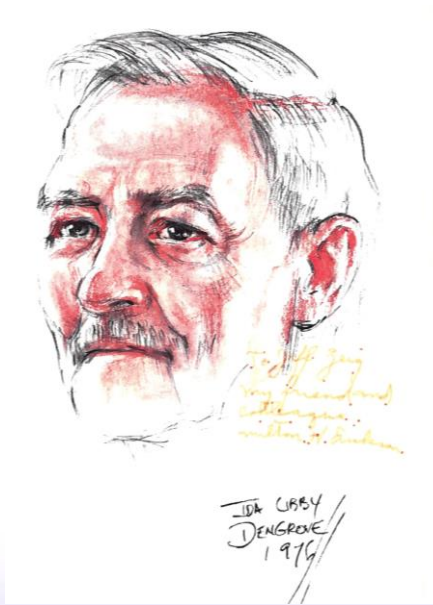


THE HEART OF ERICKSONIAN HYPNOTHERAPY

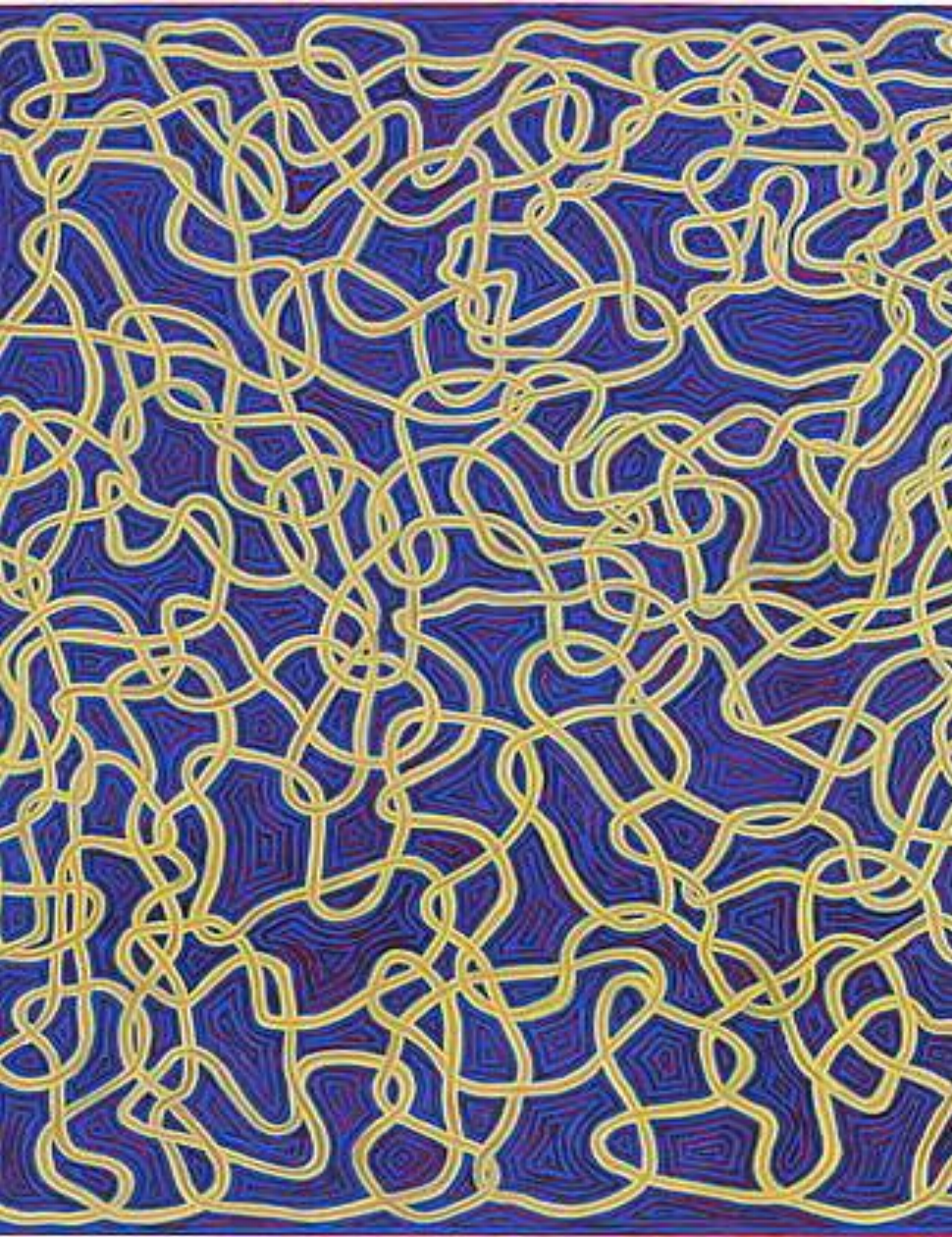
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DISCLAIMER

Materials that are included in this course may include interventions and modalities that are beyond the authorized practice of mental health professionals. As a licensed professional, you are responsible for reviewing the scope of practice, including activities that are defined in law as beyond the boundaries of practice in accordance with and in compliance with your professional standards.

LEARNING OBJECTIVES

- **Describe how hypnosis accesses the mind-body communication system.**
- **List 3 key components of an Ericksonian approach.**
- **State 2 similarities between inviting trance and inviting therapeutic change.**



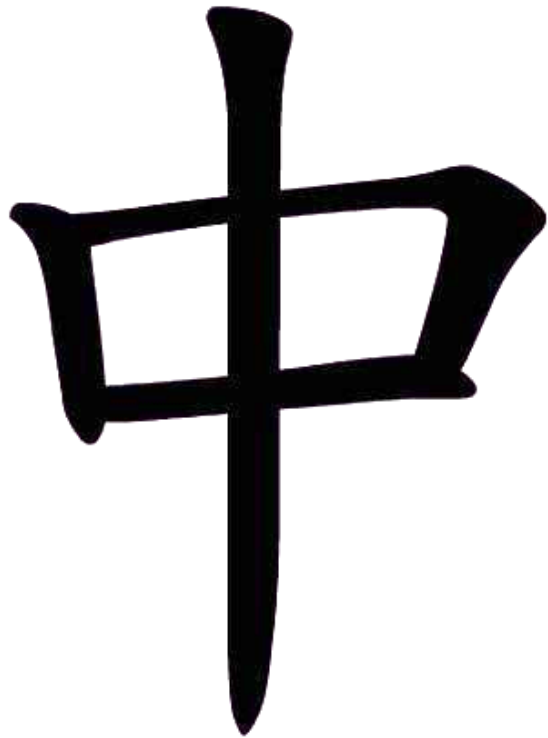
“HYPNOTHERAPY”

- **“The use of hypnosis in the treatment of a medical or psychological disorder or concern” (Elkins et al., 2015, p. 383).**
- **Many experts in the field consider the term *hypnotherapy* to be problematic (e.g., Frischholz, 1997).**
- **“Hypnosis is a technique, not a psychotherapy” (Orne et al., 1995, p. 1812).**

“HYPNOTHERAPY”

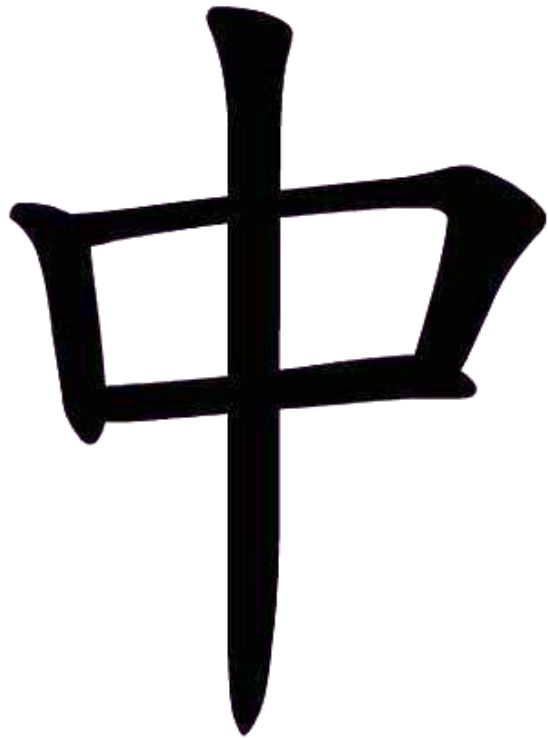
- **When Freud was first etching out his method, “hypnotherapy and psychotherapy . . . were virtually synonymous” (Pintar, 2010, p. 36).**
- **Erickson “embedded hypnosis so deeply into his psychotherapeutic techniques that it is possible in looking at Ericksonian psychotherapy to forget it is there at all” (Pintar & Lynn, 2008, p. 115).**
- **Brief therapies (MRI, Strategic, Solution Focused) are all psychotherapies derived from Erickson’s hypnotic methods, refracted through Gregory Bateson’s cybernetic conceptions of communication.**

THE HEART OF ERICKSONIAN HYPNOSIS



- **Connection between hypnotist and client (shared mind)**
- **Connection between client and his/her experience (mind-body communication)**
- **Collaborative expectancy (meaning making)**

THE HEART OF ERICKSONIAN HYPNOTHERAPY



- **Inviting associational thinking (via metaphoric communication)**
- **Facilitating avolitional innovation and discovery of possibilities**
- **Shifting patterns of thought/imagination/action**
- **Enabling contextual reorientation to the problem**

THE ~~HEART~~ OF ERICKSONIAN HYPNOTHERAPY

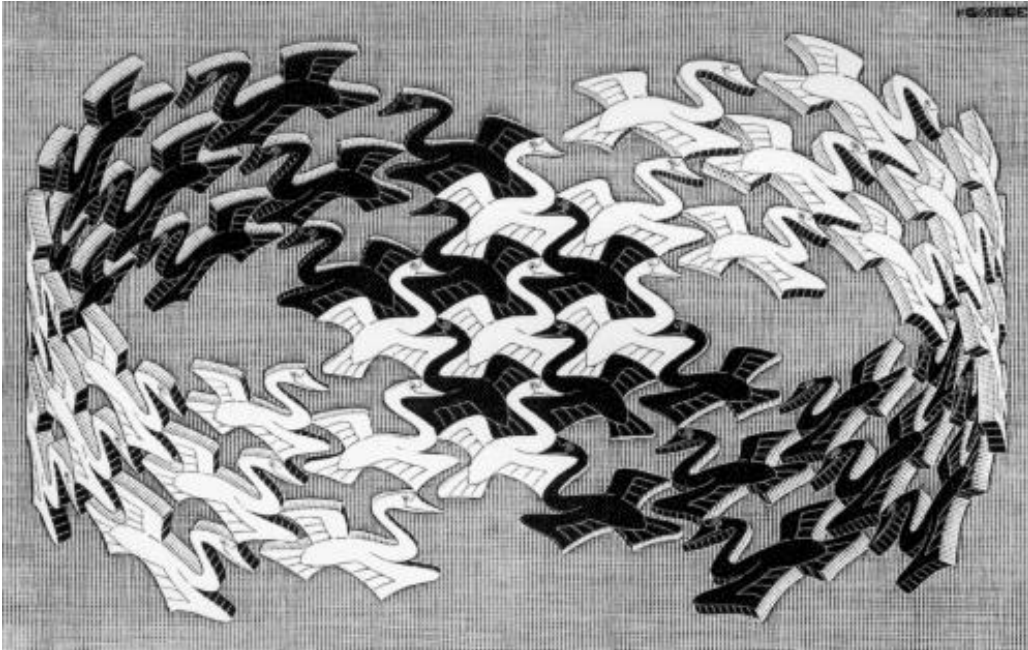


**La coeur a ses raisons que le
raison ne connaît point.**

**The heart has its reasons of
which the reason knows
nothing.**

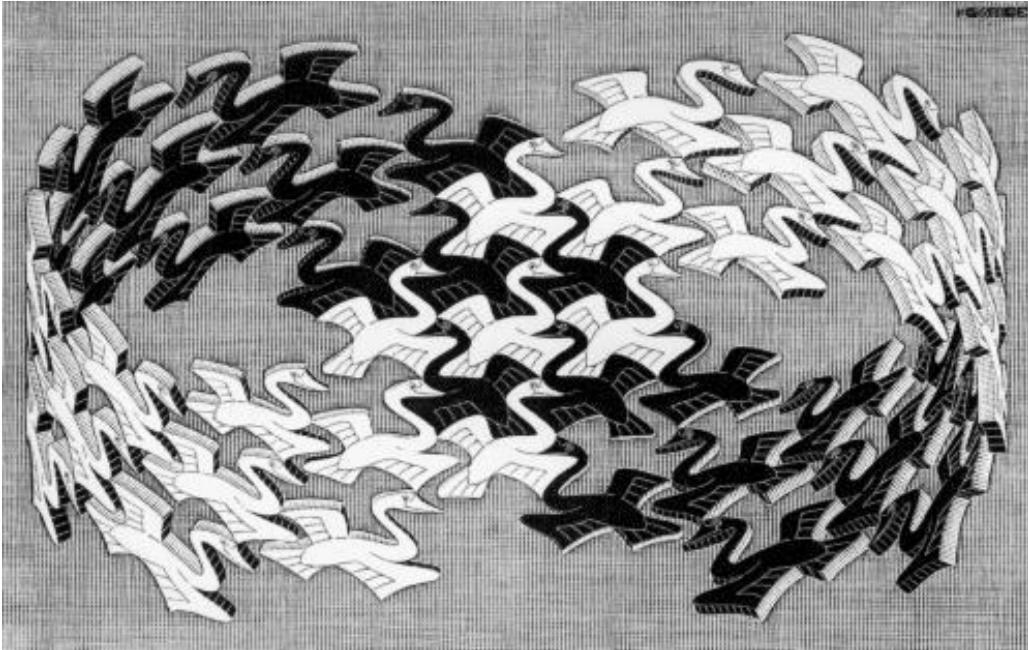
—Blaise Pascal

THE NATURE OF MIND



- Bateson defined **information** as “news of **difference**.”
- A **difference** is a **relationship** between two somethings or two parts, “or between a part at time 1 and the same part at time 2” (Bateson, 2000, p. 89).

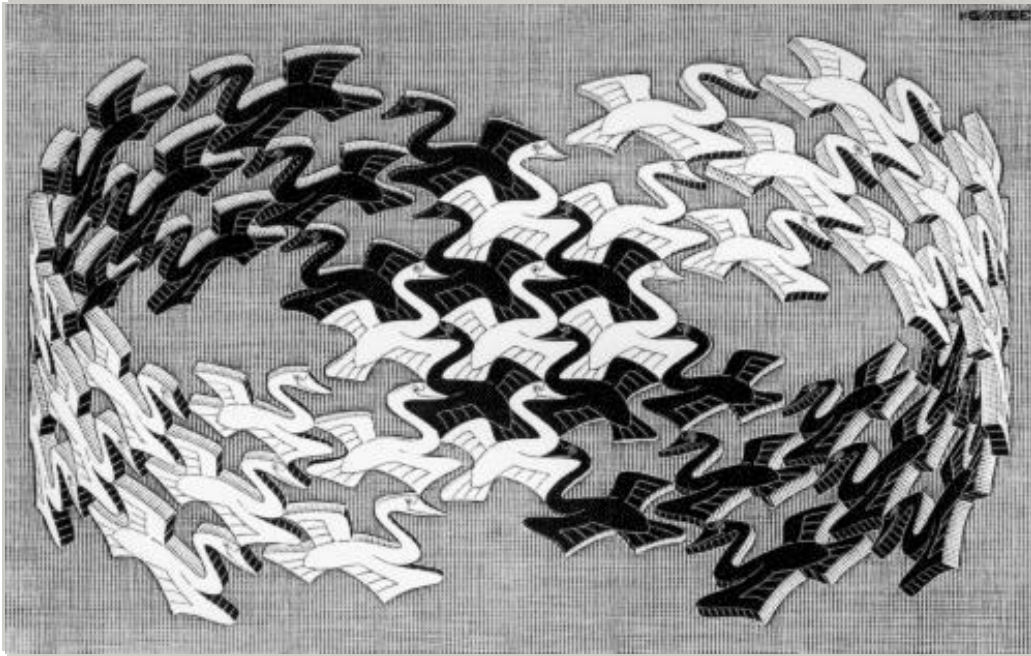
THE NATURE OF MIND



- “[What] a sensory end organ responds to is a **difference** or a **change**” (Bateson, 2002, p. 89).

- Information is a **difference** that **makes a difference**.

THE NATURE OF MIND



- A difference that **doesn't** make a difference (isn't noticed or doesn't matter) is just **ambient noise**.

- An imperceptible difference is **indifferentiated**.

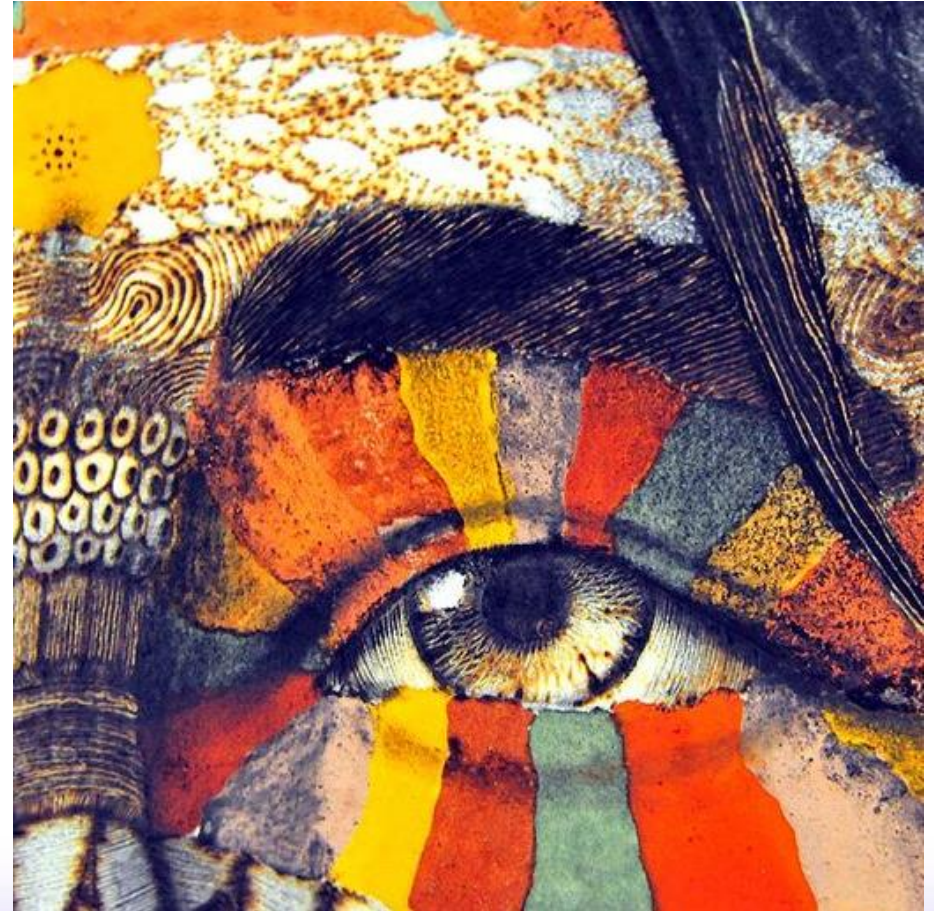
THE NATURE OF MIND



- **Indifferentiation** reflects the imperception of boundaries and/or the dissolution of meaning.
- **Hypnotherapists facilitate the indifferentiation of problems.**

THE EMBODIMENT OF MIND

- **“Mind is [not] simply brain activity” (Siegel, 2012, p. XIX).**
- **Mind “extends beyond the physical cortex of the brain’s flesh” (Beilock, 2015, p. 210).**
- **“We have a head-brain, heart-brain, and gut-brain. . . . The mind [is] . . . fully embodied, not just enskulled (Siegel, 2017, p. 153).**



THE MINDFULNESS OF THE BODY

- **You have more neurons in your digestive system than in your spinal cord or peripheral nervous system (Hadhazy, 2010).**
- **Your immune system contains the same mood-altering endorphins found in the brain—“not just the chemicals, but the receptors as well” (Moyers, 1993, p. 180).**

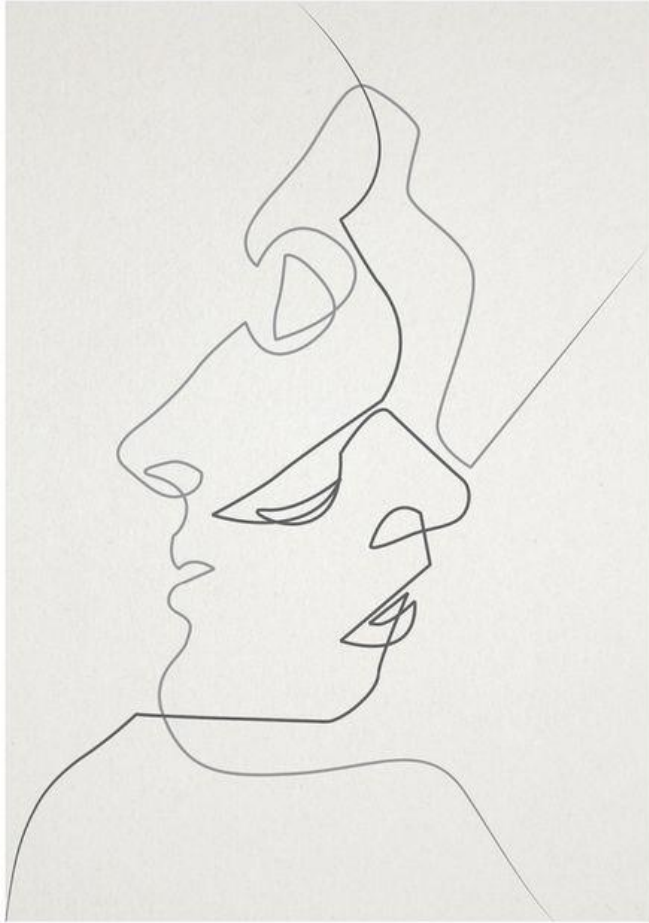


THE MINDFULNESS OF THE BODY

- **“Even to fulfill a defensive role, the immune system must exhibit properties that are typically cognitive[:] . . . [It] recogniz[es] molecular profiles. . . . [It] must have a learning ability, . . . [and] it must have a memory” (Varela & Coutinho, 1991, pp. 240-241).**



THE SHARING OF MIND



“My mind is not . . . confined inside me. A good deal of it is inside, . . . but a good deal of it is outside. . . . All the things that I do, which are picked up by your perceptions, are a part of you. And things that you do, which are picked up by my perceptions, are a part of me. And there’s an enormous overlap in our two minds. So that it is not unreasonable to speak of a “shared mind.” This is not a miraculous phenomenon; it is a commonsense phenomenon” (Bateson, 1997, p. 144).

MIND AND THE SELF

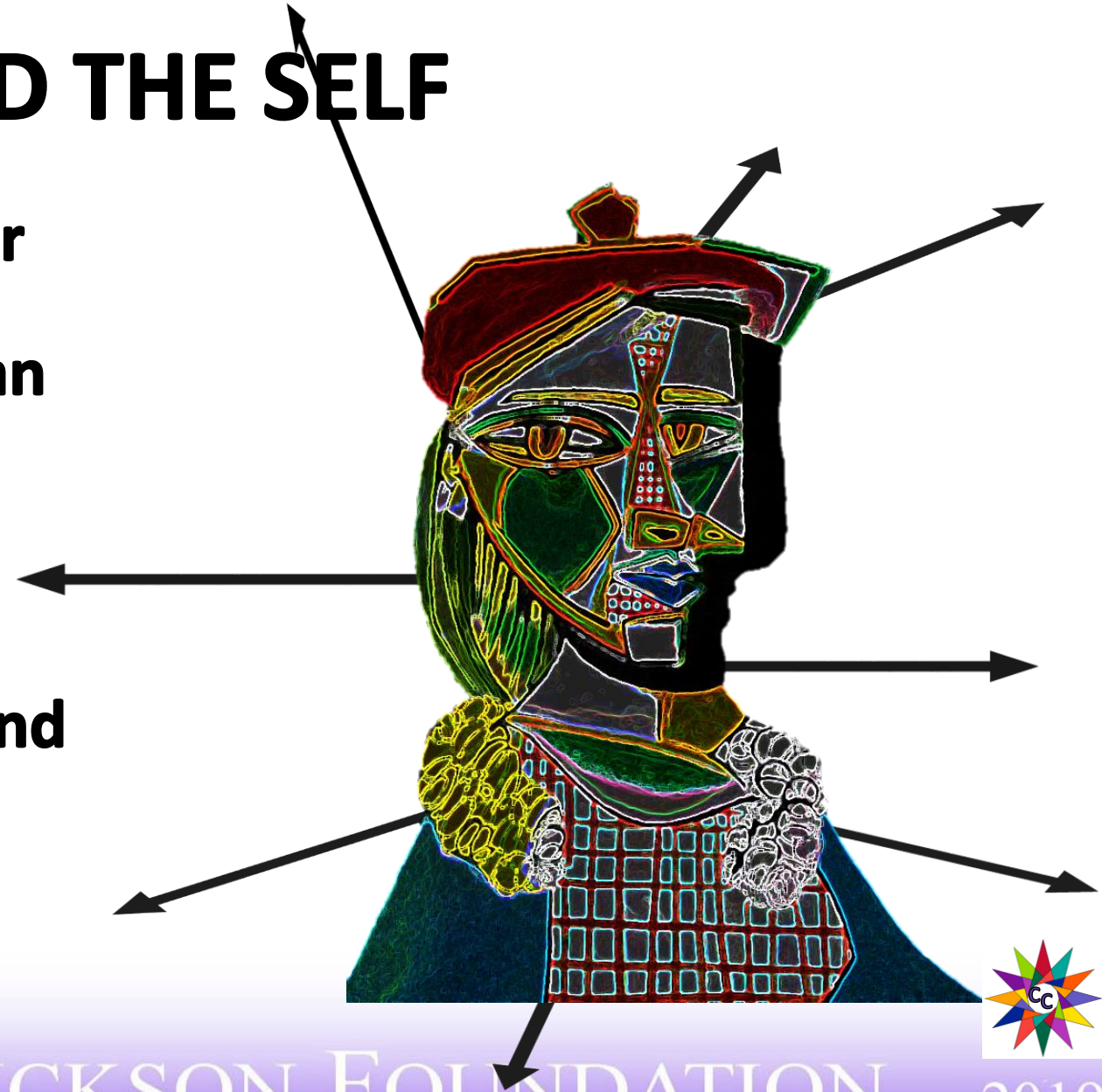
- Discomfort, displeasure, and other forms of contrast—edges, juxtapositions—all contribute to an experience of feeling, of being, separate and distinct: a unique individual.



MIND AND THE SELF

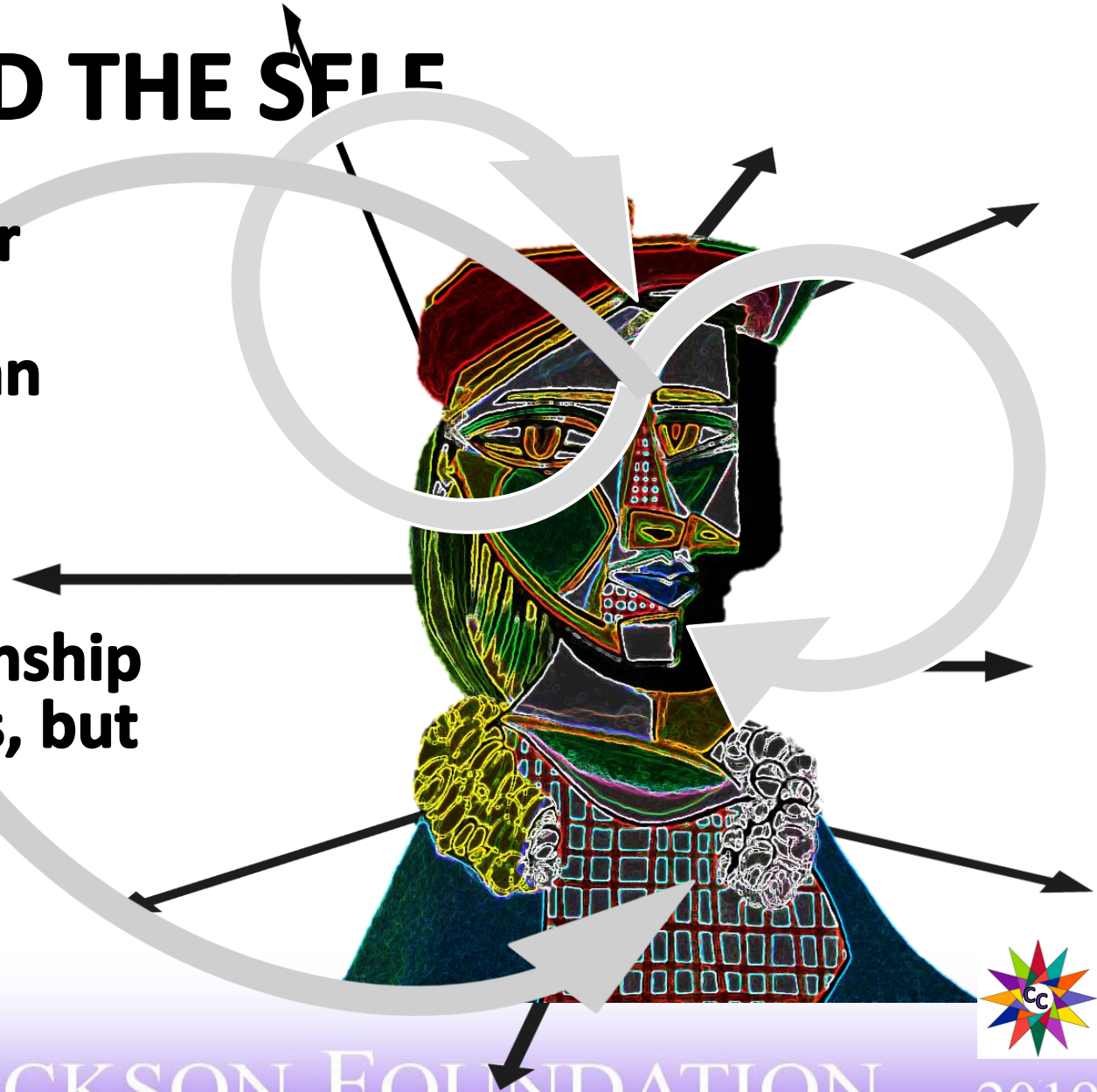
- Discomfort, displeasure, and other forms of contrast—edges, juxtapositions—all contribute to an experience of feeling, of being, separate and distinct: a unique individual.

This is true not only of our relationship to what is **OUTSIDE** and around us,



MIND AND THE SELF

- Discomfort, displeasure, and other forms of contrast—edges, juxtapositions—all contribute to an experience of feeling, of being, separate and distinct: a unique individual.
- This is true not only of our relationship to what is **OUTSIDE** and around us, but also to what is **INSIDE**—our relationship to ourselves.



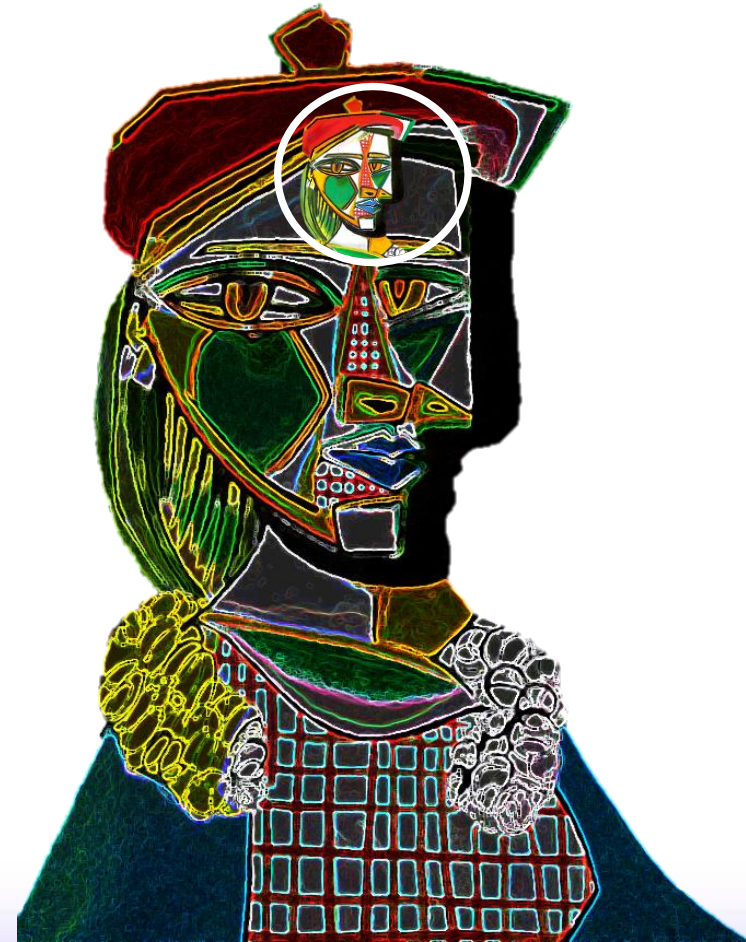
MIND AND THE SELF

- Consciousness involves the marking of **boundaries** that define perceptions of, ideas about, and attitudes toward what is happening outside and inside.



MIND AND THE SELF

- Consciousness involves the marking of **boundaries** that define perceptions of, ideas about, and attitudes toward what is happening outside and inside.
- This reflexively circles back to circumscribe consciousness itself: We are conscious of being conscious and, in so doing, conscious of being a “**self**.”



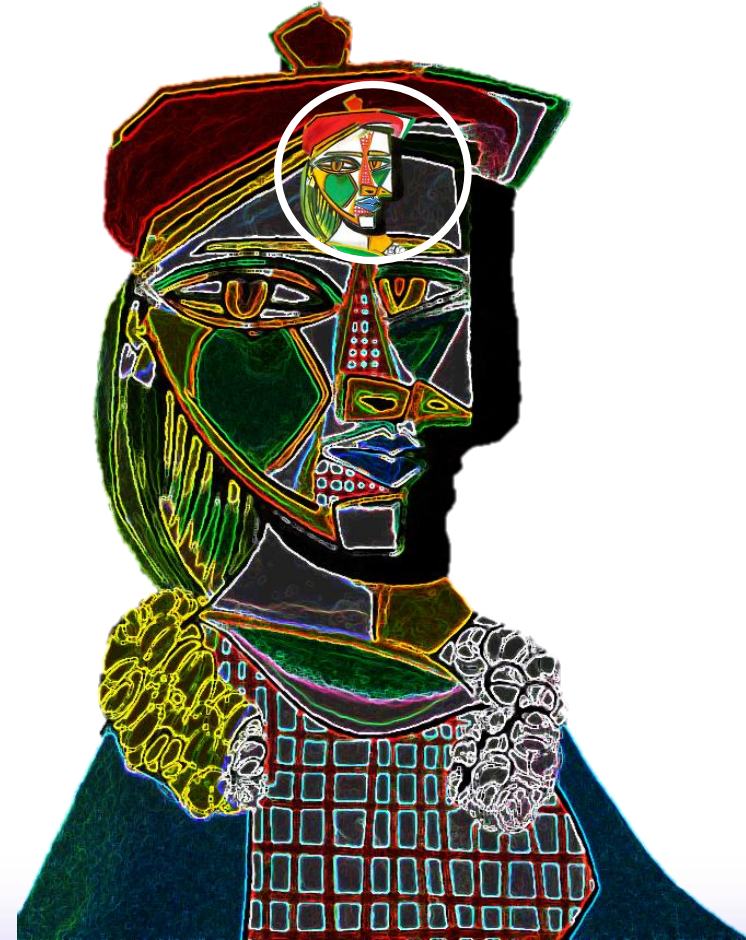
MIND AND THE SELF

- **Self = Body:** “Be careful not to bump into **ME.**”



MIND AND THE SELF

- **Self = Body:** “Be careful not to bump into **me**.”
- **Sense-of-Self Shifts:**
 - “**My** stomach feels so much better”
 - “I can’t contain **my** excitement”
 - “**My** idea is a little different from yours.”



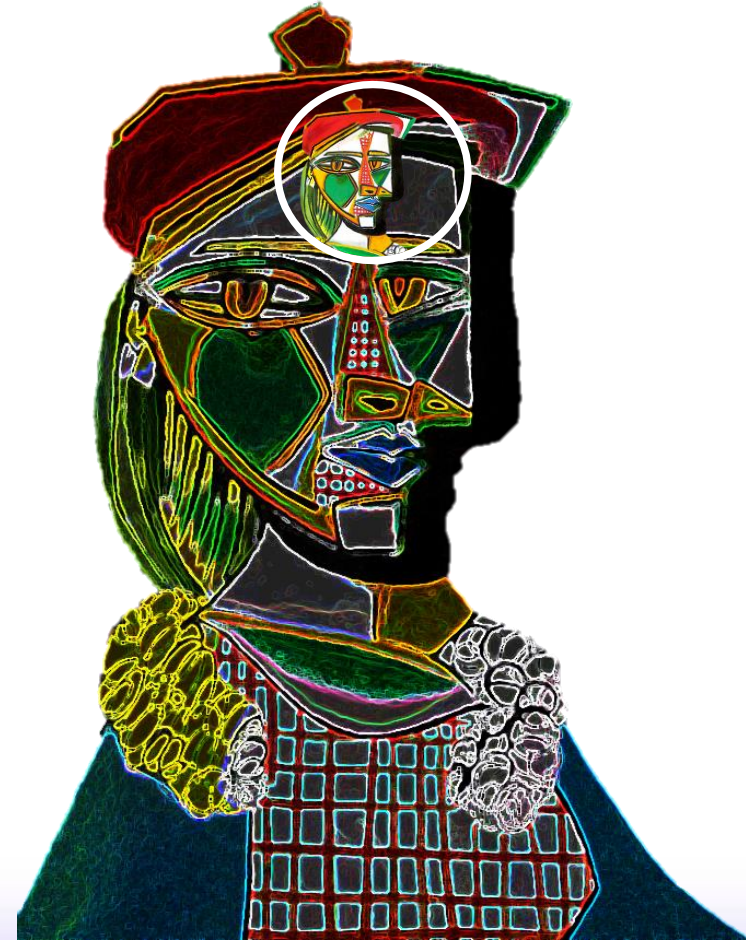
MIND AND THE SELF

- “**My** stomach, excitement, idea”: an implicit division between **owner** and **owned**.
- **My experience is—**
 - **part of who I am**
 - **apart from my circumscribed sense-of-self**



MIND AND THE SELF

- Pain, thoughts, and fear are all defined as “mine” but feel *other*. They happen to me.



MIND AND THE SELF

- Our **circumscribed self** is **FOREGROUND** against background:
 - surroundings
 - another person
 - intrapersonal experience

some



MIND AND THE SELF

- **Boundaries of the circumscribed self become indifferentediated when we shift from:**
 - **standing out to fitting in**
 - **counter-acting to interacting**
 - **contending with to engaging in**



MIND AND THE SELF

- When the self-other boundary **dissolves**, the sense of being a **reified, circumscribed self** dissolves along with it.
- A feeling of **separation** gives way to one of effortless **connection** when we enter what Mihaly Csikszentmihalyi (1990) calls *flow*.

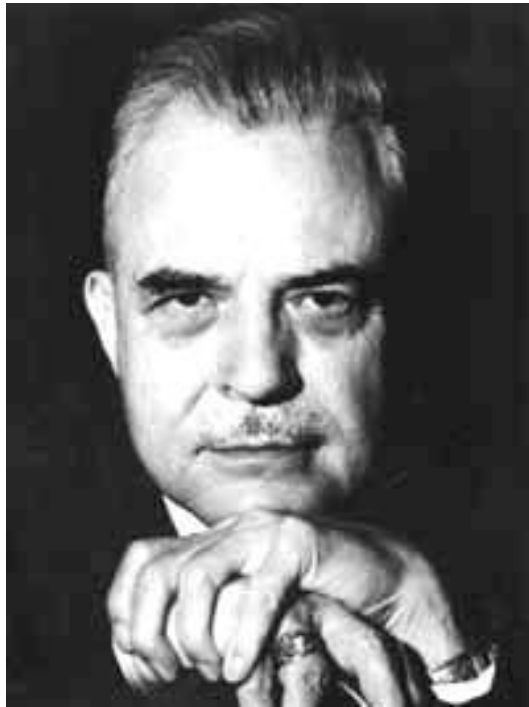


MIND AND THE SELF

Hypnosis is an experience of
flow



ERICKSONIAN HYPNOSIS

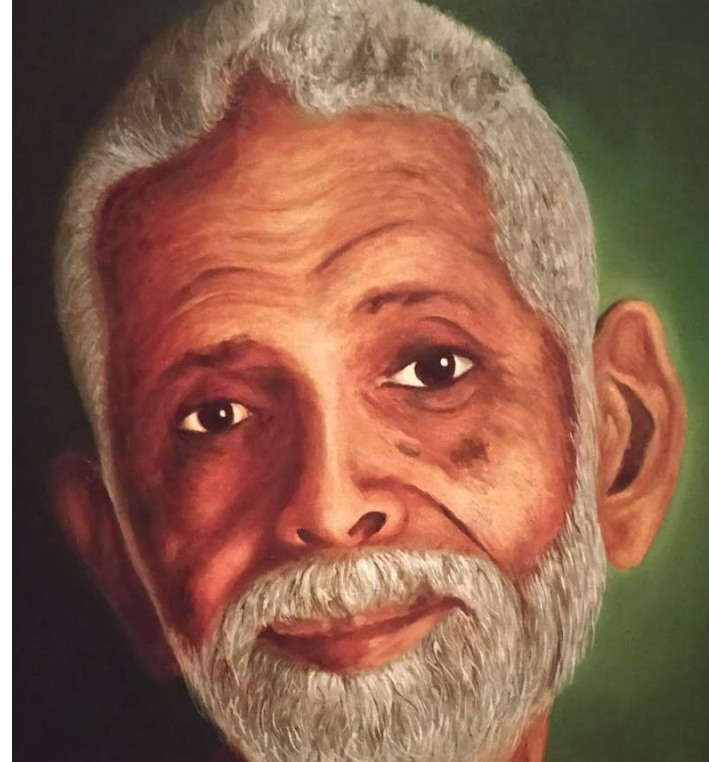


Hypnosis = getting in sync with the mind/body of the client

:

- **Empathy**
- **Hypnotic Invitation**
- **Expectancy**
- **Utilization**
- **Permissive Language**
- **Metaphor**

EMPATHY
VS
SYMPATHY
&
COMPASSION



SYMPATHY

< Greek *Sumpátheia*

(*syn-* "with, together" + *pathos* "feeling" or "suffering"): feeling together

COMPASSION

< Late Latin *Compassio*

(*com-* "with, together" + *pati* "feeling" or "suffering"): suffering together

EMPATHY

- < German *Einfühlung*
(*ein-* "in" + *fühlung* "feeling"):
feeling into
- Originated in the philosophy of art, to explain why certain paintings or sculptures move people.



EMPATHY

- < German *Einfühlung*
(*ein-* "in" + *fühlung* "feeling"):
feeling *into*
- Describes the emotional
“knowing” of a work of art from
within, by feeling an emotional
resonance with [it]. (“The Science of
Empathy,” Helen Riess)



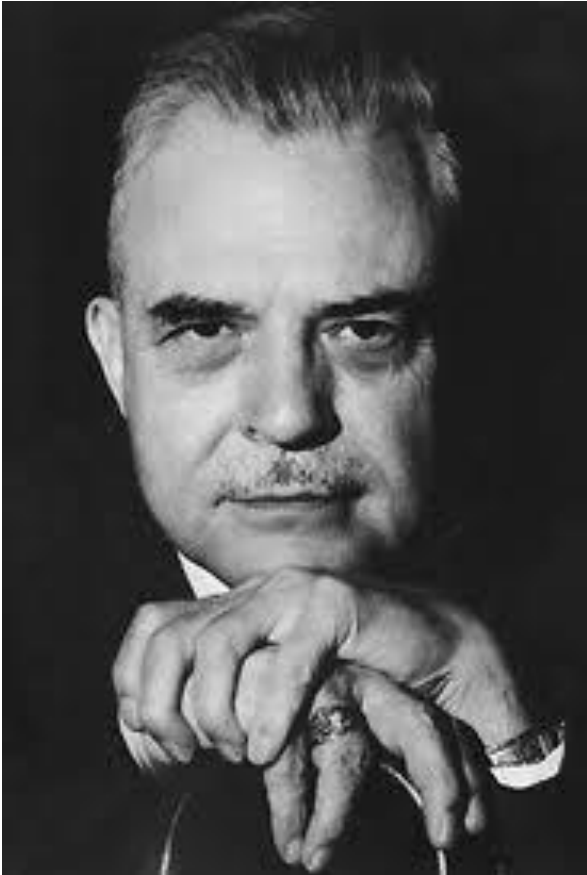
ROGERIAN EMPATHY



Carl Rogers:

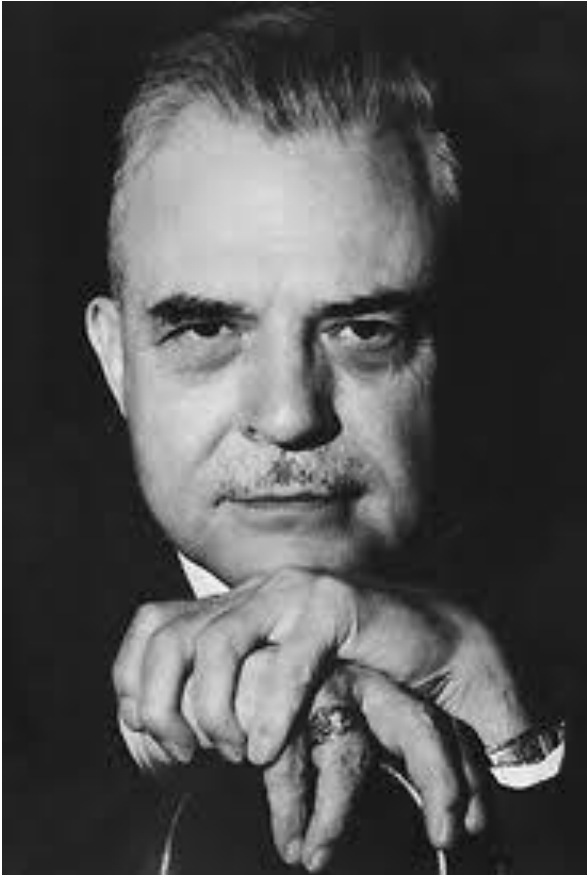
“When a person realizes he has been deeply heard, his eyes moisten. I think in some real sense, he is weeping for joy. It is as though he were saying, ‘Thank God, somebody heard me. Someone knows what it’s like to be me’.”

ERICKSONIAN EMPATHY



A 21-year-old woman told Milton Erickson she was certain he would not want to see her. When she arrived in the office, she said, “I told you so, I will go now. My father is dead, my mother is dead, my sister is dead, and that is all that’s left of me.”

ERICKSONIAN EMPATHY



“I urged the girl to take a seat, and . . . I realized that the only possible way of communicating . . . was . . . to use brutality to convince her of my sincerity. She would misinterpret any kindness. . . . I would have to convince her . . . that I understood her and recognized her problem, and that I was not afraid to speak openly, freely, unemotionally, and truthfully” (Haley, 1986, p. 115).

EMPATHIC COMMUNICATION



- **naming** relevant details of clients' stories.
- **inferring** and **articulating** clients' emotional experience within the stories and/or in telling the stories.

EMPATHIC COMMUNICATION

**When your clients hear you accurately naming relevant details of their stories and articulating their emotional responses, then the boundary between them and you—and between them and their experience—
dissipates.**



EMPATHIC COMMUNICATION



Empathic communication makes it possible for you to move from being an outsider to being an insider.

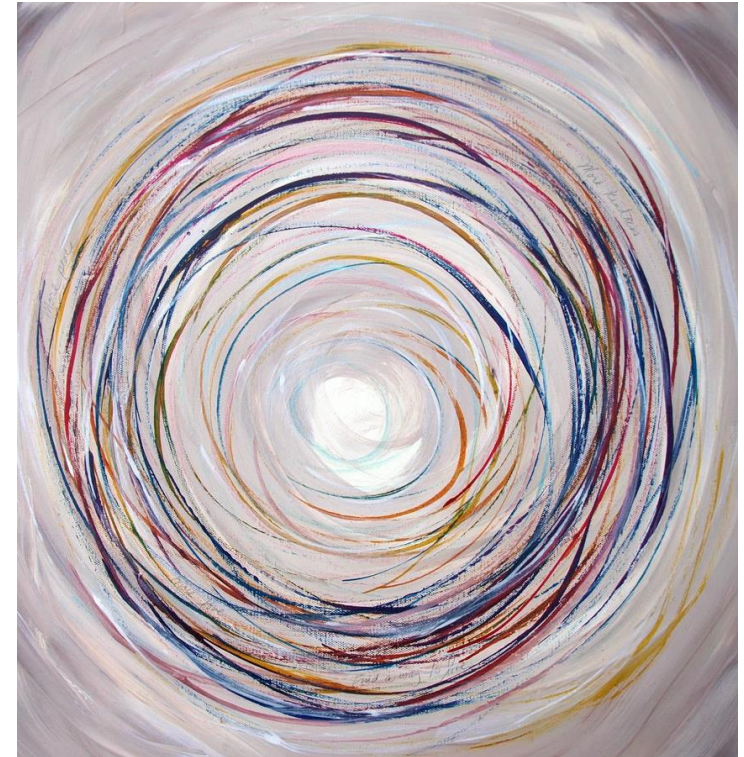
HYPNOTIC INVITATION



As an insider, you're positioned to offer hypnotic invitations that the client needn't guard against.

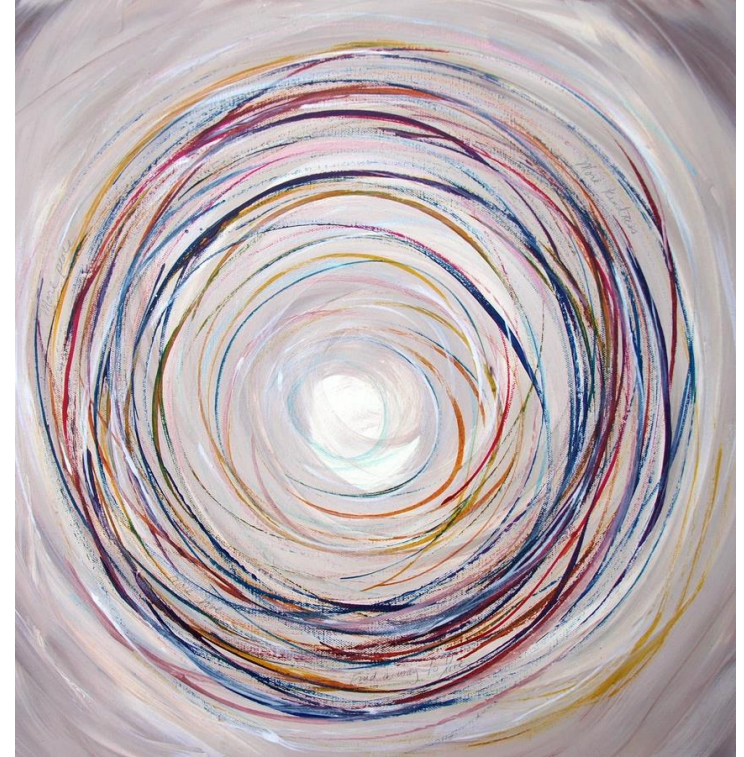
HYPNOTIC INVITATION

Your invitations facilitate the safe dissolution of the boundaries of the client's **circumscribed self.**



HYPNOTIC INVITATION

**You don't put your clients in a
"trance" or in an "altered state."
Your invitations facilitate your
clients getting in sync.**

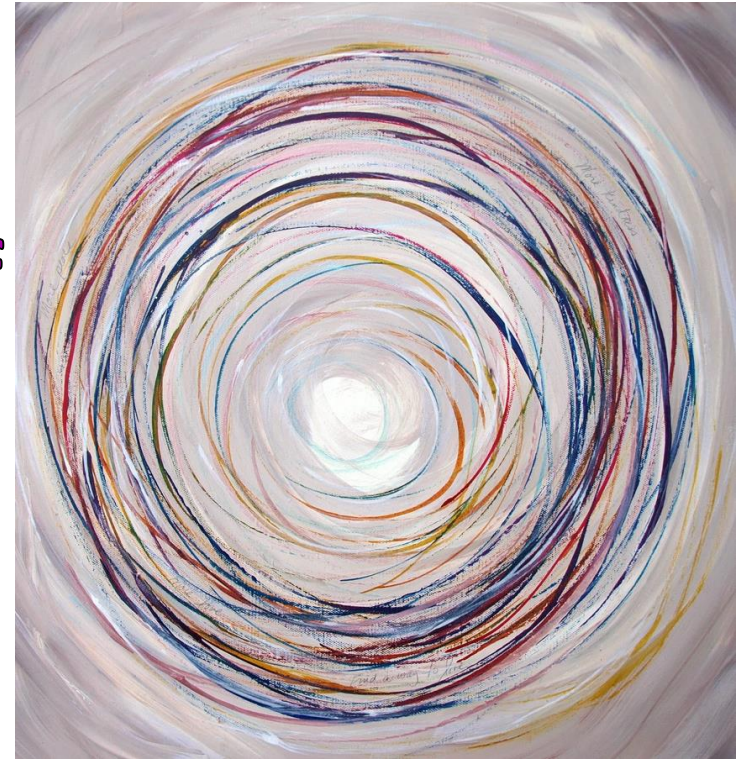


HYPNOTIC INVITATION

You get in sync with the client.

The client's circumscribed self gets in sync with you and with the rest of him or herself.

As boundaries dissolve, you and your client become of one mind.



EXPECTANCY



Expectancy is an orientation to, a preparation for, change, affecting perception and experience.

EXPECTANCY



- **“Meaning can activate biological processes” (Moerman, 2002, p. 151).**
- **Physiological and psychological responses to suggestions in a hypnosis session are influenced by what the client (Kirsch, 1985) and therapist (Erickson, 2008) expect and imagine is possible.**

CLASSIC HYPNOSIS

The hypnotist encourages the indifferentiation of the boundaries of clients' circumscribed self by **entreating them** to follow her directives.



CLASSIC HYPNOSIS



If clients don't follow along, the hypnotist ups the intensity. If they are still not responsive, he concludes that they are either **unhypnotizable** or **resistant**.

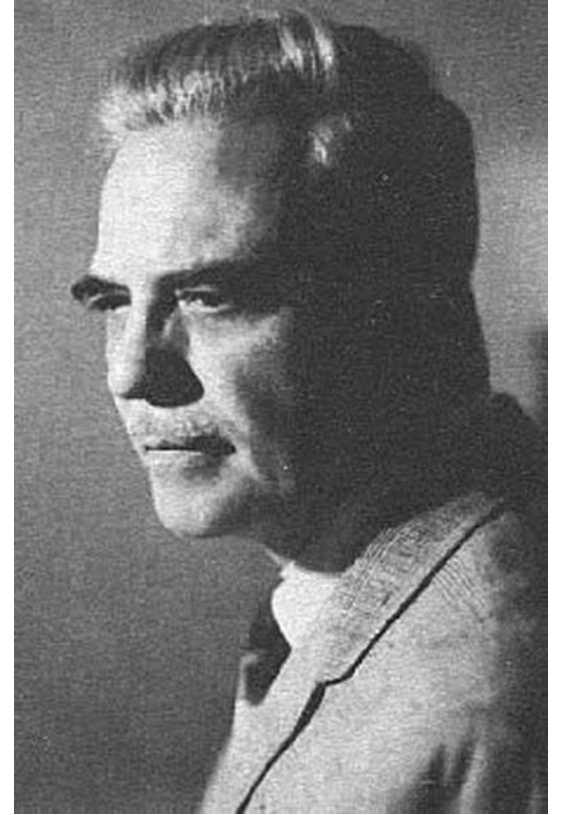
ERICKSONIAN HYPNOSIS: UTILIZATION

[Utilization entails the] simple reversal of the usual procedure of inducing hypnosis.



ERICKSONIAN HYPNOSIS: UTILIZATION

Rather than putting the onus on his patients to cooperate with him, Erickson strove to cooperate with them. He took responsibility for entering the experiential world of his patients.



UTILIZATION



Incorporating outer and inner **disruptions** to the hypnotic relationship in the hypnotic invitation, including **ambient sounds**, as well as clients' **beliefs**, **expectations**, **worries**, **efforts**, **reluctance**, or **behaviors**.

UTILIZATION

Helping clients get **in sync**
with whatever has been
keeping them **out of sync**
with you and with
themselves.



UTILIZATION

NO NO	NO NO	NO NO NO NO NO NO	NO NO NO
NO NO	NO NO	NO NO NO NO NO NO	NO NO NO NO NO
NO NO	NO NO	NO NO	NO NO NO
NO NO	NO NO	NO NO	NO NO
NO NO NO NO		NO NO	NO NO NO
NO NO NO		NO NO NO NO NO NO	NO NO NO
NO NO		NO NO NO NO NO NO	NO NO NO
NO NO		NO NO	NO NO
NO NO		NO NO	NO NO
NO NO		NO NO	NO NO
NO NO		NO NO NO NO NO NO	NO NO NO NO NO NO
NO NO		NO NO NO NO NO NO	NO NO NO NO

PERMISSIVE LANGUAGE

If you claim something **will** happen and it **does not**, a sharp boundary is drawn between you and the client, as well as between the client and his or her experience.

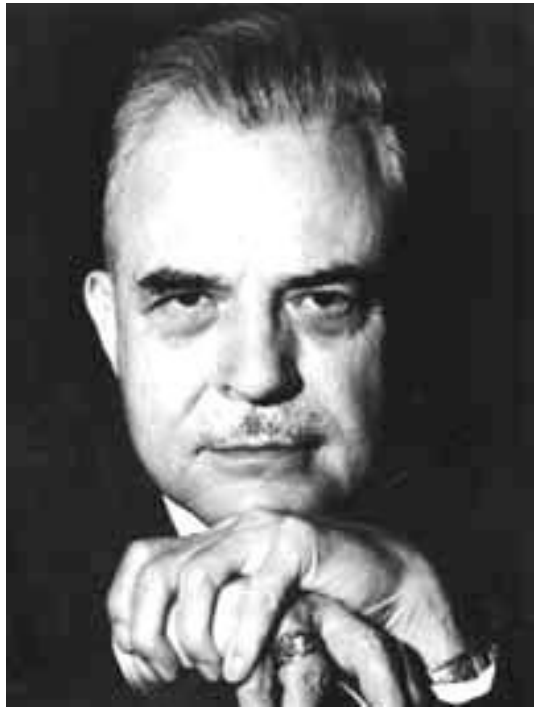


PERMISSIVE LANGUAGE



If you suggest that something **might** happen and it **hasn't yet**, then you're not wrong. The **boundary** between what **currently is** and what **could be** is less distinct (and thus more easily dissolvable) than the boundary between what **is** and what is **not**.

ERICKSONIAN HYPNOTHERAPY



**Hypnotherapy = getting in sync
with the problem and inviting
change :**

- **Creating expectancy**
- **Conducting experiments**
- **Providing extemporaneous feedback**
- **Altering boundaries/patterns/meaning**
- **Suggesting analogic change**
- **Offering therapeutic double binds**

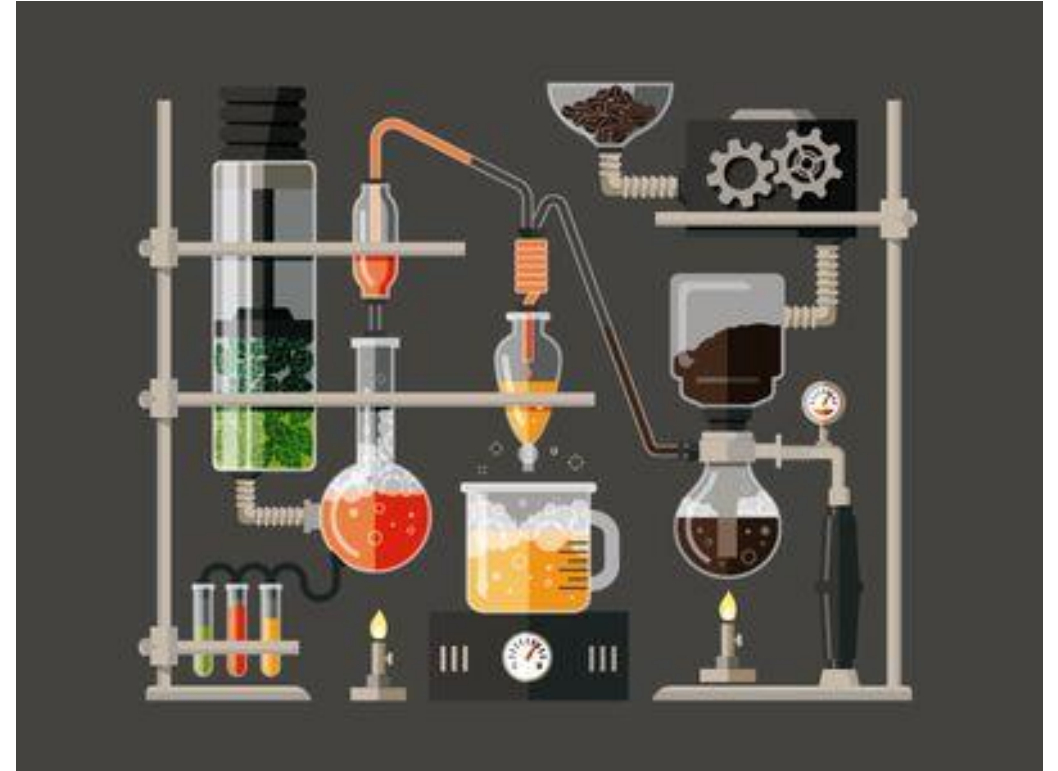
CREATE EXPECTANCY



- **You're not sure if the problem will change in this way or that way or some other way.**
- **You're not sure if the change will be noticeable right away or will emerge more subtly.**
- **You're not sure what the first sign of change will be.**

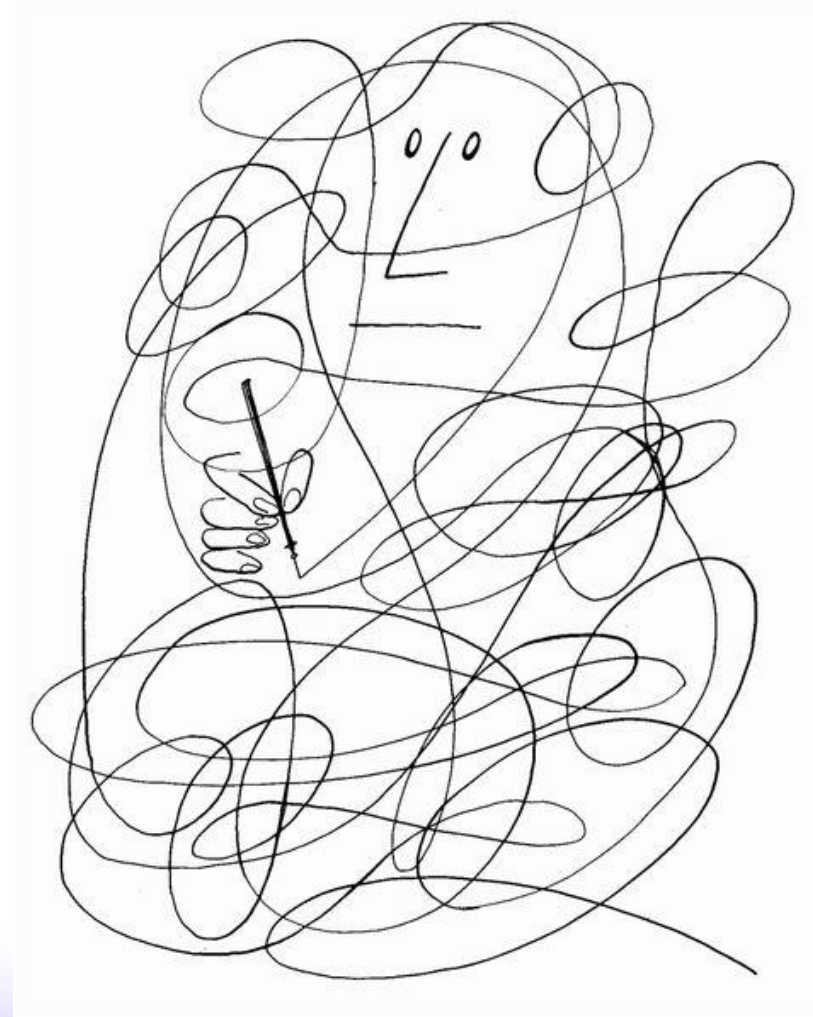
CONDUCT EXPERIMENTS

Treat everything you say, every step of the process, as an experiment. Adapt to results of your and the client's ongoing trial-and-error learning.



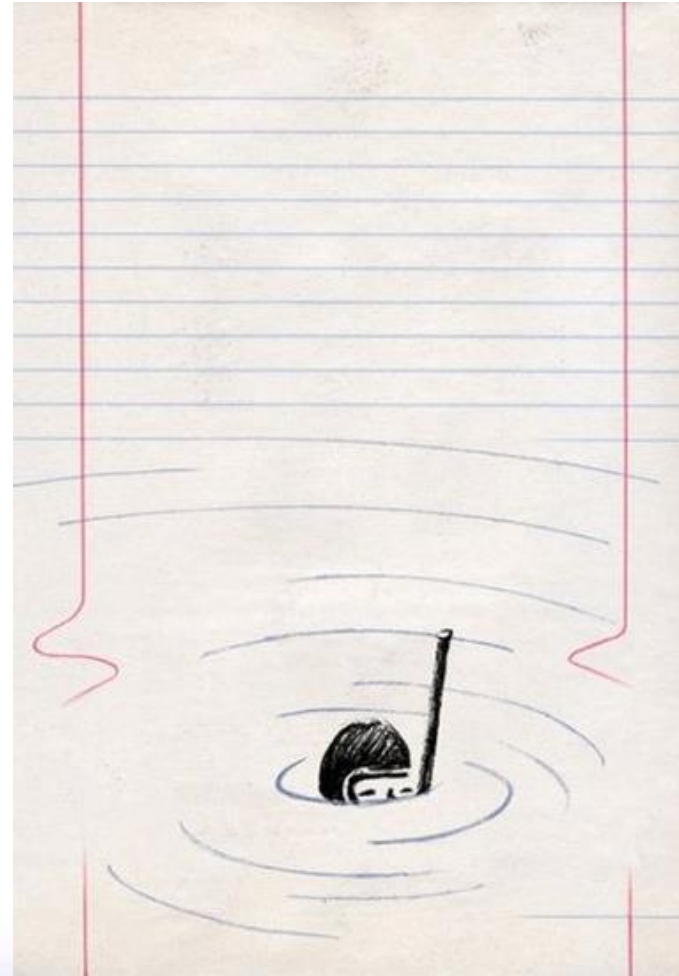
PROVIDE EXTEMPORANEOUS FEEDBACK

**Feedback intensifies,
extends, & instantiates
(ratifies) emerging
changes.**



ALTER BOUNDARIES/PATTERNS/MEANING

**Shift the location,
dimensions, rhythm,
meaning, and/or
predictability of the
problem.**



ALTER BOUNDARIES/PATTERNS/MEANING

**Shift the location,
dimensions, rhythm,
meaning, and/or
predictability of the
problem.**



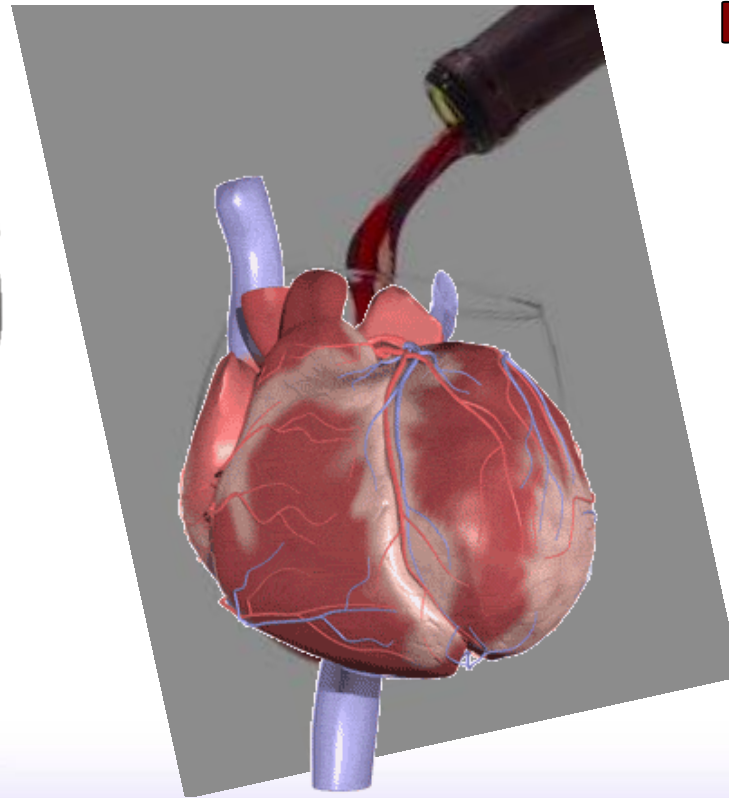
SUGGEST ANALOGIC CHANGE

Metaphor
indifferentiates the
differences between
two objects or
processes.



METAPHOR

~~Do you drink any second wine, Darlingine~~
~~And still be in my debt tastes so sweet~~
I'd still be on my feet



METAPHOR

X = Y

I could drink a case of you
And still be on my feet.

Lover = Wine

sex = Inebriation

METAPHOR

**Metaphor offers
translation
services
across the
mind-body gap**



SUGGEST ANALOGIC CHANGE

SYMPTOM FORMATION

X = Y

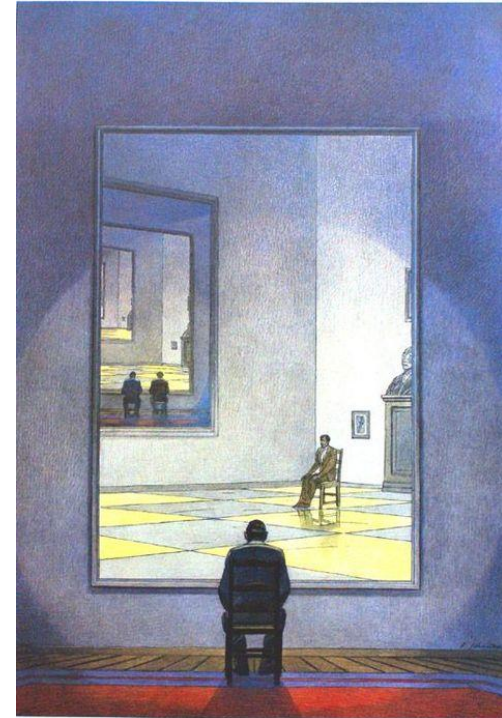
Car in Flood = Anxiety Response

Car in Rain = Car in Flood

Car on Wet Highway = Car in Rain

Car on Highway = Car on Wet Highway

Car Anywhere = Car on Highway



SUGGEST ANALOGIC CHANGE

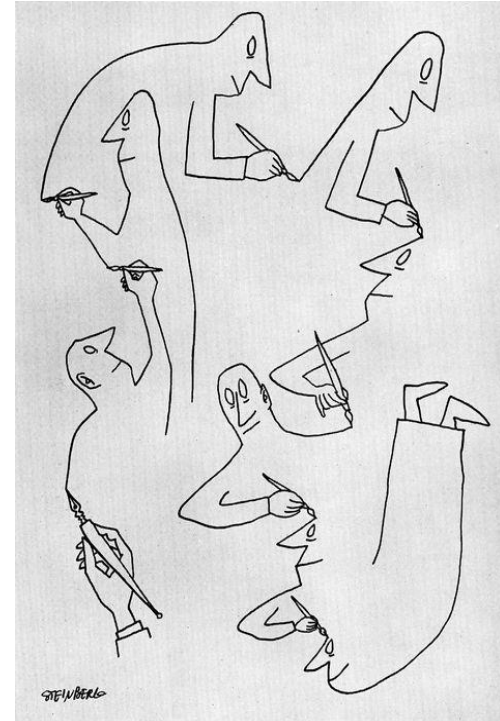
**SYMPTOM
RESOLUTION**

X = Y

Trance Reality = Outside Reality

Calm in Trance = Calm in Flooded Car

Calm in Flooded Car = Calm in Car Anywhere



OFFER THERAPEUTIC DOUBLE BINDS

A therapeutic double bind offers alternative possibilities for free choice or discovery. In so doing, it establishes, outside conscious awareness, a context within which the choices or discoveries will be made.



OFFER THERAPEUTIC DOUBLE BINDS

The context you establish is
therapeutic to the degree that it
offers a way forward, through, or
out.



LIMITATIONS OF THE RESEARCH AND POTENTIAL RISKS

The field of hypnosis is replete with conflicting theories, but most share a linear, dualistic conception of mind. This presentation articulates an alternative, relational, understanding of hypnosis and hypnotherapy. Grounded in Bateson's cybernetic framework and Erickson's clinical innovations, it offers a different way of orienting to clients, to the invitation of hypnosis, and to the collaborative invention of therapeutic change. If this relational approach is taken seriously, researchers will be tasked with reworking their methodologies and explanatory principles. Confusion may ensue. Clinicians wishing to put into practice the paradigm-shifting implications of these ideas also risk grappling with confusion, which may be reflected in their work with their clients. But because respect and therapeutic non-violence are infused throughout, clients will benefit from their therapist's commitment to connection and relational change.

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