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# Trainer-in-Training

Focusing Professional Certification Program  
Focusing Oriented Psychotherapist (FOT)

Trainer-in-Training Manual • Kevin C Krycka

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# Overview

Certification as a Focusing Professional and/or  
Focusing Oriented Psychotherapist (FOT)

LIFE WANTS TO FIND ITS WAY FORWARD

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*Focusing is a level of human process, not a technique.*

Certification is a celebration and a step forward in establishing yourself as a teacher of Focusing. You are joining a international community of people committed “to help the human community integrate Focusing into its many ways of living and working, and to see to the continued thriving and evolution of Focusing and Focusing teaching” (<http://www.Focusing.org>). This program of studies provides a safe setting where you will gain confidence and expertise in facilitating the teaching of Focusing in what ever context or situation is appropriate for you.

## Preparing for Certification

Step One: Learn to Focus. I offer a series of three courses designed to teach the Focusing process and help provide a basic understanding of the philosophy underlying it. The first two courses are equivalent to other’s courses called Level 1 & 2. You may learn Focusing (Level 1 & 2) from any of the other wonderful Certified Focusing Professionals just about any where in the world or even over the phone. However, you must take my Third Core Course (Level 3) as a prerequisite to begin this training program.

At the end of completing the three Core Courses, you will be ready to explore becoming a Certified Focusing Professional with me. This determination is done on an individual basis as there are many factors that play into our being ready to begin the many months of advanced training it will take to gain Certification.

Step Two: Apply to become a Trainer-in-Training. Once you are accepted into this training program you are required to register with the Focusing Institute as a Trainer-in-Training. Currently the fee is \$75. ([http://www.focusing.org/eShop/store\\_membership.asp](http://www.focusing.org/eShop/store_membership.asp)).

Step Three: Follow the attached curriculum.

*Certified Focusing Professional.* Throughout the process of certification we will be in close contact, meeting frequently in person or over the phone, although in-person meetings are preferred. Part of the curriculum involves on-going Focusing with at least 2 partners, documenting these sessions, and keeping a journal. You are also going to be developing your own Focusing presentation, one that is genuinely interesting to you to the audience with which you hope to work. More on this later.

*Focusing-oriented Therapist.* If you are already a licensed psychotherapist you may consider certification as a **Focusing Oriented Therapist (FOT)**. This is a highly individualized certification process that involves all the training of the Focusing Professional plus additional clinical supervision and readings. The final demonstration of proficiency is a video taped session of you doing FOT and a written reflection on your work. Please consult Kevin Krycka for details.

Step Four: Maintain consistent contact with Kevin. It's important that we have a regular time to talk and/or meet through this process in a way that you agree is helpful for you. You should plan on meeting every three to five weeks as schedules allow. Meetings can be in person, over the phone, on Skype, etc.

Step Five: Completing training. At the completion of your training and at my recommendation, you have a choice of going to a Focusing Institute Certification Weeklong held in New York state, **or** paying a fee, currently \$ \_\_\_\_\_, to the Focusing Institute in lieu of the Weeklong. In either case, the Focusing Institute receives a fee for your certification (from the Weeklong or your fee). The Weeklong is a valuable experience as you will meet many people from around the world doing this same work. The Weeklong is usually given once a year in November.

Once you are certified you will be listed in the Focusing Institute membership directory as a **Focusing Professional or Focusing-oriented Psychotherapist**, as well as on the Institute's webpage, as long as you remain a member in good standing. Your name will be available on the Institute webpage where interested people can find you for learning Focusing. To maintain your certification you will need to remain a member in good standing of the Focusing Institute and pay the fee associated with your membership.

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# Curriculum

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A detailed curriculum follows. The basic structure involves consistent Focusing partnerships, reading the texts assigned with each unit, keeping a log of activities and a personal journal, regular meetings with Kevin, develop your own presentation of Focusing in a workshop or other venue, and provide at least two 20 minute audio or video taped Focusing sessions for review.



*Your physically felt body is in fact part of a gigantic system of here and other places, now and other times, you and other people - in fact the whole universe. Eugene Gendlin*

## 1. Focusing Partnership

You should meet consistently in Focusing partnership and keep a record of your thoughts and questions about the process in your journal. Practically speaking, this means you're meeting with the same partner over time. You might develop several of these partnerships, but one is the minimum. Phone partnerships are acceptable occasionally, though meeting in person is preferred. We will expand Focusing Partnerships a few times during training.

It takes a lot of practice to deepen your understanding of Focusing. The main point in sharing so much Focusing time is to get to the point of being at ease with the process, leading someone in it as a companion/partner, and working through challenges that emerge.

## **2. Reading & Review**

I've divided up the curriculum into five units: the **felt sense, listening and guiding, clearing a space, approaches to learning, and applications.**

Each unit has a list of recommended readings, video's, and audio tapes for your review. I have attached a few of the readings that are harder to find but which I feel are important. Along with these texts and resources, I highly encourage you to search the Focusing.org website, especially the rich Gendlin On-line Library ([www.focusing.org/gendlin/](http://www.focusing.org/gendlin/)) for other trainers and what materials they recommend for their students. We have a vast and varied Focusing community and Focusing Institute is committed to promoting diversity in our training models. Please familiarize yourself with any other resources you feel are interesting to you and bring these to our joint meetings.

Plan on spending between 15-20 hours per unit reading and reviewing required texts. I encourage you to Focus on your own and with your partners using the readings as a starting point of entering into the Focusing process.

## **3. Connect with Kevin & as a Group**

We should plan on meeting at least once every 3-5 weeks for discussion, questions, problem solving, further support, and direction. I anticipate that we will need at least an hour for each meeting, maybe longer. If there are several persons going through the training at the same time it may be appropriate to meet as a group regularly as well. We just need to plan this in advance.

## **4. Log your activities**

Please keep a list of your Focusing-related activities along with the approximate time spent. This will become part of the record of your training (which I will keep) and will be reviewed by me. Keeping this electronically (Word/Excel) is preferred but hand written is fine.

## **5. Develop your Niche**

We will explore together and at our Training Group meetings, how you want to apply Focusing in your life and/or your professional activities. As we are a broad community, there are many ways that Focusing can be used and taught. By the end of your training, you will need to:

- a. Prepare a presentation/lesson plan/outline for your application
- b. Articulate (communicate to me in some form) how you will introduce Focusing to an experienced/fellow trainee Focuser
- c. Articulate how you will introduce Focusing to a new Focuser/audience
- d. Articulate how you will introduce Focusing to a group of new Focusers/audience

### **Fees**

Tuition/Training fees for each Unit is \$300 (5 Units= \$1500) payable to Kevin Krycka, Psy.D. Please discuss payment methods or arrangements with Kevin.

### **Duration**

Duration of Training depends a great deal on your schedule, life, and needs. The general time frame is 1 to 2 years.

### **Optional Activities**

- Attend other Focusing workshops by other Focusing Professionals (encouraged!)
- Design Flyers for your workshop/training
- Make a larger project that brings Focusing to your work, business, school, etc.
- Assist me in Level 1 & 2 Focusing courses.
- Create your own research design employing Focusing and/or the Philosophy of the Implicit.
- Write an article publication or public service piece for your local newspaper.

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# Unit One- The Felt Sense

## Focusing Trainer-in-Training Curriculum & FOT

Kevin C Krycka, Psy.D.©  
Focusing Northwest •

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There are several readings required for this unit. They are drawn primarily from Gendlin's work, either written or on DVD. However, there are also readings from other Focusing Professionals and authors. The list is below.



*Focusing is a process in which you make contact with your inner bodily awareness.*

This inner bodily awareness is also called the *felt-sense*. The felt sense is what distinguishes many other body-awareness techniques from Focusing. It is a physically felt awareness not to be confused with emotion, thought, feeling, or even bodily sensations alone. Gendlin's philosophy identifies this sense as pre-symbolic meaning that IT is prior to any further distinction (prior to emotion, thought, feeling, etc.). Understood in this way, the felt sense 'underlies' all these distinctions. Thus, approaching the felt sense is to work with something fundamental to all the emotion, thought, feeling, or sensations we have about some particular issue or situation. We are not first concerned with the isolated feeling/emotion or thought, for instance. Instead we attend to the fundamental within them. It's much more efficient for personal change to learn about the felt sense. The felt sense is basic to any aspect of our life.

In learning how to Focus, we first make some space for our attending and invite the felt-sense to come. It usually isn't there right away, it has to develop in us and it's usually unclear at first when



it does come. Attending to the felt-sense, helping it along, waiting some more, and engaging it, all flow from this.

## Readings

Books:

Gendlin, E.T. (1968/2007). *Focusing*. The Focusing Institute: New York. Ch. 1, 2, 3, 8, & 9

Gendlin, E.T. (2001). *Focusing-Oriented Psychotherapy*. pp. 16-20, 37-38, 54-55, 57-68, 93-107, 174-175, 184-185.

Attached articles:

McGuire, K. (2007). *Building Supportive Community*. Pp. 59-64.

Klein, J. *The Interactive Method*. Pp. 7, 8, 91.

Videos:

*Focusing*, Gendlin, Audio Renaissance.

*Listening/Focusing Demonstrations*, DVD, McGuire, K. (2007).

Recommended:

*Interactive Focusing*, Klein, J.

*Presence, Existence, and Space*, Akira Ikemi

*Focusing*, DVD, Gendlin.

\*Most if not all of these, can be found at [www.focusing.org](http://www.focusing.org). I am building my library of audio and DVD's. Please recommend others as you find them.

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# Unit Two - Listening

Focusing Trainer-in-Training Curriculum & FOT

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# Listening

Three Domains

## DOMAIN ONE: MIRRORING-DWELLING

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*It is as though he listened  
and such listening as his enfolds us in a silence  
in which at last we begin to hear  
what we are meant to be." Lao-Tse*

This quote comes from the Taoist sage who emphasized some of the same basic principles underlying the practice of Focusing.

I want to emphasize three kinds of listening, which for me are foundational to the practice of Focusing and, well frankly, good relationships in general. The are: Mirroring (Dwelling), Reflecting (Engaging), & Focusing (Action) kinds of listening.

### **Mirroring-Dwelling**

I call the First Listening Domain Mirroring-Dwelling.

I put the '-' in between the two key words here to indicate that I see them as the same event. In other words, in my way of seeing this basic kind of listening, one is with the other. Or put differ-

ently still, the one is occurring from the implied of the other and visa versa.

When I was in graduate school in Chicago, I was immersed in the Client-Centered (CC) tradition as developed by Carl Rogers. Rogers' work emphasized a revolutionary stance at the time it was taking shape in the late 1950's and into the 1970's. The revolution, much like the political and social revolutions in America at this same time, spoke of the potential of all human beings and their basic orientation toward growth. Unlike the competing psychologies of the day (Behaviorism & Psychoanalysis for instance), CC folks believed that given a chance and the right therapeutic environment, people would be freed to make positive changes in their lives.

The bedrock skill in this new era of egalitarian psychotherapy was/is Listening.

I've found that when we're disposed to listen deeply to another, and - very importantly - hold back from advising-giving or problem solving - we can begin to glimpse what really matters to those across from us.

I stick by this. Mirroring-Dwelling is the basic skill involved here and forms the crux of many of the advanced applications of Focusing in various situations or 'environments'. It means, as we develop our capacity to Dwell inside we sometimes literally say back what was said to us as we listen to the other person (our Focusing partner or to ourselves when we Focus alone), often reflecting the exact words, postures, and intonation. This might seem extremely odd or just plain weird to many of us.

I've found this precise saying-back extremely helpful when I'm lost and can't follow the person and at the other extreme, when I'm working with significantly psychologically impaired folks (in active psychosis or extremely anxious/depressed).

Why in the world would you want to sound like a parrot? Maybe you can make a guess or two about this from a time in your own life when you've felt unheard.

Imagine that you're trying to get across to your friend or partner a very complex thing. You don't exactly know how to say it, but you feel you could IF you had a space to try. Now imagine what kind of space would be required for you to find the words for this complex thing of yours.

I'm going to guess that this space would include at least some possibility of your not being interrupted while you're trying to say what you want. It might also include the possibility that the person listening to you would be trying very hard to actually hear what YOU want to say, foregoing for the moment what your saying brings up in them.

What a revolution this would be! Well, this is the kind of space we create in Mirroring-Dwelling.

The second aspect of this first listening domain is dwelling. Dwelling implies a great many things.

For me, dwelling is an attitude, a disposition, and a potential. It's what is there that makes mirroring not so funny, silly, or like putting on an act.

I am present to you inside myself, working at staying present all the time you're speaking. I dwell within myself and in this dwelling I can finally listen to you.

The biggest block to effective communication is lack of listening..and consequently, lack of feeling heard and understood. Mirroring-Dwelling is a skill that many of us won't or cannot do very successfully, but it is the building block of the other two domains of listening.

I teach Mirroring-Dwelling Listening in my Level 1 Focusing Workshops because I'm convinced we don't do this enough in our daily lives. Also, when we are learning a process oriented skill like Focusing, we need to attend to some basics and build up our skills from the ground up. Mirroring Listening is like that. It's the ground on which so much good and transformative work will flow.

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# Listening

## Three Domains

### DOMAIN TWO: REFLECTING-ENGAGING

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Building upon a clear foundation of reflective listening, we extend listening to include the reflection of possible meaning of the words spoken to us. Essentially, we are taking a step into the lifeworld of our companion and trying out (guessing) at what is underneath the words.

As you might guess this is a big shift from reflecting words, postures, and intonation.

Incidentally, this is what Gendlin brings to the realm of listening and is an extension of what Carl Rogers was getting at in his mirroring approach. I feel that Gendlin noticed something more was needed than pure mirroring, something that communicated a broader understanding of the person speaking with us. To me, this is a fundamental addition to the process of psychotherapy that Rogers (and many Person-Centered therapists) could not embrace fully. To be fair, many Person-Centered therapists actually do this kind of listening in their work today.

Remember that Focusing is a life process. Listening (and the domains I emphasize) is part of that life process. Always our intention and goal is to grasp as best we can what we are witnessing through the words, gestures, and intonations of our Focusing partner or client. Reflecting meaning also indicates we are acknowledging that WE are together in this process, both of us are present here with the same intention.

**I respond before I am.** Levinas' words point to a fundamental principle of listening, or 'body as its environment' for Gendlin. Called the intersubjective, interpersonal or intersectional by others, this principle is part of a vastly rich Philosophy of the Implicit (Gendlin, 1997). Gendlin calls this datum of existence, 'interaction first.' We always already ARE for the other. Something occurs prior to our noticing ourselves as 'individual' beings. Getting to that *something else prior to* our words, actions, or even our intentions is possibly the most invigorating and challenging aspect of the Focusing process.

We say something like, “I wonder what’s underneath all of that your just said.”

In this case, I am openly regarding my partner as a wondering being who is interested in sensing what else is there beyond the words, so to speak. You might have noticed that I am not using words like ‘feeling’, ‘emotion’, or ‘thought’ here. I’m just point to the possibility that something more is there in all of what has been said. There always is.

**Generally, I say this ONLY when I’ve got and communicated back well enough to my partner what they indeed ARE saying explicitly in the words, tone, and/or gestures that just came. It’s always important to make sure we know what they currently mean AND that they can sense having been heard in that regard first.**

I’ve put this paragraph in bold because I feel it’s another essential point to make.

### **Body as its Environment**

Implicit in any listening is the ‘body.’ The *body as its environment*, is a single whole event. This insight is distinct from many people these days who are writing and talking about *body*. It’s almost confusing these days. *Body* for Focusing is a distinct term. As I’ve made note of earlier, Focusing is not only feeling, thought, emotion, or physical sensation. It’s these and all of them at once and more than these: it’s its own environment.

We do not apprehend our living by noticing it’s parts, it’s functions, or it’s problems. *Apprehend* is to ‘lay hold of’, an intentional leaning toward meaning and understanding. Observations of distinct feelings, emotions, sensations, or cognitions do indeed give us valuable insight into our internal world. They may even motivate us to go to the doctor for instance, but this is not how we ‘naturally’ come to know our body as a single living event. Instead, we inwardly grasp a situation or problem in its entirety and then begin to move into creating some representation of it. “Back to the things themselves,” said Husserl.

Realistically, most of us begin not with apprehension but someplace else along the path of understanding. While Gendlin, Husserl and others have pointed to our *natural being* in the world as fundamental to who we are, they also are keenly aware that we live somewhat conditionally, in environments intereffecting our body environment that may inhibit our ‘natural being’. And it is at this point that Focusing is so helpful.

Focusing points our awareness inwardly for a moment, to dwell there temporarily, so that we can touch this natural environment of ours and then move with it forward. We *apprehend* to lay hold of, to lean toward that next step.



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# Listening

## Three Domains

### DOMAIN THREE: FOCUSING-ACTING

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#### **I respond before I am.**

Emmanuel Levinas reminds us that human beings are never isolated. We are responding to our life situation (a new person, or old friend for instance) without ceasing. In the manner of Focusing, this insight is another important one as it sets another foundational element for understanding the experiential response we follow in this work.

Gendlin gives a specific name to the integrated process of being & responding. He calls it the ‘responsive order.’ In brief, through contrasting the logical order with this experiential order we can see how different the activities of each really are. For instance, a logically ordered experience is characterized by its subparts, rather than the whole of it. A logical ordering of awareness might be recognized through one of the five senses: kinesthetic, smell, sight, hearing, taste. In this way, our experience is ‘captured’, even subjectively, but is transformed into an objective form with its inherent order.

The responsive order is characterized by its conceptual and experienced openness and evolving nature. This order is a more natural order of the whole of our experience and it often leads us to new and unimagined steps. The responsive order does not eliminate the need for or subsume the logical ordering, but enhances it.

#### **Action**

We’ve seen so far that listening incorporates dwelling and engaging internally (steps 1-4 in Gendlin’s Focusing process). There is another aspect to experiential listening that needs our attention, it is what I’m calling Focusing-Acting. In this piece of listening, we are aware of following the inward attending of the Focuser and ourselves (as is always the case) but we are sens-

ing more than following. We are sensing something is needed to help the Focuser deepen their inward attending.

Rather than barge in with a helpful suggestion, we take our clues about what would be helpful from the Focuser. We continue to mirror and engage, and yet we are explicitly following the leading edge of their awareness as it is unfolding giving voice to that edge when no words come easily.

In Focusing as taught by Gendlin, this is the period of questions in Step 5. Our goal is to aid the Focuser further along in their own felt-sensing of an issue. The questions are only typically used when the felt-sense is shy or needing some encouragement. Asking into the felt-sense, even just a little bit, often opens it up for some furthering.

One thing to keep in mind when engaging the Focuser's experiential responding (felt-sensing) in this active way of questioning, is to watch for clues that IT does not like to be questioned. We'll notice this gently, perhaps going back to earlier mirroring and reflection of the sense itself. We wait for a signal that it is alright to engage the felt sense in this way. Always, we sense with the Focuser what is appropriate, being careful not to overrun the inward processes at hand.

While questions of an intellectual kind or historical kind are almost never part of Focusing, at times we do ask questions, but they are experiential kinds of questions aimed at helping the responsive order further emerge.

## READINGS & RESOURCES

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YouTube is a great new resource for short clips of Gendlin on this practice.

<http://www.youtube.com> Just search for 'Gendlin'.

Focusing, Chapter 11

Focusing Oriented Psychotherapy, Pp 1-15, 295-298, 45-56.

Readings (attached):

Janet Klein, Experiential, Healing Listening, from The Interactive Method, pp. 108, 116, 9, 13, 15.

Elfie Hinterkopf, Chapter 4, Focusing Attitudes, in Integrating Spirituality into Counseling, pp 25-28.

Neil Friedman, Focusing & Listening, various pages.

Kathleen McGuire, Building Supportive Community, pp 46-47.

Jim Iberg, Further Guidelines for Healing Listening

Ann Weiser Cornell, The Power of Focusing, pp.17-18.

McMahon/Campbell, Checklist for Effective Healing Listening

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# Unit Three - Clearing A Space

Focusing Trainer-in-Training Curriculum & FOT



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# Clearing A Space

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*A felt sense will shift if you approach it in the right way. It will change even as you are making contact with it. When your felt sense of a situation changes, you change, and, therefore, so does your life. Focusing, p. 32*

Clearing a space is another of the basic principles underlying the practice of Focusing. Previously, we looked at the felt sense in particular. Now we need to ask, what is the right environment for the felt sense to come and in which it can grow. Clearing a Space is both conceptually and pragmatically useful when we consider how important is the environment that can help the felt sense form.

So much depends on the approach.

## The Right Approach

First, I need to say, that no one other than yourself can absolutely know which approach to coming inside is the right one. You are the one with that answer. Having said that, there are tried and true ways that others in the Focusing community have used to create that ‘just right’ environment for the felt sense.

Gendlin calls this ‘finding the right approach’ the first movement of Focusing. It’s crucial to this work because if you get this part ‘right’ then the rest generally follows easily. Think of how careful you are when approaching a scared cat or dog. You don’t rush in do you? If you have done that then you know the consequences!

Instead of rushing forward and risking injury or making the kitten run away, you've probably learned that some care must be taken in approaching this skittish animal. Now, while I'm not saying our felt sense is a skittish animal, there might be some resemblance sometime down the road. In any case, preparing the environment for meeting our felt sense is key.

## **The Environment**

Second, our relationship with our inner world is a kind of valuing. Already without any further differentiation, 'valuing' is occurring. Without placing any morality upon this idea, it's not so hard to see that the manner in which we relate (to our inner life, our friends, or lovers, or co-workers) reveals the character of our valuing. But this is a retrospective sense of the term valuing. Instead, or rather, additionally, we want to see that the environment we help create within us reflexively instances itself and produces the more of that environment.

Okay, so this might be a bit confusing. In the act of consciously attending to our inner world, we are expressing valuing. Valuing already comes along with any intentional act, including 'wanting to do Clearing A Space.' The wanting both expresses something of the character of our intent AND at least partially produces (reflexively) the very next thing we encounter in that environment. The environment we seemingly create in preparing for coming inside and Clearing A Space, creates the next environment bringing along with it its own original environment.

Thus it is very important to be aware of what we intend, what we are creating. The Focusing literature has spoken of this as the core value of acceptance. Of course, we can be even more complete in describing the nature of this kind of value. We can add things like appreciation, curiosity, and friendliness. In other words, the environment suitable for Clearing A Space helps bring out the right conditions for the felt sense and in fact, helps assure success in Focusing.

***Every bad feeling is potential energy toward a more right way of being if you give it space to move towards its rightness. Focusing, p. 76***

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# Clearing a Space

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## READINGS & RESOURCES

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YouTube is a great new resource for short clips of Gendlin on this practice.

<http://www.youtube.com> Just search for 'Gendlin' and 'Clearing a Space'.

Focusing, Chapter 7

Focusing Oriented Psychotherapy, various, please check.

Readings (attached):

Eugene Gendlin, (1999). The First Step of Focusing.... The Folio, p. 178.

Ellie Hinterkopf, Ch. 7 & 5; In Integrating Spirituality in Counseling, pp. 51-53, pp. 32-39.

Joan Klagsbrun, The First Step in Focusing: Clearing A Space.

Janet Klein, Appendix: Experiential Exercises in Interactive Focusing.

Joan Klagsbrun, "How to Teach a Workshop in Focusing," excerpts, pp. 19=23.

Rob Foxcroft, (2009). "Experiential Accompaniment."

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# Unit Four-Approaches

Approaches to Teaching Focusing

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# Unit Four

## APPROACHES TO TEACHING FOCUSING

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*The inner act of Focusing can be broken down into six main sub-acts or movements. Think of this as only the basics. (Gendlin, Focusing, Ch. 4 excerpts)*

There are many ways to teach Focusing. Gendlin first developed his six steps out of many years of trial and error in helping people learn Focusing. Other teachers have revised and/or expanded these steps. But no matter which teacher's method you find or learn, they all stem from Gendlin's basic six steps.

### Steps and Process

Focusing has been described as a process that is taught in steps. It may initially seem odd to put these two things together: process and steps. However, they are not so strange once you begin to learn Focusing. Gendlin's early research showed that people come to therapy as high experiencers or low experiencers or somewhere in-between. This way of looking at this issue in teaching Focusing, may be helpful.

In other words, many people learn well in an orderly, step-wise fashion as is found in Gendlin's six steps or Weiser Cornell's four steps. Others don't do so well with either approach. You have probably also noticed that some people seem naturally to be oriented toward one or another

sense modality: vision, hearing, kinesthetic are the most common channels. This makes teaching Focusing a very dynamic process! You'll find that most of the teachers represented in the readings have developed methods that are more or less inclusive of these modes. The truth is though that humans have all these modes available to learn Focusing from, and it's our skill as teachers that will knit together the various ways, methods, and approaches to teaching Focusing so the person we're teaching can best learn. Below is just a start of what is out there regarding teaching Focusing. Consider building a library of Focusing teaching methods.

## **Readings**

### **Books:**

*Focusing*, Ch. 4 & 5

*Focusing Oriented Psychotherapy*, pp. 69-75

*Power of Focusing*, Ann Weiser Cornell, Ch. 4

### **Attached articles:**

\*Go to Focusing.org bookstore and look for other examples of how to teach Focusing. Below is a partial list of some of the various ways teachers teach Focusing.

Janet Klein, *Interactive Focusing*, 1-15

Gendlin/Hendricks, pp 1-6, transcription Introducing Focusing

Joan Klagsbrun, Finding Sanctuary, Clearing a Space, pp. 1-3

Gendlin, The Town

Gendlin, The small steps of the therapy process.

Elfie Hinterkopf, Integrating spirituality in counseling, various pages.

### **Videos (add as you can)**

*Focusing*, DVD, 1st session starting around 21:35

*Interactive Focusing*, J. Klein, especially the 4 Building Blocks.

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# Unit Five

## Applications of Focusing

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# Unit Five

## APPLICATIONS OF FOCUSING

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*There is a vast potential in you, of which you already have a sense.*

This final unit involves working independently on a project that will demonstrate a method you have developed to bring Focusing to a specific audience or area of your work and/or living. This can be in any area: education, counseling, business, marketing, spirituality, etc. You will need to demonstrate how you introduce Focusing and the steps, the felt-sense, clearing-a-space, and working with another person in Focusing partnership.

### The Process

We will explore together and at our Training Group meetings, how you want to apply Focusing in your life and/or your professional activities. I will assist you in developing your niche and offer suggestions for resources/contacts that may help you along the process.

As we are a broad community, there are many ways that Focusing can be used and taught. By the end of your training, you will need to:

- a. Prepare a presentation/lesson plan/outline for your application

- b. Articulate (communicate to me in some form as in a video recording) how you will introduce Focusing to an experienced/fellow trainee Focuser
- c. Articulate how you will introduce Focusing to a new Focuser/audience
- d. Articulate how you will introduce Focusing to a group of new Focusers/audience

## **Resources**

Ann Weiser Cornell, *Marketing Focusing*. This is a publication and opportunity to consult with Dr. Cornell.

There are many other resources that we will discover as you work on this unit. For instance, there are many, many videos that you can view. Unfortunately, they can be costly. You might look to your local library for ordering a particular copy. You can also return to the [Focusing.org](http://Focusing.org) site and go to the 'bookstore' to check out all the titles available for purchase. Some of my favorites are:

*Interactive Focusing*, Janet Klein

*TAE*, produced by Nada Lou

*A Focusing Approach to Life*, Joan Klagsbrun

*Wholebody Focusing*, Kevin McEvenue

**The Focusing Institute**

34 East Lane  
Spring Valley, NY 10977  
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**TRAINEE MEMBERSHIP**

I have been accepted as a Trainee by Kevin Krycka a Certifying Coordinator

I have had the following exposure to Focusing (workshops, books, etc)

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

I am interested in/ already practice in (circle one) the following areas of specialization  
(e.g. psychotherapy, medicine, children, bodywork, architecture, design, writing,  
dance) \_\_\_\_\_

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\_\_\_\_\_  
\_\_\_\_\_  
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My trainee dues of \$75 are enclosed. Payment must be made by check drawn on a US  
Bank, cash, credit card or on-line payment: [www.focusing.org/memberships](http://www.focusing.org/memberships)

(You can fax the credit card information to: 845-678-2276)

Charge Card #: Master \_ Visa \_ American Express \_ Discover \_  
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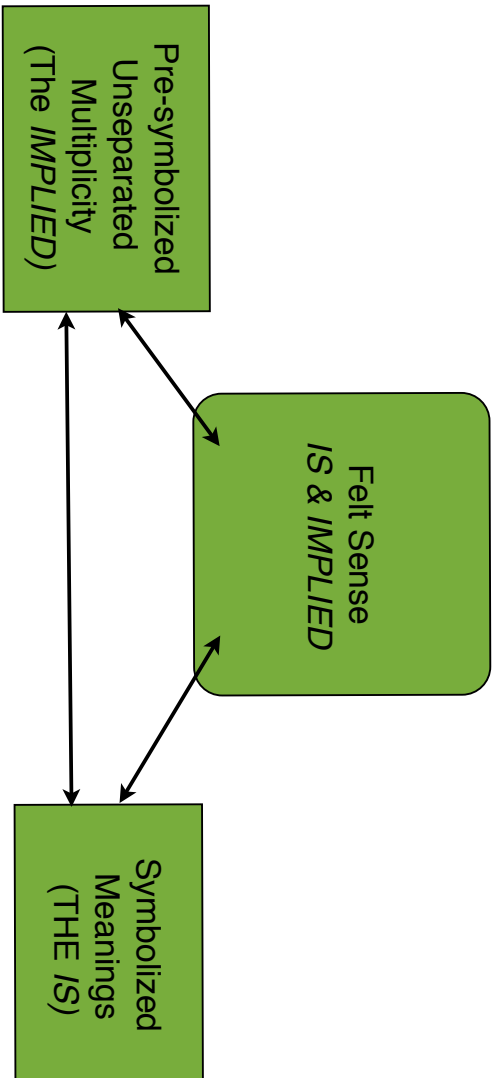
Signature \_\_\_\_\_ Date \_\_\_\_\_

Name \_\_\_\_\_

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Country \_\_\_\_\_ E-Mail \_\_\_\_\_ Phone \_\_\_\_\_

FAX \_\_\_\_\_



1. Carries a *Felt-Meaning* of ....
  - a. emergent & unfinished processes
  - b. potential meanings
  - c. intentionality (I/Thou)
2. That is an *embodiment*
  - a. recognized as an as-yet unclear sense
  - b. is essentially unfinished
  - c. can be a 'stopped' process
3. Always with potential to yield up the *more*
  - a. in any situation
  - b. in any environment
  - c. in any symbol

1. *Known, articulated meanings* carried in ....
  - a. words (language in general & concepts)
  - b. gestures (dance, movement ....)
  - c. objects (images, paintings ....)
  - d. culture (identities, gender, ethnicity ....)
2. *Shared patterns* born from human interactions
  - a. Any form we generate such as rituals, tools, expressions, governments, songs, etc.
  - b. That are expressions of relating and living
3. Co-constitute our current & 'next' environment
4. Are *inherently open and forwarding*