openness of mind.

Practice of the IPP method

It is subject to the codes of ethics of the FF2P and the EAP.

The setting

The IPP requires time, approximately 1 or 2 years to notice a profound and durable change in the patient. It isn't intended for those who "want it to go fast" and who expect the therapist to resolve all of their problems.

The sessions generally last 1 hour 30 minutes and occur every fifteen days.

A first 30 minute session is usually free and allows the patient and the therapist to make a first contact : the therapist presents the method and his setting, and the patient defines his expectations.

The psychotherapy begins with 3 or 4 verbal IPP sessions at first. These create the foundation of the therapeutic alliance and are intended to help the patient define his deep expectations, to tell the story of his life, to discuss the relationship with his body and particularly the difficulties in his life.

The therapist begins to integrate therapeutic touch after the fourth session. This therapeutic touch occurs after a time of verbal exchange. The patient lies down on a mattress on the ground. The therapist is on his knees and stimulates the fascias which envelop the muscles. The contact takes place directly on the skin. As aforementioned, the IPP touch obeys a strict protocol laid out by Jack Painter. It is composed of ten sessions, each dedicated to a part of the body.

The therapist alternates between verbal sessions and sessions of therapeutic touch. The verbal IPP sessions are an occasion to bring the patient into a situation by way of exercises in creativity, of symbolic representation and of exchange with the psychotherapist. The therapist can say what hurts. Putting his story into words helps him to reconstruct, to better understand himself and to welcome himself as he is.

The indications

They are individual to the method of IPP taught at the IFCC.

IPP is addressed to adults. The therapist can nevertheless accompany teenagers and young adults with verbal postural integration. The method is indicated for identity issues, behavioral difficulties, relational issues. It is also recommended during important transitions of our lives, changes, marriages, births, separations, grief, retirement, etc.

This approach allows one to face that which life proposes, or imposes, while remaining on one's feet. It is a response to searches for meaning and of knowledge of oneself to allow the patient to advance in his life with his difficulties. The method favors a therapy of realization and not of change.

Testimony

Marc begins his psychotherapy at 28 years old to disarm his “inner bomb”. He has difficulty being touched. Engineer, single, with no close friends, he has very little intimate relationship experience and still lives with his parents. Marc expects the therapy to help him better understand “his block” and to liberate chronic tensions situated in his stomach and his lower back. First of all, he explores the story of his life. Second of three brothers, he has “always felt railed” by his brothers; his role was that of the “sick one in the family”.

The first sessions with touch surprise him: he withstands a physical contact which he believed would be unbearable, feels a “firm, beneficial gentleness that awakens a volcano in his belly”, in connection with the “explosive” climate of his childhood. Images emerge from his adolescence, the moment when his parents almost separated, the bullying he endured in high school; the gradual confinement in his isolation. The deep anger and sadness that he encounters reveals a belief born a long time ago that still “rots” his life today: “I have to manage on my own at all costs, anyways, I can’t count on anyone else!”

As time goes on, Marc uses the sessions to feel and express what he feels. He lets go of his mental control and dares to experience his tensions, tremors, feelings of hot and cold, sounds, and sometimes the painful memories associated with them. Impressed with all these things that are coming up, he feels more solid, more flexible in his body as the therapy progresses. He notices that his back relaxes, and that, as soon as he doesn’t respect himself, he locks himself up again. He learns lessons, starts acting in his life. His confidence grows. He buys himself an apartment and settles in it. He starts dancing and meeting people. And eventually he got into a relationship with a woman he likes.

When his therapy ended after 4 years, he felt “closer to himself than ever, in a friendship and a contact with his body” which he uses “like a compass”. He has a life outside of work, friends, a lover. He is calm, says he can “stand upright by himself” even though he is aware that he still has “a lot of work to do”. What he wants now is to “try to establish relationships without assistance”.

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