

Journal of Humanistic Psychology

<http://jhp.sagepub.com/>

The Hakomi Method: Defining Its Place Within the Humanistic Psychology Tradition

Robert Bageant

Journal of Humanistic Psychology 2012 52: 178 originally published online 26
September 2011

DOI: 10.1177/0022167811423313

The online version of this article can be found at:
<http://jhp.sagepub.com/content/52/2/178>

Published by:



<http://www.sagepublications.com>

On behalf of:



[Association for Humanistic Psychology](http://www.sagepublications.com)

Additional services and information for *Journal of Humanistic Psychology* can be found at:

Email Alerts: <http://jhp.sagepub.com/cgi/alerts>

Subscriptions: <http://jhp.sagepub.com/subscriptions>

Reprints: <http://www.sagepub.com/journalsReprints.nav>

Permissions: <http://www.sagepub.com/journalsPermissions.nav>

Citations: <http://jhp.sagepub.com/content/52/2/178.refs.html>

>> [Version of Record](#) - Mar 5, 2012

[OnlineFirst Version of Record](#) - Sep 26, 2011

[What is This?](#)

The Hakomi Method: Defining Its Place Within the Humanistic Psychology Tradition

Journal of Humanistic Psychology
52(2) 178–189
© The Author(s) 2012
Reprints and permission: <http://www.sagepub.com/journalsPermissions.nav>
DOI: 10.1177/0022167811423313
<http://jhp.sagepub.com>



Robert Bageant¹

Abstract

Ron Kurtz passed away on January 4, 2010. His legacy is the Hakomi method. The method clearly fits within the tradition of humanistic psychology but has not yet been widely embraced by humanistic psychology. Kurtz's Hakomi method offers approaches that can be of value to person-centered therapy and further offers a pioneering method of using mindfulness within the therapeutic context, which both predates the current mainstream fascination with therapeutic mindfulness and remains at the forefront of integrating mindfulness practice with psychotherapy. The method, through its impact on the work of some of Kurtz's senior students, is gaining recognition, including recognition from several well-known neurobiologists. But, both the method and the recognition it is garnering also belong within the humanistic psychology tradition. It is time for humanistic psychology to consider the Hakomi method.

Keywords

Hakomi, person-centered therapy, mindfulness, empathy, Kurtz

¹New Taipei City, Taiwan

Corresponding Author:

Robert Bageant, Deng Gong Road, No. 10, 9F-2, Danshui District, New Taipei City 251, Taiwan
Email: robbageant@gmail.com

Introduction

Ron Kurtz, born in 1934, passed away on January 4, 2011. His legacy is the Hakomi method, a method of psychotherapy and assisted self-study that he created and nurtured over a period of approximately 40 years. The Hakomi method arose from within the milieu of the human potential movement. This group of counterculture mavericks, innovators, charlatans, and would-be gurus, documented by Smith (1990) and others, is, understandably, often viewed with disdain by those who seek to restore humanistic psychology's good name within the larger arena of academic psychology. Greening (2008) colorfully called the worst of this group a "passing parade of New Age hipsters" (p. 443).

In the aftermath of humanistic psychology's merging with, or capture by, the 1960s' counterculture (Smith, 1990), the field has continually struggled with issues of legitimacy and academic recognition. It is a theme that runs through much of the *Journal of Humanistic Psychology* and likewise defines much of the writing in *The Handbook of Humanistic Psychology* (Schneider, Pierson, & Bugental, 2002). Taylor and Martin (2001) are particularly passionate about restoring humanistic psychology's reputation. Their prescription for the field calls for humanistic psychology to "temporarily distance itself from its more radical offspring" and for it to likewise to become temporarily "less transpersonal" and "less experiential" (p. 26).

Given this history, it is not surprising that the humanistic psychology movement has not rushed to embrace the Hakomi method, a psychotherapy created by a highly charismatic, uncredentialed founder, and which arose as much from experiential encounter groups, somatic awareness practices, and Eastern mysticism as from traditional psychotherapy. From outward appearances, Hakomi is exactly the type of therapeutic approach that should be kept at arm's length if the credibility of humanistic psychology is to be restored.

Yet perhaps too much conservative retreat threatens to distance humanistic psychology from some of its gifted progeny. I argue that Hakomi is just such a gem and that Hakomi's founder, Ron Kurtz, is a visionary who has made real contributions to the fields of psychotherapy and personal growth. A major portion of Kurtz's work directly follows from and extends the work of Carl Rogers. Hakomi takes a step forward in the direction that Rogers was headed and offers insights that can be of value to contemporary person-centered therapy. Furthermore, Hakomi's systematic and unique use of mindfulness as a therapeutic technique puts the method ahead of the forefront of the current trend to use mindfulness in psychotherapy. The method had already used mindfulness for decades before the term became a buzzword within

mainstream psychotherapy. Finally, current findings in neuroscience illuminate how key pieces of the Hakomi method work, giving the method the sort of grounding in material science that should help allay the concerns of those whose primary concern is to protect the good name of humanistic psychology. It is my intention that this article play a part in bringing Ron Kurtz's Hakomi method the attention and recognition it deserves within the humanistic psychology community.

Hakomi carries at its core a view shared with humanistic psychology. At the heart of Hakomi is the belief that human growth is a natural process that a therapist facilitates. The therapist's job is not to fix the client but instead to help the client discover himself or herself. The belief is that given the proper conditions, a human being will naturally grow toward self-realization. The therapist's job is to provide the environment that encourages and protects the often vulnerable process of bringing new growth into the world (Kurtz, 1990). I believe it is time for humanistic psychology to embrace the Hakomi method.

To both express my heartfelt thanks to Ron Kurtz and to lay my biases on the table, I owe a personal debt of gratitude to Ron Kurtz. My 12 years of experience with the Hakomi method have fundamentally changed, for the better, how I see myself and the world and how I function as a human being. The first time I met Ron Kurtz was in a workshop he was leading in Seattle. I was strongly skeptical, even to the point of suspicion. My teenage experiences with several psychotherapists and their agendas for me had led me to dismiss the entire field of psychotherapy. But with Kurtz, something different happened.

My very first interaction with Ron Kurtz demonstrated some of the key principles of both the Hakomi method and Rogerian person-centered therapy. As we prepared to begin the workshop, Kurtz asked if everyone was ready and if anyone needed anything before we began, and then he looked right at me. In a gentle voice, with an astonishingly welcoming presence, he said simply, "A little nervous, huh?" I was startled to have been seen so clearly but was put at ease by Kurtz's presence. His face was welcoming. His manner was patient and easy. His attention was genuine and complete. I nodded. He asked what I was afraid of, and thus began an exchange that led to a profound release of my fear.

Throughout the exchange, I had the sense that Ron Kurtz could both see very deeply into me and that he accepted what he saw. I could tell he was sincerely committed to helping me discover what I needed to feel ok and that he would wait for resolution before moving on with the workshop. There was no pressure at all to change anything in myself. I was deeply moved.

So from the outset, Kurtz provided an expression of Rogers's "necessary and sufficient" conditions for growth: genuineness, unconditional positive regard, and an astute, concisely expressed demonstration of empathy (Rogers, 2007). Even if this was all Ron Kurtz had to offer he would have been a gifted Rogerian psychotherapist. But Kurtz's Hakomi does more than simply repackage Rogers's work. His methods build on and extend Rogers's work, and his training methods offer a means for training therapists to more fully realize Rogers's vision of the empathic, nondirective therapist.

On the Shoulders of Rogers

The Hakomi method's parallels to Rogers's person-centered therapy are striking. Although Kurtz primarily gave credit to the somatic practitioners who directly influenced the original creation of Hakomi—Moshe Feldenkrais, Ida Rolf, Fritz Perls, Reich and Lowen, and so on (Kurtz, 1990), through the years Kurtz's conception of Hakomi grew closer to the work of Carl Rogers. At this juncture in time, I believe that Kurtz's debt to Rogers should be made explicit.

Hakomi and Unconditional Positive Regard

The Hakomi method's version of unconditional positive regard is called *loving presence*. Loving presence was not an explicit construct in the original conception of Hakomi (Kurtz, 1990). Despite Hakomi's early emphasis on building the healing relationship, loving presence was not incorporated as an explicit concept in Hakomi until just before the turn of the century. By 1999, loving presence was presented as the bedrock of Kurtz's approach to Hakomi therapy (Kurtz, 2001). It had become a necessary precondition to therapy that precedes a Hakomi therapist's subsequent development and expression of empathy.

Although in many ways unconditional positive regard and loving presence are equivalent concepts, there are subtle but important differences in approach between Kurtz and Rogers. Rogers originally talked about unconditional positive regard as an attitude of the therapist. It was seen as an orientation rather than a state of mind. Later, Rogers (1980) began to talk of altered states of consciousness and to stress the importance of presence: "Perhaps I am in a slightly altered state of consciousness in the relationship, then whatever I do seems to be full of healing. Then, simply my presence is releasing and helpful to the other" (p. 129). I contend that this "altered" state of mind mentioned by Rogers, along with unconditional positive regard, are both included within

Kurtz's idea of loving presence. Kurtz recognized that presence and unconditional positive regard were inextricably linked and, importantly, that this state could be purposely cultivated as an awareness discipline. In other words, entry into this altered state can be practiced and can occur intentionally.

Rogers (1980) recognized his entry into this altered state of mind. However, although he did understand some of how he attained the state, he did not present a systematic means of attaining it: "There is nothing I can do to force this experience," he said (p. 129). He said that he attained the state by relaxing and being close to his "transcendental core" (p. 129). Kurtz's contribution, then, is in creating a systematic means of training one's own mind to enter into a loving presence state as a matter of cultivated habit. Positing loving presence as a state of consciousness, rather than an attitude, and reframing it as an awareness discipline enabled Kurtz to create a thorough, repeatable system for training practitioners in the development of the loving presence state of mind, arguably the same healing state of consciousness recognized and put forward by Rogers later in his career.

Kurtz's approach to teaching loving presence offers what could be a significant contribution to the field of person-centered therapy. But for this contribution to be taken into person-centered therapy would perhaps require that some of the recent directions in teaching person-centered therapy be reconsidered. Schmid (2003) argues specifically against training therapists in techniques. He believes that the *person* of the therapist is a therapist's most important healing tool and argues that a person can be educated but should not be trained. Instead, he exhorts educators to "challenge the 'trainees' in a facilitative way to find their own ways of relating and communicating" (p. 117).

However, if we take unconditional positive regard, or loving presence, as a necessary precondition for healing to occur, and recognize the healing power of the therapist's presence, as many existential, humanistic, and person-centered therapists have done (Rogers, 1980; Schmid & Mearns, 2006; Schneider & Krug, 2009), then a technique for cultivating a lovingly present, healing state of mind should be viewed as an excellent training tool. In no way does such a tool impair the genuineness of the therapeutic interaction. It is not a technique to be used on a client. Instead, such a practice enables therapists to enter into a state of heightened presence more quickly and easily, freeing them to move spontaneously from a state of being, which has already been recognized as inherently healing in nature (Kurtz, 2001, Rogers, 1980).

The simple but radical technique that Hakomi offers to develop loving presence is learning to *take* nourishment from the client. Rather than trying to adopt an attitude of offering positive regard, a Hakomi therapist is trained to find something about the client that offers the therapist *non-egocentric nourishment*

(Kurtz, 2001), which can be anything—the sharp lines of a chiseled face, the client’s courage, anything at all about the other person himself or herself that nourishes the therapist. We are then trained to ensure that we continue to pay attention to these sources of nourishment. This “selfish” approach is the opposite of trying to give something to the client. Yet what happens is that the act of taking a genuine joy from simply witnessing another human being transforms the way we look at them. Our faces naturally, almost as a by-product, exude that same warm welcome that Carl Rogers was famous for and that Ron Kurtz so lovingly beamed at me the day I first began to work with him.

Ron Kurtz developed a means for systematically enabling therapists to realize the state of unconditional positive regard, which Carl Rogers first identified as one of the necessary conditions for a successful therapeutic relationship, and to do so in a manner that requires the least amount of effort necessary and further offers the benefit of giving a deep sense of fulfillment and ease to the practitioner.

Hakomi and Empathy

Rogers has been cited as doing more than any other person to bring empathy to the forefront of psychotherapeutic technique (Clark, 2007). At this point in history, empathy has been validated as a therapeutic force, and nearly every branch of psychotherapy has incorporated the practice of empathy to some extent.

Hakomi, oddly, does not stress the term *empathy*. Yet empathy is at the very heart of the method. Instead of the term *empathy* Kurtz talks about tracking the present moment experience of the client (Kurtz, 1990), which is simply empathy by yet another name and is very much analogous to Rogers’s call to understand the client’s experience “as if” through his or her eyes. Furthermore, as in the case of developing unconditional positive regard, Kurtz has gone even further than Rogers in developing a means of systematically training therapists in empathy.

Hakomi’s means of practicing empathy depends on learning to quietly allow the communication of a client’s nonverbal expressions to create a portrait of their present moment experience. Only now, more than 30 years after the original development of the Hakomi method in the 1970s (Kurtz, 1990), is empirical science catching up to the importance of this body-centered approach to empathy. Hakomi has long held that therapists, through tracking nonverbal expression, can detect not only the predominant emotional tenor of current experience but also the expression of fleeting emotional states, which

clients themselves are scarcely, if at all, aware of. Despite the eyebrows I have seen raised at this claim, current neuroscience is now validating it.

The discovery of mirror neurons and their role in creating empathy makes it clear that becoming aware of nonverbal expression is the direct route to deepening empathic ability. As described by Iacoboni (2009) in *Imitation, Empathy, and Mirror Neurons* and other studies we gain our empathic abilities from a set of neurons, which fire sympathetically in response to the physical expression of others. In other words, our attunement to nonverbal expression is precisely what allows our brains to construct an image of the internal emotional experience of another person. It is the mirror neurons that allow us to sense the world as if we are seeing it through another's eyes.

To further reinforce the importance of nonverbal awareness, let me offer an example. In a 1997 study by M. Heller and V. Haynal, titled "The Doctor's Face: A Mirror of His Patient's Suicidal Projects," 59 patients who had attempted suicide in the past 3 days were interviewed by the same psychiatrist. Video cameras taped the faces of both the patients and the psychiatrist. One year later, 10 of the patients had made a second suicide attempt. What is remarkable is that although the doctor's written predictions identified only 29% of the reattempters, the doctor's facial expressions (analyzed according to Ekman and Friesen's *facial action coding system*) identified 81% of the reattempters.

This study shows that even without our awareness, the mirror neuron system is working. Outside of awareness, our brains and bodies are responding to a myriad nonverbal, emotional communications. The doctor and his patients were having a vital exchange that the doctor was not even aware of. In fact, the doctor already had all the information necessary—in *his own body*—to make very accurate predictions about who would make a second attempt at suicide, and yet this information remained unconscious and outside of awareness.

So not only do we need awareness of our client's nonverbal expression, we have to become aware of our own body states. To me, this is a clear argument for the necessary inclusion of mindfulness as a key skill needed by psychotherapists. This is a skill that Hakomi has been teaching since the 1970s.

We already have the information we need; we simply need to quiet ourselves enough to hear it. Too many therapy techniques give us more to think about, when, if we are to take the person-centered approach to therapy as our starting point, we really need the skills to slow down and listen to ourselves. Hakomi training offers just such experiential training in applied mindfulness—mindfulness for the sake of witnessing ourselves and our clients more accurately (Kurtz, 1990), and although I keep citing Kurtz's book, it is vital to know

that Hakomi training is experiential in nature. It is not enough to write down the words and allow each person to create his or her own Hakomi therapy. To avoid the types of distortions and misperceptions, which Rogers's work has sometimes been subject to, it is important that Hakomi be transmitted experientially via qualified trainers.

Ron Kurtz's and Carl Rogers' communication of empathy to their clients also show some marked contrasts. Kurtz's communications are more succinct and even less intrusive than what I have seen Rogers do on video (Shostrom, 1965). Although Rogers tended to communicate empathy in complete sentences, Kurtz's primary communication of empathy came in the form of brief *contact statements* (Kurtz, 1990). Rather than the mirroring, or restatement of a client's experience, Kurtz offered a short statement with a "huh?" added at the end as a question mark. So rather than taking center stage and offering a full sentence to communicate empathy, Kurtz would track nonverbal expressions, perhaps noticing a slight glistening in the eyes and then gently interject, "Some sadness, huh?" It is worth noting that this is mindfulness driven rather than knowledge driven. A Hakomi therapist does not have a mental checklist of gestures and meanings. Instead, we quiet ourselves, tune in closely to nonverbal expression, and trust our own intuition to give us a *felt sense* of the other's experience. We now know this method of perception is driven by the mirror neuron system. Once we have a felt sense of the client's emotional state, we very respectfully test our hypothesis with a simple contact statement, "A little nervous, huh?" or "Pretty funny, huh?" and so on.

This begins to scratch the surface of how the Hakomi method develops and cultivates an accurate and welcoming empathy. This is the relational foundation that the rest of the method rests on. From this base, sharing so much in common with and owing such a debt to Carl Rogers, Kurtz went on to make his truly unique offering to psychotherapy.

Hakomi's Use of Mindfulness

According to Kurtz (2007), Hakomi's particular use of mindfulness is the method's truly unique contribution to the field of psychotherapy.

The unique contribution of the Hakomi method is this: The method contains as a necessary element precise experiments done with a person in a mindful state, the purpose being to evoke emotions, memories, and reactions that will reveal or help access those implicit beliefs influencing the person's non-conscious habitual behaviors. (p. 2)

Hakomi does not teach mindfulness as an adjunct to therapy. Instead, mindfulness is incorporated directly into the flow of the therapeutic session. In Hakomi therapy, the therapist offers a phrase or gesture, generally potentially nourishing but always nonviolent, that he or she thinks will elicit a reaction from the client. This gesture is offered while the client is in a mindful state. The client need only be able to maintain mindfulness for a few brief seconds in order to benefit, in contrast to the sustained state of mindfulness that is the goal of meditation.

It is requisite that Hakomi therapists be able to recognize a mindful state in the client and to have the skills to help evoke a mindful state. The word mindfulness need not be used. The experiment is usually offered with an introductory phrase like, “Go inside and notice what happens when I say . . .”

It is also vital that a Hakomi therapist be able to maintain a state of mindfulness himself or herself. Knowing the internal experience of mindfulness is vital to recognizing authentic mindfulness within a client—we have to know how mindfulness feels within ourselves for it to register in our consciousness when a client has entered such a state. The information enters via the mirror neuron system, but the therapist has to be quiet enough and aware enough to notice it. Otherwise, as in the case of the doctor with his suicidal patients (Heller & Haynal, 1997), key information can be lost. Also via the mirror neuron system the state of the therapist is transmitted, at least unconsciously, to the client. The calmness, loving presence, and mindful awareness of the therapist himself or herself create an environment where healing can take place. On the foundation of this state of being, the Hakomi therapist then introduces experiments while the client is in a state of mindfulness—the method’s unique contribution to the field of psychotherapy.

Recognition for Hakomi

Hakomi has been mentioned in passing in the *Journal of Humanistic Psychology* (Ginsburg, 1984; Leijssen, 2006; Maris, 2009), but I do not find a systematic look at Hakomi in the literature of humanistic psychology. And although Hakomi verges on the transpersonal with its focus on mindfulness, and although it is experiential in nature, from training to practice, I do not think that shying away, even temporarily, from a frank appraisal of the method serves humanistic psychology. The legitimacy of Hakomi’s parentage may be questionable to some, but it is nonetheless the progeny of the humanistic psychology movement. I believe that it is humanistic psychology

that loses out if Hakomi is not claimed and recognized as being within the humanistic lineage.

Although humanistic psychology continues to wrestle with issues of credibility and recognition (Schneider, Pierson, & Bugental, 2002), Hakomi itself is being recognized. In Germany, Halko Weiss has worked tirelessly to academically ground Hakomi. In one 2-year empirical study that he participated in, somatic psychotherapies in general, including the Hakomi method, were judged to provide positive psychotherapy outcomes (Koemeda-Lutz et al., 2006). But it is in the United States where Hakomi is being most fully integrated into the mainstream.

One Hakomi Institute founder, Dyrian Benz-Chartrand, was a core faculty member of the somatic psychology program at the Santa Barbara Graduate Institute, but even more important, in terms of mainstream recognition, is the work of another Hakomi Institute founder, Pat Ogden, and her colleagues. Ogden and colleagues' book, *Trauma and the Body: A Sensorimotor Approach to Psychotherapy* (Ogden, Minton, & Pain, 2006), brings somatic psychology back into the mainstream. The book and their work have garnered the support of and accolades from the noted neurobiology researchers Allan Schore and Daniel Siegel. Ogden truly seems poised to help make somatic psychology an everyday part of psychotherapy. In this well received and, in my view, masterful volume, Ogden and her colleagues take several opportunities to express gratitude for and recognize the contributions of Ron Kurtz, who, they say "for 30-plus years has been our mentor and primary inspiration in somatic psychology" (Ogden et al., 2006, p. x).

It is sad to me that Ogden and her cohorts do not tie their work to the humanistic tradition. Instead, they have looked to cognitive behavior therapy, attachment theory, and neurobiology. Although all of these are valid fields of knowledge, and attachment theory and neurobiology are key to understanding Hakomi, Hakomi to my eyes, and to the eyes of another Hakomi Institute founder, Gregory Johansen (2006), belongs firmly in the camp of humanistic psychology.

It is a supreme irony that Hakomi, this formerly fringe therapy, which was brave enough to teach mindfulness as a psychotherapy technique beginning in the 1970s, is gaining its greatest academic recognition among psychiatrists and cognitive-behaviorists rather than the humanistic psychologists who would seem the more likely supporters of the method. Perhaps humanistic psychology has been missing an opportunity to recognize a lineage holder. It is not too late to rectify the situation.

Declaration of Conflicting Interests

The author(s) declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

Funding

The author(s) received no financial support for the research, authorship, and/or publication of this article.

References

- Clark, J. C. (2007). *Empathy in counseling and psychotherapy*. Mahwah, NJ: Lawrence Erlbaum.
- Ginsburg, C. (1984). Toward a somatic understanding of self: A reply to Leonard Geller. *Journal of Humanistic Psychology, 24*, 66-92. doi:10.1177/0022167884242004
- Greening, T. C. (2008). Abraham Maslow: A brief reminiscence. *Journal of Humanistic Psychology, 48*, 443-444. doi:10.1177/0022167808320533
- Heller, M., & Haynal, V. (1996). The doctor's face: Mirror of his patient's suicidal projects. In J. Guimón (Ed.), *The body in psychotherapy* (pp. 46-51). Basel: Karger. doi:10.1159/000062376
- Iacoboni, M. (2009). Imitation, empathy, and mirror neurons. *Annual Review of Psychology, 60*, 653-670. doi:10.1146/annurev.psych.60.110707.163604
- Johansen, G. J. (2006). The use of mindfulness in psychotherapy. *Hakomi Forum, 16-17*, 23-34.
- Koemeda-Lutz, M., Kaschke, M., Revenstorf, D., Scherrmann, T., Weiss, H., & Soeder, U. (2006). Evaluation der wirksamkeit von ambulanten körperpsychotherapien—EWAK: Eine multizenterstudie in Deutschland und der Schweiz [Evaluation of the effectiveness of body-psychotherapy in out-patient settings—EEBP: A multi-centre study in Germany and Switzerland]. *Psychotherapie Psychosomatik Medizinische Psychologie, 56*(12), e6-e19. doi:10.1055/s-2006-951848
- Kurtz, R. (1990). *Body-centered psychotherapy: The Hakomi method*. Mendocino, CA: LifeRhythm.
- Kurtz, R. (2001). *Handbook of level 1 training workshops*. Ashland, OR: Ron Kurtz Trainings.
- Kurtz, R. (2007). *Olympia training handbook on the refined Hakomi method*. Ashland, OR: Ron Kurtz Trainings.
- Leijssen, M. (2006). Validation of the body in psychotherapy. *Journal of Humanistic Psychology, 46*, 126-146. doi:10.1177/0022167805283782
- Maris, J. A. (2009). The impact of a mind/body medicine class on counselor training: A personal journey. *Journal of Humanistic Psychology, 49*, 229-235. doi:10.1177/0022167809331859

- Ogden, P., Minton, K., & Pain, C. (2006). *Trauma and the body: A sensorimotor approach to psychotherapy*. New York, NY: W. W. Norton.
- Rogers, C. R. (1980). *A way of being*. New York, NY: Houghton Mifflin.
- Rogers, C. R. (2007). The necessary and sufficient conditions of therapeutic personality change. *Psychotherapy: Theory, Research, Practice, Training*, 44, 240-248. doi:10.1037/0033-3204.44.3.240
- Schmid, P. F. (2003). The characteristics of a person-centered approach to therapy and counseling: Criteria for identity and coherence. *Person-Centered and Experiential Psychotherapies*, 2, 104-120.
- Schmid, P. F., & Mearns, D. (2006). Being-with and being-counter: Person-centered psychotherapy as an in-depth co-creative process of personalization. *Person-Centered and Experiential Psychotherapies*, 5, 174-190.
- Schneider, K. J., & Krug, O. T. (2009). *Existential-humanistic therapy*. Washington, DC: American Psychological Association.
- Schneider, K. J., Pierson, J. F., & Bugental, J. F. T. (Eds.). (2002). *The handbook of humanistic psychology: Leading edges in theory, research, and practice*. Thousand Oaks, CA: Sage.
- Smith, M. B. (1990). Humanistic psychology. *Journal of Humanistic Psychology*, 30(4), 6-21. doi:10.1177/002216789003000402
- Taylor, E. I., & Martin, F. (2001). Humanistic psychology at the crossroads. In K. J. Schneider, J. T. F. Bugental, & J. F. Pierson (Eds.), *The handbook of humanistic psychology* (pp. 21-27). London, England: Sage.
- Shostrom, E. L. (Producer). (1965). *Three approaches to psychotherapy I, II, and III* [Motion Picture]. United States: Psychological Films.

Bio



Robert Bageant is a certified Hakomi trainer based in Taipei, Taiwan. His life and work are deeply bicultural. He has an abiding passion for exploring the shifting, interstitial territory between Chinese and Western cultures. He is actively involved in academic and professional cross-cultural exchange. He maintains a private counseling practice in Taiwan and leads workshops for the general public as well as for nonprofit and governmental organizations.